The fifth letter of the alphabet:  is allowable to make masc.: it is one of the letters termed [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed from which is the place of opening of the mouth. (TA.) ___ It is sometimes substituted for when the latter letter is doubled, or is so substituted by some of the Arabs; as in for ; and for . (AA, S,) An Arab of the desert recited to Khalaf El-Ahmar,

My maternal uncle is 'Oweyf, and Aboo-'Alijj, who feed with flesh-meat at nightfall; meaning and . (S,) It is also sometimes substituted for a single . (S, K,) AZ gives the following ex.:  

O my Lord, if Thou accept my plea, a brayer (or mule) shall not cease to bring me to Thee (i. e. to thy temple)]; (S,) meaning . (K) [and are also mentioned as occurring in a verse, for and , and because originally and . (S,) But all these substitutions are abominable, (S, Ibn-'Osfoor,) and only allowable in cases of poetical necessity. (Ibn- 'Osfoor.) It is further said that some of the Arabs, among whom were the tribe of Kudá'ah, changed , when occurring immediately after , into ; and said, for , originally this is what is termed: Fr attributes the substitution of for to the tribe of Teiyi, and some of the tribe of Asad. (TA.) ___
Some of the Arabs also changed it into ى; saying ٌةَﺮَـﻴَﺷ for ٌةَﺮَﺠَﺷ, ٌثﺎَﻴْـﺜَﺟ for ٌثﺎَﺠْﺜَﺟ, and َﺺﱠﺼَﻳ for َﺺﱠﺼَﺟ (AZ, S in art. ﺴﻳ).

As a numeral, ج denotes Three; and, as such, is generally written without the dot, but thus, or thus, to distinguish it from ح, which denotes Eight.
The breast (صدر, Zj in his Khalk el-Insán, S, K, TA) of a human being, (TA,) and of a bird, and of a ship: (S, TA:) or the sternum, or breast-bone: or the middle of the breast: or the part where the heads of the bones of the breast come together; as in the Nh and M: (TA:) pl. ُؤْﺟِﺂَﺟَ (S, K.) An Arab is related to have said, ِؤْﺟِ آَِﺟَِّزَوِﻹا ِّزَوِﻹا ِّزُرَﻷا [How delicious is جذاب of rice (i. e. rice prepared with sugar and flesh-meat) with the breasts of geese!]. (TA.) And you say, ِتْﻘَﺷ ُتَنْيِفَسْلًا ِّؤْﺟِ آَِﺟَِّزَوِﻹا ِّزَوِﻹا ِّزُرَﻷا [The ship clave the water with her breast]. (TA.)
جاب

1. He gained, earned, or acquired, (S, K,) wealth, or property: (K:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA. [See, however, جاب, below.]) The rájiz (Ru-beh Ibn-El-'Ajjáj, TA) says,

وَأَلِهَّ رَاعِيَ عَمَلِيَ وَجَابِیَ

[And God is mindful of my work and my earning]. (S, TA.) Also He sold جاب, i. e. مغرة [red ochre]; (IAar, K;) and so جیباً. (IAar, TA.)

جاب Thick, gross, big, or bulky: (S, K;) or strong: (A:) applied to an ass, (A, K,) or to a wild ass: (S, K;) as also جاب, without ء: (S:) pl. جواب. (TA.) Accord. to the K [and the A], it signifies also Whatever is rude, or coarse; thick, gross, big, or bulky: (S, K;) as meaning جاب جاف غليظ (meaning that جاب applied to the part of the back termed كاهل جاب غليظ signifies thick, or big); and خلق جاب كاهل as meaning a thick, gross, big, or bulky, make. (TA.) [Hence,] The lion. (A, Sgh, K.) And جاب المدري (S, A, K;) or, accord. to AO (S) and the Mj (TA) and Sh, (TA in art. جوب q. v.,) without ء, (S, TA,) A doe-gazelle having her horn just come forth; because the horn when it first comes forth is thick, and afterwards becomes slender; (S, K;) thus showing her to be young:

جاب, or a doe-gazelle, and a cow, strong in the horn. (A.) [See also art. جوب.] You say also، فلا نري العَلَى جِابَ الصَبْرِ Such a one is slender in body, or person, [but] great in patience. (S.) The navel. (K.) Red ochre; syn. مغرة [read by Golius مرعزة]; (Mj, K;) with and without ء، (Mj, TA.)

جابِةُ البَطْنِ جِابَةُ البَطْنِ (Ibn-Buzurj, K;) as also مائدة البطن (Ibn-Buzurj, TA,) i. q. مائدة البطن (K;) i. e. The part of the belly that is between the navel and the pubes. (TA.)
: see what next follows.

\( K \) and \( K \) accord. to some copies, but not in others nor in the TA) A grinning, and frowning, or contracting, of the face; or looking sternly, austerely, or morosely. (K.)

A gainer, an earner, or an acquirer, of wealth, or property. (TA voce \( \text{جواب} \).)
The plants, or herbage, of the land grew tall.

**Jar,** applied to herbage, (Az, A, K) **Fresh, juicy,** or sappy: (K; TA:) **tall, and full grown:** (Az, TA:) **abundant.** (A, K;)

(K) A copious rain; (As, S, A, K;) that makes the plants, or herbage, to grow tall: (A:) or the second, a rain that makes a sound, or noise. (TA.)
He is one who cries out, calling for aid, or succour; who humbles, or abases, himself, and raises his voice; much, or often, by night. (A, TA.)
شَأِجَ,

ْتَشَأَجَ،

اor. — , His soul rose, or heaved, by reason of grief or fear; (As, K;) a dial. var. of جَشَّثَتْ نَفْسَهُ ١

(As, K;) a dial. var. Also, both of these, His (a coward's) soul purposed flight: or was frightened. (TA in art.) גшей

шей , aor. — , He came, came forward, or advanced, towards him. (K.)

The return to its place, (روع, Lth, S, K;) or the fright, (روع, رث) as in a copy of the A, [which latter is agreeable with explanations of the verb given above,)] of the heart, when in a state of commotion on an occasion of fright. (Lth, S, A, K.) The soul (نْغَس) of a man: (IDrd, A, K;) or his heart: or firmness, or constancy, of heart: or strength of heart when one hears a thing and knows not what it is: (TA:) sometimes, [ ] without ء: (K;) pl. جوش (K) and جاش (TA.) You say, فلان رابط الجاش Such a one restrains his soul, or himself, from flight, by reason of his courage; (S, A; *) is strong in heart; as also رابط الجاش واهي الجاش [Infirm, or weak, in soul, or heart]. (A, TA.) And ربط لذلك الأمر جاشا or جاشا or جاشا or جاشا or جاشا only, [without ء,] (ISk, TA,) see art. ربط. And ربط جاشه His heart became strong. (K in art. ربط q. v.) State also جوش

: see what follows.

جوُشَ

The breast, or chest; (A, K;) as also جِوشُ جَاشِ and جُوشُ , q. v. (Ibn-'Abbád, K;) The forepart (صدر) of the night; accord. to which explanation it is tropical: or what is between the beginning and the third thereof: or a while thereof: (TA:) or a portion thereof; (Lh, K;) and of people. (K.) Also A thick,
or gross, or coarse, mān. (Ibn-ʿAbbād, K.)
The female hyena; (S, K;) a name thereof, of the measure فعل، determinate without ال (S,)
imperfectly decl.; (K;) as also جيلة، (S, K;) accord. to Ks; (S;) and جيلة، without س، (S, K;) the ك not being changed into أ as in
ناب and the like because the س، though literally suppressed, is considered as though meant to be retained, and because the ك is
considered as though meant to be quiescent; (Aboo-'Alee the grammarian, S, TA;) and الجيال، (K;) like the first, but with ال (TA.)

Also, accord. to Ibn-Es-Seed, The wolf: but MF deems this strange. (TA.)

جياله: see above.
A receptacle of the kind termed سقفت، covered with skin, for the perfumes of the seller of perfumes; as also جونة: originally with ⌔: pl. like صردة [i.e. جون: thus in the TA, without ⌔]. (K.) See also art. جون.
(Quasi root)

3

: see 3 in art.
جَانِثِلِقَ [an arabicized word, from the Greek καθολικός, The catholicos; i. e.] the primate of the Christians in the country of El-Islám, [residing] in the [chief] city of El-Islám: under him is the قَبْوَلِجَ [or قَدْنِرَجَ, i. e. patriarch] of Antioch: then, under him, is the مَطْرَانَ [or metropolitan]; under whom is the أَسْقَفَ [or bishop], in every province: then, the فَقْسَ [or priest]: then, the شَباَسَ [or deacon]: (K) accord. to Sgh, a judge, or ruler: in the Tekmíleh, a wise man, or sage. (TA.) جَ and قَ do not occur in any one word, unless it is arabicized or a word imitative of a sound: (S and K * at the beginning of the section in which this word is mentioned:) accord. to El-Jawáleekee, they do not occur in any Arabic word unless separated, as in جَرِنَدَقَ and جَلْوِقَ: accord. to Lth, they occur in many words, most of which are arabicized. (TA ib.)
جام

: see art. جوم. جام.
جاموس

: see art. جاموس.
جاه

: see art. جوه. جاه
جاورس

: see art. جرس. جاورس.
He cut it; or cut it off; (S, A, Mgh, Msb, K) and He cut off entirely, or extirpated, his testicles; (TA:) as also He cut off completely, or extirpated, his genitals; (Msb:) [or his testicles; or his penis; as is implied in the TA:] and He cut off entirely. (S, * Msb, TA.) You say also, having the testicles, (S, TA,) or genitals, (Msb,) [or signifies also, as inf. n. of جُب, the having the testicles, (S, TA,) or genitals, (Msb,) entirely cut off. (S, * Msb, TA.) You say also, جُبِّيته, meaning I cut off entirely, or extirpated, his genitals; (Msb:) [or his testicles; or his penis; as is implied in the TA:] and جُبِّيته, inf. n. جُبِّيحت, (Mgh, TA,) [or جُبِّيته, he had his penis and his testicles [or either of these] cut off entirely, or extirpated. (Mgh, TA.) You say, جُبِّيته, inf. n. جُبِّيحت, and جُبِّيته, with fet-h, (A,) or both, (Msb,) The time of the fecundating of the palm-trees came. (S, A, Msb, TA.) You say, جُبِّيته, (S,) or جُبِّيته, with fet-h, (A,) or both, (Msb,) [The time of the fecundating of the palm-trees came.] He surpassed, or overcome, the people, or company of men; (S, K, * TA:) accord. to some, in grounds of pretension to respect or honour, or in beauty, and in any or every manner. (TA.) And جُبِّيته النساء, She surpassed the women in her beauty. (TA.) The saying
She overcame the women of the whole world by means of the string relates to a woman who measured round her hinder parts with a string, and then threw it to the women of the tribe, that they might do with it the like; but they found it to be much exceeding their measures. (TA.) See 3, in three places. See also 2.

The reaching of the [whiteness termed] in a horse, to the knee and the hock: (S:) or the rising of the whiteness to [the extent of] what is termed (K.) You say of a horse, [In him is a rising of the to the knee and the hock]: and in this case, the horse is said to be and the subst. is [meaning a whiteness of the legs rising to the knee and the hock]. (S.) [See .] The act of shrinking [from a thing]; or the being averse [from it]; or the act of withdrawing; (S, K, TA;) outwardly or inwardly. (TA.) You say of a man, [He shrank, or was averse, or withdrew, and went away]. (S.) And The people forsook, or relinquished, the obeying of God. (TA from a trad.) ___ The act of fleeing. (K.) You say of a man, He fled. (TA.) El-Hotei-ah says, * وَمَنْ إِذَا جَبَّىَ مَعِنِّ نَسَائِكُمْ * كَمَا جَبَّىَ مِنْ عَنْدِ أُوْلَادِهَا الحَمِيرَ *

[And we, when ye flee from your women, like as the wild asses have fled from the presence of their young ones]. (TA.) And, said of a man, [if not a mistranscription for ,] signifies He went quickly, fleeing from a thing. (TA.) The act of satisfying with water (K, TA) the earth, (TA,) or cattle. (K, TA.)
The act of vying, or contending for superiority, in goodliness, or beauty, &c., (K,) as, for instance, in grounds of pretension to respect or honour, and in lineage: (TA:) and the vying, or contending for superiority, in goodliness, or beauty, (K,) &c., (TA,) and in food: (K:) but [SM says,] I know not whence this addition, respecting food, is derived. (TA. [See, however, what follows, from the A.]) You say, He vied with me, or contended with me for superiority, and I overcame him. (TA.) And The woman vied, or contended for superiority, with her fellow, and surpassed her in beauty. (TA.) And He vied with him, or contended with him for superiority, in the entertainment of guests, and he overcame him therein. (A.)

It (camels' milk) had, or produced, what is termed جَبَابِ [q. v.]. (K.)

He clad himself with a جَبَابَةِ [q. v.]. (MA.) [And so, app., جَبَابَةِ, explained by Golius, on the authority of Ibn-Maaroof, as signifying He put on a vest, or tunic.]

He dealt, or trafficked, in جَبَابٍ [pl. of جَبَابَةِ, q. v.]. (TA.)

He prepared what is called جَبَابَةٌ i. e. He put what is called خَلْعَ [q. v.]. (AZ, TA.)

A well: (A, K:) or a well not cased with stone or the like: (S, A, Msb, K:) or a well containing much water: or a deep well: (A, K:) or of some other description: (A:) or a well in a good situation with respect to pasture: or one that people have found; not one that they have dug: (K:) or a well that is not deep: (Lth, TA:) or a well that is
wide, or ample: (ElKilábeeyeh, TA:) or a well that is cut through rock, or smooth rock, or stones, or smooth stones, or hard and smooth and large stones: (Aboo- Habeeb, TA:) of the masc. gender; (Msb, TA:) [not fem. like زنرر:] or masc. and fem.: (Fr, Msb:) pl. [of pauc.] جباب (Msb, K:) and [of mult.] جيبة. (S, Msb, K:) ___ A well that is dug wherein a grape vine is planted; like as one is dug for the shoot of a palm tree: pl. جباب. (ISH, TA:) ___ The inside of a well, from its bottom to its top, whether cased with stone or the like or not. (Sh, TA:) ___ The جرن of a well [app. meaning A hollowed stone, or stone basin, for water, placed at the mouth of a well: or, perhaps, a hollowed stone placed over the mouth; for many a well has such a stone, forming a kind of parapet]. (Zeyd Ibn-Kuthweh, TA:) [A kind of leathern bag;] a (K, TA,) wherein they used to prepare the beverage termed نيبذ, until, by use, it acquired strength for that purpose; mentioned in a trad., forbidding the use of it; and also called جبة. (TA:) The سباته, or envelope, of the spadix, or flowers, of the palm-tree; also called جيف: the former word was unknown to A'Obeyd: both occur, accord. to different readings, in a trad., where it is said that a charm contrived to bewitch Mohammad was put into the جيف, or جبة, of a طلاعة: accord. to Sh, (TA,) it means the inside of a طلاعة [which latter here app. signifies, as it does in some other instances, the spathe, not the spadix, of a palm-tree]; (K, TA;) in like manner as the inside of a well, from its bottom to its top, is called جبة: the pl. is جباب. (TA:) Hence the well-known prov., جباب فلا تَتَعُنْ أبْرًا [They are merely envelopes of the flowers of palm-trees; therefore weary not thyself to effect fecundation]; applied to a man in whom is little or no good; meaning he is like the spathes of the palm-tree in which are no flowers; therefore weary not thyself by attempting to make him good; لا تَتَعُنْ أبْرًا [LA TAN Un]. (MF.)

جيبة A well-known garment [or coat], (Msb, K, TA,) of the kind of those called مقطعات. (TA:) accord. to 'Iyád, a garment cut out and sewed: accord. to Ibn-Hajar and others, a double garment
quilted with cotton; or, sometimes, of wool, a single garment, not quilted with anything: (MF:) [most probably not so much resembling the modern garment more generally known by the same name (for a description and representation of which see my Modern Egyptians, ch. i.,) as a kind of جبة still worn in Northern Africa, described in this Lexicon voce مدرعة: accord. to Golius, tunica ex panno gossipino, cui pallium seu toga imponitur, cum subductitio panno et intercedente gossipio punctim consuta: Italis consona voce gioppa: si ita cum gossipio consuta non sit, دراعة tunica illa gossipina dicitur: ] pl. جيب (Msb, K) and جيب (S, K.) __ I. q. جرب [A coat of mail; or any coat of defence]: (K:) pl. جيب. (TA.) Er-Râ’ee says,

* لنا جيب وأرماح طوال *
* كم مارس الحرب الشطونا *

[We have coats of mail, or of defence, and long spears: with them we ply distant war]. (TA.) The part of a spear-head into which the shaft enters: (S, K:) and the نعل is the part of the spear-shaft that enters into the head. (TA.) __ [In the TA, جيبة الرمح is also explained as meaning ما دخل من السنان فيه] The part of the spearhead that enters into the shaft: but it seems that من has been inserted here by a mistake of the copyist; and that the true meaning intended is the part of the spear-shaft into which the head enters; though in general the shaft enters into the head.] __ The part in which is the مشاشة [q. v.] of a horn. (Zeyd Ibn-Kuthweh, TA.) __ The حاج [or bone that surrounds the cavity (see art. حج)] of the eye. (K:) __ The contents (حشو) of the solid hoof: or the horny box (قرن) of the solid hoof: or the joint between the ساق [which seems to mean here, as it does in many other instances, the hind shank,] and the thigh: (K:) or the Shank-joint of a horse or the like (موضع الوظيف [commonly applied, as in the S and K voce وسغ,] to the upper extremity of the pastern, i. e. the fetlock-joint, which seems to be the meaning intended in this instance,)] in the دراع [which here app. means the fore leg, not the arm]: or, accord. to As, the
part where the [or shank] is set into the hoof: (S:) or the part of the [or pastern],
of a horse, where the [or shank] joins upon the [which seems here to mean the
upper pasternbone]: or, as AO says, the part where a horse's [or shank] joins to the upper
part of the [or pasternbone]: or, as he says in another place, the place where each tibia and hind shank,
of a horse, meet; [the hockjoint,] expl. by [Melqet Sakiy and Wazifey Rajhe: and the place of junction
of any two bones, except in the back-bone. (TA.) Accord. to Lth, Whiteness of the
[a word which I have not found anywhere but in this instance] of a horse or similar beast, extending to
the hairs that surround the hoof. (TA.)

جِبَبَة A cutting off of the hump of a camel: (K:) or a cutting in the hump of a camel:
(TA:) [or the state of having the hump cut off; as seems to be indicated in the S:] or an erosion of the
hump of a camel, by the saddle, so that it does not grow large. (K, TA.) See also 2.

جِبْجَة Butter, or what is produced by churning, of camels' milk; like as زَيْدُ is what is produced by
churning of cows' or sheep's or goats' milk: (Msb in art. زید:) what rises upon the surface, (T, S,) or What has
collected together [or coagulated], (K,) of the milk of camels, resembling زَيْدُ (T, S, K)
which camels' milk has not: (S, K:) when a camel shakes about a skin of camels' milk, suspended to him, what is termed جِبْجَة collects
at the mouth of the skin. (T.)

جِبَبَة The earth, (Lh, K,) in general; (Lh;) sometimes written جِبْبَة, as a proper name, without the article, and
imperfectly decl., like شَعْبَة: (TA:) so called because it is cut, i. e. dug; or because it cuts, i. e. dissunders, the bodies of those
buried in it: (Suh, TA:) and hence جِبْبَة جَبَّان, جَبَّان, and جَبَان جِبْبَة, signifying a burial-ground; from الجِبْبَة والجِبْبَة
(accord. to Kh; but others derive these two words from جَبِين: (TA:) or rugged land: (As, S, K:) or hard or rugged land,
composed of rock, not of soil: (IAar, TA:) or earth, or dust: (Lh, K:) or the surface of the
earth; (ISh, S, K,) whether plain or rugged or mountainous; (ISh:) a word without a pl.: (S:) also coarse, or big, lumps or clods of clay or mud; or of dry, or tough, or cohesive, clay or mud; plucked from the surface of the ground: (TA:) or crumbled clods of clay or mud; or of dry, or tough, or cohesive, clay or mud; (IAar, TA:) and with ۶، a lump, or clod, of clay or mud; or of dry, or tough, or cohesive, clay or mud. (K.)

جبابٌ: see what next follows.

جبابٌ [app. a contraction of جباجب], or جباجب A seller of جواب [pl. of جبة, q. v.]. (K.)

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جبان: see جواب; and see art. جبان.

جبان: see جواب; and see art. جبان.

جبج: see what next follows, in two places.

جبج، (S,) or جبج، (A,) or both, (K,) and جبج which is the pl., (L, TA,) The stomach of a ruminant animal ۸ (S, A, K, TA) in which خلع [q. v.] is put, (S, TA,) i. e., (TA,) in which is put flesh-meat cut in pieces; (K, TA;) or in which is put flesh-meat to be used as provision in travelling; (TA;) or in which melted grease (S, K) is collected (S) or put: (K) or the skin of the side of a camel, cut out in a round form, in which is prepared flesh-meat, (K, TA,) such as is called ويشقة (TA,) which is flesh-meat that is boiled once, and then cut into strips, and dried, or salted and sun-dried; the most lasting of all provision [of the kind]: (S, TA;) or
the first and second both signify *tripe*; in Persian, خَلْعِشْکَّه. A coward is likened to a جَبِيحَةٌ in which water is put; because of his turidity and his little profitableness. (TA.) Also, the first, A vessel, or receptacle, made of skin, in which water is given to camels, and in which one macerates [i.e. colocynths, or the pulp thereof, or the seeds thereof]. (TA.) And A basket, (S, K, TA,) of small size, (TA,) made of skins, (S, K, TA,) in which dust, or earth, is removed: (S, TA:) or, accord. to Kt, it is جَبِيحَةٍ جَبِيحَةٍ, with fet-h: (TA:) pl. جَبِيحَةٍ جَبِيحَةٍ [which is explained in the K as meaning a drum instead of drums]; as in the saying, ضَرِيْتَ عَلَى يَابِهِ الجَبِيحَةِ [The drums were beaten at his door]. (A.)

A *tripe-seller*. (Golius from Meyd. [See جَبِيحَةٌ.])

A *food made with tripe*; in Persian, خَلْعِشْکَّةٌ خَلْعِشْکَّةٌ; (Golius from Meyd;) in Turkish, سَخْتُو شُورياسُ. (MA.)

A camel *having his hump cut off*: (S, K;) or *having his hump cut off*: (S, K;) or *having his hump eroded by the saddle, so that it does not grow large*: (K;) or *having no hump*: (K,) or i. q. رَسَحاءٌ [i.e. having small buttocks sticking together; or having little flesh in her posteriors and things]. (ISH, TA;) or *whose bosom and breasts have not become large*: (SH, TA;) or *small in the breast*; from the same epithet applied to a she-camel; (A;) for a woman having small breasts is like the camel that has no hump: (TA;) or *having no thighs*; (K;) or i. e. *having lean thighs; as though having no thighs*. (TA.) Also, the masc., A pubes *having little flesh*. (TA,) or i. q. [as meaning The pudendum *muliebre*]; (K;) from the same word as applied to a camel [having no hump]. (TA.)

The middle, or main part, (جَادَةٌ) of a road. (S.)
A horse in which the whiteness termed 
reaches to the knee and the hock;
(S;)[ i.e.] in which the whiteness of the lower part of the leg reaches to the knee and the hock or the knees and the hocks: (TA;) or in which the 
reaches to his knees: (Lth, TA;) or in which the whiteness rises to the extent of what is termed the 
(K, TA;) or more than this, [perhaps a mistake of a copyist for less than this,] so as not to reach to the knees: or in which the whiteness reaches to the hairs that surround his hoof.

A well having in the middle a part wider than the rest, hollowed out like a cupola. (Fr, TA.)

Having the genitals, (Msb,) or the testicles (S, * Mgh, TA) and the penis, (Mgh,) cut off entirely, or extirpated: (S, * Mgh, Msb, TA:) or having the penis cut off. (TA.)

: see .
1. جِبَّاٰ, aor. جُبَّاٰ, He restrained, or withheld, himself; refrained, forbore, or abstained; or turned back, or reverted. (K, TA.) You say, جُبَّاٰ عَنْهُ, جِبَّاٰ, جِبَّاٰ, meaning He restrained, or withheld, himself, &c., from him, or it; and regarded him, or it, with reverence, veneration, dread, awe, or fear: (TA:) [or,] accord. to AZ, جِبَّاٰ عَنْ الرَّجُلِ جِبَّاٰ, inf. n. جَبَّاٰ جَبَّاٰ, جِبَّاٰ جِبَّاٰ, [to which Golius adds جِبَّاٰ جِبَّاٰ, but, I suspect, from incorrect MSS.,] means I drew, or held, or hung, back from the man; or remained behind him; or shrank from him; or shrank from him and hid myself: and he cites (from Nuseyb Ibn-Mihjen, TA)

فَهْلَ أَنِّي مِثْلَ سَيْقَةِ الْعَدَّى
إِنِّ أَسْتَقْدِمُتْ تُحَرُّ وَإِنَّ جِبَّاٰ عُقْرً

[And am I otherwise than like the beasts driven away by the enemy? If they go before, slaughter befalls them; and if they remain behind, hocking]. (S, TA.) You say also، جِبَّاٰ عَنْهُ، جِبَّاٰ, جِبَّاٰ، He did not draw back from reviling me; did not desist, or abstain, therefrom. (TA.) ___ It (a sword) recoiled, or reverted, without penetrating, or without effect: (K:) or so the former verb [only]. (TA.) ___ It (the sight, or the eye,) recoiled, or reverted: (K:) or so the former verb [only]; and disliked, or disapproved, or hated, the thing [that was before it]. (TA.) You say، جِبَّاٰ عَنْ عَنْ الشَّيْءِ، My eye recoiled, or reverted, from the thing. (S.) And of a woman of displeasing aspect you say، جِبَّاٰ عَنْ عَنْ الشَّيْءِ، إنَّ الْعَيْنَ لَتَجِبَّاٰ عَنْهَا، [Verily the eye recoils from her with dislike]. (As, TA.) ___ He disliked, disapproved, or hated: (K:) or so the former verb [only]. (TA.) You say، جِبَّاٰ الشَّيْءِ،
He disliked, &c., the thing. (TA.) ___ He inclined his neck: (K:) or so the former verb [only]. (TA.) ___ He hid himself; (K, TA;) app. from fear; as, for instance, a ضب [q. v.] in its hole. (TA.) ___ He, or it, came, or went, forth, or out: (K:) [or so the former verb only.] You say of a serpent, جِبَأٌ عَلَى الْقُوَّمِ It came forth upon him from its hole (S, TA) so as to frighten him; and in like manner one says of a hyena, and a ضب, and a jerboa. (TA.) And جِبَأٌ عَلَى الْقُوَّمِ He came forth unexpectedly upon the people, or company of men. (TA.) And The locusts invaded, or came suddenly upon, the country. (TA.)

4 أَجَابَت said of a land, (S,) or أَجَابَ said of a place, (K,) It abounded with [the kind of truffles called] كمَةٌ Ajibaٌ, (S,) or كمِءٌ, (so in some copies of the K,) or [rather] كمِءٌ Ajibaٌ [a pl. or quasi-pl. n. of كمِءٌ Ajibaٌ.] (So in other copies of the K.) He hid a thing. (K,) And hence, He hid his camels from the collector of the poor-rate. (IAar, TA.) ___

He sold seed-produce before it showed itself to be in a good state, (S, K, TA,) or before it came to maturity. (TA.) Hence, in a trad., نَم ُدَقَـﻓ ُحرية He who sells seed-produce before it shows itself to be in a good state, or before it has come to maturity, practices the like of [usury]: (S, TA:) originally with ش, (S,) which is suppressed for the purpose of assimilation [to أَرْبِى]. (TA. [See 4 in art. جِبَأٌ and جِبَأٌ on the people, or company of men; or commanded, or had, a view of them; or came in sight of them; syn. أَشْرَفَ (K.) sing. of جِبَأٌ.] Ajibaٌ on the people with كمِاءٌ كمِاءٌ, (S:) or i. q. كمِاءٌ, which is a coll. gen. n., like كمِاءٌ: (MF and TA, voce كمِاءٌ) [J says,] كمِاءٌ signifies Red كمِاءٌ كمِاءٌ [or truffles]: or, accord. to El-Ahmar, those [truffles] that incline to redness; كمِاءٌ كمِاءٌ signifies those that incline to dust-colour and blackness; and كمِاءٌ, the white; and كمِاءٌ, the small: (S:) accord. to AHn, كمِاءٌ جِبَأٌ signifies a white thing resembling a كمِاءٌ, of which no use is made: but accord. to IAar, the black كمِاءٌ; which, he says, are the best of كمِاءٌ: (TA:) the
pl. of جَبْهَةٌ (S, K,) a pl. of pauc., (S,) and جَبْهَةٌ, [as mentioned above,] or, accord. to Sb, this is a quasi-pl. n., (TA,) and جَبْهَةٌ, (K,) or this also is a quasi-pl. n. (TA,.) ___ 1. q. [q. v., i. e. A hill, or mound, &c.]: pls. as above. (K.) ___ A hollow, or cavity; (T, K,) in a mountain, (TA,) in which the water (T, K) of the rain (TA) stagnates, (T,) or collects: (K,) pl. as above. (K.)

جَبْهَةٌ: see the next preceding paragraph.

جَبْهَةٌ: see جَبْهَةٌ in two places. Also A shoemaker's board, (S, K,) on which he cuts his leather; also called جَبْهَةٌ, (S,) And The place where the false ribs of the camel end, and thence as far as the navel and udder. (K,) ___ And The part of the belly called the جَبْهَةٌ thereof; as also جَبْهَةٌ; (Ibn-Buzurj, TA;) i. e. the part between the navel and the pubes. (TA in art. بِأْجَبِ.)

جَبِّاءٌ (S, K) and جَبِّاءٌ (Sb, K) Fearful, or cowardly: (S, K,) fem. with ُّ: and therefore the pl. is formed by the addition of وَ and نَ.

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(Sb, TA,) Mafrook Ibn-' Amr Esh-Sheybánee says,

* فَمَا أَنَّ مِنْ رَبِّ الْمُلْوُنِ جُبَاهِ
* وَلَا أَنَا مِنْ سَبِيبِ الْإِلَهِ بِتَابِعِ

[But I am not fearful of the vicissitudes of fortune, nor despairing of the favour of God]. (S, TA.)

جَبِّاءٌ: see what next precedes.

جَبِّاءٌ The locust, or locusts: (S, K,) so called because of the coming forth thereof [suddenly or unexpectedly: see 1, last
two sentences: (S, TA:) as also جَبَّأ [q. v.]. (TA.)

A land abounding with the truffles called جَبَّأ. (S.)
جَبِيتُ، not a pure Arabic word, because it comprises the letters ج and ت without any of the letters of the kind called دَوْلَتْيَ، [which are ر and ل and ن]; (S;) The idol: (S, K:) or idols: (Ksh in iv. 54:) or the name of a certain idol, (Bd and Jel on that verse,) belonging to Kureysh; as also الطَّاغُوتُ: (Jel:) and that which is worshipped instead, or to the exclusion, of God; whatever it be: (Ksh, Bd, K:) said to be originally ﺟَبِيتُ، i.e., (Bd,) he, or that, wherein is no good: (Bd, K:) and the diviner: (S, K, Kull:) and the enchanter: (S, K, Kull:) and the like thereof: (S:) or the Devil; Satan: (Kull:) and enchantment. (Esh-Shaabee, K.) Accord. to Esh-Shaabee, تَوَغَاَطُّلَا وَنﻮُﻨِمْﺆُـﻳ ِﺖْﺒِﳉِ in the Kur [iv. 54], means They believe in enchantment and the Devil: or, accord. to I’Ab, by theُجَبِيتُ، is meant Hoyeí Ibn-Akhtab; and by الطَّاغُوتُ، Kaab Ibn-El-Ashraf: (TA:) or the words relate to these two men, Jews, who, in order to induce Kureysh to join with them in a league against Mohammad, prostrated themselves to the gods of Kureysh: (Ksh, Bd:) or to certain Jews, who said that the worship of idols is more pleasing to God than that to which Mohammad invited. (Bd.) It is said in a trad. that what are termed ﺟَبِيتُ، and الطَّاغُوتُ، are [app. meaning of things wherein is no good: or kinds of divination: or from the Devil]. (S.)
1. **اذْﺒَﺟ** (S, A, Mgh, * L, Msb, K, *) aor. (Mgh, Msb, K,) inf. n. **اذْﺒَﺟ** (T, Mgh, Msb, K, &c.,) i. *q.* **ذَﺒَﺟ** (T, * S, A, Mgh, * L, Msb, K, * &c.) i. e. *He drew it;* &c.: (T, TA:) formed by transposition from the latter; (A 'Obeyd, S, A;) accord. to some: (Msb:) or it is a dial. var. of the latter; (M, L, K, &c.;) of the dial. of Temeem; (T, Msb;) not formed from the latter by transposition, (Ibn-Es-Sarráj, IJ, M, L, K,) for both are equally conjugated: (Ibn-Es-Sarráj, IJ, L, Msb;) and [inf. n. of اِجْتَبَاَذ] signifies the same as **اذْﺒَﺟ** (K.) **ْﻦِﻣ ﻰِﻔْﻠَﺧ**ِ اِذْﺒَﺟ **ﻞُﺟَر**, meaning *A man pulled me from behind me,* occurs in a trad. (L.) You say also, **ﻪْﺗَﺬَﺒَﺟ** and **ﻪْﺘَـﺑَﺬَﺟ**, meaning, *She repelled him,* or rejected him; namely, a man who sought her in marriage. (T and TA in art. **اذْﺒَﺟ**.)

2. **اذْﺒِْﳒِا** [inf. n. of **اذْﳒا**] i. *q.* **اذْﳒا** (K,) meaning *Quick going or journeying or travelling.* (TA.)

3. **اذْﳒِإ** see 1.
1

**Provenance**: Ibn-Tahlah, MF, TA; [but respecting this form see above;] and َّﱪﺟ ( , K,) He restored a man from a state of poverty to wealth, or competence, or sufficiency: (AAF, S, A, K, &c.:) or he benefited a poor man; conferred a benefit, or benefits, upon him: (M, K:) but the former is the more appropriate explanation: (AAF, TA:) and this signification is tropical; (IDrst, MF, TA:) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called ُتْﺮَـﺒَﺟ ً، as though the vertebrae of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions  جِبْر يِلَدَة, as tropical in the sense of  نَعَشَتَهُ [I recovered such a one from his embarrassment, &c.; repaired his broken fortune, or his condition]. (TA.) One says also,  جِبْر قَتْا فَلَانًا, that I repaired the broken fortune of the man;  جِبْر قَتْا فَلَانًا, or I gave to the orphan. (Msb.) And  جِبْر أَنَّمَر [May God render him

---

**He set a bone; reduced it from a fractured state;** (S, A, Msb, K, &c.;) as also  جِبْر يِلَدَة ( , A, IAmb, K,) inf. n. ٌ솨ِبَْꫀ ( , TA;) and  جِبْرا, (Ibn-Tahlah, MF, TA,) but this is extremely strange, and not found in the lexicons of celebrity, (MF,) and not heard by AO; (TA;) [and  جِبْرا.] One says also,  جِبْر يِلَدَة, (A, IAmb,) or  جِبْرها ( , Msb,) He (a bone-setter) set his arm, or reduced it from a fractured state: (A:) or put upon it the جِبْرة [or splints]. (Msb.) Hence, (TA,)  جِبْر, (AAF, M, K, &c.,) inf. n.  جِبْر (S, A, K) and  جِبْر [but respecting this latter see above] and  جِبْرًا; (K) and  جِبْر, (K,) inf. n.  جِبْرًا; (TA;) and  جِبْر أَجْتَيْر; (Ibn-Tahlah, MF, TA; [but respecting this form see above;]) and  جِبْرًا He restored a man from a state of poverty to wealth, or competence, or sufficiency: (AAF, S, A, K, &c.:) or he benefited a poor man; conferred a benefit, or benefits, upon him: (M, K:) but the former is the more appropriate explanation: (AAF, TA:) and this signification is tropical; (IDrst, MF, TA:) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called ُتْﺮَـﺒَﺟ ً، as though the vertebrae of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions  جِبْر يِلَدَة, as tropical in the sense of  نَعَشَتَهُ [I recovered such a one from his embarrassment, &c.; repaired his broken fortune, or his condition]. (TA.) One says also,
sound, and strong]; said in relation to a child. (S and K in art.) And جبرت نصاب الرَّكَة بـكَداَ، زرع. And جبرت نصاب الرَّكَة بـكَداَ، زرع. I made the amount of the property equal to that which renders it incumbent on the possessor to pay the poor-rate, by [adding] such a thing: the name of that thing is جبران [app. جبران ]: and the person who does this is termed جبر (Msb.). جبر also signifies He compelled, or constrained, another. (B.) You say, جبر عليه الأمر (Lh, Az, Msb, K,) aor. جبر and جبر (Msb,) a chaste form of the verb, of the dial. of El-Hijáz, (Az, TA,) or of the Benoo-Temeem and of many of the people of El-Hijáz, (Msb,) or of Temeem alone; (Lh, TA;) [but said in the Mgh to be of weak authority;] and جبر (Th, S, Msb, K,) both these forms of the verb mentioned by AZ, Fr, A `Obeyd, and others, (Msb,) but the latter is the form used by the generality of the Arabs, (Lh, TA,) and by the grammarians [in general]; (TA;) He compelled him, against his will, to do the thing: (Lh, Th, Az, S, Msb, K:) جبره على الأمر (اًجْبَرْهُ عَلَى الْأَمَرَ) he compelled him to submit to, or to perform, the sentence. (L.) Also جبر, [aor. جبر] inf. n. جبر (S, Msb, K) and جبر (Msb, K,) which latter, accord. to MF [and the Mgh], is an inf. n. of the trans. verb only, but it has been heard as an inf. n. of the intrans. verb also; (TA;) and جبر (T, S, K,) and جبر (T, S,) and جبر (K;) It (a bone) became set, or reduced from a fractured state. (T, S, Msb, K,) And [hence,] the first of these verbs, with the same inf. ns.; (K;) and جبر (S, K) and جبر (Msb, K,) جبر and جبر (K,) استجبر and استجبر (K;) He (a poor man, K, and an orphan, TA) became restored from a state of poverty to wealth, or competence, or sufficiency: (S, K) or received a benefit, or benefits: (K;) is syn. with انتعش [the recovered, or became recovered, from his embarrassment, &c.]. (A.) [And It (anything) became restored to a sound, right, or good, state.] El-'Ajjáj has used جبر transitively and intransitively in the same sentence, saying,

قد جبر الدين إلا إلا فجبر
God hath restored the religion to a sound, right, or good, state, and it hath become restored thereto]: (S:) or, accord. to some, the second verb is corroborative of the first; the meaning being, God hath desired, or purposed, to restore the religion, &c., and hath completed its restoration. (B.)

(L.)

2َﺮﱠـﺒَﺟ see 1, in three places.

4َﺮَـﺒْﺟَأ see 1, in five places. * Also signifies He imputed to him the tenet of (S, * L, K; *) he called him a جَبَر: (L:) like as أَكْفَرْهُ signifies he imputed to him infidelity. (S.)

5َﱪْﳒ see 1, latter part, in two places. Also What had gone from him (a man) returned to him: (K:) or some of his property that had gone from him returned to him. (T, TA.) He (a sick man) became in a good state. (K.) It (a plant, TA, and a tree, K) became green, and put forth leaves (K, TA) and fresh green twigs, when dry: produced fresh shoots in its dry parts: (TA:) it (herbage) became somewhat restored to a good state after having been eaten: (K, * TA:) or grew after having been eaten. (S.) He (a man, S) magnified himself; behaved proudly, haughtily, or insolently. (S, A, K.) He (a man) obtained wealth, or property: (K:) but

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Lh explains it as meaning, intransitively, he obtained wealth, or property. (TA.)

7َـﱪْﳒِإ see 1, latter part, in two places.

8َـﱪَـﺘْﳒِإ see 1, in five places. You say also, أَصَابَتهُ مَصِيبَةَ لاَ يَجِبْرُهَا [A calamity befell him from which he will not recover]; i. e. أَصَابَتهُ مَصِيبَةَ لاَ يَجِبْرُهَا [there is no recovering from it]. (TA.)
He exerted himself much, or exceedingly, or to the utmost, in paying frequent attention to him, taking care of him, or putting his affairs into a right, or proper, state. (A.)

in computation, The addition of something for the purpose of reparation. (TA.) [Hence, \( \text{جبر} \) Algebra; more commonly called \( \text{جبر و مقابلة} \) perfective addition and compensative subtraction; or restoration and compensation; because of the frequency of these operations in the reduction of equations.] The contr. of \( \text{قدر} \) (S, Msb, K:) it is the assertion that God compels his servants, or mankind, to commit acts of disobedience; (Msb:) the virtual denial that actions proceed from man, and attributing them to God; the sect that hold the tenet thus termed asserting that man, with respect to his actions, is like the feather suspended in the air; whereas \( \text{قدر} \) signifies the virtual attributing of optional, or voluntary, actions to man; asserting that man creates his own optional, or voluntary, actions: (IbrD:) A 'Obeyd says that it is a post-classical term. (S.) A king; (AA, T, M, K:) of uncertain derivation: (M:) and a slave, or a servant: (A 'Obeyd, Kr, K, &c.:) thus bearing two contr. significations: (K:) and a man: (AA, A 'Obeyd, K, &c.:) [see \( \text{جبر} \): and a young man: and [a] courageous [man]. (K:) Also, app., Aloes-wood: \( \text{جبر} \) is explained in the K as signifying \( \text{العود} \), which means wood in general, as well as aloes-wood in particular; and to this is added in the TA, the which means \( \text{الذى} \) or \( \text{يبر} \) ye, as though the meaning were the wood with which one sets bones; but I think that \( \text{جبر} \) is a mistranscription for \( \text{يبر} \); and that the meaning is aloes-wood with which one fumigates.]

جِبَر or جِبِر: see جِبْرِية. جِبَرَة and جِبْرُوت جِبْرُوت &c.: see what next follows.
ٌتﻮَُﳍَر, said to be the only other words of this measure, though, as MF says, this requires consideration, (TA) and جبور (K) and رحوت (Et-Tedmuree, TA) and جبورى (K, like رحوتى, [ṣc.], TA) and جبور (S, K) and جبور (Lh, Kr) and جبور (Lh, TA) and جبورى and جبورى, (K,) all inf. ns., (TA,) [or simple substs.,] meaning The quality denoted by the epithet جبور; (K,) i. e. self-magnification, pride, haughtiness, or insolence; or proud, haughty, or insolent, behaviour; (S, Msb, K;) &c. (K, TA.) Hence, what are termed ينبئة إلا تناسخها ملك جبور [There has been no prophetic office but a kingly office has succeeded in its place through some one's self-magnification, pride, haughtiness, or insolence]; i. e., but kings have magnified themselves, or behaved proudly or haughtily or insolently, after it. (A, TA.) جبور (S, K) and جبور, (Th, Msb,) or the latter is a mispronunciation, or is the correct form, (K,) and the former is so pronounced in order to assimilate it to جبور [q. v.]; (Msb; B;) and جبور, also, is a postclassical term; (TA,) The contr. of جبور [q. v.]; (Msb;) a sect of those who follow their own natural desires, whose founder was El- Hoseyn Ibn-Mohammad En-Nejjár El-Basree, who assert that man has no power; that [what are termed] voluntary motions are of the same predicament as a tremour; though this does not oblige them to deny the imposition of duties; (Lb, TA,) a sect who assert that God compels his servants, or mankind, to commit sins: (AHeyth, TA,) n. جبرى or جبرى. (Msb.) جبرال: جبرال. جبرال: see جبرال.Jبرال: see 1. جبران: جبران. جبرال: جبرال &c; see جبرال.
A proper name of an angel; (TA:) [Gabriel:] and also, of a man:] signifying the servant of God:

(A 'Obeyd, S, Msb, K, TA:) or (rather, TA) the man of God: (A 'Obeyd, TA:) being said to be composed of جبر, (S, Msb, TA:) signifying servant, or slave, (Msb, TA:) or rather man, (TA:) and إيل, (S, Msb, TA,) signifying God: (Msb, TA:) or both together signify the servant of the Compassionate: or the servant of the Mighty, or Glorious:

(TA:) this form of the word is of the dialects of Keys and Temmeer: (TA:) and there are other dial. vars.: namely, جبريل, جبريل, جبريل, جبريل, جبريل, جبريل, جبريل, (K) and جبريل, جبريل, (Es-Suyootee, TA,) and جبريل, (K) and جبريل, جبريل, جبريل, (Es-Suyootee, TA,) and جبريل, (S, Msb, K, which is the form most known and most chaste, and is of the dial. of El-Hijaz, TA,) and جبريل, (Msb, K, reckoned of weak authority by Fr, because the measure فعيل [or فعول] does not exist in the language, for as to القول, mentioned by Esh-Shihab as against the objection of Fr, it is of the measure فعول, MF, TA,) and جبريل, جبريل, جبريل, (K) and جبريل, جبريل, جبريل, (Es-Suyootee, MF.)

: see جبريل.

and جبريل: see جبريل.

: see جبريل.

A thing of which no account, or for which no revenge or retaliation or mulct, is taken. (S, A, Msb, K, TA.) You say, ذهب دمه جبار. His blood went unreenged, unretaliated, or
unexpiated by a mulct. (S, A.) And  جرح جبار  A wound for which is no retaliation, nor any expiatory mulct. (A, TA.) And حرب جبار  A war in which is no retaliation, (K, TA,) nor any expiatory mulct. (TA.) And [The mine is a thing for which no mulct is exacted]: i. e., if the mine fall in upon him who is working in it, and he perish, his hirer is not to be punished for it. (S and Msb from a trad.) And [The well is a thing for which no mulct is exacted]: i. e., if a man fall into an ancient well, and perish, his blood is not to be expiated by a mulct: (TA:) or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he fall into it and die. (TA in art.  بن جبار  The wound of the speechless beast, if it get loose and wound a man or other thing while loose, is a thing for which no retaliation or expiatory mulct is exacted. (T, A, * Msb. *) ___ Clear, or quit, of a thing: so in the saying، أنا منه خلائوة وجبار [I am clear, or quit, of it]. (K. [See also  جلح]) A torrent. (K.) ___ Anything that corrupts, or mars, and destroys; (so accord. to some copies of the K, and the TA;) as the torrent, &c.: (TA:) or anything that is corrupted, or marred, and destroyed. (So accord. to other copies of the K) Tuesday; (S, K;) an ancient name thereof, (S,) used in the Time of Ignorance; (TA;) as also  جبار  . (K.)

جبار  : see what next precedes.

Splints; pieces of wood with which bones are set, or reduced from a fractured state: (S, K;) or bones which are put upon a diseased part of the person, to reduce it to a sound state: pl. جبائر. (Msb.) ___ Also, both words, A wide bracelet; syn.  ايقاق  : (S, K:) a bracelet of gold or silver: pl. جبائر [or  جبائر, as above?]. (A Obeyd, TA.)

: see جبة. جبيرة  

: see جبة.
One who magnifies himself, or behaves proudly or haughtily or insolently, and does not hold any one to have any claim upon him, or to deserve anything of him: (K:) one who slays when in anger: (S, A:) one who slays unjustly: (K:) imperious, or domineering, by absolute force and power; overbearing; tyrannical; a tyrant: (TA:) any one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; who is bold, or audacious, and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient, or rebellious; or who exalts himself and is inordinate in infidelity; or who is extravagant in acts of disobedience and in wrongdoing; or who is refractory, or averse from obedience; (K, * TA:) as also: (K:) or this latter signifies one who magnifies himself much, or behaves very proudly or haughtily or insolently: (S:) and the former, one who proudly, haughtily, or insolently, disdains the service of God: (Lh, TA:) fem. with ٌ: pl. masc. 

A name of God; so called because of his magnifying Himself [above every other being], (K,) and his highness: (TA:) meaning the Compeller of his creatures to do whatsoever He willeth: (Bd and Jel in lex. 23:) or the Compeller of his creatures to obey the commands and prohibitions which He pleaseth to impose upon them: (Msb, TA:) accord. to Fr, from أُجِرْ from a verb of the measure فَعَالٍ except دَرَاكَ فَعَالٍ [q. v.]

from أدْرَكَ; (Az, TA:) or, accord. to Fr, from جَبِير as syn. with أُجِرْ (Msb:) it is also explained as meaning the Supreme; the High above his creatures: (Az, TA:) or the Unattainable; and hence applied to the palm-tree [of
which the branches cannot be reached by the hand]: (IAmb, TA:) or it may signify the Restorer of the poor to
wealth or competence or sufficiency. (Az, TA:) [God is also called] The
Estimator of hearts according to their natural constitutions which He hath
given them in the mothers' wombs, disposing them to know Him and to confess
Him, both the unfortunate of them and the fortunate. (TA from a trad. of 'Alee.) ___ Also A
name of the constellation Orion]; (A, K;) because it is [represented] in the form of a crowned king
upon a throne. (A.) __ The cubit of the king: (A, TA:) or the long cubit: or, as Kt thinks, by
is here meant a certain foreign king whose fore arm was of full length. (TA.) __ A heart that
receives not admonition: (A:) or that admits not compassion. (K.) __, (Seer, K,) without
(Seer, TA,) applied to a palm-tree (อก), signifies Tall and young; (Seer, K, TA;) as also : (K:) or is applied to
palm trees collectively (กลุ่ม), and signifies tall, and above the reach of the hand; (T, S;) and the epithet
applied to a single palm-tree is with (Seer, TA,) in this sense; meaning less than : (A:) or, with (K,) it signifies a young
palm-tree, that has attained its utmost height and has borne fruit: (M:) or that has been
ascended for the purpose of cutting off its fruit, and retains its excellence,
surpassing therein other palm-trees. (AHn, TA.) ___ Also, hence, as Az thinks, (Ta,) Huge, tall,
and strong; a giant. (T, A, * K,) ___ And, with (S, A,) and also without (A,) applied to a she-camel, Great (S, A)
and fat. (S.)

: see جِبَار.

: see جَبَور.

: see جَبِير.

: see جَبِيرة.

: see جَبِيرة.
names of Bread; (S, A, K;) and so is a surname thereof; (S, K;) and so which last also signifies the ear of corn: (T in art. إم) and i. q. [grain, or wheat, bruised, or brayed, and then cooked]. (Har p. 227.) Such a one exerts himself much, or exceedingly, or to the utmost, in paying frequent attention to me, taking care of me, or putting my affairs into a right, or proper, state]. (A.) See also 1.

One who sets bones, or reduces them from a fractured state; a bone-setter. (S, A, K.)

A woman possessed by a jinnee, or genie; syn. مجنونة; but this is held to be of weak authority. (Mgh.)
The lion. (K.)

See also 8.
and its vars.: see art.
The place of جبس [i.e., in which gypsum is found, or prepared;] as also جبسة [i.e. جبسة, or, more probably, it is a mistranscription, for جبسة, like جبسة (originally جبسة and جبسة &c.]. (TA.)

جبس or جبسة: see جبسة.
1. جبل hizo 1

2. جبل He (God) created him. (S, Msb, K, KL) So in the phrase, جبل عليه كذا أَذَّكُهُ لـِبَجَ. (Msb, K) and جبل عليه علی مثله. (K, KL) He (God) created him with an adaptation, or a disposition, to such a thing, or to the thing; adapted him, or disposed him, by nature thereto. (Msb.) It is said in a trad. جبلت القلوب على حب من أحسن إليها وبغض من أساء إليها [Hearts are created with a disposition to the love of him who does good to them, and the hatred of him who does evil to them]. (TA.) Also, (K) inf. n. as above, (TA) i. q. جبره

3. جبل He (a man) became like a mountain in bigness, thickness, coarseness, or roughness. (TA.) جبل حديثهم (K, TA; in the CK, جبل; and in a MS. copy of the K, without any vowels;) Their iron was, or became, blunt, such as would not penetrate. (K, * TA.)

4. جبل He (a man) alighted, or descended and abode, or sojourned, or settled, in a mountain. (AA, TA.)

4. جبل He came, or went, or betook himself, to the mountain. (ISk, S, K) He (a digger) reached a hard place, (S, K) or stone, (Mgh,) in his digging. (TA.) [The digger, Gollus seems to have misunderstood as meaning the hoof of a horse.] Hence, He (a poet) experienced difficulty in diction, (K, TA,) so that he said nothing original, nor anything in the way of repetition. (TA.) And طلب حاجته فاجبل He sought a thing that he wanted, and failed
of attaining it. (TA.) ___ And سَأَلَناهُمُ فَأَجِبَلُوا We asked them, and they refused, and did not give. (Ibn-Abbâd, Z, TA.) ___ And أَجِبَلُوا Their iron became blunt, so that it would not penetrate. (K * TA.) He found him to be a جِبَل, i.e. a niggard: (K, TA:) it is considered as implying fixedness. (TA.) ___ See also 1.

They entered a mountain: (K:) or, accord. to the O, you say, تَجِبَلُ القُوَمُ الْجِبَالَ, meaning, the people, or company of men, entered the mountains. (TA.)

جِبَل Big, thick, coarse, or rough; (TA;) as also جِبِل, applied to a thing (S, O, K) of any kind: (K:) or this latter is applied to an arrow, signifying coarsely, roughly, or rudely, pared. (K.) You say رُجُل جِبَل الرَّأس, (K, TA, [in the CK, erroneously, رُجُلِ جِبَلَ الرَّأس,]) and (TA,) A man having a big, thick, coarse, or rough, head, and face; (TA;) having little sweetness. (K, TA.) [See also جِبِل جِبِل.] And رُجُل جِبَل جِبَل A big, thick, coarse, or rough, and heavy, man. (Ham p. 818.) And أَمْرَة جِبَلَة (K [in one place in the CK جِبَلَة], and جِبَلَة, but only جِبَلَة accord. to the TA,]) and جِبَلَة جِبَلَة جِبَلَة جِبَلَة جِبَلَة جِبَلَة جِبَلَة جِبَلَة جِبَلَة جِبَلَة A woman big, thick, coarse, or rough, (S, K, TA,) in make; (S;) large in make. (TA.) And خَلَقَة جِبَلَة A big, thick, coarse, or rough, make. (Ham p. 821.) And سَيَف جِبَلَة A she-camel having an increasing hump. (TA.) And جَبِل A sword not made thin. (TA.) Also (K, TA, [in the CK جِبَل, جِبَل,]) A court [of a house]; syn. سَاحَة. (K.)

See جِبِل: also جِبِل. ___ and جِبَل. Also Dry trees. (K.)

جِبَل Much; or numerous; (S, K;) as also جِبَل (K.) So in the phrases مَا لَ جِبَلٍ جِبَلٍ (Much property; or numerous cattle); and حَيَ جِبَلٍ A numerous tribe. (S.) ___ See also جِبَل, in two places.
A mountain: or any of the mountains (lit. pegs, or stakes, a term applied to the mountains because they are supposed to make the earth firm, or fast,) of the earth, that is great and long; (Mgh, K;) or, as some say, only such as is long; (Msb;) such as is isolated being called ٌﺔَﻤَﻛَأ, or ٌﺔﱠﻨُـﻗ (K:) [and also applied to a rocky tract; any rocky elevation, however little elevated:] and sometimes it means stone; (or rock;,) such, for instance, as is reached by the digger: and hence it is applied to Es-Safà and El-Marweh: (Mgh:) pl. [of mult.] ٌلﺎَﺒِﺟ (S, Msb, K) and (of pauc., Msb) ٌأَجِبَل (Msb, K) and ٌأَجْبِل (K.) [Hence,] A man who does not remove from his place: you say of such a one, َﻮُﻫ ٌﻞَﺒَﺟ (TA.) ___ A niggard. (K, TA.) [See 4.] ___ The lord, or chief, of a people, or company of men: and their learned man. (Fr, K, TA.) ___ The serpent: (K;) because it keeps to the ٌﻞَﺒَﳉا (TA.) ___ Calamity, or misfortune. (K.) ___ The bow that is made from the tree called ٌنِع; (K, TA;) because this is one of the trees of the ٌﻞَﺒَﳉا. (TA.) ___ The echo. (Har p. 472.)

Also, applied to the iron head, or blade, of an arrow, or of a spear, or of a sword, &c., Blunt; that will not penetrate into a thing: (Ibn-' Abbád, K; TA:) and so, with ٌفَأس, applied to a ٌفَأس (TA.)

Also, applied to the iron head, or blade, of an arrow, or of a spear, or of a sword, &c., Blunt; that will not penetrate into a thing: (Ibn-' Abbád, K; TA:) and so, with ٌفَأس, applied to a ٌفَأس (TA.)

The face: or the ٌبَشرة [or external skin] thereof: or the part thereof that is turned towards one. (K;) Also, (K;) or the former, (TA;) A vice, fault, defect, or blemish. (K;) And Strength. (K;) ___ And Hardness of the earth, or ground. (Lth, K;) See also ٌلِمْبَﳉا, and see ٌلِمْبَﳉا.

A camel's hump; (S, K;) as also ٌلِمْبَﳉا. (K;) See also ٌلِمْبَﳉا: and see ٌلِمْبَﳉا, in two places.
Also The origin, or stock, (K, TA) of any created thing; (TA:) and so The fundamental nature, or composition, of a mountain. (TA:)

A garment, or piece of cloth, good in respect of the thread (K, TA) and the weaving. (TA:)

A big, thick, coarse, or rough, man. (S, K.) See also ۡلٰٞبجٰ, in two places: and see ۡلٰٞبجٰ.

A garment, or piece of cloth, good in respect of the thread (K, TA) and the weaving. (TA:)

A big, thick, coarse, or rough, man. (S, K.) See also ۡلٰٞبجٰ, in two places: and see ۡلٰٞبجٰ.

A great company of men; as also ۡلٰٞبجٰ and ۡلٰٞبجٰ, in two places: and see ۡلٰٞبجٰ.

May God remove far from prosperity, or success, your companies: (Fr, TA:) and ۡلٰٞبجٰ is pl. of ۡلٰٞبجٰ. (Bd in xxxvi. 62.)

Much, or an abundance, or a large quantity or number, or anything; as also ۡلٰٞبجٰ. (K.) See also ۡلٰٞبجٰ and see what next follows, in two places.

Nature; or natural, native, innate, or original, constitution, disposition, temper, or other quality or property; idiosyncrasy; syn. ۡلٰٞبجٰ (AA, S, Sgh, Msb, K) and ۡلٰٞبجٰ (Msb, K) and ۡلٰٞبجٰ (AA, S, K) and ۡلٰٞبجٰ and ۡلٰٞبجٰ, (K,) but this last, accord. to MF, is unknown. (TA:) And the preceding created beings: (Bd:) El- Hasan
Of, or relating to, a mountain or mountains; contr. of سهلى. (The Lexicons &c. passim.)

Natural; i.e. of, or relating to, the natural, native, innate, or original, constitution, disposition, temper, or other quality or property; like طبيعی; i.e. essential; resulting from the Creator's ordering of the natural disposition in the body. (Msb.)

The body, with, or without, the members; syn. جسد and بدن; (K, TA;) as being likened to a mountain in bigness [?]. (TA.) One says, أحسن الله جبهته, meaning, [May God render beautiful] his body (جسمه): and [render good] his created خلق [or mind, with its qualities and attributes; but I rather think that خلق is here a mistranscription for خلق, meaning make]. (Ibn-'Abbád, TA.)

A man having a bad, or an ugly, face. (K, TA.) [See also جبل.]

Great, large, or big, (K, TA,) in make; as though he were a mountain. (TA.)
شحن

1. \(\text{شحن, (S, Msb, K)}\) aor. inf. n. \(\text{شحن (Msb, K) and شحن (K) and جبن (S, ISd, Msb)}\) aor. ; (Msb, TA;) He (a man) was, or became, such as is termed \(\text{جبن (S, Msb, K) and جبن (K) i. e. cowardly, (K,) or weak hearted. (Msb.) And جبن عليه He held back, or refrained, from him, \& it, through cowardice. (TA in art. عرس.)}

2. \(\text{شحن, inf. n. شحن, He attributed to him cowardice (جبن). (S.) And جبن عليه, inf. n. as above, He is accused of cowardice. (K.)}

3. \(\text{شحن, He found him to be such as is termed جبن (S, Msb, K) i. e. a coward, or cowardly, (K,) or weak-hearted: (Msb:) or he reckoned him a coward; (M, K;) as also جبن عليه. (K.)}

4. \(\text{شحن, It (milk) became like جبن [i. e. cheese]. (K.) And hence, perhaps, (TA,) He (a man) became thick, gross, coarse, or big. (S, TA.)}

5. \(\text{شحن, He made cheese of it; i. e. of milk. (T, K.) See also 4.}

6. \(\text{شحن and جبن, and جبن, (S, Msb, K,) the first of which is the most approved, and the last the most rare, and said by some to be used only in a case of necessity in poetry, (Lth, Msb,) [Cheese; a certain thing that is eaten, (S, Msb,) well known: (K:) n. un. جبن, (TA,) a word having a more particular signification than جبن, (S,) meaning a قرص [or round, flattened, loaf thereof, (Mgh,) [or a cheese, or piece of cheese,] as also جبن (TA) and جبن (S, TA.) Also جبن and جبن, [inf. ns. of جبن, used as simple subs.,] Cowardice; weak-heartedness; the quality denoted by جبن (S.)}
A seller of جين [i.e. cheese]. (TA.) And a rel. n. from جين [The cheese-market] in Damascus. (K.)

جين \(, (S, Msb, K,) \) an epithet from جين, (Si,) applied to a man and to a woman, (S, Msb, K,) in the latter case like حسان and رزان, (Ibn-EsSarráj, S,) and with ٌْ También applied to a woman; (M, Msb, K;) and جين, (Si,) from جين, (Si,) applied to a man and to a woman; and ٌْ También A coward; or cowardly; i.e. wont to dread things, so as not to venture upon them boldly, (K, TA;) by night or by day; (TA;) weak-hearted: (Msb:) جين is contr. of شجاع: (Msb in art. شجع:) pl. masc. جيناء, (Msb, K.)

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[properly of جين and fem. جيانات. (Lth, Msb, TA.) هو جيان الكلب (He is one whose dog is cowardly,) means he is extremely generous: (K, TA:) because, by reason of guests' coming to him, his dog does not growl. (TA.) And you say, فلان شجاع الغلب جبان الوجه [app. meaning Such a one is courageous in heart, mild in face]. (TA. [Expl. by الوجه, which seems to be a mistranscription.])

جين: see جين. Also The part above the temple, on the right of the forehead, and on the left thereof; the two being called جبيان: (S:) the side of the forehead, [so Bd in xxxvii. 103,] from the part over against the place where the hair falls off, to the temple, on the right of the forehead, and on the left thereof: so say Az and IF and others: the forehead (الجبينة) is between the جبيان: (Msb:) or the جبيان are the two borders of the forehead, on either side thereof, in the part between the two eyebrows [so in the copies of the K, a mistake for فيما بين الحاجبين]
in the part next to the two eyebrows], rising to the place where the
growth of the hair terminates: (K:) or between the place where the growth of the
hair terminates and the eyebrows: (TA:) or the جبين is the borders (in the T, the border, TA) of
the forehead, between the two temples, uniting with the ناصية [or place where the
hair grows in the fore part of the head, or the hair of that part]: (K, TA:) and it sometimes occurs
as meaning the forehead: (MF, TA:) [see an ex. voce ترب, where it is used in this last sense, and is fem., perhaps because
syn. with جيبة, for] Lh says that it is always masc.: (TA:) pl. [of mult.] جبين and [of pauc.] أجنينة (Msb, K) and
*نائبَأ (Msb, K). (K.)

Also One who keeps, or guards, the produce of land in the desert. (TA.) See
also what next follows.

A place of prayer, (Msb,) or common place of prayer, (Mgh,) in a صحراء [or desert tract]. (Mgh, Msb,) ___ A burial-
ground: (K:) this is sometimes called جبنة because the place of prayer is generally in the burial-ground: (Msb:) accord. to Kh,
these two words, in this sense, are from جبوب the лب and جيب; but others derive them from جين. (TA in art. جب.) ___ A
[desert tract such as is termed] صحراء. (S, K,) ___ A place that produces much
herbage: and level, elevated land: (AHn, K:) or the latter, level, elevated land, that
produces much herbage: (Abbo-Kheyreh, TA:) accord. to Ish, it is smooth, without trees; but it
may have in it hills, and a tract abounding with trees: and sometimes the جبنة is
level, without hills and without any tract abounding with trees; but it is not in
sand nor in mountains, though it may be in [high grounds such as are termed]
and in [what are termed] شقائق. (TA.)

A dweller in the جبنة, meaning صحراء. (TA.)
More, and most, cowardly, or weakhearted]. (TA.) You say َُﲏِﺟَأ ْﻦِﻣ ٍﺮِﻓﺎَﺻ, i. e. [More cowardly] than a whistling bird: (S in art. صفر:) or, as some say, than a thief. (TA in that art. [See also Freytag's Arab. Prov., i. 326.])

A cause of cowardice, or weak-heartedness]. One says, ُﺪَﻟَﻮﻟا ٍﺔَﻨَـﺒَْﳎ ٌﺔَﻠَﺨْﺒَﻣ [Children are a cause of cowardice and a cause of niggardliness]; because one loves continuance of life, and property, on account of them. (S, TA.)
He slapped, (S,) or struck, (K,) or hit, (Msb,) or struck him on, (Ham ubi suprà,) his [or forehead]. (S, Msb, K, and Ham ubi suprà.) ___ And [hence], (K,) aor. and inf. n. as above, (TA,) He turned him back (K, TA) from the thing that he wanted: (TA:) or he met him, or encountered him, with, or he said to him, or did to him, a thing disliked, or hated: (K, TA, TK:) or he encountered him, or confronted him, with speech in which was roughness: (JK, M, TA:) or he encountered him with that which he disliked, or hated; or he accused him thereof to his face; (M, TA, and Ham ubi suprà;) or so ___ (JK, S, K,) inf. n. as above, (JK, S,) He came to the water, (JK, S, K,) when there was at it no apparatus for drawing, (S,) i. e. no pulley &c., (JK, TA,) or having no means of drawing, so that he only looked at the surface of the water. (Z, K.) [See also ___] 1 

It (winter) came upon the people unprepared for it. (A, K.)

The mounting a fornicator, or an adulterer, upon an ass, and turning his face towards the tail; whence the trad. of the Jews respecting the adulterer, ٌﺔَﻬِﺒَْﲡ َءﺂَﳌا (JK, S, K,) inf. n. as above, (JK, S,) He came to the water, (JK, S, K,) when there was at it no apparatus for drawing, (S,) i. e. no pulley &c., (JK, TA,) or having no means of drawing, so that he only looked at the surface of the water. (Z, K.) [See also ___] 1

He shall have his face blackened with charcoal, and be mounted on an ass with his face towards the tail, and be flogged]: (Mgh:) or the mounting two fornicators, or adulterers, upon an ass, and turning the backs of their heads towards each other, (JK, Mgh,) and parading them round about; thus accord. to the Tekmileh: (Mgh:) or the blackening [with charcoal] the faces of two fornicators, or adulterers, in the K being a mistake for ٌﺔَﻬِﺒَْﲡ َءﺂَﳌا (JK, S, K,) and mounting them upon a camel or an ass, and
turning their faces in contrary directions: accord. to analogy, it should mean turning their faces towards each other; for it is from the bending, inclining, lowering, or hanging down, the head towards the ground: and it may be hence; (i. e. it may be hence that it is applied to him who is mounted on a beast in the manner described above; TA;) because he to whom this is done bends down his head in shame and confusion: or it may be from meaning "he did to him a thing disliked, or hated." (K.)

The deeming rude, coarse, unkind, hard, or churlish. (JK.) And The fearing a person or thing. (JK.) And He disliked, or hated, and feared, it, or him; namely, a country, or town, and a man. (JK.) He disapproved it, or disliked it, and did not find it wholesome; namely, water, (En-Nawádir, K,) &c. (K.)

Largeness, (S,) or width (JK, M, K) and beauty, (M, K,) of the or forehead: (JK, S, M, K:) or protuberance, or prominence, thereof. (M, K.)

The forehead;] the part of the face which is the place of prostration: (As, Msb, K:) or the even part that is between the eyebrows and the [or place where the hair grows in the fore part of the head]: (Kh, JK, Msb, K:) so of a man, (S, Msb,) and of others: (S:) [or,] of a horse, the part that is below the ears and above the eyes: (TA:) pl. (Msb, TA:) Hence, A certain Mansion of the Moon; [the Tenth Mansion;] (S, K, Kzw;) consisting of four stars; (S,) the four stars [,, , and α,] in the neck and heart of Leo; [regarded by the Arabs as the fore-part, or forehead, of Leo,] (Kzw in his descr. of Leo;) between each of which and the next to it is the space of a whip's length; the northernmost of them called by astrologers. (Kzw in his descr. of the Mansions of the Moon.) Also The moon (K, TA) itself: but [it rather seems to mean the upper part of the disc of the moon; for] it is said in the M that a certain unknown poet has
metaphorically assigned a جبهة to the moon. (TA.) Also جبهة, The chief of a people, or company of men; (JK, Mgh, K, TA;) like as one says the جبهة thereof. (Mgh, TA.) The generous and manly, or manly and noble, persons of a people, or company of men: or men exerting themselves in the case of a bloodwit or a debt or other obligation, (K, TA;) or in repairing the condition of a poor man, (TA;) and who come not to any one but he is ashamed to turn them back, (K, TA;) or who are seldom or never turned back by anyone: so, accord. to Aboo-Sa'eed, in a trad. in which it is said that there shall be no poor-rate in the case of the جبهة. (TA.) A company, or collected number; of men, (JK, S, Msb,) and of horses: (JK, Msb;) or, of horses, the best: (TA:) and [simply] horses; (Lth, S, M, Mgh, K;) a word having no sing., or n. un.: (M, K;) accord. to Lth, (TA,) having this last meaning in the trad. above mentioned; (S, Mgh, TA;) because horses are the best of beasts. (Mgh.) Abjectness, or ignominy; (JK, M, K, TA;) and a state of annoyance, or molestation: (Z, TA:) thought by ISd to be from جبهة meaning he encountered him with that which he disliked or hated, or he accused him thereof to his face; because the doing this causes one to experience abjectness, or ignominy. (TA.) It is said to have this meaning in a trad., in which it is said، فإنَّ الله قد أَرَاكُم مِن الجِبَهَةِ وَالمَسْجَةِ وَالبِجَةٍ، i.e. For God hath relieved you from abjectness, or ignominy, &c., and milk diluted with water, and blood drawn from a vein [of a camel], which the Arabs used to eat: or in this trad., (TA;) جبهة is the name of a certain idol (ISd, K, TA) that was worshipped in the Time of Ignorance: (TA;) and جبهة, السجة and البجة were two idols. (S and K in art. سح.) We came to a water that was salt, so that the drinking thereof did
not take away the thirst of our cattle: (ISk, JK, S:) or that was altered for the worse in
taste and colour, from some such cause as long standing, though still drinkable;
or covered with the green substance called طَٰلَحْبُ and with leaves: or that was deep
in the bottom, difficult to give to drink. (ISk, S:) [See also 1, last meaning but one.]

ٌﺢْبٌجٓ i. q. جَبْأٓ, (K,) i. e. A fearful, or cowardly, man. (TA.)

جَابٓهـ, applied to a gazelle, (JK,) or to a bird or a wild animal, (K,) That meets one with its face or forehead;
and such is of evil omen: (K:) contr. of قَعِيد. (JK.) __ Coming to water: so in a saying cited and explained
in art. اذن, conj. 2. (IAar, TA.)

ٌعَبْجَأٓ, applied to a man, Large, (S,) or Wide (JK, M, K) and beautiful, (M, K,) in the جَبْهةٓ [or forehead]:
(JK, S, M, K,) or protuberant, or prominent, therein: (M, K,) applied to a horse, having a
protuberant, or prominent, forehead, rising beyond the bone of the nose: (TA:) fem.
ٌعَبْجَأٓ; (S, K,) of which the dim. is جَبْهَةٓ, جَبْهَةٓ, The lion; (K,) because of the width of his جَبْهةٓ. (TA.)
1. **جيب** (K) first pers. 

   **جيبت** (Ks, Er-Rághib) aor. 

   **جيب** (K) said by MF to be unknown, and also, because neither the second nor the third radical is a faucial letter, unreasonable, but mentioned by Sb, though held by him to be of weak authority, and mentioned also by IAar, as extr., like 

   **جيب** (TA) and **جيب** (TA) first pers. 

   **جيبوت** (Ks, S, TA) aor. 

   **جيب** (K) and **جيب** (TA) inf. n. [of the first and second] **جيب** (Sh, K) and [probably of the last only] **جيب** and **جيب** and **جيب** and [of the last, but whether in the first or the second of the senses here following is not shown,] **جيبه**; (K; [or this last has a different application, explained below;]) He collected water in a trough or tank for beasts &c. [Ks, S, K, Er-Rághib.] 

   And (hence, metaphorically, Er-Rághib, TA) the first of these verbs, (S, Mgh, Msb, K, Er-Rághib,) and the second, (K,) and the third; (S, Msb, TA;) 

   inf. n. (of the first, S, Msb) **جيبة** (S, Mgh, Msb, K, Er-Rághib) and (of the last, S, Msb) **جيباء** (S, Msb, K) and **جيب** (TA) [and probably **جيبه** also, which see above]; He collected the [tax called] خراج, (S, Mgh, Msb, K, Er-Rághib,) and [other] property. (Msb, TA.) The last of these verbs is said in the S to be originally with ء, though pronounced without ء; but IB says that this is not the case, and that it has not been heard with ء. (TA.) You say also, 

   **جيباء**人们 **جيبه** 你 [He collected it from the people, or company of men;] (M, K, * TA;) and **جيبهم** [He collected from them]. (M, K, TA.) 

   Also **جيبا** [or **جيب**], (TA,) first pers. 

   **جيبت** (Z, TA,) He appropriated a thing purely to himself, exclusively of any partner; chose it, or took in preference, for himself. (Z, TA,) And hence, (Z, TA,) He chose it, or selected it, (Z, S, K) لنفسه for himself. (TA.) And **جيبا** [or **جيب**], (TA,) He returned, receded, retreated, or went back. (TA.) 

2. **جيب**, inf. n. **جيبه** (K) in prayer; (TA;) or **جيب** upon the ground: or he fell prostrate; or fell upon his face: (K) or he lowered his body and his hands, and raised his buttocks: (Ham. p. 801:) [or] **جيبه** signifies a man's standing [with the
hands upon the knees] in the manner of the (S, K: *) accord. to A'Obeyd, what is thus termed is of
two kinds: one is the placing the hands upon the knees, while standing: the other, the
prostrating oneself, or falling upon the face, lying down; which is (S:) or the
bending down, and placing the hands upon the knees; because it is a bringing-together of the
limbs. (Mgh.)

4 ُهﺎّﺒﺟ، inf. n. as above, meaning He gave to him, is vulgar. (TA.)

The drawing forth property from the places in which it is known, or presumed, or
accustomed, to be. (TA.) ___ The collecting in the way of choice, or selection. (Er-Rághib,
TA.) ___ See also 1, last sentence but one. ___ Also God's particular, or peculiar, distinguishing of men by
abundant bounty, from which various blessings result to them without their
labour; as happens to prophets and some others. (Er-Rághib, TA.) ___ Also اجبا، He forged it: and he
extemporized it. (TA.) Hence, in the Kur [vii. 202], قِالَوْ لَوْلَا أَجْبِيَّتِهَا They say, Wherefore hast thou
not forged it, (Fr, TA,) or produced it, (Th, TA,) or invented it, (Jel,) or put it together by
forgery, (Bd,) of thyself? (Fr, Th, Bd, Jel, TA:) or wherefore hast thou not sought it, or
demanded it, of God? (Bd.)
The camel-waterer’s going in advance of the camels a day before their coming to the water, and collecting for them water in the drinking-trough, and then bringing them to it (IAar, K, TA) on the morrow: (IAar, TA.) [App. an inf. n., of which, in this sense, the verb is not mentioned.] So in the verse,

_Slowly I satisfied their thirst; not hastily: and by going in advance of them a day, and collecting for them water in the trough, and bringing them to it on the morrow, I satisfied their thirst; not by pouring the water into the trough while they were drinking, without having prepared any for them beforehand_. (IAar, TA.)

Also the former, Water collected [in a trough]; and so جيب، with damm. (TA. [See جيب.]) ___ A wateringtrough (K, TA) in which water is collected: (TA:) or the station of the drawer of water, upon the [upper part of the] casing. (K.) ___ The place where a well is dug: (K:) in this sense, and in the next, also written جيب (TA.) ___ The brink, or margin, of a well. (A boo-Leylà, K.) The earth that is around a well, that is seen from afar; (S;) originally جيا، جيب (TA:) what is around a well: (K:) and what is around a wateringtrough: (TA:) pl. جيباء (K.) جيب meaning A gift without compensation is a vulgar word. (TA.)

 Gib جيب Water collected (T, S, K) in a trough, (T, K,) being drawn from a well, (T, TA,) for camels; (S;) [like جيب] as also جيوب (K, TA, and so in a copy of the S, but omitted in the CK,) or جيوب (so in two copies of the S,) and جيوب also, (so in a copy of the S, [see جيوب,]) and جيوب (K, TA, and so in a copy of the S,) and جيوب, (K, TA, and so in another copy of the S, but omitted in the CK,) and جيوب: (TA as from the K, but not in the CK: [perhaps a mistranscription for
A collector of water for camels: belonging to ars. جبَّ (TA.) [The locust (K) that collects everything by eating it; as also جَبَّ (TA.) [q. v.]. The Arabs say, إذا جَبَّت السنة جَبَّ معها, i.e. [When the year of drought comes,] the locust and the wolf [come with it]. (IAar, TA.)

A watering-trough, (S,) or large wateringtrough, (K,) in which water is collected
(S) for camels: (TA:) or a watering-trough that collects water: (Er-Râghib, TA:) pl. جواب. (S.)

Hence, in the Kur [xxxiv. 12], [And bowls like watering-troughs, or great watering-troughs]. (S.) ___ A company of men. (K * TA.)

A hollowed pearl: (Ibn-Wahb, TA:) the latter word thought by El-Khattâbee to be formed by transposition from مَجِبَة. (TA.)
See
He pulled it up, or out; as also

he took its whole [or body]: (TA:) or the

former, he cut it; or cut it off: (A, L, K:) or he cut it off from its root: (L:) or he pulled it up, or

out, by the root; namely, a tree: (A, K:) he uprooted it, or eradicated it. (A.)

said of a collector of

honey, He took the honey with its جَثّة and its نَّيِّرَةَ, i. e., the bees that had died in it.

(Aaar, TA.)

It was, or became, pulled up, or out: properly, its whole جَثّة [or body] was taken; said of a tree: (TA in explanation of the latter:) it was, or became, cut, or cut off;

(A, L;) or cut off from its root; (L;) pulled up, or out, by the root; uprooted, or

eradicated: said of a tree. (A.)

Bees’ wax: or any

particles, of the wings of the bees, (S, K,) and of their bodies, (S,) intermixed with

the honey: (S, K:) [or] the خَرْشَء of honey; (K:) i. e. the young bees, or the wings, that are upon

honey; as in the M and L &c.: (TA:) or the bees that have died in the honey. (IAar, TA.) Also Dead

locusts. (IAar, K.)

Also Elevated ground (S, TA, but not in all the copies of the former) such as has a form

visible from a distance: (TA:) or ground that is elevated so as to be like a small [hill
of the kind called. (K.) The envelope of fruit; (K;) [or of the spadix of a palm-tree;] like جَفَّ; the جَفَّ being a substitute for ف. (TA.)

The body, or corporeal form or figure, (S, A, Msb, K,) [absolutely, or] sitting, (S, A, Msb,) or sleeping, [by which is meant, as in many other instances, lying down, ] (S, Msb,) or reclining, or lying on the side: (TA:) that of a man standing erect being termed طَلَّل (Msb) or قَامَة; (TA;) and شَخَص applying in common to what is termed جَثَة and what is termed طَلَّل, in relation to a man: (Msb:) or جَثَة is used only in relation to a man upon a horse's or camel's saddle, wearing a turban: so says IDrd on the authority of Abu-l-Khattáb ElAkhfash; but he adds that this has not been heard from any other: (TA:) pl. [of mult.]

جَثَة (A, TA) and [of pauc.] أَجْنَاث; the latter as though formed from جَثَة, without regard to the augmentative letter [ة]; or it may be pl. of جَثَة, and thus a pl. pl. (TA.) Also A body; [a corpse;] syn. جَسَد; as in the saying, in a trad., اللَّهُ جَسَد; جَافِ الأَرْضَ عَن جَثْـتَهِ [O God, remove the earth from his body, or corpse: i. e., let it not press against his sides in the grave]. (TA.) [And The body of a tree: see 7.]

جَثَيث [a coll. gen. n.] Young palm-trees, or shoots of palm-trees, that are cut off from the mother-trees, or plucked forth from the ground, and planted: n. un. with َة; it is thus called until it yields fruit; when it is called نَخْلَة: (S;) or what are planted, of the shoots of palm-trees; (AHn, K;) not what are set, of the stones: (AHn, TA:) or shoots of palm-trees when they are first pulled off from the mother-trees: (As, TA: [as also ِيَقِيثِب]) or, with َة, it signifies a palm-tree produced from a date-stone, for which a hole is dug, and which is transplanted with the earth adhering to its root: (AA, TA:) or what falls in succession from [app. a mistake for at] the roots, or lower parts, of palm-trees. (Abu-l-Khattáb, TA.) And Grapes that fall at the roots, or lower parts, of the vine. (ISd, TA.)
A thing with which [q. v.] are uprooted: (M, K:) an iron implement with which young palm-trees, or shoots of palmtrees, are pulled up or off. (S.)

: see what next precedes.

A tree [pulled up or out, by the root: or] that has no root in the ground. (A.)

The fourteenth metre of verse; as though it were cut off from the (TA:) the metre consisting of

(K. [So originally; but in usage, the last of the three feet is cut off. Accord. to the TA, the first foot is properly written , as in some copies of the K.])
It was, or became, such as is termed جثل, explained below.

(Msb, K.)

Q. Q. 4 He (a bird) ruffled his feathers (S, K) by reason of the cold. (TA.) He (a man) became angry, and prepared himself for fighting. (S, K.) It (a plant, or herbage,) became tall, and tangled, or luxuriant, or abundant and dense: (Z, K:) or became tall (أُهِتَرَّ, q. v.), and such as might be grasped with the hand. (AZ, S, K.) It (the plumage of a bird) became ruffled. (K.)

جلال (AZ, S, Msb, K) and جثل (K) A thing, (Msb,) or hair, (AZ, S, K,) and trees (شجَرَة) much, or abundant, (AZ, S, Msb, K,) and thick, or abundant, (AZ, S, Msb, K,) and thick, or coarse, or rough, (Msb,) or tangled, or luxuriant and dense, (K) and soft: (TA:) or thick, or coarse, or rough, and short: or dense and black: (K:) or the blackest hair: or the thickest, or coarsest, or roughest: (Lth, TA:) or anything large, big, or bulky, and dense, and tangled, or luxuriant. (K.) You say لحية An abundant, thick, or coarse, or rough, beard. (Msb:) or a thick, or dense, beard. (TA.) And A horse's forelock moderate in respect of quantity and length: such is approved. (S.) And شجرة جثل A many-leaved, big, tree. (S, K, TA.) A species of ant, large and black; as also جفل: (IDrd, TA:) or جثل signifies a black ant: (S:) or a large and: and جثل is its pl. [or coll. gen. n.]. (K.)

جلل: see جثل.
Leaves that have become gradually scattered, or strewn. (K.)

Brood, or wide. (K.) Standing erect. (S, K.)
1. جَنَحَ (S, Mgh, Msb, K) and جَنَح (S, Mgh, Msb, K) and جَنَحَ (S, Mgh, Msb, K) said of a bird, (S, Mgh, Msb, K) and جَنَحَ (S, Mgh, Msb, K) and جَنَحَ (K, K) said of a bird, (S, Mgh, Msb, K) and جَنَحَ (K, K) said of a hare, and sometimes of a gazelle, (Msb,) of a [young gazelle such as is termed خَشْف (K,) and of a camel, (Msb, K,) and of a jerboa, (K,) and a man, (S, K,) He clave to the ground: (S, K:) or kept to his place, not quitting it: (K:) or fell upon his breast: (Msb, * K:) جَنَحَ in the case of a bird and a hare is like برُوك in the case of a camel: (Msb:) or in the case of a bird it is like جَلُوس in the case of a man [so that the verb means he sat]. (Mgh.) Also, (K,) aor. جَنَح, (TA,) said of seed-produce, It rose a little from the ground. (K, * TA.) Also, (AHn, K,) aor. جَنَحَ, (TA,) inf. n. جَنَحَ, said of a raceme of a palm-tree, Its unripe, or ripening, dates became somewhat large: (AHn, K: * or) it became large, and kept its place. (T, TA,) Also, inf. n. جَنَحَ, said of the night, It became half spent. (Th, K, TA,) جَنَحَ also signifies He collected clay, or mould, and earth, or dust, and ashes. (K.)

2. جَنَحَ, (S, Mgh,) inf. n. جَنَحَ, (K,) جَنَحَ (S, Mgh, Msb, K) [He made a bird, and a hare, and the like, to cleave to the ground, then to be shot at, or cast at, and so killed: see He kept, or held, a bird confined, that it might [be shot at, or cast at, and] die: (K,) he turned an animal on his side to be slaughtered. (Golius, as from the KL, but not in my copy of that work.)

3. جَنَحَ He (a bird) mounted his female for the purpose of copulation. (TA.)

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Seed-produce rising a little from the ground; as also a raceme of a palm-tree having its unripe, or ripening, dates becoming somewhat large. (K, * TA.)

Clay, or mould, and earth, or dust, and ashes, collected. (K)

The body, with the limbs or members; syn. جسم and i. q. شخص [app. as meaning a person; not, as J seems to have held, a corporeal, or material, form or thing or substance, such as is seen from a distance; see جسم]: (K;) or, accord. to As, it has the latter meaning, i. q. شخص; and جسم has the former meaning, that of جسم جسمان (S, Msb) and جسمان جسمان (Msb:) or, accord. to AZ, جسمان is syn. with جسمان, جسمان جسمان جسمان (S, Msb,) i. e. جسمان جسمان جسمان جسمان (S.) One says, نامس جسم للوأرلما ننسا جسمان الرجل, meaning [How goodly, or beautiful, is] the body, or person, of the man! (AZ, S.) J cites, as an ex. of this word in the sense of شخص, from a verse of Bishr,
He brought us crumbled bread moistened with broth and piled up, like the body of the bird of the kind called [Qata]. (S.)

...as used in the saying of ElFarajeeyeh, (K,) so in the copies of the K, [or El-Faraheeyeh, accord. to the CK,] but correctly of El-Farezdak, (TA,)

**means The water itself: or the middle thereof: or the place where it collected.** (K TA.) [The poet says, And her aged she-camels passed the night in the water, &c., . . . . like the companies of mourning women having the head, or the face, &c., uncovered: but what is meant by لحَر، اليِّ ذات رحل كَأَلْمَاَم حَسَّا، unless it be with one having a saddle upon her, إلى being sometimes used in the sense of *مع* I am unable to conjecture. In the CK, نيبها and كَأَلْمَاَم are erroneously put for نيبها and كَأَلْمَاَم.]

**Incubus, or nightmare; (T, K;) what comes upon a man when he is sleeping; (T, TA;) what comes upon a man in the night, preventing him from speaking; i. q. نِبدلَان.** (T, TA;)(I'Aar, TA;) as also جَاثِم (T, K) and جَاثِم (T, K) and جَاثِم (K) and جَاثِم (TA.)

**جِثَام:** see جَاثَم. **Hence, A hare.** (TA.)

**جَاثِم:** pl. of جَاثَم [q. v.]. (TA.) Also A hill such as is called جَاثِم (K) and جَاثِم (TA.)

**جَاثَم:** see جَاثِم. **Hence, A man who keeps to the region of cities, towns, villages, or cultivated land, and does not travel:** (Msb:) a man who sleeps much, and does not
travel; as also  جَاثِمَةٌ (S, K) and جَاثِمٌ جَئِنَمً and جَائِثٌ : (K:) [see also جَائِثَةٌ جَئِنَمً]. stupid, dull, wanting in intelligence; or not penetrating, sharp, vigorous, or effective, in the performing of affairs: and a forbearing, or clement, personage, chief, or man of rank or quality. (K.)

See also جَائِثَةٌ جَئِنَمً.

جَائِثَةٌ A bird, (Msb, K,) and a hare, and sometimes a gazelle, (Msb,) or a [young gazelle such as is termed] خَشْفٍ, (K,) and a camel, (Msb, K,) and a jerboa, and a man, (K,) cleaving to the ground: or keeping to his place, not quitting it: (K:) or falling upon his breast: (Msb, * K) as also جَئِنَمَةٌ : (K:) [or the latter] and جَائِثَةٌ جَئِنَمً doing so much, or often: and جَائِثَةٌ جَئِنَمً doing so very much, or very often: (Msb:) and the first, also, sitting upon his legs like a bird: pl. جَئِنَمٍ (TA) [and جَئِنَمً, accord. to Freytag].

فَأَصَبَّواٰ فِي دَارَهُم جَاثِمًا, in the Kur [vii. 76, &c.], means [And they became, in their abode,] bodies cast upon the ground: (TA:) or extinct, or motionless; and dead. (Bd.) The stars composing the constellation of the Scorpion; also called البرك: see لَبَرَك (L and TA in art. لَبَرَك).

جَائِثَةٌ One who does not quit his house, or tent. (Lth, TA.) [See also جَائِثَةٌ جَئِنَمً .]

جَائِثَةٌ جَئِنَمً: see جَائِثَةٌ جَئِنَمً and جَائِثَةٌ جَئِنَمً.

جَئِنَمً A place where a bird, &c., cleaves to the ground: or to which it keeps: or where it falls upon its breast. And particularly,] The seat, or form, of a hare: (TA:) [pl. جَئِنَمٍ.] 

جَئِنَمً A bird, and a hare, and the like, that is confined or set up, to be killed; (A’Obeyd, S, Mgh;) that is made to cleave to the ground جَئِنَمً, and then shot at, or cast at, until it is killed; (S, Mgh;) which manner of killing is forbidden: (S:) or any animal that is set up and shot at, or
cast at, and [so] killed: (A‘Obeyd, TA) or a sheep, or goat, that is shot at with arrows:

(Ikrimeh, Mgh:) or a sheep, or goat, that is stoned (Sh, Mgh, TA) until it dies, and is then eaten.

(TA.)
He sat upon his knees; (K, TA;) for the purpose of contention or disputation, or the like: (TA:) or [and] he kneeled; put himself in a kneeling posture; which is the mode of sitting of him who is contending or disputing: (AZ, Har p. 512:) [or he put down his knees upon the ground and raised his buttocks; i. e. he kneeled with his body and thighs erect, or nearly so: see جَنُّو جَنُّو, لَكِنْهَا جَنُّو: he fell [upon his knee]; and جَنُّو جَنُّو, they fell upon the knees, and sank backwards so as to rest the body upon the keels or upon the left foot bent sideways beneath; for] جَنُّو is the manner of sitting of the [in prayer]: (Ham. p. 287:) or جَنُّو جَنُّو, جَنُّو جَنُّو, (TA,) he stood upon the extremities of his toes; (K;) like جَنُّو; from which AO reckons it to be formed by substitution [of ذ for ذ]; but IJ says that they are two dial. vars. (TA.) Aboo-Thumâmeh says,

* أَخَاصِيمُهُم مُرَبٌّ قَانِمًا وَأَجَنِّي إِذَا مَا جَنُّو لِلْرَكْبِ

[I contending, or disputing, with them one time standing, and falling upon my knees when they fell upon their knees]. (Ham. p. 287.) جَنُّو, (Sgh, K,) inf. n. جَنُّو; (TA;) and جَنُّو, (Sgh, K,) inf. n. جَنُّو; (TA;) and جَنُّو, (Sgh, K,) inf. n. جَنُّو; (TA;) I collected camels, and sheep or goats. (Sgh, K.)

جَنُّو, (K, and so in some copies of the S,) or جَنُّو, (so in other copies of the S,) [I sat, or sat with him, with my knee to his knee, each of us sitting upon his knees, in contending or disputing: see 1]: and جَنُّو جَنُّو جَنُّو جَنُّو, (Ham. p. 287.) [signifies the same,] inf. n. جَنُّو جَنُّو جَنُّو جَنُّو (K and TA voce جَنُّو جَنُّو جَنُّو جَنُّو.) [and جَنُّو: see also 6].
He made him to sit upon his knees: [see 1:] or he made him to stand upon the extremities of his toes. (K.)

They sat together upon their knees, (S, K,) in contending or disputing; inf. n. جائة, which are [properly inf. ns. of 3, but are] thus used as inf. ns. of a verb to which they do not conform. (TA.)

The vying, one with another, in lifting the stone, for trial of strength. (TA.)

A company, or congregated body, of men; (TA;) or so:

A certain idol, to which sacrifices were performed. (TA.)

Stones collected together: (S, K,) or the stones of earth collected together like the mound over a grave: and the first, a hillock: or a heap of earth: (TA:) or collected earth: (Ham p. 399:) or a quantity collected of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) a
I saw the tombs of the martyrs [to be] collections of earth. (TA.) And جَثْتُهَا (pl. of جَثْتُهَا, TA) and جَثْثُهَا (pl. of جَثْثُهَا, TA) signify What are collected, in the sacred territory, of the stones of the جَمْر [or pebbles cast at Minè]: (S:) or this is a mistake; (K;) pointed out by Sgh in the TS: (TA:) the meaning is, what are collected together of the stones that are set [in heaps] at the limits of the sacred territory: or the أَنْصَابُ [or stones set up around the Kaabeh] upon which victims were slain in sacrifice. (K, TA.) Also i. q. جَذْوَةٌ [A live coal; or piece of fire; &c.]: (K:) or so جَذْوَةٌ جَذْوَةٌ جَذْوَةٌ: (Fr, TA:) asserted by Yaakoob to be formed by substitution [of for ث]. (TA.) And The middle [of a thing]. (IAar, K, TA: but omitted in the CK and in a MS. copy of the K.) And The body, with the limbs or members; syn. جَسمُ: (K:) or so جَثْؤُهَا جَثْؤُهَا جَثْؤُهَا: (Sh, TA.) And جَثْؤُهَا A great, or large, man. (ISH, TA.) See also جَثْتُهَا.

جَثْتَ: see جَثْؤُهَا, in three places.

جَثْؤُهَا i. q. شَخْصٌ [app. as meaning A person; or the body of a man, like جَثْؤُهَا جَثْؤُهَا جَثْؤُهَا]; as also جَثْتُهَا. (Sgh, K.)

[And hence, perhaps,] Incubus, or nightmare. (TA. [But in this sense it is written in the TA جَثْتُهَا, without س, and without any syll. sign.]) Also i. q. جَرْأَةٌ [Requital, or compensation]. (K.) And Quantity, measure, size, bulk, or extent; and amount, sum, or number, (K, TA,) as, for instance, of a people, or company of men.

(TA.)

جَثِّهَا: see the next preceding paragraph.

جَثَّهَا Sitting upon his knees: or standing upon the extremities of his toes: (K) and [simply] Sitting: or [kneeling with his body and thighs erect, or nearly so; i. e.] putting down his knees [upon the ground] and raising his buttocks: (TA:) [see also 1, of which it is the
part. n.:] pl. جَثَيْنَى and جُثْثَيْنَى; (K;) or these may be pl., like بَكَى and بَكَى, pl.s. of بَكَى; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rághib, TA.) You say قُومَ جِثَيْنَى [A company of men sitting upon their knees]; (S, Msb;) like as you say قُومَ جِلْوُسَ جُلْوُسَا. (S.) And hence, in the Kur [xix. 73] جَثَيْنَى وَنَذَرَ النَّاظِمِينَ فِيهَا جَثَيْنَى, and جَثَيْنَى جَلًِسَ جَلِسُ جُلْوسَا. (S.) And you say جَمْعَ ﻷِّىَّكَبُهُمْ ﻷِّىَّكَبُهُمْ جَثَيْنَى جَلْوُسَ جُلْوُسَا. (S, TA.) And, in the Kur [xlv. 27] ﻷِّىَّمْأَ آًيُّثَحَيْنَى (TA) And thou shalt see every people sitting upon the knees, (Bd, Jel,) in an upright posture, not at ease: (Bd:) or congregated; (Bd, Jel;) from جَثُوْهَا signifying a company, or congregated body. (Bd.) Whence, (TA,) سُورَةُ الجَالِيَةُ The forty-fifth chapter, of the Kur-án, next after that called ﻷِّىَّمْأَ آًيُّثَحَيْنَى, (S, TA.) The constellation ﺍًيُّثَحَيْنَى, or ﺍًيُّثَحَيْنَى ﻷِّىَّمْأً (S, TA,) The constellation Hercules. [A place of sitting upon the knees.]
جثى

جثى

See جثى جثى جثى
R. Q. 1. He mentioned a chief, &c. of his people. (TA.)

She gave birth to a child. (TA.) And she brought forth her child a chief, lord, master, or man of rank or quality or distinction: (S, A, K:) or one who is liberal, bountiful, or munificent; or one who is noble, or generous: (A:) and one who hastens to render aid in cases of evil: (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,) (S, A, K) and (of the same, A, TA) (K:) it is said in the S that these two are pls. of the first pl.; the ٌ in the former of them being substituted for the ٌ in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.)
1. جَجَدَ, aor. جَجَدَ, inf. جَجَدَ and جَجَدَ, He denied a thing; disacknowledged it; (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نِفْي. You say, جَجَدَ, and جَجَدَ, جَجَدَ, inf. ns. as above; [and جَجَدَ, جَجَدَ, (see 3 in art. جَجَدَ, where جَجَدَ is used in explaining جَجَدَ; and see what follows;)] He denied, or disacknowledged, his right, or due, knowing it to be such, (S, A, * Msb, K, MF,) and also, not knowing it; (MF;) the doing of which is also termed مَكَابِرَة; (TA:) but accord. to some, it is made trans. by means of ِب only by its being made to imply the meaning of ُكَفَر. (MF.) Also جَجَدَ, He found him to be niggardly, or avaricious: (K;) or he found him to possess little good; i. e., to be either niggardly or poor. (TA.) جَجَدَ, جَجَدَ, جَجَدَ, جَجَدَ, and جَجَدَ, جَجَدَ, (S,) جَجَدَ (a man) was, or became, niggardly, or avaricious; (S;) possessed little good; (S, K;) as also جَجَدَ, (S;) or his property became dissipated or dispersed, and passed away; and so ↓ the latter verb. (AA, TA.)

It (anything, TA) was, or became, little in quantity, or scanty. (K, TA.) It (a person's life, TA) was, or became, strait, and difficult. (K, TA.) It (a plant) was, or became, scanty; (S;) did not grow tall. (S, K;) The land became dry, and of no good. (L;) جَجَدَت الأَرْض The land became dry, and of no good. (L;) جَجَدَت عامَّا [Our year was, or became, one of little rain: see جَجَدَ.] (A.)

2. جَجَدَ see 1.

3. جَجَدَ see 1, in two places.

4. جَجَدَ see 1, in two places.

Paucity, or scantiness, of good; (S, K;) which means both niggardliness
and poverty: (A:) straitness of the means of subsistence; as also (TA.) One says, ٌنَكُدا لَهُ وَجَحَدًا وَجَحَدًا (S) and ٌنَكُدًا لَهُ وَجَحَدًا (L in art. زَكَدٌ) [May God decree straitness, or difficulty, to him, and poverty]: a form of imprecation. (TA.) ٌجَحَد as an epithet, fem. with ٌة: see ٌجَحَد, in three places.

ٌجَحَد: see ٌجَحَد, in four places.

ٌجَحَد: see ٌجَحَد, in four places.

ٌجَحَد (S, K) and ٌجَحَد (K) A man niggardly, or avaricious; (S;) possessing little good. (L) And ٌجَحَد, (S,) or ٌجَحَد, (A,) A year in which is little rain. (S.) Also ٌجَحَد, A thick and short horse: fem. with ٌة: pl. ٌدَجَجَحَج (K.)

ٌجَحَد: see ٌجَحَد.

ٌجَحَد (applied to a man, TA) Slow in emitting his seminal fluid; syn. ِبَطْلِیْ ِاِلْنِزْرَال (K.)

ٌجَحَد: see ٌجَحَد.
جرح

1. جرح, (A, K) aor. ــ; (K) and جرح, (S, Msb, K) and استجريح, (K) and (A) said of a [lizard of the kind called] ضب, (A, Msb, K) and of a jerboa, and of a serpent, (Msb) [&c., (see جرح),] It entered its burrow, or hole; (S, A, K;) betook itself to it for refuge; or resorted to it. (Msb.) [Hence,] جحرت عينه]

[and جحرت or جحرت (see جمر)] His eye sank, or became depressed, in his head. (S, A, K.)

جرحت السَّمَّس للغوب [The sun set, or became near to setting]. (TA.) And جحرت the sun rose high, (K,) so that the shade receded and contracted. (TA.)

said of a man, He retreated, or retired; remained behind; or held back. (S, TA.)

جرح الرَّبيع Good, or prosperity, kept back from us, (K, * TA,) and did not betide us.

(TA.) See also 4.

He made it (a [lizard of the kind called] ضب [&c.]) to enter its burrow, or hole;

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(S, * K;) as also جرحه (K;) and it (rain) constrained it (a ضب [&c.]) to enter its burrow, or hole. (A, * TA.) [Hence,] أجحرهم الفزع [Fright drove them into their dwellings]. (A.)

Drought, or dearth, brought the people into strait, or narrow, circumstances. (A.)

And He constrained him, or compelled him, to have recourse to, or to betake himself to, or to do, such a thing. (K, * TA.)

The people, or company of men, entered upon a time of drought, (K,) and difficulty. (TA.)
stars (i.e. the stars of winter, TA) occasioned no rain. (K, TA.)

see 1; each in two places.

made for itself a burrow, or hole. (S, K.)

A deep-bottomed cavern. (K.)

The burrow, or hole, (M, K,) of a [lizard of the kind called] (A, Mgh, Msb, K) and of a jerboa, and of a serpent, (Mgh, Msb, MF,) and of any venomous reptile or the like, and wild beast, (M, K,) or of any creature that is not of a large size; (TA;) and [the den] of a hyena: (K in art. pl. [of mult.] of the former, (S, Msb, K [in the CK جحر]) and [of pauc.] (S, K.) And [hence,] the former, (A,) or ↓ the latter, or both, (IATH, TA,) The vulva of a woman; the pudendum muliebre: and the anus. (IATH, TA.) ___ You say, حصن جحراك. (A.) And it is said in a trad., (by 'Áïsheh, A,) إذا حاضت المرأة حرماً الجحرا. (S, TA) When a woman has the menstrual discharge, the vulva is forbidden: (TA:) or, (accord. to one reading, TA,) one having been forbidden before. (TA.) ___ [Hence likewise,] the former signifies also A hole, or aperture, (ثعلب) whence rainwater flows. (K and TA in art. ثعلب.)

A severe, hard, or distressful, year; (S, K;) one of drought, dearth, or unfruitfulness, (K.) and of little rain; because it drives the people into the tents, or houses. (TA.)

An eye deep, or depressed,
in its socket. (TA.) It occurs in a trad., in a description of Ed-Dejjál; but Az says that [in this instance] it is correctly

جَحَرَةَاءَء

with خ. (TA.)

جَحِرَانَ: see جَحِرَةَ, in three places.

جَاحِر [Entering a burrow, or hole: and also] remaining behind, not having come up to

others; (K, TA;) applied to a horse or the like, &c. (TA.)

جَواَحِر [is its pl., signifying] Entering into burrows, or holes, (S, K,) and hiding-places: (S)

entering secretly into [their] habitations: (KL:) and also remaining behind; applied to wild

animals &c. (TA.)

جَمِحَر, (K,) pl. جَمِحَرَ, (S, A,) A hidingplace; (S, A, K;) a place of refuge. (K)

جَحَرَةَاءَءَ عَينَ منجحَرَةَ...
�示 (Ks, Mgh, K, *) aor. ـ , (Mgh, K) inf. n. ـ , (S, K) It scratched it, or the like, (nearly the skin, S, Mgh, K or a man's side, Ks,) so as to abrade the surface, (Mgh, K,) or so as to abrade the skin; (Ks,) syn. فشَرة: (Mgh, K;) or i. q. خَدُّشة: or it signifies more than this last: (Ks, K;) or less than this last: (Lth, K;) and it (an arrow) made a mark upon it; [or grazed it;] namely, a wall. (Mgh.) You say, أصابه شيء فجحت وجهه [A thing struck him, and abraded the surface of the skin of his face]: and فَجحت [in him, or it, is an abrasion of the skin]: (S, TA:) or فَجحت is not in the face, nor [anywhere] in the body [except in the side]. (L, TA.) It is said in a trad., respecting Mohammad, ﱠسَقَطَ He fell from a horse, and the skin of his side was scratched, or lacerated, or abraded. (Mgh, * TA.) [See also ﱠشْوِحْـﳎ.]

َ凡事 A young ass; (S, Msb, K;) domestic and wild: or before it becomes big: (TA:) or from the time when it is brought forth until it becomes big from sucking: when it has completed the year, it is called ﱠتَوْبَ (As;) [or the latter is applied to a wild ass of that age:] pl. [of pauc.] اجْحَاش (so in a copy of the S) and [of mult.] ﱠجْحَاش (S, Msb, K) and ﱠجْحِش (Msb) and ﱠجْحَش (As, TA:) [dim. ﱠجَيْحِش:] and fem. ﱠجَيْحَشة. (S, K,) It is said in a prov., للحش لما بدُك الأعبار (A, TA,) i. e., Seek thou, or pursue thou, the young ass when the full-grown asses outstrip thee: applied to him who seeks much, and it escapes him; so one says to him, Seek thou less than that. (TA.) [Meyd gives ﱠكَتَاف in the place of ﱠكَذَب. ] ____ Also A mare's colt; (A, K;) as being likened to a young ass. (TA.) ____ And A gazelle; (Ibn- 'Abbád, K;) in the dial. of Hudheyf: (TA:) or a young gazelle; (A, TA;) in that dial.; occurring in a poem of Aboo-Dhu-eyb; but accord. to one relation, the word there is ﱠخَشْف. (TA.)
The side, (K, TA,) of a man: (TA:) and a lateral, or an adjacent, part, or place, or tract. (Sh, K.) You say, His side was hit, or hurt. (TA.) And Such a one alighted in the adjacent part or tract. (TA.) A man who retires to a distance, apart from others: (S:) who alights apart from others, and does not mix with them: (IDrd, K:) who lives alone, with none to incommode him in his house. (AHn.) You say, Such a one alighted alone; apart from others. (TA.)

He is one who follows his own opinion only, (S, A, K,) who has his gain to himself exclusively, (TA,) and does not consult others, nor mix with them; (K, TA;) as also [q. v.;] meaning dispraise; (S, A, TA;) the man being thereby likened to a [little] young ass. (TA.)

[A tent] apart from the tribe. (TA.)

One whose side (جَحْيَشَة, TA) is hit, or hurt. (K, TA.)
1. حَظَّتَ عَينَهُ, aor. حَظَّتْ عَينَهُ, (S, K) inf. n. حَظَّتْ عَينَهُ (T, S, TA) and حَظَّتْ عَينَهُ, (M, TA). His eyeball, the globe of his eye, was prominent (T, M, K, TA) and apparent: (TA:) or was large (S, K, TA) and prominent; (S, TA;) as though a large pearl came forth from the eyelids. (Jm, TA.) He looked into, or examined, his deed, and saw the evil that he had done: (K;) and it may mean he looked into his face, and reminded him of the evil of his deed. (Az, TA.) The Arabs also say, لَأَحَظَّنَ إِلَيْكَ أَثْرَ يَدِكَ, meaning I will assuredly show thee the evil of the effect of thy hand. (Az, TA)

2. حَظَّ, inf. n. حَظَّيْحَيْتَ, He looked sharply, or intently: (K.) حَظَّتَانِ: see حَظَّتْانِ. حَظَّاتٌ: see حَظَّاتٌ. حَظَّاتٌ The part [which is next below, or around, the eye, and] which is called the جَحَظَاتٌ of the eye. (IDrd, Az, L, K.) And, (Az, K;) in one copy [of the work of IDrd, i. e. the Jm,] (Az,) The edge of the gland of the penis. (Az, K.) حَظَّاتِانِ: see حَظَّاتِانِ. حَظَّاتِانِ حَظَّاتِانِ

A man having the eyeball, or globe of the eye, prominent and apparent; (TA;) or large and prominent; (S, TA;) as also حَظَّ حَظَّ, in which the حَظَّ is augmentative. (S, TA;) And حَظَّ عَينَيْنِ حَظَّ, A man whose blacks of his eyes are prominent. (TA;) You say also, فَلَان حَظَّ إِلَى عَيْنِهِ, and
meaning. Such a one is looking at me intently. (T, TA in art. زٰر.) And جَحَظٌ and جَحَظٌ, [which are pls. of جَحَظٌ,] applied to men, signify Raising the eyes, and looking fixedly; or stretching and raising the sight; or opening the eyes and not moving the eyelids. (L, TA.)

ِنَائَظِحَاءٍ (, so in copies of the S and in the L,) orِنَائَظِحَاءٍ (, so in a copy of the S, and so accord. to a copy of the KL, in which the sing. is written جَحَئٌ, though Golius, on the authority of that work, writes it جَحَئٌ, جَحَئَةٌ,) or جَحَئٌ, accord. to Lth, (TA,) or جَحَئٌ, (as written in one copy of the S,) The two blacks

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of the eye [or rather of the two eyes]. (Lth, S, L, TA.)

جَحَظٌ: see جَحَظٌ.
1. جحَفَ, aor. جَحِفْنِـ, (K,) inf. n. جحِفَة (TA,) He, or it, stripped off, scraped off, or otherwise removed, its superficial part; (K,) [and so جحَفَةٌ السَّلِّمُ الْوَادِي]; for you say, The torrent stripped off [or swept away] the superficial parts of the valley. (TA.) — He, or it, took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or swept it away: (K, TA;) or, as some say, Vehemently. (TA.) And جحافَةٌ [an inf. n. of جحَفَ] signifies The taking a thing, taking it away, removing it, or sweeping it away. (TA.)

2. جحَفَ, or جُحَفَ, or جَحِفْنِـ, (K, S, TA,) inf. n. جحَفَةٌ جَحِفَة: see 1. جحَفَةٌ جحَفَةٌ the taking a thing, taking it away, removing it, or sweeping it away. (TA.)

3. جحَفَ, (S, K,) inf. n. جحَفَةٌ جحَفَةٌ and clave to him, or it: (Ham. p. 62.)

4. جحَفَ, (K, TA,) inf. n. جحَفَةٌ جحَفَةٌ: see 1. جحَفَةٌ جحَفَةٌ. (S, K,) inf. n. as above, (TA,) also signifies He pushed, or pressed, against, or upon, him, or it; (S, K, TA;) and so جحَفَةٌ جحَفَةٌ: (TA,) and clave to him, or it: (Ham. p. 62.)

5. جحَفَ, (K,) inf. n. جحَفَةٌ جحَفَةٌ: see 1. جحَفَةٌ جحَفَةٌ. (S, K,) inf. n. as above, (TA,) also signifies He pushed, or pressed, against, or upon, him, or it; (S, K, TA;) and so جحَفَةٌ جحَفَةٌ: (TA,) and clave to him, or it: (Ham. p. 62.)

6. جحَفَ, (K, TA,) inf. n. جحَفَةٌ جحَفَةٌ: see 1. جحَفَةٌ جحَفَةٌ. (S, K,) inf. n. as above, (TA,) also signifies He pushed, or pressed, against, or upon, him, or it; (S, K, TA;) and so جحَفَةٌ جحَفَةٌ: (TA,) and clave to him, or it: (Ham. p. 62.)

7. جحَفَ, (K, TA,) inf. n. جحَفَةٌ جحَفَةٌ: see 1. جحَفَةٌ جحَفَةٌ. (S, K,) inf. n. as above, (TA,) also signifies He pushed, or pressed, against, or upon, him, or it; (S, K, TA;) and so جحَفَةٌ جحَفَةٌ: (TA,) and clave to him, or it: (Ham. p. 62.)
and جاحج [which is also an inf. n. of the same verb] signifies the pushing, or pressing, one against another, or one upon another, in war: and the striving, struggling, contending, or conflicting, in an affair. (AA, TA.) Hence the saying of El-Ahnaf, إِنَّما أَنَا بِهَا بِمِثْلِ كُلِّ الْرَّأْعَى يُجِبُّونَ بِما يُوجِبُونَ بِهَا. i.e. [I am, among Temeem, only like the milkingvessel of the pastor, upon which they press, or crowd, together [on the day of coming to water]. (TA.) ___ He was, or became, near to him, or it. (S, IF, K.) So in the phrase جاحج النذب [He was, or became, near to committing the crime, or sin, or act of disobedience]. (IF, TA.) [See also 4.] ___ جاحج عنده He repelled from him. (TA.) [The inf. n.] جاحج also signifies The act of fighting, or combating: (K) and slaying. (TA.) ___ And A bucket's striking against the mouth of the well, so that its water pours out, and sometimes it becomes rent. (S, K.)

ٍفـَاحِج He, or it, took away, carried away, or removed, him, or it; (S, Msb, K;) said, in this sense, of a torrent: (Msb:) and extirpated him, or it; (S, Mgh, Msb;) said of a torrent, (S, Msb,) and of time, or fortune, and of a calamity. (TA.) See also 1. ___ He, or it, did damage, or an injury, to him. (KL, * MA.) [See also 1.] It is said by one of the sages, ❍ِنَٰمَ رَـثآ ﺎَﻴْـﻧﱡﺪﻟا ﺎَِجاحج ﻰِهِﺗَﺮِﺧِ He who prefers the enjoyments of the present life mars his enjoyments of the life to come. (TA.) And you say, أَجِحْفَ ﺎَُهَٰفاَقَهَ Want reduced him to poverty, (K, TA,) and caused his property to pass away. (TA.) And The year was, or became, one of drought, and dearth, or sterility. (Msb.) [Accord. to Fel,] جاحج is met. used as meaning The making to suffer excessive loss or detriment. (Msb.) [It is also used as a simple subst., meaning Damage, harm, or injury: pl. جاحجات.] ___ He imposed upon him, or tasked him with, (namely, his slave, Msb,) that which he was unable to do. (Msb, TA.) ___ Hence, perhaps, He strained it, or wrested it;
He approached him, or it; was, or became, near to him, or it. (S, K.) [See also 3.] He approached it, or drew near to it, (namely, a road,) but did not enter it. (TA.) And, said of an enemy, and of a torrent, or rain, He, or it, approached them, or drew near to them, but missed them. (TA.) He was near to falling short of accomplishing it, namely, an affair, or of doing what was requisite therein; or was near to being remiss therein. (TA.)

They reached, or hit, one another with staves, (K, TA,) in the O, with bows, (TA,) and swords, (K, TA,) in fighting. (TA.) Hence the phrase, in a trad., i. e., When Kureysh shall contend together in fight for dominion. (TA.) They contended together in snatching away the ball with the goff-sticks, (K, * TA,) after rolling it along. (TA.)

He seized it, took it, or carried it off, by force. (K, TA.) He took it up, namely, the food called with the three fingers. (Sgh, K.) He exhausted it, namely, the water of a well, (K, TA,) with the hand or with a vessel. (TA.)

A portion of clarified butter. (Sgh, K.) See also the next paragraph. An affection resembling [or pain and griping] in the belly, (K, TA,) arising from indigestion. (TA.) [See also ] The playing with the ball; as also [inf. n. of , q. v.]. (K.)

A portion of water remaining in the sides of a watering-trough or tank; as also . (Kr, K.) The water that is exhausted from a well: or, that remains in the well
after the exhausting (of the rest). (K.) ___ A small quantity of the food called ثَرْيَد, in a vessel, not filling it. (K.) ___ The quantity that is laded out at once, of food: or a handful: (IAar, K;) pl. جَحْفٌ. (TA.) ___ A portion of scattered herbage in the قَور (a mistake for قَرْن, meaning the most elevated part, TA) of a desert, (K, TA,) resembling waters on all its sides, such as that the seeker of water knows not which of the waters is the nearest to the extremity thereof. (TA.)

جَحَفُ That carries away everything; applied to a torrent; (S, K;) as also جَاحْفٌ; (TA;) and to death. (S, K.) ___ Death [itself]. (S, K.) ___ A flux of the belly, arising from indigestion: (S, K;) or a pain that attacks in consequence of eating flesh-meat without bread. (TA.) [See also جَحْفٌ.]

جَحْفُ A bucket (رَدَو) that takes and bears away water. (S, K.) ___ Food of the kind called ثَرْيَد remaining in the middle of a bowl. (IAar, K.)

جَاحْفٌ: جَاحْفٌ The thing passed by approaching, or coming near. (S.) ___ سنة مرَّ الشَّيء مضراً وَجَاحْفًا A year that renders the cattle lean: or a year that destroys people, or impoverishes them, or injures them, (جَحْفٌ, by slaughter, or by marring, or destroying, the cattle. (TA.) ___ And جَحْفٌ, alone, A calamity; (K;) because it extirminates people. (TA.)

جَحْفٌ A man affected with the flux of the belly termed جَحَفٌ. (S, K.)
Q. 1 جَفَحَلَهُ (S, K,) inf. n. جَفَحَلَةٌ (TA,) *He prostrated him on the ground; threw him down:*
(S, K;) and sometimes they said, جَفَحَلَهُ. (S,) *He reproved, chid, or reproached, him for his deed; or did so severely.* (Sgh, K.)

Q. 2 جَفَحُوْلَا They congregated; collected themselves together. (S, K.)

جَفَحَل جَفَحَل An army: (S;) or a numerous army. (K.) MF holds it to be formed, with an augmentative ل, from جَفَحَلَةٌ, meaning the taking, or carrying, a thing away. (TA.) A *great man:* (K;) or a man of great estimation or dignity.
(S,) __ A generous, noble, or high-born, chief or lord. (K,) __ Great in the sides. (IAar, K.)

جَفَحَلْتَةٌ The *lip* (S, K) of a solid-hoofed animal, (Sudot;,) [i. e.,] of a horse, a mule, and an ass: (K,) and metaphorically applied to that of a man, which is properly termed شَفَةٌ: (TA:) not, as some assert, peculiarly the upper lip: (MF:) pl. جَفَحَلَاتٍ. (TA.) __ Also, جَفَحَلْتَان (K,) *Two callosities in the two arms of the horse,* (K,) resembling two marks made with a hot iron, facing each other, in the inner side of each arm. (TA.)

جَفَٰحُ نَلٌ (with an augmentative ن S) *Thicklipped.* (S, K.)
The fire burned, burned up, burned brightly or fiercely, blazed, or flamed; (K, TA;) and had many live coals, and much flame: (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies it became great: (TA:) and it became vehement; said of fire, and also of war. (Ham p. 810.) \( \text{جحم} \), aor. \\( \text{تمح} \), inf. n. \( \text{ممح} \); and \( \text{تمحج} \), aor. \\( \text{ممح} \), inf. n. \( \text{ممح} \) and \( \text{ممح} \) [accord. to the CK \( \text{ممح} \)] and \( \text{ممح} \);

Made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (K.)

He refrained, forbore, abstained, or desisted, from it; namely, a thing; like \( \text{اجمح} \): (S:) but the former is a rare dial. var. (Har p. 95.) Both these verbs bear contr. significations; being used as meaning He advanced, or went forward: and also he receded, or drew back. (MF.)

He, or it, was near to destroying, or killing, such a one. (K.) See also 1.

He burned with vehemence of desire, or covetousness, and niggardliness; (K;) as also \( \text{محجم} \): from \( \text{ممحم} \), aor. \\( \text{ممحم} \), i. q. \( \text{محمج} \) [app. meaning He became straitened in disposition]. (K.) You say also, \( \text{ممحمج} \), i. e., \( \text{ممحم} \) [app., He becomes straitened in disposition against us]: a phrase mentioned by El-Mundhiree on the authority of Aboo-Talib.

(TA.)

see 5, in two places.

The burning, burning brightly or fiercely, blazing, or flaming, of fire; (Ham p. 77;) as also \( \text{ممحم} \) : (TA:) or vehemence of burning or blazing or flaming: (Bd in xxxvii. 95;) or it is an epithet applied
to fire because of its redness [or as meaning red]. (Ham ubi suprà.) See also حَجَم.

A fire burning, or blazing, or flaming, vehemently; (K;) as also حَجَم: (Ham p. 810;) and any fire having one part above another; as also حَجَم and حَجَم; (K;) of which last the pl. is حَجَم:
(TA;) or having many live coals, and flaming much: (so in a copy of the S;) and any great fire in a pit or the like; (S, K;) from the saying in the Kur [xxxvii. 95], قالوا آبنا له بنيانا فألقوه في الجَحَم They said, Build ye for him a building, and cast him into the great fire therein. (S.) And حَجَم is one of the names of The fire of Hell; (S, TA;) from which may God preserve us. (TA.) See also حَجَم.

Niggardly, tenacious, stingy, penurious, or avaricious: (K;) from حَجَم, the entry of war. (TA.)

Also Live coals حَجَم, vehemently burning or blazing or flaming. (K.) And a place vehemently hot; (S, K;) as also حَجَم. (K.) El-Aashà says, الموت حَجَم [app. meaning Death is like حَجَم. See also حَجَم The main part [or the thick] of the war or battle: (K;) or the straitness thereof: (TA;) and the vehemence of the fight or slaughter, in the scene thereof. (K.) You say, اصْطَلَّى حَجَمَ الحَرَّب [He warmed himself with the heat, or vehemence, of the battle]. (TA.) حَجَمَ Fire: (TA;) or, [as an epithet,] fire burning, burning brightly or fiercely, blazing, or flaming. (Ham p. 77.)
fell, aor. — , (S, Msb,) inf. n. جذّب. (S, Mgh, Msb, K,) He cut it, or cut it off. (S, Mgh, Msb, K,) This is the primary signification. (Mgh,) You say of a weaver, جذّب ثوابا, He cut it, or cut it off. (S, K,) And جذّب النخل, (S, Mgh, L,) aor. — , (S, L,) inf. n. جذّب (S, L, K) and جذّب (Lh, Mgh, L) and جذّب (Lh, L;) [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with جذّب; and in the S, it seems to be implied that they are simple subs., or quasiinf. ns.;) i. q. جذّب (Lh, S, Mgh, K; *) [like جذّب and جذّب; i.e., He cut off the fruit of the palm-trees. (Mgh, L; [See also جذّب جذّب.]) And جذّب أخلاف الناقة جذّب The she-camel's teats were cut off by some accident that befell her: (As, TA:) or, in consequence of injury occasioned to her by the وررض [q. v.]. (S,) And جذّب [inf. n. of جذّب جذّب] signifies The cutting off the teat of a camel. (KL,) You say also, جذّب ندأ أمك May thy mother's breasts be cut off: a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) — See also 5. جذّب جذّب, aor. — , inf. n. جذّبة, It (a garment, TA, or a thing, S, Msb, TA) was new; (S, L, Msb, K;) [as though newly cut off from the web;] from جذّب جذّب as signifying he cut, or cut off. (L;) [See also 5. ] like جذّب جذّب, (Msb,) see. pers. جذّبة جذّبة, [like its syn. جذّبة جذّبة, (L, Msb,) aor. جذّبة جذّبة; (Msb,) or جذّبة جذّبة, with damm, (Mgh,) see. pers. جذّبة جذّبة, (S,) [aor. جذّبة جذّبة;] inf. n. جذّبة جذّبة; (S, * Mgh, L, Msb,) He was, or became, fortunate, or possessed of good fortune, (S, Mgh, L, Msb,) or of good worldly fortune; (TA;) he advanced in the world, or in worldly circumstances; (Mgh;) بالأمر, by the affair, or event, whether good or evil; (L;) or بالشيء, by the thing. (Msb,) And جذّب جذّب جذّب جذّب, They become possessed of good fortune, and riches, or competence, or sufficiency. (Ibn-Buzurj, L;) [You say also, جذّب جذّب: so in a copy of the A: probably a mistranscription for جذّب جذّب, which see below: if not, meaning His
fortune became good; or his good fortune increased in goodness: or, perhaps, his
dignity became great; from what next follows. [S, A, Mgh.] He was, or became, great, or of great dignity or estimation, in my
eye, or in the eyes of men, and their minds. (S, A, Mgh.) It is said in a trad. of Anas,
کْانَ الرِّجْلُ مُنْتَأَإِذَا قَرَأَ اِلْبَقْرَةَ وَآَلَ عُمْرَانَ جَدّ فِيْنَا
[A man of us, when he recited] the chapter of the Cow and that of the
Family of 'Imrân (the second and third chapters of the Kur-án),] used to be great in our eyes. (S.)
ْمِهِروُﺪُﺻ ( , Mgh,) aor. ـْﺪَﺟ ( , S,) or
ِﰱ ِنﻮُﻴُﻋ ِسﺎﱠﻨﻟا
and (Mgh,) inf. n. ـْﺪَﺟ ( , S,) He was, or became, great, or of great dignity or estimation, in my
eye, or in the eyes of men, and their minds. (S, A, Mgh.) It is said in a trad. of Anas,
ِﰱ ِنﻮُﻴُﻋ ِسﺎﱠﻨﻟا
and (Mgh,) inf. n. ـْﺪَﺟ ( , S,) He was, or became, great, or of great dignity or estimation, in my
eye, or in the eyes of men, and their minds. (S, A, Mgh.) It is said in a trad. of Anas,
ِﰱ ِنﻮُﻴُﻋ ِسﺎﱠﻨﻟا
and (Mgh,) inf. n. ـْﺪَﺟ ( , S,) He was, or became, great, or of great dignity or estimation, in my
eye, or in the eyes of men, and their minds. (S, A, Mgh.) It is said in a trad. of Anas,
ِﰱ ِنﻮُﻴُﻋ ِسﺎﱠﻨﻟا
and (Mgh,) inf. n. ـْﺪَﺟ ( , S,) He was, or became, great, or of great dignity or estimation, in my
eye, or in the eyes of men, and their minds. (S, A, Mgh.) It is said in a trad. of Anas,
ِﰱ ِنﻮُﻴُﻋ ِسﺎﱠﻨﻟا
and (Mgh,) inf. n. ـْﺪَﺟ ( , S,) He was, or became, great, or of great dignity or estimation, in my
eye, or in the eyes of men, and their minds. (S, A, Mgh.) It is said in a trad. of Anas,
O Khálid, his Lord will not approve of the servant, or man, (meaning the son,) when cutting, or biting, disobedience to a parent distresses the old man. (L.) ٌﺪَﺟَأ, aor, — inf. جَدَّ and جَدَّ, جَدَّ, It (a house, or tent, بیت) dripped, or let fall drops. (K.)

ٌﺪَﺟَأ, inf. n. جَدَّ: see 1. See also 4, in three places. جَدَّ also signifies The making [or weaving] stripes of different colours in a garment. (KL.)

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3 ُﻩّدﺎﺟ ِﰱ ِﺮْﻣَﻷا (S, L, K, *) inf. n. حَافَقَهُ (S, L) or حَافَقَهُ (K) حَافُقَ أَجَدَّ, as above mentioned: see حَافُقَ أَجَدَّ, or حَافُقَ أَجَدَّ, He contended with him respecting a thing, each of them asserting his right therein: so accord. to explanations of حَافُقَهُ in the lexicons: but I think that the meaning intended here is, he acted seriously, or in earnest, with him in the affair; and this is confirmed by its being immediately added in the TA, after حَافَقَهُ, and جَدَّ, signifies حَقَقَ أَجَدَّ, as contr. of إِذْرَلَ. Also He exerted his full effort, or endeavour, or energy, with him in the affair. (So accord. to an explanation of the inf. n., حَافَدَة, in the KL.)

4 ّﺪِﺟا ُﻞْﺨﱠﻨﻟا The palm-trees attained to the time for the cutting off of the fruit. (S, A, * L, Mdb, K.) [Hence, perhaps, I myself, TA] relinquished, or forsook, him, or it. (K.) جَدَّ, جَدَّ, جَدَّ, (S, A, L, K,) and جَدَّ, جَدَّ, جَدَّ, (S, L, K,) He made it new; (S, A, L, K;) namely, a thing, (S,) or a garment: (A, TA:) or he put it on, or wore it, new; namely, a garment. (TA.) One says to him who puts on a new garment, Wear out, and make, or put on, new, and praise the
Clother, meaning God. (S.) And you say, [The tent of such a one was, or became, rent, or pierced with holes; therefore he made a new tent of haircloth]. (S.) And He originated, or innovated, the thing, or affair; or did it newly, or for the first time (Msb.) And [He renewed the ablution termedوضوء, the compact, or contract, or covenant, &c.] (TA.) 

Such a one established, or settled, firmly his affair, or case, thereby, or therein: so says As, and he cites the following verse:

* اًﺮْﻣَأ َﻦَﻘْـﻳَأَو ُﻪﱠﻧَأ
* ﺎََﳍ يَﺮْﺧْوَأ َﲔِﺤﱠﻄﻟﺎَﻛ ﺎَﻬُـﺑاَﺮُـﺗ
* فّﺪﺟا ُﻩَﺮْﻣَأ َﻚِﻟٰﺬِﺑ
* 

[He established, or settled, firmly his case thereby, or therein, and knew certainly that he was for it, (app. meaning a war, or battle, حرب, which is fem.,) or for another whereof the dust would be like flour]: Aboo-Nasr says, It has been related to me that he said, اًﺮْﻣا ﺎَِّدﺟا ﺎَِّدﺟا ﺎَِّدﺟا ﺎَِّدﺟا means he established, or settled, firmly his case thereby, or therein, and knew certainly that he was for it, (app. meaning a war, or battle, حرب, which is fem.,) or for another whereof the dust would be like flour; [and so this phrase is explained in the K;] but the former explanation I heard from himself: (L;) or this phrase means اًﺮْﻣا ﺎَِّدﺟا ﺎَِّدﺟا ﺎَِّدﺟا ﺎَِّدﺟا [so in two copies of the S, app., his affair, or case, became easy, or practicable, thereby, like ground termed جَﺪَﺟ, which is easy to walk, or travel, upon; see the next sentence]; or [the road] became, what is termed جَﺪَﺟ, which is easy to walk, or travel, upon; see the next sentence], and knew certainly that he was for it, (app. meaning a war, or battle, حرب, which is fem.,) or for another whereof the dust would be like flour. (S, K.) And The ground hath become to thee free from soft places, and clear to thy view. (TA.) ___ Also He walked along, or traversed, what is termed جَﺪَﺟ [i. e. hard, or level, &c.]. (S, K.) And The people, or company of men, came to what is so termed: (S;) and ascended upon the surface of the ground: or went upon sand such as is termed جَﺪَﺟ (جَﺪَﺟ) (S;) and ascended upon the surface of the ground: or went upon sand such as is termed جَﺪَﺟ (جَﺪَﺟ). (TA.) See also 1, in three places.
[originally It became cut, or cut off. And hence,] It (an udder) lost, or became devoid of, its milk: (S, K:) and [in like manner] جَدَّ, inf. n. جَدَّ, it, (a breast, and an udder,) became dry. (A Heyth, TA:) Hence also, (It was newly made; as though newly cut off from the web;) said of a garment: (TA:) and it (a thing, S, A) became new: (S, A, K:) and it (a thing, or an affair,) originated; was originated, or innovated; or was done newly, or for the first time: and sometimes استَجَّدّ is used intransitively [in the same senses]. (Msb.) [Also It (an action, as, for instance, ablution, and a compact, or the like,) was renewed. See جَدّ as syn. with جَدَّأ.]

Fortune, or particularly good fortune, syn. حَظ, (S, A, Mgh, L, K,) and (S, A, L, K,) in the world, or in worldly circumstances; (TA:) advance in the world, or in worldly circumstances: (Mgh:) pl. [of mult.] جَدْوُود and [of pauc.] جَدْوَد. (TA.) You say, فَلَان دُوَ جَدٍّ فِي كَذَا Such a one is possessed of good fortune in such a thing. (L.) And it is said in a trad. respecting the day of resurrection, And lo, the people who were possessed of good fortune and riches in the world were imprisoned. (L.) And in a prayer, (L,) لا يَنْفَع ذَٰلِكَ جَدٌّ مَنْكَجَدٌ The good worldly fortune of him who is possessed of such fortune will not profit him, (Mgh, L,) in the world to come, (L,) in lieu of Thee; (Mgh, L; *) i. e., of obedience to Thee: (Mgh, and Mughnee in art. مُنِ.) or in lieu of the good fortune that cometh from Thee: or, as some say, will not defend him from Thee. (Mughnee ubi suprà. [See also another explanation below.]) Hence, أَجَدَّ أَجَدَّ لَا تَفْعَل أَجَدَأ and, accord. to some, أَجَدَأ. (TA;) One’s lot in life; and the means of subsistence that one receives from the bounty of God. (L, K,) One says, لَفْلاَن فِي هَذَا الْأَمَر جَدٌّ Such a one has in this thing, or state of affairs, means of subsistence. (A’Obeyd, L,)
Richness; competence, or sufficiency; or the state of being in no need, or of having no wants, or of having few wants. (S, L, Msb.) [explained above, is said to mean] Riches, &c., will not profit the possessor thereof with Thee; for nothing will profit him but acting in obedience to Thee: (S, Msb.) Greatness, or majesty; (Mujáhid, S, Mgh, Msb, K;) accord. to some, specially of God: (TA:) so in the Kur lxii. 3: (S, TA:) or his freedom from all wants or the like; syn. غنى. (S.) Hence, عالَيْ جَدَكَ, (Mgh, TA,) in a trad. respecting prayer, (TA,) Exalted be thy greatness, or majesty. (Mgh, * TA.) See also َأَجْدَكَ, as an interrogative phrase, voce جد. Also, (S, K,) and جَدِيدٌ, (S, A, Mgh, K,) and جَدِيدٌ, (S, Msb, K,) and جَدِيدٍ, (S,) and جَدِيدٍ, and جَدِيدٌ, the last two with damm, (K,) applied to a man, Fortunate; or possessed of good fortune; (S, A, Mgh, Msb;) or possessed of good worldly fortune: (TA:) or possessing great fortune, or great good fortune: (K;) [the words here given from the S are there coupled with synonyms of the same form, thus; جَدِيدٌ حَظَى, جَدِيدٌ حَظِيطِ, جَدِيدٌ حَظِيطٍ, جَدِيدٌ حَظِيطٍ, and جَدِيدٌ حَظِيطٍ, on the authority of ISk:] جَدُونَ, with damm, as an epithet applied to a man, is said by Sb to be syn. with جَدَوْدُود, and its pl. is جَدُودُونَ only. (L.) Also جَدُونَ, A grandfather; the father's father; and the mother's father: (S, Msb, K;) and a higher ascendant; an ancestor: (Msb;) and جَدَةٌ a grandmother; the father's mother; and the mother's mother: (K;) [and a female ancestor:] pl. of the former, جَدُودٌ [a pl. of pauc.] and جَدُودٌ, (K;) and of the latter, جَدَوْدُودٌ. (TA.) Hence, accord. to some, جَدُونَ لا تَفعلَ: جَدَةٌ جَدَةٌ. See also جَدُودُودٌ and see جَدَدٌ. جَدُودُودٌ, in two places. See also جَدَدٌ. Also The side (جانب) of anything. (K.) And A well in a place where is much herbage, or pasture: (S, Msb, K;) a well abounding with water; (K;) [and so جَدَدٌ; (KL;) but A'Obeyd says that this is not known: (L;) and, contr., a well containing little water: a scanty water, or water little in quantity: a water at the extremity of a desert such
as is called] فَلَأْ ([K:] an old water: (Th, K:) an old well: (KL:) pl. (in all these senses, TA) [أَجْدَادُ. (Msb, TA.])

[According to some an inf. n., but accord. to others a simple subst., (see جَدُّ,)] Seriousness, or earnestness, contr. of هَرِلُ, (S, A, Msb, K,) in speech. (Msb.) Hence, ثلاثُ جَدُّهُنَّ جَدُّ وهزْنُ جَدُّ [There are three things in relation to which what is serious is serious and what is jesting is serious]: a saying of Mohammad, whereby he forbade a man’s divorcing and emancipating and marrying and then retracting, saying I was jesting; as was customary in the time of paganism. (Msb.) جَدُّ and أَجْدَادُ signify the same; (S,) but the former is the more chaste; (TA;) جَدْ and أَجْدَادُ being thus used only as prefixed nouns: (S, K:) As says that the meaning is, َكْنِم اَذْه [Does this proceed from thee in seriousness, or in earnest?]; and that جَدْ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, َكْنِم What aileth thee? Doth it proceed from thee in seriousness, or in earnest?]; and that جَدْ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is َكْدَأ, with kesr: (S,) but when it occurs with و [in the place of أ, or with أ in the sense of و, as a particle denoting an oath,] it is

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[أَجْدَادُ] and [وَجِّدُك لا تَفْعَلْ], with fet-h: (S, K:) yon say, [وَجِّدُكْ] (K, in the CK) meaning, By thy grandfather, do not [such a thing]: or by thy fortune, or good fortune, do not: (TA:) also, when you say, [أَجْدَادُ] [أَجْدَادُ] لَا تَفْعَلْ [الله! لَا أَفْعَلْنَ], the meaning is, I adjure thee by thy truth, (Lth, K,) and by thy seriousness, or earnestness, (Lth, TA,) do not: and when you say, [أَجْدَادُ] لَا تَفْعَلْ [أَجْدَادُ] لَا تَفْعَلْ [أَجْدَادُ] لَا تَفْعَلْ, the meaning is, I adjure thee by thy fortune, or good fortune, do not: (Lth, K:) Aboo- ‘Alee Esh-Shalowbeenee asserts that it implies the signification of an oath. (MF,) In the phrase أَجْدَادُ لَا تَفْعَلْ
AAF says, we may consider


being suppressed, and its government annulled: [therefore it may be rendered, in the former case, *Is it with seriousness on thy part, thou doing such a thing?* and in the latter case, *Is it with seriousness on thy part that thou wilt not do such a thing?* i.e. *dost thou mean seriously that thou will not do it?* or in this case, *may be used as a form of adjuration in one of the senses explained above, and may mean, that *thou do not such a thing; or* may mean *thou wilt not do it:*] and, as AHei says, there is here a nice point, which is this; that the noun [meaning the pronoun]

to which *is prefixed should agree in person with the verb which follows it; so that one should say, *أَجَدَّ أَلَّا أَكُملُكَ* *وَأَجَدُّ أَلَّا يَبُورُنَا*; because *is an inf. n. corroborating the proposition that follows it. (MF.) ___ Also, [and in this case, likewise, accord. to some an inf. n., but accord. to others a simple subst., (see, again, *جَّدَّ*),] A striving, *labour, or toil; exertion of one's self, or of one's power or efforts or endeavours or ability; vigorousness, strenuousness, laboriousness, diligence, studiousness, sedulousness, earnestness, or energy; painstaking, or extraordinary painstaking;* (S, L, Msb, K;) in affairs, (S,) or in an affair. (Msb, K.) Hence, *جَّدَّ* [meaning *In a great, or an extraordinary, degree; greatly, much, exceedingly, or extraordinarily; very; very greatly, or very much; extremely*]; as in the phrase, (Msb,) *فَلَانُ مَحْسُونٌ جَّدَّا* [Such a one is beneficent in a great, or an extraordinary, degree; very, exceedingly, or extremely, beneficent]: you should not say *جَّدَّا* (S, Msb. * [In my copy of the Msb, it is *جَّدَّا* بالفتح: but the context shows that there is an omission here, and that, after *جَّدَّا*, we should read, as in the S, *جَّدَّا* ولا تَقلِجَّدَّا* [in a phrase of this kind] is put in the accus. case as an inf. n. [of which the verb is understood; so that, in the ex. given above, the proper meaning is, *جَّدَّا* في الإحسان جَّدَّا* [striving in beneficence with a great striving]; because it is not from the same root as the preceding word, nor is it identical with it [in meaning]. (L.) You say also, *عَظِيمٌ جَّدَّا* [In this is a
very, or an extremely, great danger, or risk. (S.) And 

This is the learned man, the extremely [or the very] learned man. (L.) And 

This is a learned man, an extremely [or a very] learned man. (L, * K.) Also Haste. (S, L, K, TA.) So in the phrase ٌنَﻼُﻓ ﻰَﻠَﻋ ِﺮْﻣَأ such a one is in haste in an affair. (S, L, TA.) Also Executed seriously, or in earnest, in which there is no jesting, and excessive; [meaning مَتََّفِيق مَبَالَغُ فِيه الْمَتََّفِيق مَبَالَغُ فِيه thus used as an epithet having an intensive signification because it is originally an inf. n., or as some say, a simple subst. ]; (L, K:) applied in this sense to a punishment: (L:) and also applied to a pace. (K in art. نَنص.) See also ٌةﱠدَﺟ . Also. See also ٌةﱠدِﺟ . 

ٌةﱠدُﺟ The bank, or side, or a river; as also ٌةﱠدِﺟ and ٌةﱠدَﺟ (IAth, L, K) and ٌةَدَدِﺟ (IAth, Mgh, L) and ٌةَدَدُﺟ (Mgh, L, K) accord. to some, but correctly ٌةَدَدُﺟ; so called because cut off from the river, or because cut by the water, in like manner as it is called ٌةَدَدُﺟ because it is abraded by the water: (Mgh:) or the part of a river that is near the land; as also ٌةَدَدِﺟ : (L:) and the shore of the sea: (MF:) accord. to As, ٌةَدَدِﺟ is an arabicized word from the Nabathean ٌةَدَدِﺟ . (L.) ___ The stripe, or streak, that is on the back of the ass, differing from his general colour. (S, A, * K.) And A streak (Fr, S, K, TA) in anything, (TA,) as in a mountain, (Fr, S,) differing in colour from the rest of the mountain, (S,) white and black and red; (Fr, TA;) as also in the sky: (A, TA:) pl. ٌةَدَدِﺟ , (Fr, S,) occurring in the Kur xxxv. 25; (S;) where some read ٌةَدَدِﺟ , pl. of ٌةَدَدِﺟ , which is syn. with ٌةَدَدِﺟ ; and some, ٌةَدَدِﺟ [q. v.]. (Bd.) Also A sign, or mark, syn. ٌةَدَدِﺟ , (Th, K,) of, or in, anything. (Th, TA.) ___ A beaten way, marked with lines [cut by the feet of the men and beasts that have travelled along it]: (Az, L:) or a road, or Way: pl. ٌةَدَدِﺟ : (Meb:) and ٌةَدَدُﺟ , also, [app. another pl. of ٌةَدَدِﺟ ] signifies paths, or tracks, forming lines upon the ground. (Az, L) See also ٌةَدَدِﺟ . [Hence, app., but accord. to the S from the same word as signifying a
He set upon a way, or manner, of performing the affair: (A:) or he formed an opinion respecting the affair, or case. (Zj, S, A, K.) See also جد.

Also A rag; or piece torn off from a garment; and so جد. thus in the saying, جد ما عليه جد. [There is not upon him a rag]. (K.) A collar upon the neck of a dog: (Th, L, K:) pl. جد جد [like حلي pl. of جد, or perhaps a mistake for جد]. (L.)

جد Hard ground: (S:) or hard level ground: (Har p. 522:) [see also جد:] or rough level ground: (K:) or rough ground: or level ground: (TA:) or a level and spacious tract of land; a tract such as is called صحراء, and such as is called فضاء, containing no soft place in which the feet sink, nor any mountain, nor any hill such as is called آكلة; sometimes wide, and sometimes of little width: (ISH:) and a conspicuous road: (Bd in xxxv. 25:) pl. جد جد. (ISH.) It is said in a prov., من سلك الجد أمن العثار. [He who walks along hard, or hard and level, ground is secure from stumbling]; (S, TA:) meaning, he who pursues the course marked out by common consent is secure from stumbling. (TA.) And جد جد occurs in a trad., meaning Level ground. (TA.) See also جد. Also Sand that is thin, or fine, (K, TA,) and sloping down. (TA.) And A thing resembling a غدة [or ganglion] in the neck of a camel. (K.)

جد and جد The cutting off of the fruit of palm-trees. (S, * A, * L, Msb, * K. *) You say, هذا زمن جد and جد [This is the time, or season, of the cutting off of the fruit of the palmtrees]. (S, A, Msb. *) Some say that جد signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and جد, the cutting off of all fruits, in a general sense: others say that they signify the same. (TA.) Also The time, or
season, of the cutting off of the fruit of palm-trees. (S, * L.) You say جَدَاد and جَدَاد, and جَدَاد and جَدَاد; (Ks, S,) whence it seems as though the measures فَعَال and فَعَال were uniformly applicable to every noun signifying the time of the action; such nouns being likened to أَوَان and أَوَان. (S.)

Having little milk, (ISk, S,) or not from any imperfection; (L;) applied to a ewe, (ISk, S, K,) but not to a she-goat; the epithet مَصُور being used in the latter case: (ISk, S,) or a ewe or she-goat having no milk; as also جَدَاد جَدَاد. (S, L) and جَدَاد. (L.) Also A fat she-ass: pl. جَدَاد. (AZ, K.)

ٌدِئاَﺪَﺟ, (ISk, S, A, K,) or جَدَاد, (L,) cut, or cut off. (S, Msb.) A poet says،

[My love of Suleymà hath refused to perish; but her cord (i. e. her tie of affection to me) hath become worn out and cut]: (S:) [as جَدَاد signifies new more commonly than "cut,"] this verse appears as though it involved a contradiction. (MF.) Applied to a garment, or a piece

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of cloth [sufficient for a garment or the like], Newly cut off [from the web] by the weaver: (S, K;) and so (without, S) applied to a n. because syn. with جَدَاد; (S, ISd;) or, accord. to Sb, because by جَدَاد in this case is meant مَلَفَة and for a like reason in like cases; (Ham p. 555;) but one also says جَدَاد; (ISd;) and accord. to some, جَدَاد is of the measure فَعَال and therefore the جَدَاد is regularly affixed to it: (Ham ubi suprà;) the pl. is جَدَاد (Mbr, Th, S, A, K) and جَدَاد; (AZ, A’Obeyd, Mbr;) but the former is the more common. (TA.) And hence,
(L.) applied to a garment, (L, TA,) or a thing, (S, Msb,) \textit{New; contr. of} قدِيم, (Msb,) or \textit{contr. of} خلق, (S, L,) from
as contr. of يلِي (K:) pl. [of pauc.] أجددٌ and [of mult.] جددٌ and جددٌ. (L.) You say, جددٌ, أصبَحت خلقهم جددٌ, a phrase mentioned by Lh, meaning [i. e. Their old worn-out garments became replaced by new]: or جددٌ may be here put for جددٌ. (L.) \textbf{And hence,} (TA,) الأجددان والأجددان The night and the day; (S, Msb, K;) because they never become impaired by time. (TA.) You say, ما كَرَّ الجددان The night and the day; لا أفعله ما أختلف الجديدان and \textbf{The night and the day succeed each other}: (S:) or ما كَرَّ الجديدان and \textbf{while the day and the night return time after time:} i. e., ever. (A.) \textbf{Hence likewise,} جديدٌ also signifies A thing of which one has had no knowledge. (L.) \textbf{And hence,} (L,) الجدد signifies \textit{Death:} (K:) or is applied as an epithet to death, in the dial. of Hudheyli. (L.) Accord. to Akh and El-Mugháfis El-Báhilee, جددٌ الموت means The commencement of death. (L.) \textit{Also The face,} or \textit{surface,} of the earth, or ground; [as though it were cut:] (S, K, TA;) and so جدٍدٌ, جددٌ, جددٌ, جددٌ, جددٌ, جددٌ, جددٌ, جددٌ, جددٌ, جددٌ and جددٌ, (K,) and جددٌ جددٌ. (TA.) See also جددٌ جددٌ in two places.

What is cut off from the roots, or eradicated, of, or from, palm-trees &c. (Lh, TA.)

جديدٌ The kind of pad, or stuffed thing, (مَفَّادة,) and the felt, stuck, or attached, beneath the two boards of a horse's saddle: there are two such things, called جديدتان: (S:) or the جديدتان consist of the felt that is stuck, or attached, in the inner side of a horse's and of a camel's saddle: (L:) but جديدٌ جديدٌ thus applied is a post-classical word: the [classical] Arabs say جديدة, (S,) or, as in J's own handwriting, جديدة. (So in the margin of a copy of the S.) See also جدية.

جدّي : see جدٌّ, in two places.

جدّي : see جدٌّ.

جدّد Hard level ground: (S, K:) [see also جدد:] smooth ground: and rough ground: (TA:) a
smooth tract such as is called [The cricket; i. q. a small flying thing, (K,) that leaps, or springs, or bounds, much, (S, M,) and creaks by night, (TA,) and bears a resemblance to the or locust]: (S, M, K,) and a certain insect like the (M, L, K,) except that it is generally blackish, and short, but in some instances inclining to white; also called: (S, M,) or i. q. صدٰى and جذف. (S,) Accord. to IAar, A certain insect that clings to a skin, or hide, and eats it. (TA.) See also جذف.

جذف act. part. n. of جذف; (Mgh, L;) Cutting, or cutting off. (Mgh.) أَجَادَ أَنتَ أَمُّ هَازَلَ Art thou serious or jesting? (A.) It is said in a trad., لا يَأْخَذَنَّ أَحَدَكُم مِّنَ عَصَمٍ أَخِيه لَأَعْبَأَ جِاذُدَ (By no means shall any one of you take the property of his brother in play and in earnest;) by which is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner, so that the taker is in play with respect to theft, but in earnest in annoying. (TA in art. جذف.) لَعَبٌ (ٍفَٰلَان جاذُدَ) Such a one is striving, labouring, or toiling; exerting himself or his power or efforts or endeavours or ability; &c. (TA.) And جذف مَانَة وسَق Land, or جذف مَانَة وسَق Land, or palm-trees, of which the produce, cut therefrom, is a hundred camel-loads: جاذُدَ being here used in the sense of جاذُد. (L.) It is said in a trad. of Aboo-Bekr, نهَل عائشة جاذُد عشرين وسقا, meaning He gave to 'Áisheh palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads; but the phrase heard from the Arabs is جاذُد عشرين: the former is like the saying جاذَد عشرين الضرب الأمير; and the latter, like عيشة راضية. (Mgh.) جاذُد The main part of a road; (S, Mgh, Msb, K;) its middle: (Mgh, Msb, and M voce جَرَج:) or its even part: or the beaten track, or part along which one walks, or travels; the conspicuous
part thereof: or a main road that comprises other roads, or tracks, and upon which one must pass: (TA:) or a road, or way, absolutely; as also: (Zj, MF:) or a road leading to water: (AHn, TA:) it is so called because it is marked with tracks, forming lines: (T, TA:) pl. : (S, A, Mgh, Msb, K:) occurring in poetry without teshdeed, but disapproved by As. (L.) means Such a one is following the right course of action or the like. (Mgh.) You say also, [He is on the road, or main road, of truth]: not, however, but , and and , and . (MF.) [Having some part, or parts, cut, or cut off: fem. ] [Hence,] A ewe, or she-goat, or she-camel, (TA,) having her ear cut off. (K, TA.) A ewe, or she-goat, having her teats cut off; (Sh, TA;) as also [q. v.,] applied to a she-camel: (As, TA:) or having her udder cut off. (Khálid, TA.) [And hence,] A milch animal (TA [in the S app. restricted to a ewe]) whose milk has passed away, (ISk, S, K,) by reason of some fault, or imperfection: (ISk, S:) see also : or a ewe, or she-camel, or she-ass, having little milk; having a dry udder: or having dry teats, being hurt by the [q. v.:] (L:) and a breast that has become dry. (AHeyth.) A woman small in the breast: (S, K,) or having short breasts. (TA from a trad.) A desert, (S, K,) or land, (A,) in which is no water: (S, A, K:) a desert (that is ) A year of drought, and of dryness o the earth. (TA,) see , in two places. also signifies More [and most] easy to walk or ride upon, and more [and most] plain or level; applied to a road. (TA,) And More [and most] fortunate; applied to a man. (ISd, A, L.) A she-camel having her teats cut off in consequence of injury occasioned to her by the [q. v.:] (S:) See also A [garment of the kind called] having stripes of different colours. (S.)
see a phrase mentioned by As, said of a she-camel, meaning, *Verily she is quick in her pace with the man:* but Az says, I know not whether he said or: the former would be from ; and the latter, from .

See also , in two places; and . See also , in two places.
was, or became, affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; as also َبِﺪَﺟ (A,) inf. n. ٌبَﺪَﺟ (KL;) or َبَﺪَﺟ (K;) and َبِﺪَﺟا (A, K;) or ْﺖَﺑَﺪْﺟَأ دَﻼِﺒﻟا the countries, or regions, were affected with drought, and the prices became high therein. (TA.)

He found fault with it; dispraised it; expressed disapprobation of it. (S, M, A, Msb, K.) So in the saying (S, A) relating to `Omar, (A, TA,) in a trad., (S,) َبَﺪَﺟ َﺮَﻤﱠﺴﻟا َﺪْﻌَـﺑ ِءﺂَﺸِﻌﻟا (S) or َﺪْﻌَـﺑ ِﺔَﻤَﺘَﻌﻟا (A) He expressed disapprobation of night-discourse after nightfall, or after the first third of the night reckoned from the disappearance of the redness of the twilight.

The camels experienced, or have experienced, drought, and barrenness, or dryness of the earth, this year, and have become in such a state as not to eat anything but dry and black herbage, dry ِمْلَمَام [or panic grass]: (ISk, S, TA:) or have not met with, or found, anything but what was bad, by reason of drought, and barrenness, or dryness of the earth, this year. (A.)
The year became one of drought, barrenness, or dearth; or drought, and dryness of the earth. (A, * TA.)

The people, or company of men, experienced drought, barrenness, or death; or drought, and dryness of the earth. (S, A, Msb, K.)

We alighted as guests at the abode of the sons of such a one, and found not entertainment with them, though they were in the enjoyment of plenty: (A:) [or] we alighted as guests at the abode of such a one, and [found that] he did not entertain us. (TA.) [The latter, if correct, is from what next follows.]

He found the land to be affected with drought, barrenness, or dearth; or with drought, and dryness of the earth. (S, A, K.)

I do not deem it disagreeable, or unsuitable, to accompany thee; syn. (K.)

Drought, barrenness, or dearth; contr. of خصب (S) i. q. محل, (A, Msb, K.) i. e. drought, or suspension of rain, and dryness of the earth; (Msb;) dryness and barrenness of the earth: (Har p. 576:) and جدب is a name, or subst., for محل, (K, TA,) meaning محل; as in the saying of the rájiz, cited by Sb,

[Verily I feared to see drought, or barrenness, &c., in this our year, after it had been abundant in herbage]; being used for جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا جدبًا ج indeb.]

Also A place, (S, A, K,) or a country, or region, (Msb,) affected with drought, barrenness, or dearth; or with
drought, and dryness of the earth; and so (S, A, Msb, K) and جدوب (M, A,) of which the pl. is مجديب (A.) You say also ضرأ جدوب [in which جدوب is an inf. n. (though app. obsolete as such) and therefore applicable to a fem. subst.] (ISd, TA) and جدوب (M, A,) of which the pl. is مجديب (Msb) and جديب (Msb) and جدوب (Lh, M, Msb) and مجديب, of which last the pl. is مجديب، (Msb,) A land affected with drought, &c.: (S, M, A, &c.:) and أرض جدوب (S, K,) as though to each part were applied the term جدوب [used as a subst.] from which is formed the pl. جدوب (TA,) and جدوب (K,) which is here an inf. n. used as an epithet [and therefore applicable to a pl. subst.], (TA,) lands affected with drought, &c. (S, K.)

And فلأة جدبأ (M, K) A desert affected with drought, &c.; (K;) in which is neither little nor much, neither pasture nor herbage. (M, TA.) And أجاجد وجدوب (M, TA) [A year of drought, &c.]. See also جدوب in two places.

Also i. q. عيب [A vice, fault, defect, &c.]; (S, A, K;) a signification which may be either proper or tropical. (Er-Rághib, MF.)

Finding fault, dispraising, expressing disapprobation: whence the saying of Dhu-
meaning [O thou smooth and even cheek, and gentle speech, and make] whereof he who dispraises it occupies himself vainly, finding no defect in it. (S, TA.) ___ It is also said [as in the K &c.] to signify Lying; and the author of the ‘Eyn says that it has no verb belonging to it [in this sense]; but this is a mistranscription [for خادب, ج, has the signification here first given. (M, TA.)

بَدْنُﺟ و بُﺪْنُﺟ (S, K, &c.) and بَﺪْﻨِﺟ, like ﺖَمْﻫِرِد (Sb, M, K,) the last of which is of weakest authority, because of a rare measure, whereof it has been said that there are only four examples: (TA:) in all of them the ن is said by some to be radical; but others, with more reason, hold it to be augmentative: (MF:) Sb says that it is augmentative: (S:) A species of locust, (S, K,) well known: (K:) or the male locust: or small locust: or, accord. to Seer, i. q. صدى [a kind of cricket], that creaks by night, and hops and flies: [but see صدى] or, accord. to the M, it is smaller than the صدى, and is found in the deserts: pl. جنادب. (TA:) صرَّفَ جنادب and the locust [or بَدْنُﺟ] deposits its eggs therein: and the walker therein falls into evil [or encounters difficulty]. (TA.) ___ Hence it signifies also] Misfortune: (S, M, K:) and perfidy, or faithlessness, or treachery: (M, K:) and wrong, or injury: (S, M, K:) and evil conduct, or ill treatment. (S.) You say, وقع فلان في أم جنادب Such a one fell into misfortune: or into perfidy. (TA.) And وقعوا في أم جنادب They suffered wrong, or injury. (AZ, S, K.) And وقع الفيوم جنادب The people, or company of men, committed wrong,
or injury, and slew him who was not a slayer: (TA:) [as though they came with violence upon sand in which eggs of the جندب were deposited, and so destroyed the eggs, which had occasioned them no harm.] And ركب أم جندب

He committed wrong, or injury. (TA.)

A year of much snow: (L in art. جندب) is [also] said in the M to be [used as] a subst. applied to what is termed جندب [i.e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning A place, or the like, affected with drought, &c.]. (TA.) [Also, as a comparative and superlative epithet, meaning More, and most, affected with drought, &c.; contr. of أخصب.]

A year of much snow: (L in art. جندب) is said to be pl. of جندب, which is pl. of جدب, (K, TA,) like as بيش is [also] said in the M to be [used as] a subst. applied to what is termed جندب [i.e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning A place, or the like, affected with drought, &c.]. (TA.) [Also, as a comparative and superlative epithet, meaning More, and most, affected with drought, &c.; contr. of أخصب.]

A year of much snow: (L in art. جندب) is said to be pl. of جندب, which is pl. of جدب, (K, TA,) like as بيش is [also] said in the M to be [used as] a subst. applied to what is termed جندب [i.e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning A place, or the like, affected with drought, &c.]. (TA.) [Also, as a comparative and superlative epithet, meaning More, and most, affected with drought, &c.; contr. of أخصب.]

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He made, or prepared, a grave, or sepulchre; or did so for himself.

(S, K, TA.)

A grave; a sepulchre; pl. اَجْدَاث (S, Msb, K) and اَجْدَاث (S, K;) of which latter, J cites an ex., but in this instance it is the proper name of a place. (TA.) It is of the dial. of Tihámeh: the people of Nejd say جَدْف (Msb:) or [as some say] فَجَدْف the ف in the latter is a substitute for the ث in the former; for اَجْدَاث is used as a

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pl. by common consent, and اَجْدَاث is not used: (TA:) but Suh affirms, in the R, that the latter pl. is used by Ru-beh. (TA in art.)
حَدَجَ He mixed anything. (L.)

حَدَجَ قَوْسَلا *(S, A, Mgh, L, K,)* He stirred about the سَوِّيقٍ [or meal made of parched barley or wheat], and the like, with water, [or milk, (see what follows,)] or clarified butter, or fat of a sheep’s tail, &c., (see what follows,) until the whole became of a uniform consistence: (L:) or he stirred it about with a حَدِِْﲨَ (A, L:) or he stirred about the سَوِّيقَ in milk, and the like, with a حَدِِْﲨَ, until it became mixed: (Lth, TA:) or he beat and mixed the سَوِّيقَ with a حَدِِْﲨَ: (Mgh:) i. q. حَدِِْﲨَ, حَدِِْﲨَ, he mixed it; in the K, خَلَطْهُ, لَطَخَهُ; but the right reading is حَدِِْﲨَ, as in the L and other lexicons: (TA:) and حَدِِْﲨَ he drank it (شِرَبَهُ).

[but this is perhaps a mistranscription for حَدِِْﲨَ] with the حَدِِْﲨَ. (L, TA.)

حَدَجَ see 1, in two places.

حَدَجَ اِحْدَحُ الإِلَٰلَ see 1. 

حَدَجَ ـُحَدِِْﲨَ see 1, in two places.

حَدِِْﲨَ: see the next paragraph.

حَدِِْﲨَ The instrument with which سَوِّيقَ is stirred about with water &c.; (S, A, K, &c.;) which is a piece of wood the end whereof has several sides; (S, L;) or a piece of wood at the head of which are two cross pieces of wood; (A, Mgh, L;) and sometimes having three
prongs: (IAth, TA:) pl. مَجَّادِح. (L) It is sometimes used tropically, as relating to evil, or mischief. (L) [Thus it means A stirrer-up of evil or mischief; or a thing that stirs up, or whereby one stirs up, evil or mischief.] 

Also Any one of the مَجَّادِح السَّمَاء [or. stirrers-up of the sky, or of rain]; (L;) these being the أَنْوَاء [or. stars, or asterisms, which, by their auroral settings or risings, were believed by the Pagan Arabs to bring rain &c.]; (S, L, K;) of those أَنْوَاء that seldom or never failed [to bring rain], accord. to the Arabs: (Mgh:) the كَي in the pl. is added to give fulness to the sound of the kesre; for the regular pl. is مَجَّادِح, and the sing. of مَجَّادِح should by rule be مَجَّادِح. (A, IAth, Mgh.) One says، مَجَّادِح الغَيْث (L) or مَجَّادِح الوُقَت (A) [Its stirrers-up, or the stirrers-up of rain, or the stars or asterisms which were the bringers of it, sent forth rain]. It is related of ‘Omar, that he ascended the pulpit to pray for rain, and, having only offered a prayer for forgiveness, descended; whereupon it was said to him, Thou hast not prayed for rain; and he replied، مَجَّادِح الوُقَت [I have indeed prayed for rain by words which are the stirrers-up of rain]; making the prayer for forgiveness to be a prayer for rain, in allusion to a passage in the Kur, lxxi. 9 and 10; and meaning thereby to deny the efficacy of the أَنْوَاء. (A, * Mgh, * L;) مَجَّادِح, also pronounced مِجَّادِح, (S, K,) thus pronounced by El-Umawee, (S,) is moreover the name of A particular star or asterism, one of those which the Pagan Arabs asserted to be bringers of rain: (L;) said to be الدَّبَّران [the Hyades; or the five chief stars thereof; or the brightest star thereof, a of Taurus]; (S, A, L, K;) [which is called by this name of الدَّبَّران] because it rises latterly [with respect to the Pleiades], (S,) or because it follows لِبَدَر i. e. الدَّبَّران the Pleiades: (T in art. دِبَر:) [whence it is also called حَدِيدُ الْنَّجَوم [the urger of the stars, properly, with singing], (S,) or حَدِيدُ الْنَّجَوم [the urger of the asterism, meaning, of the Pleiades], and تَأْلِيِّ النَّجَوم [the follower of the asterism, or, of the Pleiades] (Kzw,) and the بَنْتُ التَّأْلِيِّ [the follower]: (Sh:) or it is a small star or asterism, between الدَّبَّران and الأَثْرَى [or the Pleiades]: (IAar, K;) [perhaps meaning the four stars that are the chief stars of the Hyades exclusively of a Taur:] or three stars, (Mgh, TA,) like the
three stones upon which a cooking-pot rests, \( (\text{TA}) \) likened to a three-pronged \( حَﺪِْﳎ \); on the [auroral] rising of which, heat is expected: \( (\text{TA}) \) the Arabs regarded it as one of the \( ءاﻮﻧا \) which [by their auroral setting] foretokened rain. \( (\text{IAth.}) \) \( جَمِﺪَﺠَا \) is a name by which some of the Arabs called The two wings of [or Orion]. \( (\text{Sh, TA.}) \) also signifies A certain mark made with a hot iron upon the thighs of camels. \( (\text{K.}) \)

Beverage, or wine, \( (\text{شَرَاب}) \) stirred about: \( (\text{S, K.}) \) and in like manner, blood, when it is stirred about in the body of a gored animal by the goring horn. \( (\text{L.}) \)

Blood drawn from a vein, used in times of dearth, or drought, \( (\text{S, K.}) \) in the Time of Ignorance: \( (\text{S.}) \) or blood which was mixed with something else, and eaten in times of dearth: \( (\text{TA.}) \) or a kind of food of the Pagan Arabs, being blood obtained by opening a vein of a she-camel, which blood was received in a vessel, and drunk. \( (\text{T, TA.}) \)
1. (K,) aor. ﴿, (TA,) He made a جَدار [app. here meaning a wall of enclosure]; syn. ﴿: (K:) or he built a جَدار: and he founded it. (Ham p. 818.) He concealed himself by means of a جَدار [or wall]. (Th, K,) inf. n. جَدار; (TA;) and جَدار, (Lh, K,) aor. ﴿, inf. n. جَدار; (Lh, TA;) and جَدار, (S, A, K,) which last some disallow, because this form denotes repetition, and the verb signifies the having a disease that befalls but once in a man's life; (MF;) He (a man, S, or a child, A) had, or became attacked by, جَداري [or small-pox]. (S, A, K.) جَدار الجَداري The small-pox came forth, or broke out; as in the TK: for its inf. n. جَدار signifies the coming forth, or breaking out, of the جَداري. (K,) جَدار, aor. ﴿, inf. n. جَدارة, He, or it, was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.) You say, ﴿: (and لَهَ جَدار) He was, or became, adapted, disposed, apt, &c., for it. (A.) [And جَدار آن يَفْعَل كُذَا] He was, or became, adapted, disposed, apt, &c., for doing such a thing. See جَدار. جَدار He made, or called, جَدار, him, or it, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.)

2. جَدار بناءه see 8. جَدار: see 1.

3. [اللَّهِ جَدار] How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, is he for what is good! or how worthy is he of what is good! (A.) And جَدار به, ما أَجَدَرَهُ بِالخِير How well adapted or disposed, or how apt, meet, &c., is he for doing that! or how worthy is he to do that!

(TA.) The usage of جَدار, signifying he was, or became, adapted, &c., refutes the assertion of certain grammarians that these two
forms of the verb deviate from general rule. (MF.)

He raised his building high; or constructed it firmly and strongly, and raised it high; syn. ُشيدته, (K, TA.) [In the CK, we read اجتدر بناء, as though the pronoun ه referred to the word جدار, which precedes; and thus the verb signified he built a wall; but it is shown in the TA that the right reading is that given above.]

Q. Q. 1 He passed the pen over what had become obliterated, of the writing, (S, K,) in order that it might become distinct. (S.) And جندر الْتوْب He renewed the variegated, or figured, work of the garment, or piece of cloth, after it had gone. (S, K,) [J says,] I think it to be an arabicized word. (S)

ٌرْﺪَﺟ A wall; or a wall of enclosure; syn. جدار, حائط; as also جدار, which is the more common: (S, A, Msb, K:) pl. of the former, جدار, (S, Msb, K,) sometimes used as a pl. of pauc., (Sb, TA,) and جدار; (K;) and of the latter, جداران. (S, Msb, K.)

The basis, or foundation, of a wall: (K;) and the side of a wall: (Lh, K:) pl., in both these senses, جدار is applied to The [Wall called the] حائطم (A, K) of the Kaabeh; (K;) because in it is a part of the [original] foundations of the house: (TA;) and it is also called الحجر. (A.) A fence, or dam, raised of branches, to retain water; likened to a wall: (Az, Msb:) or

a fence, or dam, to confine water: pl. جدار: (Suh, Msb,) and جدار, [which is also a pl.,] signifies fences, or dams, between houses, which retain water. (TA,) [The pl. جدار also signifies Gardens, or walled gardens, (حوائق,) of grapes. (TA.)

جدارة: جدارة
and جدري (S, Msb, K) Small-pox; certain pustules (Msb, K) in the body, (K,) which break forth (Msb, K) from the skin, full of water, and afterwards opening, (Msb,) and generating thick purulent matter; (K;) a well-known disease, that attacks people once during life. (TA.) an appellation applied to Truffles (کماده), denoting disapprobation. (TA from a trad.)

See也要 جدار: and see also جدير.

A place having a wall built around it; a walled place. (S, K.) See also مجدر. Also Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. حقیق. (S, A, Msb, K) and جدیرات and جدرا. (S, K) pl. fem. جدار. (TA.) You say, هو جدير يكدأ (TA) He is adapted, disposed, apt, meet, &c., for such a thing; (S, A, Msb;) and [naturally] drawn to it. (Ham p. 707.) And أنت جدير أن تفعل كذا. Thou art adapted, disposed, apt, meet, &c., for doing such a thing; or worthy to do it. (S.) And إنا لمجدرة أن يفعل, (K,) and in like manner you say of two persons, and of more, (TA,) and مجدور, (K,)

Verily he is one who is adapted, disposed, apt, meet, &c., for doing [such a thing]; or worthy to do it [it]; syn. مججرة. (K,) properly signifies A place, and hence a thing, an affair, and a person, adapted, disposed, apt, meet, &c.; like جمجرة and مججرة and مجدور, Made, or called, adapted or disposed &c., though said by Aboo-Jaafar Er-Ru-ásee to be a pass. part. n. having no verb.] Also إن لها مججرة بذلك Verily she is one who is adapted, disposed, apt, &c., for that: and بنى تفعل تفعلها الأمر جمجرة لذاك This affair, or thing, is one that is adapted, apt, meet, &c., for that; syn. مججرة. (S,) And هذا الأمر جمجرة This affair, or thing, is one that is adapted, apt, meet, &c., for him to do; i. e.
he is adapted, apt, meet, &c., for doing it. (TA.)

An enclosure for camels, (AZ, S, K,) and for lambs and kids and calves &c., (TA,) made of masses of stone; (AZ, S;) as also (TA:) if of mud, or clay, it is called (AZ, TA:) or an enclosure (AZ, S;) as also (TA:) for sheep or goats. (TA,) Nature; or natural, or native, disposition, temper, or other property. (K)

He, or it, is more, or most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it, or him; or he is more, or most, worthy of it. (A.)

[See an ex. in a verse cited voce خططة.]

A land in which is [or small-pox]; (Lh, S;) or a land in which is much thereof. (K.) See also جذير, in five places.

(S, Mgh, Msb, K) and جذور (Mgh, K) and جذير (Msb, TA) Having the جذري [or small-pox]. (S, Mgh, Msb, K.) And جذور الوجه [Having the face marked with the smallpox]. (A.)

جذور: see جذير: and see also جذير, in two places.
جِدَع

1. (S, * Msb, K, *) aor. — (Msb,) inf. n. (S, Msb, K,) He cut off the nose; and in like manner, the ear; and the hand, or arm; and the lip; (S, Msb, K;) and a similar part: (TA:) and أَجِدَعَتْ أَنْفُهَ signifies the same as جِدَعَتْ أَنْفُهَ.

[I cut off his nose]: or جِدَعَ signifies [absolutely] the cutting off; or cutting so as to separate.

(TA.) In the following saying of a poet, the verb is used metaphorically,

وَأَصِيبَ الْذَّهْرُ ذِوِّ الْعَرْنِينَ قَدْ جِدَعَا

[lit. And nosed fortune became mutilated in the nose; meaning, became marred]. (TA.) And in the following phrase, occurring in a verse, the poet means, [As though God cut off his nose] and put out his eyes: see a similar saying in art. (TA.) جِدَعَهُ, (S, K,) aor. and inf. n. as above, (TA,) He mutilated him, or maimed him, by cutting off his nose, or his ear, or his hand or arm, or his lip, (S, K, TA,) or the like; (TA;) as also جِدَعَهُ (S, TA,) [Hence the phrase,] جِدَعَ لَهُ (S, K) [(May God decree) to him mutilation, or maiming, by the cutting off of his nose, or the like; or cause it to befall him: or] meaning أَلْرُمَّهُ أَنْفَهُ جِدَعًا [may God make injury, or diminution of what is good, to cleave to him]: (K;) said in imprecating a curse upon a man: similar to عَفِرَ لَهُ أَجِدَعٍ, q. v.: the first word being governed in the accus. case by a verb understood. (TA.) One says also, عُفِرَ لَهُ جِدَعًا بالآمَرِ حُتَّى يَذْلُوا, a phrase mentioned by IAar, but not explained by him; thought by ISd to mean, Act thou, in commanding, as though thou mutilatedst them by cutting off their noses [until they become submissive]. (TA.) In the phrase صوت الحمار البِجِدَعَ [The voice of the ass that has his ear, or ears, cut off, (see جِدَعَ مَالٍ, below,)], occurring in a verse of Dhu-I-Khirak Et-Tuhawee, (S,) accord. to J,
but not found by Sgh in the verses of that poet, and said to be in the Book [of Sb], though IB denies this, asserting it to be in the
Nawádir of AZ, (TA,) Akh says, the poet means, like as you say, هوَالْبَضِرْبِيَّ، meaning المَمْلَكَةُ،
Aboo-Bekr
Ibn-es-Sarráj says, the poet, requiring refa for the rhyme, has changed the noun into a verb; and this is one of the worst of poetic
licences. (S.) [Hence,]
[The year of drought cuts off, or destroys, the
herbage]: (A, TA:) and 

destroys the camels or the like. (S, O, K.) And

The drought prevented the growth, or increase, of the herbage. (K, TA.) [Hence also,]
He withheld good things from his family, or household. (TA.) And
His mother fed him with bad food; (Zj, K;) as also
He (a pastor) confined him [a beast] to bad pasture. (TA.)
and I imprisoned him: (S, K: *) and so with
both signify the confining, or restricting, a person with evil management, and with
contemptuous treatment, and want of good care. (A Heyth.)
He (a man) was, or became, mutilated, or maimed, by the cutting off of his nose,
or his ear; (S, * Msb, K, *) or his hand or arm, or his lip, (S, K,) or the like: (TA:) or, accord. to some, you do
not say, but
The sheep, or goat, was, or became, mutilated by
having its ears entirely cut off. (Msb.) [Hence,] also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) [as
though meaning He was, or became, injured;] he (a child) had bad food: (S, K, TA:) and he (a young
weaned camel) had bad food: or was ridden while too young, and in consequence
became weak. (TA.)

He made him to experience evil
treatment, and derided him; as when one cuts off the ear of his slave, and sells him. (TA.) Also He said to him [explained above; see 1]. (S, K. *) [See also *]

3. جَادَع  An inf. n. (S, K) and جَادَعْ (K,) He reviled, being reviled by another. (K, * TA,) saying (TA:) and, (K,) or accord. to some, (TA,) he contended in an altercation; as also جَادَعْ (S, K, TA;) [but the latter is said of a number of persons &c.] You say, جَادَعْ أَفَاعِيهَا, جَادَعْ أَفَاعِيهَا, جَادَعْ أَفَاعِيهَا] I left the countries with their vipers eating one another; (Th, S;) not meaning eating in reality, but rending in pieces, or mangling, one another: (Th:) and جَادَعْ أَفَاعِيهَا, جَادَعْ أَفَاعِيهَا, جَادَعْ أَفَاعِيهَا, A year in which the vipers eat one another, by reason of its severity. (Th.)

4. جَادَع  see 1, in three places.

5. جَادَع  see 3, in two places.

6. جَادَع  see 3, in three places.

What is cut off of the anterior parts of the nose, to its furthest, or uttermost, part: (As, 

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TA:) an inf. n. used as a [proper] subst. (TA,) جَادَع لَهُ: see 1. Unwholesomeness in herbage. (K.)

جَادَع A child having bad food; or fed on bad food: (S, K, TA:) pronounced by El-Mufaddal with ذ; but As repudiated to him this pronunciation; (S, TA:) and his objection was confirmed by a young man of the Benoo-Asad called in as an umpire. (TA.)

جَادَع What remains, of the nose, ear, hand or arm, or lip, after the cutting off [of the
(S, K:) the place of the cutting off thereof; like عَرْجَةٌ from the place of the cutting off thereof. (TA.)

A year of drought; because it cuts off, or destroys, the herbage, and abases men: (A, TA:) or a severe, or calamitous, year, that destroys the camels or the like; (S, O, K;) or that destroys everything; as though it cut off its nose or the like. (L.) ___ See also جَدَاعٌ.

Withered herbage: (S:) or herbage that is unwholesome to the feeder upon it: (K:) or tall, unwholesome, and withered. (TA.) ___ And hence, الجَدَاعٌ signifies Death: (K, TA:) written by some as جَدُاعٌ. (TA.)

Mutilated, or maimed, by having his nose cut off, or his ear, (S, Msb, K,) or his hand or arm, or his lip, (S, K,) or the like: (TA:) fem. الجَدَاعَةٌ: (S, Msb:) and the latter, applied to a she-camel, having the sixth part of her ear, or the fourth part of it, or more than that, to the half, cut off; and to a she-goat, having a third part, or more, of her ear cut off; or, accord. to IAmb, any ewe or she-goat having the ear lopped; (TA;) or a ewe or she-goat having her ear entirely cut off:

(Mgh, Msb:) and the latter, applied to a she-camel, having the ear cut off, (S,) or having the ears cut off. (K.) It is said in a prov., أَنْفِكَ مَنْ كَانَ أَجَدِعٌ [Thy nose is a part of thee though it be cut off]: applied with reference to him whose good and evil attaches to thee though he be not firmly connected with thee by relationship. (TA.) ___

The devil. (Fr, K. *)

Also A plant, or herbage, of which the upper part has been eaten: (S:) or of which the upper part and the sides have been partly cut off or eaten. (AHn.)
He cut it; or cut it off: (IDrd, K:) and so 

He (a bird) flew [with his wings] clipped, appearing as though he turned his wings backward: (Ks, S, K:) or contracted his wing somewhat, in order to descend in his flight, and then inclined, or declined, in fear of the hawk: (TA:) and he (a bird) went quickly, (K in art. 

with his wings; generally when one of the wings had been shortened; (TA:) as also and so, all, with 

The sailor rowed, or paddled, with the oar, or paddle]. (AA, TA.) And 

He rowed, or paddled, the ship, or boat; he put the ship, or boat, in motion with the or He (a man) swung the arms; (K, expl. by 

in the O, as is said in the TA;) as a man does in walking, moving them about: and the meaning seems to be, he walked quickly: (TA:) you say, 

He (a man) was quick in his manner of walking; (AAF, TA;) and so with: (S in art. 

signifies a repeated interrupting of the voice in singing to camels to urge or excite them. (K, * TA.) 

He (a gazelle) went, or walked, with short steps. (K, * TA.) And 

She (a woman) walked like those that are short: and she (a gazelle, and a woman, TA) went with short steps; as also and so, both, with. (K in art. 

The sky cast down snow: (K:) and so with. (TA.)
ungrateful, or unthankful, for them: (As, S, K:) or he deemed the gifts of God small:

(ElUmawee, S, K:) or he said that he was in an evil state when he was in a good state: (TA:) or he said, [app. meaning There is nothing due to me nor by me]; (K;) thus explained by Muhammad on his saying that the worst of deeds is [accord. to Golius, he blasphemed; and identified by him, in this sense, with the Hebr. ] It is said in a trad., (S, TA) Deny not ye, or disacknowledge not, or be not ungrateful or unthankful for, the bounty of God, and deem it not small. (TA.)

They raised cries, shouts, noises, a clamour, or confused cries or shouts or noises. (K, TA.)

A grave; a sepulchre; (S, Msb, K;) like ; for the Arabs made and interchangeable: (Fr, S:) the former is of the dial. of Nejd; and the latter, of the dial. of Tiháme: (Msb in art. :) [accord. to some,] the former is formed from the latter by substitution [of for ]: (S:) IJ argues that this is the case because the former has not for pl.: (TA:) but it has this pl., (Fr, S, R, TA,) used by Ru-beh. (R, TA.) Also, said in a trad. to be the beverage of the jinn, or genii, (S, TA,) Beverage that has not been covered [at night according to a precept of the Prophet]: (Katádeh, S, K:) or of which the mouth of the skin containing it has not been tied [at night]: (K:) or a certain plant of El-Yemen, the eater of which needs not to drink after it: (S, K:) or a certain plant of El-Yemen, eaten by camels, which thereby become in no need of water: (M, TA:) or the froth, or floating particles, cast up by beverage; (El-'Otbee, Hr, K;) as though it were cut off from the beverage. (El-'Otbee, Hr, TA.)

Cries, shouts, noises, clamour, or a confusion of cries or shouts or noises: and
the sound made in running. (Sgh, K.)

[pl. of جَادَّة] Gazelles going with short steps. (Sgh, K.)

Short: (Lth, K:) applied to a man. (TA.) And [the fem.] A ewe, or she-goat, having somewhat cut off from her ear. (K.)

see مَجِدِّف.

Straitened: so in the saying, إِنَّ الْمَجِدِّف عَلَى الْعَيشَ [Verily the means of living are rendered strait to him]: (K:) but in the L, لَمَجِدِّف . (TA.)

The wing of a bird: (S, Msb, K:) sometimes with ذ. (Msb.) And hence, (K,) [An oar; a paddle;] a certain appertenance of a ship or boat; (As, S, Msb, K;) a piece of wood at the head of which is a broad board, with which one propels a ship or boat; (M, TA;) and [signifies the same;] a certain thing with which a ship, or boat, is put in motion: (Mgh:) pl. مَجِدِّف. (Msb:) from said of a bird: (As, S, M;) also called مَجِدِّف and مَجِدُف. (IDrd, S, Msb) and مَجِدُف. (TA.) And hence, as being likened thereto, A whip: and so with ذ. (TA in this art, and in art. جَذْف.) And for a similar reason, The neck. (TA.)

A [skin of the kind called] having the legs cut off: and so with ذ. (K, * TA.) And a man having the arms, or hands, cut off. (TA.) And hence, the latter, A niggardly man. (TA.) And the arm, and the shirt, and of the waistwrapper. (TA.) See also مِجِدِّف.
1. 

جَدَلَ,  aor. — (S, K) and — (K,) inf. n. جَدِلْنَ, (S,) He twisted it firmly; (S, K) namely, a rope. (S,)  He made it firm, strong, or compact. (TA,) [Hence,] جَذَّرَ بِالْفُنْسَةِ جَذَلَةُ [A girl of beautiful compacture; of beautiful, compact make]. (S,) [Hence also,] عمل على شَكْلِهَا الَّذِي جَذَلَة. (S,) He did according to his own particular way, course, mode, or manner, of acting, or conduct, to which he was strongly disposed by nature]. (TA,) See also 2. 

2. جَدَلَ, inf. n. جَدِلْنَ, It (a thing) was, or became, hard, and strong. (K, * TA,) جَدَلَ الحَبَّ في السَّنِّ The grain became strong in the ears: (S, O, TA:) or accord. to the K, it means وَقَعَ [i. e., came] into the ears]. (TA,)  said of a

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young gazelle, &c., He became strong, and followed his mother. (K,) [See also جَدَلَ, aor., جَدَلُ, [said in the S to be a subst. from 3, q. v.,] He contended in an altercation, disputed, or litigated, vehemently, or violently. (Msb.)

3.  جَدَلَ, (S, Msb, K,) inf. n. جَدِلُ, (Msb,) He threw him down (S, Msb, K) upon the جَدَلََةَ, (Msb, K,) i. e., (TA,) upon the ground; (S, TA;) as also جَدَلَهُ, (K,) inf. n. جَدَلَ (TA;) or the former signifies he did so much, or often. (TA,) You say, طعنه فجَدَلَهُ [He thrust him, or pierced him, with a spear or the like, and threw him down &c.]. (S, Msb.) [See also 3.]
litigated, with him: (S, TA:) or did so vehemently, or violently, (Mgh, K,) and ably, or powerfully: (K:) [or he did so obstinately, or merely for the purpose of convincing him; for] محلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not: (Kull p. 342:) [he wrangled with him:] or محلة, inf. n. محلة and محلة, as above, signifies originally he contended in an altercation, or disputed, or litigated, by advancing what might divert the mind from the appearance of the truth and of what was right: and accord. to a later usage, of the lawyers, he compared evidences [in a discussion with another person, or other persons,] in order that it might appear which of those evidences was preponderant: and the doing this is commendable if for the purpose of ascertaining the truth; but otherwise it is blameable: (Msb:) accord. to Er-Rághib, محلة signifies the competing in disputation or contention, and in striving to overcome [thereby]; from محلة meaning, I twisted the rope firmly; as though each of the two parties twisted the other from his opinion: or, as some say, it originally means the act of wrestling, and throwing down another upon the محلة [or ground]: accord. to Ibn-El-Kemál, a disputing that has for its object the manifesting and establishing of tenets or opinions. (TA.) [See also محلة.]

4 محلة She (a gazelle) had her young one [sufficiently grown to be] walking with her. (Zj, K.)

5 محلة see 7.

6 محلة The contended in an altercation, disputed, or litigated, [or did so vehemently, or violently, &c., (see 3,)] one with another. (KL, MA, &c.,)

7 محلة He fell down upon the ground: (S:) he became thrown down upon the محلة, i.
e., the ground; and in like manner, he became thrown down, &c., much, or often. (TA.)

The act of building, or constructing. (TA.) El-Kumeyt says,

(S, TA) i. e. [Pavilions of which the masons have made strong the building, or construction. (TA.)

Q. Q. 1 He ruled a book with lines; such as are ruled round a page, &c. See جدول.

Hard, and strong; as also جدول. (K, * TA.) Also, جدال, A strong, firm, or compact, penis. (K, * TA.) Also, or the former, (S, TA,) Any member, or limb: (S, K,) pl. جدول. (S, TA.) Also, (K,) or the former, (TA,) Any complete bone, [app. with its flesh,] not broken, nor mixed with aught beside: pl. [of pauc.] جداول and [of mult.] جدول. (K, TA.) Also, (K,) or [the pl.] جدول, (Lth, TA,) The bones of the arms and legs (Lth, K, TA) of a man: (Lth, TA:) and of the fore and hind legs of the victim termed عقيدة. (TA from a trad.)

ジェダル : see جدل.

ジェدال Vehemence, or violence, in altercation or disputation or litigation; (S, K;) and ability, or power, to practise it: (K;) [or simply contention in an altercation; disputation; or litigation:] a subst. from جدال [q. v.]. (Msb.) Hence, as a term of logic, A syllogism composed of things well known, or conceded, the object of which is to convince the opponent, and to make him to understand who fails to apprehend the premises of the demonstration. (TA.)
ٌلِﺪَﺟ : see جدل. Also One who contends in an altercation, disputes, or litigates, vehemently, or violently, (Msb, K,) and ably, or powerfully; and so جدلاء. (K.)

ٌلَﺪِْﳎ fem. of جدل. Also syn., in two senses, with جيلة, which see, in two places.

ٌلَوْﺪَﺟ A rivulet; a streamlet; (S, Msb, K;) [whether natural, or formed artificially for irrigation, being often applied to a streamlet for irrigation, in the form of a trench, or gutter;] it is less than a ساقية; and this is less than a نهر: (Mgh in art. جداول: (K;) pl. جداول. (Msb.)

ٌلَاَﺪِْﳎ ( . K.)

ٌلَوْﺪَﺟ Their affair, or case, was, or became, in a right, a regular, or an orderly, state; like the جدول when its flow is uniform and uninterrupted. (TA.) And استقام جداوله, The caravan of the pilgrims formed an uninterrupted line. (TA.)

ٌلَوْﺪِﺟ ( : K:) pl. جداول ( . Msb.)

ٌلَوْﺪَﳒ hence also as meaning A kind of small vein. (Golius from Ibn-Seenà.) hence also جداول كتاب

ٌلَوْﺪَﳒ A ruled line, (such as is ruled round a page, &c.,) and a column, and a table, of a book]. (TA.)

ٌلَوْﺪَﳒ applied to a rope, Firmly twisted; as also جداول. (TA.)

ٌلَوْﺪَﳒ A camel's nose-rein (S, K) of hide, or leather, (S,) firmly twisted: (S, K:) and a cord of hide, or leather, or of [goats'] hair, that is put upon the neck of the camel: (K:) and the [kind of women's ornament termed]

ٌلَوْﺪَﳒ ( S, K) is sometimes thus called: (S:) pl. جداول. (K.)

ٌلَوْﺪَﳒ The ground: (S, Msb, K;) or hard ground: (TA:) or ground having fine sand. (K.)

ٌلَوْﺪَﳒ A thing like an أَثْب, of hide, or leather, which boys, and menstruous women, wear round the waist in the manner of an أَتِاز (K, TA.: A tribe, such as is termed) and a region, quarter, or tract; syn. : (S, K;) and so جدلاء, in both these senses, as used in the phrase, (This is according to the way of his region, and
of his tribe}. (TA.) You say also, ذَهَبَ عَلَى جَدَلَانِهِ [He went his own way], (K, TA.) and نَاحِيَتَهُ [towards his region, or quarter, or tract]. (K.) __ A state, or condition. (K.) __ A particular way, course, mode, or manner, of acting, or conduct; syn. شَأْكَلَةٍ، (S, K,) and طَرِيقةٌ. (K.) You say, وَعَمِلَ عَلَى جَدِيلِهِ, i. e. [He did according to his own particular way, &c.; or] وَعَمِلَ عَلَى شَاكِلَتِهِ اِتْيَ جَدِلٍ عَلَيْهَا [explained above: see 1]. (TA.) __ A determination of the mind. (TA.) __ The management, or ordering, of a people's affairs; the exercise of the office of عَرِفُ. (AA, TA.)

جَدَلٌ A boy becoming, or become, strong; vigorous, or robust. (S.) __ A she-camel's young one above such as is termed راشح, which is such as has become strong, and walks with his mother- (As, S.) [See also جَدَلٌ.]

جَدَلٌ: (S, K, TA) pl. جَدَلُون. جَدَلٌ: (As, S) pl. جَدَلُون.

أَجَدَلٌ: (S, K) or an epithet applied to the hawk [and therefore without tenween]: (TA:) pl. أَجَدَلُون. أَجَدَلٌ: (K.)

أَجَدَلٌ: see what next precedes.

قَصِرٌ [or palace, or pavilion, &c.,] (S, K, TA) [in the CK القصر is erroneously put for القصر] strongly constructed: (TA:) pl. قَصِرُون. (S, K) See also جَدَلٌ.

جَمَدَلٌ A piece of rock or stone: [an oblong roofing-stone, of those which, placed side by side, form the roof of a subterranean passage, &c.:] pl. جَمَدَلُون. (TA.) See also جَدَلٌ. جَمَدَلٌ: (S, K) pl. جَمَدَلُون. (Hence,) جَدَلٌ دِرْعٌ جَمَدَلُون، (S, TA;) as also جَدَلٌ جَمَدَلُون. (S, K;) [of the
A man (K, TA) of slender make, slender in the (bones called) قصب [as though firmly twisted]: (K, TA:) or slender, slim, thin, spare, lean, or light of flesh; not from emaciation: (S:) and مجدول الخلق, as some say, of firm, or compact, make. (TA.) And مجدولة A woman small in the belly, and compact in flesh:

(A in art. ضيف or مجدولة الخلق: or مجدولة الخلق: of beautiful compacture; of beautiful, compact make; syn. مجدولة الخلق: A fore arm, or an upper arm, of firm, or compact, make. (K, * TA.) And مجدولة ساق [A shank of beautiful compacture;] well rounded; well turned; syn. مجدولة الطلي: (K, TA.)
He gave him a gift. (S, IB, Msb, K, * TA.) [Hence,]

He drew his evil fortune, or ill luck, upon him: an ironical expression; [for it literally means he gave him, or bestowed upon him, his evil fortune.]

It (a thing) sufficed thee. (Msb.)

His deed, or act, did not profit him, or avail him, aught. (Msb.)

This does not stand thee in any stead; does not profit thee, or avail thee.

I sought, or demanded, (S,) or asked, (IB, Msb, K,) of him (S, IB, Msb, K,) a gift, (S,) or a thing wanted. (K,) [See an ex. of the last of these verbs in a verse cited in art.]

And they knew that there was not, in the possession of Marwán, property for which they should ask as owed by him. (TA.)

see 1.

see 1, in five places. Also He obtained a gift. (S, Msb.)

see 1, in two places.
A common, or general, rain; (S, K, TA;) of wide extent: (TA:) or of which the uttermost is not known. (K.) One says also

الله أقيمنا غدًا وجدا طبقًا

mentioning A rain having a rain following it; making the latter word masc. because it has the force of an inf. n.

أَجَدَأَمُّ أَنْ قَلِبَ الجَدَّاء عَنْكُ

Ample good; (K;) of wide extent to men. (TA.): (S, TA;) occurring in a trad. respecting prayer for rain. (TA.) ___ And خير جداً

أَتْيَكَ جَدَا الدَّهْر

I will not come to thee ever, like يد الدهر; (S, TA;) or to the end of time. (K, TA.)

أَجَدُوا

A gift; (S, Msb, K;) as also جداً: (S, K;) dual (of the former, TA) جدوان and جدوان (Lh, M, K;) the former, regular; (M, TA;) the latter, anomalous, (M, K, TA;) formed by commutation. (M, TA.) You say،

لَا أَصْبُتْ مِن فَلَان جَدَّوَى قَطْٰعً

I have not obtained from such a one a gift ever). (TA.) And hence the prov.,

شُغلَتْ شَعَابِ جَدْوَايْ

see art. شعب. (S in that art.) ___ See also جداً.

أَجْدَآء

profit, utility, or avail. (S, TA.) So in the saying،

فَلَان قَلِبُ الجَدَّاء عَنْكُ

Such a one is of little profit, utility, or avail, to thee; will stand thee in little stead! (S.)

أَجَدٌ

Munificent, or bountiful. (TA.)

أَجَدُوٰ

Asking, seeking, or demanding, (S, K,) a bounty, or benefit, (S,) or gift: (K;) pl. جِدَادَا. (TA.)

أَجَدٌ

More, and most, profitable, useful, or availing]. It is said in a prov.,

أَجَدٌ مِن الْعَيْثَ في أَوَانَهُ

More profitable than rain in its season]. (Meyd.)
3 One says of the locust, ُهُـتْـﻳَﺪَﺟ، meaning It eats everything. (TA.)

I found no means of avoiding, or escaping, that, is sometimes said for َْﱂ ْﺪِﺟَأ وجَد. (Note). (Kz, TA in art.)

2 ُﻞْﺣﱠﺮﻟا, inf. n. ٌﺔَﻳِﺪَْﲡ, He made, or put, to the camel's saddle a ُْ Longitude. (TA.)

4 ٌىْﺪَﺟ A kid; (S:) or a male kid; (IAmb, Msb, K;) the female being called ٌقﺎَﻨَﻋ (IAmb, Msb:) or a kid in his first year; (Mgh, Msb;) not yet a year old: (TA:) one should not say ٌىْﺪِﺟ (S;) this being a bad dial. var.: (Msb:

pl. (of pauc., TA, applied to three, S) أَجَدَأ (S, Msb, K) and (of mult., TA, applied to more than three, S) جَدَّآَد (S, Mgh, Msb, K) and ُىْﺪَﳉا (Msb;) [as pl. of ٌىْﺪَﺟ] is not allowable. (S.) Hence, as being likened thereto, (M, TA,) A certain star, (S, Msb, K;) [the star a of Ursa Minor, commonly called the pole-star,] that revolves with ُتﺎَﻨَـﺑ ٍﺶْﻌَـﻧ (K,) by the side of the north pole, by which the kibleh is known, (S,) or according to which the kibleh is turned; (Msb;) the bright star at the extremity of the tail of the Lesser Bear; (Kzw;) the star of the kibleh; (Mgh;) also called ُىْﺪُﳉا, in the dim. form, to distinguish it from what next follows. (Mgh, MF.) [See also ُﺐْﻄُﻘﻟا.] Hence also, (M, TA,) A certain sign of the Zodiac; (S, K;) [namely, Capricornus;] the tenth of the signs of the Zodiac; (Mgh;) that next to the ُدَلَو; unknown to the Arabs [of the classical times]. (K.) This and the former together are called [the] جَدِّيَان. (TA.) A certain star, (S, Msb, K;) [the star a of Ursa Minor, commonly called the pole-star,] that revolves with ُتﺎَﻨَـﺑ ٍﺶْﻌَـﻧ (K,) by the side of the north pole, by which the kibleh is known, (S,) or according to which the kibleh is turned; (Msb;) the bright star at the extremity of the tail of the Lesser Bear; (Kzw;) the star of the kibleh; (Mgh;) also called ُىْﺪُﳉا, in the dim. form, to distinguish it from what next follows. (Mgh, MF.) [See also ُﺐْﻄُﻘﻟا.] Hence also, (M, TA,) A certain sign of the Zodiac; (S, K;) [namely, Capricornus;] the tenth of the signs of the Zodiac; (Mgh;) that next to the ُدَلَو; unknown to the Arabs [of the classical times]. (K.) This and the former together are called [the] جَدِّيَان. (TA.) A certain star, (S, Msb, K;) [the star a of Ursa Minor, commonly called the pole-star,] that revolves with ُتﺎَﻨَـﺑ ٍﺶْﻌَـﻧ (K,) by the side of the north pole, by which the kibleh is known, (S,) or according to which the kibleh is turned; (Msb;) the bright star at the extremity of the tail of the Lesser Bear; (Kzw;) the star of the kibleh; (Mgh;) also called ُىْﺪُﳉا, in the dim. form, to distinguish it from what next follows. (Mgh, MF.) [See also ُﺐْﻄُﻘﻟا.] Hence also, (M, TA,) A certain sign of the Zodiac; (S, K;) [namely, Capricornus;] the tenth of the signs of the Zodiac; (Mgh;) that next to the ُدَلَو; unknown to the Arabs [of the classical times]. (K.) This and the former together are called [the] جَدِّيَان. (TA.)
and not, which is used by the vulgar, (S,) [A kind of pad, or] a stuffed thing, (S,) or a stuffed piece (K) of a kind of pad, or a stuffed thing, (TA,) that is put beneath a horse's saddle, (K,) or beneath the two boards (الدُفِان) of a horse's and of a camel's saddle; [one on either side; for] there are two of such stuffed things: (S:) the pl. of the former is جُدِّيَات, (Sb, S,) which may be used as a pl. of mult., (TA,) or جُدِّيَات, so in [some of] the copies of the K, [but omitted in the CK and in my MS. copy of the K] following the TS, as on the authority of A'Obeid and AA and En-Nadr, (TA,) and جُدَّي [S, IB, [in some copies of the S] جُدَّي, but the former (which I find in two copies of the S) is said by IB to be the right; or rather this is a coll. gen. n.,] like as شَرْيَة [IB, TA:] the pl. of جُدِّيَات is جُدِّيَات. (S,) [See also جُدِّيَات, and جُدِّيَات.] جُدَّي [K in this art.,] or جُدَّي, (A in art. جُدَّي, and K in art. جُدَّي,) [the latter is the term commonly known, An arithmetical square;] the product of multiplication [of a number by itself;] as when you say, the جُدَّي] جُدَّي [or جُدَّي] جُدَّي [of three [in some copies of the K, of three multiplied by three,] is nine; (K, * TA;) also called جُدَّي] جُدَّي [Msb in art. جُدَّي.] [See also جُدَّي.] جُدَّي: see جُدَّي.

A young gazelle; syn. غُزَال [K, and so in a copy of the S:] or a young doegazelle; syn. غُزَال: (so in another copy of the S:) said by As to be like the عَنْاق of goats: (S:) or the male, and the female, of the young of gazelles, when it has attained the age of six months, or seven, and has run, and become strong: or, as some say, the male thereof: pl. جُدَّيُهَا. (M, TA.)

see جُدَّي, in two places. Also Flowing blood; (Lh, K;) blood not flowing being termed جُدَّي, (Lh, TA;) or the former, blood adhering to the body; and the latter, blood upon the ground: (AZ, S;) or the former, a streak of blood: (S;) or the first quantity that flows at once, of blood: (TA:) pl. جُدَّيًا. (S,) A piece of musk. (K,) The colour of the face. (K, TA,) You say, The colour of
his face became yellow]. (TA.) I. q. نَاحِيَةٍ [A side; a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; &c.]. (K.) So in the saying, هو عَلَى جَدِّيَةٍ [app. meaning He is keeping to his own side: he is following his own course; like the phrase هو عَلَى طَرِيقَتِه. (TA.)

ٍدﺎَﺟ The locust; because it eats (يَذَّ), i. e. ىِﺪَْﳚ, everything: but the appellation [more] commonly known is ُﺊِﺑﺎَﺟ. (TA.)

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ٍدﺎَﺟ [erroneously written in the CK, in this art. and in art. جود, without the sheddeh to the ى] Saffron; (Az, IF, K;) as also جَادِيَّةٌ: (Sgh, K;) the former a rel. n. from تَيَدَادِيَة, or تَيَدَادِيَّةٌ, a town of جَادَوْى, in Syria, said to produce saffron: it is mentioned by Az and IF in this art., being held by them to be of the measure فَاعْوَلٍ جَادِوْى: by J, in art. جود, as being of the measure فَعَلٍ (TA.) Also Wine; (K, TA;) as resembling saffron in colour. (TA.)

ٍدﺎَﺟ: see what next precedes.
1. ** jäd** aor. (S, A, L, Msb.), inf. n. (L, Msb., K.) *He cut it, or cut it off;* (S, A, L, Msb.) *namely,* a thing; (S, Msb.) as, for instance, a rope: (L:) or *he cut it off utterly,* (L, K;) and *[inf. n. of jäd, jäd, ] signifies the same as jäd, i.e. the cutting off utterly:* (K;) and *[inf. n. of jäd, ] the act of cutting:* (KL:) or *signifies he cut it off utterly and quickly,* and in like manner *[applied to many objects, or as meaning he cut it, &c., repeatedly, or many times, or in many pieces, or much].* (L) [Hence also,] *jad, ] signifies the cutting off of all fruits, and Jád relates particularly to palm-trees. (TA in art. Jád.) *[Hence also,] Jadh, ] in a trad. relating to the battle of Honeyn, *Cut ye them off utterly; exterminate them by slaughter.* (L.) __ Also, (S, A, L, Msb.) aor. (L, K.) *He broke it;* (S, A, L, Msb, K) *namely,* a thing, (S, Msb,) or a hard thing: (M, L;) and *[inf. n. of jäd, ] also, signifies the act of breaking.* (KL:) __ Also, (L,) *inf. n. jäd, (L, K,) *He hastened it;* or *hastened to it.* (L, K. *) It is said in a prov., respecting one who boldly ventures upon taking a false oath, *He hastened to it as the ass hastens to the plant called صلیانة.* (L)

2. **jäd** see 1.

3. **jäd** see 7.

4. **jäd** *It became cut, or cut off;* (S, L, Msb, K;) or *cut off utterly: or cut off utterly and quickly,* and in like manner, *[said of a number of things, or used in a frequentative or an intensive sense; being quasi-pass. of 2].* (L)
A piece broken off; a fragment: pl. جَذَّاَج [I broke it in pieces, or fragments]; occurring in a trad., relating to an idol. (L.) [See also جَذَّاَج .]

There is not upon him a piece of rag; i.e., any garment to cover him: (L.) or anything (S, L, K) of clothing: (S, L:) pl. جَذَّاَج. (Bd in xxi. 59.)

The act of separating a thing from another thing (فصل شيء عن شيء), accord. to some copies of the K and the TA; [see 1;] accord. to other copies of the K, [probably by mistranscription,] the superiority of a thing over another thing, جَذَّاَج فَضْل شيء على شيء; as also جَذَّاَج (K.) See also what next follows.

and جَذَّاَج, (S, L, K,) the former of which is the more chaste, (S, L,) and جَذَّاَج, (L, K,) substs. from the act of breaking; (K;) What is broken, of, or from, a thing: (S, L;) or what is broken, or cut, in pieces: or broken pieces: so in the Kur xxi. 59, in which the word is read in these three different forms: (L:) some also read جَذَّاَج, which is pl. of جَذَّاَج جَذَّاَج ; and some, جَذَّاَج, pl. of جَذَّاَج: (Bd:) or the first signifies fragments of a thing much broken; [as a coll. gen. n.;] and the n. un. is جَذَّاَج : (Lth, L;) [or] it is an extr. pl. of جَذَّاَج (L;) or i. q. جَذَّاَج ; جَذَّاَج جَذَّاَج جَذَّاَج جَذَّاَج . (Bd.) [See also جَذَّاَج.] Also the first, Small pieces, or particles, of silver: and جَذَّاَج, جَذَّاَج, جَذَّاَج, جَذَّاَج , جَذَّاَج جَذَّاَج جَذَّاَج جَذَّاَج جَذَّاَج جَذَّاَج جَذَّاَج; pieces of silver: (L:) or the latter, cuttings, or clippings, (S, L, K,) of silver. (M and L in art. قد.) Also Stones containing gold; (Ks, S, L, K;) so called because they are broken: (Ks, S, L;) or stones containing gold &c. which are broken; as also جَذَّاَج . (Msb.) And جَذَّاَج [app. جَذَّاَج or
Distinct parties, or portions, &c., of men or things. (L, TA.)

and portions, Cut; or cut off: or cut off utterly: or cut off utterly and quickly: and also broken: (L:) pl. of the former, and, which last is extr. (L. See the paragraph headed in three places.) Also the former, (A, K,) and and, (S, L, K,) Meal of parched barley or wheat; syn. so prepared by being moistened with water or with clarified butter &c. as to be drunk: (A:) and is made of coarse so called because it is broken and made into coarse particles: and a quantity of or the like, such as a man eats or drinks at one time. (L)

and its pl. see.

and see, in two places.

An amputated arm or hand: used figuratively: see, in art. (L.) A bond of relationship cut, or severed, or not made close by affection; expl. by [a well-known phrase: erroneously explained by Golius as meaning uterus infœcundus vel interruptae conceptionis]: (Fr, S, L, K,) as also as also. (Fr, S, L,) as see. A tooth much broken; or broken in pieces. (K, TA.) Soft stones: (As, L, K:) as also [q. v.]: (As, L:) n. un. (of both, As, L) with ٌ. (As, L, K.)
see مجدود جذيد عطاء غير مجدود [A gift, or stipend,] not cut short, or not interrupted; syn. عوطف مقطع (A’Obeyd, S, L.)
1 ْبَذَّج (S, A, Msb, K,) aor. ُﻪَﺑَذَّج (Msb, K,) inf. n. ْبَذَّج (S, Msb;) as also جِذَّج (S, TA,) inf. n. of the dial. of Temeem, (TA,) or formed by transposition; (S, TA; but see art. جِذَّج;) and جِذَذْج (S, A, K;) He drew it; dragged it; pulled it; tugged it; strained it; extended it by drawing, or pulling or tugging; stretched it; extended, lengthened, or protracted, it; (S, A, K;) namely, a thing; and sometimes relating to an ideal object. (TA,) جِذَّج (S, TA;) as also ُﻩَﺬَﺒَﺟ (S, Msb, K,) inf. n. ٌبْﺬَﺟ (S, TA;) as also جِذَذْج (S, A, K;)

He drank (S, K) from the vessel, (S,) or of the water, (K,) by putting his mouth into it, [a draught, or two draughts:] (S, K;) or he conveyed [or drew up] into the innermost parts of his nose [a draught, or two draughts, of the water]. (Msb.) And جِذَذْج She (a camel) drank her milk when she was milked. (A. [But see what next follows: and see also 5.]) جِذَذْج, said of a she-camel, (S, K,) and of a she-ass also, aor. ُﺢَبَذَّج, (TA,) She became scant of milk; (S, K;) she drew her milk (جِذَذْج لِنَٔهَا) from her udder so that it went away upwards. (TA,) جِذَذْج (S, A, K;) aor. جِذَذْج (S, A, K;) inf. n. جِذَذْج (TA,) He weaned him; namely, a colt, (S, A, K,) and a young camel, and a lamb. (TA,) And one says of a mother, جِذَذْج ولَدهَا She weaned her young one: so accord. to Lh, who does not specify the kind. (ISd, TA,) And accord. to the T, جِذَذْج is said of a child, or of a lamb or kid, meaning He was weaned. (TA,;) جِذَذْج and جِذَذْج He transferred, or removed, it (a thing) from its place. (K,) جِذَذْج She repelled him, or rejected him; namely, a man who sought her in marriage; (T, A, TA;) as though from the saying جِذَذْج فِذَذْج (which see below); (T, TA;) [i. e.] as though she contended with him and overcame him, and thus he became separated from her; (T, A, TA;) as also جِذَذْج (T, TA,) [Accord. to the TA, جِذَذْج has the same meaning; but I think that this is a mistake of a copyist.] جِذَذْج فَلَٔن حِيِل فَلَانْهَا Such a one severed
the bond of his union. (M, TA.) And جَذَبُ فَلَانِ الْحِبَّ بِذَاتِهِ; جَذَبُ النَّخْلَةِ، aor. ـ, جَذَبُ الشَّهْرِ, (S, A, K.)

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(AHn, K,) inf. n. جَذَبُ, (AHn, TA,) He cut off the جَذَبُ [q. v.] of the palm-tree, (AHn, K,) to eat it. (AHn, TA.) ـ, جَذَبُ العَظُومِ, He ran quickly. (L in art. مَعْدَ.) See also 7. جَذَبُ النَّشْرِ, (S, A, K,) aor. ـ, inf. n. جَذَبُ, (TA,) The greater part of the month جَذَبُ عَامَةَهُ, (S, A, K, i. e. أُكْثَرَهُ, TA) passed. جَذَبُ جَذَبَّهُ, aor. ـ, He overcame him in the المَجَادِبَةِ جَذَبُ [lit. drawing, dragging, pulling, &c.; (see 3;) but also] used figuratively [as meaning he overcame him in contention]. (TA.) You say, جَذَبُ جَذَبَّهُ جَذَبَّهُ [I contended with him in drawing, dragging, &c., and I overcame him therein: and also] I contended with him and I overcame him. (T, A, * TA.)

(1) جَذَبُ جَذَبَّهُ جَذَبَّهُ He contended with him in drawing, dragging, pulling or tugging, straining, or stretching, &c. (L in art. مَعْدُ.) And جَذَبُ جَذَّبَهُ جَذَّبَنَا [He contended with him in pulling the rope]. (Mgh in art. مَزْعَر.) And جَذَبُ جَذَّبَهُ جَذَّبَهُ جَذَّبَهُ جَذَّبَهُ [He contended with him in pulling the garment, or piece of cloth]. (A.) And جَذَبُ جَذَّبَنَا, inf. n. للمَجَادِبَةِ جَذَبُ جَذَّبَنَا, They pulled the thing, every one of them to himself. (Msb.) And جَذَبُ جَذَّبَنَا, inf. n. المَجَادِبَةِ جَذَبُ جَذَّبَنَا, They two contended [in any manner], each with the جَذَبُ جَذَّبَنَا, (TA) and جَذَبُ جَذَّبَنَا, (Har p. 636,) meaning They two contended [in any manner], each with the جَذَبُ جَذَّبَنَا, (K, TA,) and [in like manner,] جَذَبُ جَذَّبَنَا, (K,) inf. n. They two contended together. (S, * K.) You say also, جَذَبُ جَذَّبَنَا, That there were contentions between them: then they agreed. (A, TA,) And جَذَبُ جَذَّبَنَا, I contended with him for the thing. (S.) See also 1, in two places, beside the instance in the last sentence.
He drank it; (A, K;) namely, milk: said of a pastor. (A.)

They contended together in pulling the garment, or piece of cloth. (A.)

Hence, They contended together in discourse, talk, or conversation]. (A.) See also 3. ___ And see 7.

It (a thing) was, or became, drawn, dragged, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, &c.; it dragged, or trailed along; syn. (S and K in art. جر.) ___ It was, or became, transferred, or removed, from its place; and so جذاب also signifies Quick going or journeying or travelling. (S.) [You say, and جذاب السير, (the latter occurring in the TA in art. خلج, &c., like جذب العدو, mentioned above, see 1.)

He went, or journeyed, or travelled, quickly.] And They brought, or purveyed, wheat, or corn, or provisions, from afar. (A, TA.)

Also جذب انتجب انتجبوم السير They called, summoned, or invited, him. (Hamp. 645.)

Quick journeying or travelling. (ISd, K;) ___ And The stopping, or a stoppage, of the flow of saliva (انقطاع الريق). (S.)

The pith that is at the head of the palmtree, from which the fibres called ليف are pulled off, and which is then eaten; as though so called because pulled off [or cut] from the tree; (TA;) the heart, pith, or cerebrum, جمجم, of the palm-tree; (AHn, S, TA;) so in some copies of the K; (TA;) i. e. the heart, pith, or cerebrum, جمجم, of the palm-tree: (S;) or, as in some copies of the K, and in the M and L, only such as is coarse:

(TA:) as also جذام. جذابة. جذاب. (S, K.) [See also جذام.]
A portion that is drawn by a single pull of spun thread, or yarn. (S.)

Hence, He gave him not aught. (A, TA.)

Between me and the place of alighting is a piece [of land or country, or a tract], meaning a distance: (S:) or a far-extending piece [of land or country]. (K.) And

Between us and the sons of such a one is a small space, or short distance; i.e., they are near to us. (ISH, TA.)

He took his way into the valley of Jedhebát: (K:) or, as given by Meyd, [and in the A,] they fell into the valley of Jedhebát: a celebrated prov.: (TA:) applied to a man who has missed the object of his aim or pursuit; (K, * TA:) being said to be derived from جذب الصبي he weaned the boy; because, in weaning, a child sometimes dies: or from أذجَب ضم السير, or أذجَبوا في السير, explained above: or, accord. to some, the right reading is جذبات: or, as Az says, on the authority of As, the most correct reading is خديبات the serpent bit him; and the prov. is applied to him who falls into perdition, and to him who wanders in perplexity from the object of his aim or desire.

(TA.) [See also another reading in art. خرب.]

The sandal-thong that is between the great and second toes. (K, TA.) You say, جذبُ حَمْلُ مَأْعَنَي جذبُ جذبَان hence He did not stand me in stead of, or avail me as much as, a sandal-thong that is between the great and second toes. (AA, TA.)

جَذَابِ, indecl., [as a proper name, changed in form from جذابِ, جذابُ] (TA,) Death: (ISD, K:) so called because it draws away the soul. (ISD, TA.)

جَذَابِ, see جذاب.

جَذُوبِ, see جذاب.
Hairs, (TA,) or coarse hairs, or a coarse hair, (K,) tied, and made into a snare, (TA,) for catching larks. (K, TA.)

A she-camel that has exceeded the usual time of pregnancy, and passed beyond the time when she had been covered: (Lh, TA:) or a she-camel that has extended, or protracted, the period of her pregnancy to eleven months. (A, TA.) A she-camel, (S, K,) and a she-ass, (TA,) scant of milk; (S, K, TA;) as also *بِذاَج* and *بَذِجاج* (K,) pl. of the first and second

A kind of food, prepared with sugar and rice and flesh-meat: (M, K;) [*from the Persian جِذوَّکَ, as observed by Golius:*] it might be hastily imagined to be arabicized from جُزوَّجَةً: (TA:) [n. un. with جذوَّگى: or] جذوَّگى is a cake of bread (خُبزَة) put into the oven (رُوْنَت), and having suspended over it a bird or some flesh-meat, the gravy of which flows upon it as long as it is cooking; also called أمُٰلُ رْج، because it removes one's anxiety for seasoning, or condiment. (Har p. 227.)
1. جذر

(ارث، تا) aor. (ثك) inf. n. جذر، (آ، ك) He cut, or cut off, or severed, (ك، تا) a thing: (تا) and (ك) he extirpated, or cut off entirely, (آ، ك) a thing; (آ) as also جذر، (س) and جذر، (س) inf. n. جذر، (آ، تا) إجذار

2. جذر

see 1.

3. جذر

see 1.

4. جذر

It became cut, or cut off, or severed. (ك، تا)

(اسم، آثار، س، مشب، ك) جذر (آ، س، ك) The root, or lower part, (آ، س، مشب، ك) of anything: (آ، س، ك) or

(so in the ك، but in other lexicons and ) particularly, of the tongue: (ش، س، مشب، ك) and of the penis: (ش، ك) and of a horn (ش، ك) of a cow (س) or of a bull; (آ) or the horn [itself] of a cow: (تا) and the latter word, the root, or foot, or lowest part, of a tree: (تا) and the former word, the base of the neck: (الهجري، ك) pl. جذر.

Love took up its abode in the bottom (لصأ) of his heart. (آ) And [hence] it is said in a trad., إن، (أصل) فلأمة نزلت في جذر قلب الرجال [app. meaning, Verily reason, or intellect, or rather conscience,

each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, (see, in art.

أمن، an explanation of أمانته as used in the Kur xxxiii. 72،) hath taken up its abode in the bottom of the hearts of men]. (س) Also, both words, The origin, or stock, from which one springs. (تا)

And the former, (س، آثار، مشب، ك) and the latter, or the latter only, (ك) or the former only, (آثار، تا) A root of a number; (آ) an arithmetical root; (مشب، ك) [a square root;] a number that is multiplied by itself;

(مشب، ك) as when you say that ten multiplied by ten is a hundred; (مشب، مشب، ك) and three

multiplied by three is nine; (آ) in the former of which cases, ten is the جذر، (مشب، ك)
or the $\text{جذّر}$ of a hundred; (Mgh.) and in the latter, three; (A.) and in each case, the square or product of the multiplication is called the $\text{مال}$, (Msb.) or the $\text{جذّر}$, (A.)

or the $\text{جذّر}$: (Mgh.) [pl. of pauc. $\text{جذّر}$, and of mult. $\text{جذّر}$.] It is of two kinds, rational, and [i. e. $\text{رأّذ}$.] and of mult. $\text{جذّر}$, (Mgh.)

$surd$, or irrational]: the latter known only to God, accord. to a saying of 'Áïsheh. (Mgh.)

$\text{جذّر}$, (S, K) and $\text{جذّر}$, (K, TA,) the last of which is written in some copies of the K and in the CK. (TA.) The $\text{جذّر}$: (S, K:) pl. of the first and second, $\text{جذّر}$, (S.) ISd thinks that $\text{جذّر}$ and $\text{جذّر}$ are Arabic, and that $\text{جذّر}$ and $\text{جذّر}$ are Persian. (TA.) See also $\text{جذّر}$.

$\text{جذّر}$: see what next precedes.

A wild cow having a young one. (ISd, K.) Hence we decide that the $\text{جذّر}$ is augmentative; and because it often occurs as an augmentative in the second place. (ISd, TA.) [In the S it is regarded as a radical.]

$\text{جذّر}$: see $\text{جذّر}$. 


4. (S, Mgh, Msb, K.) inf. n. (Mgh, Msb.) He (a beast) became such as is denoted by the term (TA:) said of the offspring of the sheep or goat, he became in his second year; of that of the cow, and of a solidhoofed beast, he became in his third year; and of that of the camel, he became in his fifth year: (S, Msb, K:) but sometimes, when said of the offspring of the ewe, it means he became six months old, or nine months old; and such is allowable as a victim for sacrifice: (S:) IAar says, it denotes a time, not a tooth (Mgh, Msb) growing or falling out: (Msb:) and said of a she-goat, 

sometimes, less than a year; by reason of plenty of food; and of a sheep, means, when from young parents, he became from six months old to seven; and when from very old parents, from eight months old to ten. (Mgh, Msb.) [See below.]

6. He (a man) pretended to be a [or youth]. (TA.)

The trunk of a palm-tree: (S, Msb, K:) or, accord to some, only after it has become dry: or, accord. to some, only after it has been cut: (TA:) or the trunk of a tree when the head has gone: (Ham p. 656:) in the Kur, xix. 23, it is applied to the trunk of a palm-tree which had become dry and was without a head; (Bd;) therefore this does not indicate any restriction nor the contrary: (TA:) pl. [of pauc.] (Msb) and [of mult.] (S, Msb.) The beam of a roof. (Msb, TA.)

A beast (Lth, Mgh) before the by one year; when it may for the first time be ridden and used: (Lth:) fem. with (S, Mgh, Msb, K:) pl. masc. [of pauc.] (Yoo, O) and [of mult.] (Yoo, S, Mgh, Msb, K) and (L, Msb) and (S, Mgh, Msb, K) and (Yoo, O) and pl. fem. (S, Mgh, Msb, K) and (L, Msb) and (S, Mgh, Msb, K) and (Yoo, O) and pl. fem.
جَذَّعَةَاتٍ: (S, Msb:) it is a name applied to the beast in a particular time, not denoting a tooth growing or falling out: (S, K:) but it differs in its application to different kinds of beasts: (Az:) applied to a sheep or goat, it means a year old; (IAar;) in his second year: (Mgh:) or, applied to a sheep, a year old; and sometimes less than a year, by reason of plenty of food; (IAar;) or eight months old, (Az, Mgh, TA,) or nine; (TA;) or, when from young parents, from six months old to seven; and when from very old parents, from eight months old to ten; (IAar, Mgh;) and the sheep thus called is a satisfactory victim for sacrifice: (Mgh, TA:) and applied to a goat, a year old; (Az, Mgh;) or in its second year; (AZ,) but the goat thus called is not a satisfactory victim for sacrifice: (Mgh:) applied to a bull, it means in like manner in his second year; (Mgh;) or in his third year; and the bull thus called is not a satisfactory victim for sacrifice: (TA;) applied to a horse, it means in his third year; (IAar;) or in his fourth year: (Mgh:) [but see قَارِحٍ] and applied to a camel, in his fifth year; (Az, Mgh;) fem. with ٌة and this (ٌجَذَّعَةٍ) is what must be given for the poor-rate when the camels are more than sixty. (Az, TA.) [See also ﴿حِرَاق﴾.

A youth, or young man. (K.)

One who is light-witted, or weak and stupid, like a youth: opposed in this sense to لِزَ as meaning old: (IAar, TA;) or one whose teeth have fallen out, here and there, [as though likened to a beast thus termed that has shed some of his first teeth,] because he has drawn near to his appointed term of life. (TA: [but it is not quite clear whether this explanation relate to جَذَّعَةٍ or to بَازِلَ.]) [A novice, or recent beginner.] You say, فَلَانٌ فِي هَذَا الْأَمَرِ جَذَّعٌ [Such a one, in this affair, is a novice, or recent beginner,] when he has begun it recently. (S, Z.)

Time, or fortune, is ever new, like a youth. (K, * TA.)

Hence, (TA,) лُمْذَأ ﺎًﻋَﺬَﺟَاءَ I renewed the thing, or affair, as it was at the first: as, for instance, a war which had been extinguished. (TA.) And ﴿أَتَبِكَ الْأَلْمَ الجَذَّعَ﴾ Calamity, or misfortune. (K, TA.) 

And accord. to some, (S,) The lion: (S, K:) but this is a mistake. (IB, L) And hence, (TA,) ﴿أَهْلَكُهمُ الْأَلْمَ الجَذَّعُ﴾ Time, or fortune, destroyed them; and ﴿لَا آتِيكَ الْأَلْمَ جَذَّعَ﴾ I will not come to thee ever. (TA.) [See also art. ﴿لزم﴾.]

And
recommenced the thing: or [he commenced the thing. (TA.) And The thing was commenced: (TA:) or the thing returned to its first state; it recommenced. (K in art. فَرَّ الأمر جَذَاعاً Small mountains. (K)

[The state of being what is denoted by the term جذعة:] a subst. from إِجْذَاعٍ [inf. n. of إِجْذَاعٍ] Young; (S, K, * TA;) not arrived at puberty.: (TA:) originally جذعة جذعة; (S, K;) the م being augmentative: (S:) the ء is either to give intensiveness to the meaning, or to denote the fem. gender; the word being considered as implying the meaning of جَذَاعٍ or جَذَاعَة. (TA.)

[A lamb approaching the age in which the term جذاع is applied to him:] expl. in some copies of the K by دَانِدَانِ in others, by وَانَوْان: in the copies of the O, expl. by وَانَمن الإِجْذَاعٍ: in the TS and in the A, by دَانِدَانِ, which is probably the right reading. (TA.)
جهذم (Quasi root)

: see art.
جذف

1. جذفُ ـ He cut it; or cut it off: (AA, S, K) and so with د. (TA.)

2. جذف said of a bird, a dial. var. of جذف: (S:) both signify He (a bird) went quickly (K, TA) with his wings; generally, when one of the wings had been shortened; (TA;) as also جذف and جذف: and so, both of these, with د. (K.) [Hence, جذف بالسفينة; جذف بالسفينة; i. q. جذف, q. v.] جذف في مشيته He (a man) was quick in his manner of walking; (AO, S:) and so with د: (AAF, TA in art. جذف:) as also جذف She (a woman) walked like those that are short: and جذف (a gazelle, and a woman, TA) went with short steps; as also جذف: and so, both, with د. (K.) جذف السما بالثلج The sky cast down snow: and so with د. (TA.) جذف الشيء i. q. جذف i. q. (TA.)

3. جذفأ see 1, in two places.

4. جذفة see 1.

5. جذفة see 1.

6. جذفة see 1.

7. جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذفة جذف
see : مِجَذَافَةٌ
It stood erect, and was firm, like the trunk of a tree. And He set himself up as an antagonist to others, in fight.

And said of a chameleon, It became erect; as also You say also, He slept during the night erect, without commotion, upon the back of his beast.

He was, or became, joyful, glad, or happy; as also He made him joyful, glad, or happy.

The trunk, stem, stump, or lower part, of a tree &c., after the branch or the like has gone; pl. [of pauc.] and of mult. and of mult. and which last is pl. of [TA:] or a large trunk, or lower portion, of a tree; [S, * K:] and a branch, or piece of wood, like the fruit-stalk of the raceme of a palm-tree. [Hence,] He returned to his original state, or condition. Also,
the former, A post, or piece of wood, that is set up (S, K) in the place where camels lie down, at their watering-place (S,) for the mangy camels to rub themselves against it. (S, K, *) Hence, (S, K,) the saying of El-Hobab Ibn-El-Mundhir, (S,) [I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit, or their honoured little palm-tree &c.: see art. رحب: (S, * K, * TA:) i.e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رحب:) the dim. is here used for the purpose of aggrandizement. (K. [See also art. حك.]) And hence, (TA,) َأ ﺎَﻬُـﻳَﺬُﺟ ُﻚﱠﻜَﺤُﳌا ﺎَﻬُﻘْـﻳَﺬُﻋَو ُﺐﱠﺟَﺮُﳌا He is a gentle manager of cattle: (S, * K, * TA:) likened to the جذلٌ جذلٌ جذلٌ that is set up. (TA.) One says also, إِنّهُ جذلٌ رهانٌ, i. e., َلْﺬِﺟ َنﺎَﻫِر , i. e., صاحبه [app. meaning, Verily he is one who is constantly engaged in contending for stakes, or wagers; رهان being here an inf. n. of رهان; not a pl. of رهان; for if it were the latter, the explanation would be صاحبه]. (K.) ___ A small quantum of property, or a small number of cattle; (K;) as though it were the original stock thereof. (TA.) ___ The summit, or head, of a mountain; and a prominent portion thereof: pl. جاذلٌ (K.) ___ The side of a sandal. (K.)

Joyful, glad, or happy; (S, K;) as also جاذلٌ جاذلٌ جاذلٌ; (K;) and جاذلٌ GER occurs in poetry: (IDrd, K;) pl. جاذلٌ. (K.) You say, َنَﺎَﻫِر َءَﻵْﺬَﺟ َﻚِﻟٰﺬِﺑ His soul is joyful, glad, or happy, by means of that. (TA.)

dim. of جذلٌ, q. v.

Erect, in his place, not moving therefrom; likened to the جذلٌ that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it. (S.) You say, باتٌ
He slept during the night erect, without commotion, upon the back of his beast. (TA.) See also جَذَّالٌ.


**جَذِّمُ**

1. (S, Msb, K) aor. — (Msb, K, TA) and — also, (accord. to some copies of the K,) inf. n. جَذِّمُ, (S, Msb, K) *He cut it off;* (S, Msb, K) and so جَذِّمُ : (K) or جَذِّم means he cut off many things; or cut off much, or frequently: and جَذِّمُ signifies also the cutting off quickly. (TA.) [It is like جَذِّمُ.] You say, جَذِّمُ بَيْدَهُ, (Msb, K)

2. (Msb, K) inf. n. as above, (Msb,) *He cut off, or amputated, his arm, or hand;* (Msb, K) as also جَذِّمُ.

3. [Hence,] جَذِّمُ فَلَانِ حَبِّ وَصَالِهِ Such a one severed the bond of his union; as also جَذِّمُ. (TA.) جَذِّمُ, (S, Msb,) aor. —, (Msb,) inf. n. جَذِّمُ, He (a man) had his arm, or hand, cut off, or amputated; was maimed of it. (S, Msb.) You say, جَذِّمُ أَنْذَى جَذِّمُ, [What is it that has maimed him of his arm, or hand, so that he has become maimed of it?]

4. (Msb, K,) inf. n. جَذِّمُ, The arm, or hand, was cut off, or amputated. (Msb, K,) جَذِّمُ He (a man, S, Msb) was, or became, affected, or smitten, with the disease termed. جَذِّمُ. (S, Mgh, Msb, K)

5. جَذِّمُ see 1.

6. جَذِّمُ see 1, in two places. جَذِّمُ also signifies The being quick in pace, or going. (Lth, TA.) You say, جَذِّمُ فِي سَيْرِ. جَذِّمُ (S,) or جَذِّمُ السَّيْرُ (K,) *He (a camel, S) hastened, or was quick, in his pace, or going.* (S, K) And جَذِّمُ said of a horse, (Lh, K,) and the like, of such as run, (Lh, TA,) *He ran vehemently.* (Lh, K)

7. جَذِّمُ دُعَى جَذِّمُ He abstained, or desisted, from the thing. (S, * K,) جَذِّمُ جَذِّمُ He decided, determined, or resolved, upon it. (K)

8. جَذِّمُ see 7.
It was, or became, cut off; (S, K) as also ٌجَذَمَ : (K) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with ْمْنَقْطَعَ and ْمْنَقْطَعَ. (TA.) Hence you say, ِنَع ِبْكَّرَلا He was, or became, cut off from the company of riders upon camels. (TA.) And En-Nábighah says,

* صَدَتْ سَلِيمِي وأُمِّي حِبْلَها أُجَذَّمَا *

[Suleymana has turned away, and the bond of her union with me has become severed]. (S.)

ٌجَذَمَ: see the next paragraph. Also A cessation of the supply of corn or other provision. (TA.) A rope cut off, or severed. (TA.) A man whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed ٌجَذَامِ. (TA; but in this last sense, the word is there written without any syll. signs.)

ٌجَذَمَ The root, source, origin, or original, or the fundamental or essential or principal part, syn. ْأَصِلَ : (S, Msb, K,) of a thing, (S, Msb, TA,) whatever that thing be; (TA;) as also ٌجَذَمَ: (S, K,) pl. [of pauc.] ٌماَذْجَأ and [of mult.] ٌموُذُجَ. (K) The family of a people; their kinsfolk: whence the saying, in a trad., ٌﻞُجَر ﻦِﻣ ْﻦِﻜَي ﱠﺶْﻳَﺮُـﻗ ﱠﻻِإ ُﻪَﻟ ٌجَذَم َﺔﱠﻜَِﲟ ﱠهُوَ ﺎَﻬُـﻠْـﳒٱ There was not a man of Kureysh but he had kinsfolk in Mekkeh. (TA.) [And app. The main stock from which tribes are derived: for,] accord. to some, it ranks before ْشَعْبَ ﻦِﺑَطْنَ. (TA voce) The places [or place] of growth of the teeth. (TA.) A poet says, (S,) namely, El-Hárith Ibn-Waaleh, (TA,)

* ﺍٍلدُأَرْيَا مَبْرِيَةَ *

وَعَضَدْتُ ﻣِنْ نَابِيٍّ ﻋَلَىٰ جِذَمٍ
Now, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth: i.e., I have become old, and eaten upon the place of growth of my canine tooth [TA.]. The lower, or lowest, part, or the foundation, of a wall: (Mgh from a trad.) or the remains thereof: or a portion thereof. (TA.)

See also ٌﺔَﻣْﺬِﺟ (TA.)

*ٌمِﺬَﺟ* Quick; swift. (K.)

*ٌمْﺬِﺟ* The place of the arm, or hand, where it is cut off, or amputated; as also ٌﺔَمْﺬِﺟ. (K.)

*ٌمْﺬِﺟ* The defect, or deficiency, of him who has had his arm, or hand, amputated, or who has lost the end-joints of his fingers: so accord. to the copies of the K: but in the L, the defect, or deficiency [resulting] from the amputation of the arm or hand (TA. مَسَمَعْتُ (مِنِ الإِٰجْدَامِ) لَهُ جَذْمَةً, with damn, meaning [I heard him not utter] a word, is not of established authority. (ISd, TA.)

*ٌمِﺬِﺟ* A piece cut off (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining; (K;) as also ٌمِﺬَﺟ (TA.)

*A whip:* (S, K;) because it becomes cut by that which is beaten with it. (TA.)

The part of a whip of which the slender extremity has become much cut [by use], the lower, or principal, part remaining; pl. ٌمِﺬَﺟ (L, TA.) or the remaining part of a whip; its lower, or principal, portion. (As, TA.)

*A thick piece of wood, having fire at the end of it or not; [i.e. a brand, or fire-brand,] like ٌةَوْﺬِﺟ (AO, S and TA in art. جذوة.)

*A company of men [as though cut off from others]. (TA.)

*ٌمِﺬِﺟ* Also The uppermost pith of the palm-tree; which is the best; (K;) like ٌٔمْﺬِﺟ (TA.)

*ٌمْﺬِﺟ* And Dates that come forth upon one base. (TA.)
Elephantiasis; a species of leprosy; the leprosy that pervaded Europe in the latter part of the Middle Ages; a certain disease, (S, K,) arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering, or corrosion, (so accord. to different copies of the K, TA,) of the members, and their falling off, in consequence of ulceration; (K, TA;) so called because it dissunders the flesh, and causes it to fall off; (Msb;) or because the fingers, or toes, become cut off: (TA;) it is a cracking of the skin, and a dissundering, and gradual falling off, of the flesh. (Mgh.)

A tract towards which one journeys separating lovers or objects of love.

(TA.)

Cut off; amputated. (S, Msb, TA.) [See also أَجْدَم.]

What remains, of seed-produce, after the reaping. (S.) [See also جَرَامَة, in two places.]

[an epithet] of the measure جَمَام لَمْبَح ىَوَﳍا جَمَة: so in the phrase جَمَام جِبِل الْمُوِى جِذَامٍ جَدُامٍ حَبِّ الْمُوِى جَدُامٍ. [Wont to sever the bond of love], in a verse of Ows Ibn-Thaalabeh. (Ham. p. 334.)

Having his arm, or hand, cut off, or amputated: (S, Msb, K;) or having lost the endjoints of his fingers: (K;) fem. (Msb:) pl. (S.) It is said in a trad., من تعَمَّ القُرآن ثُمَّ نَسِيه جَدَمَاء. (S.)
He who learns the Kur-án and then forgets it shall meet God on the day of resurrection having his arm, or hand, cut off: (A 'Obeyd, TA:) or having lost all his limbs, or members: (Kt, TA:) or having his plea cut off: having no tongue with which to speak, nor any plea in his hand: (IAth, TA:) or having his means of access cut off: (TA:) or with his hand devoid of good and of recompense. (IAar, El-Khattábee, TA.) And in another trad., Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Mohammad is like the arm of which the hand is amputated. (TA.) The amputated hand, a name of the star α of Cetus; (so in the Egyptian Almanacs;) [i. e.] the star that is in the head of Cetus: so called because it is less extended [from the Pleiades] than that called A sandal of which the [thong called] which is between two of the toes is cut, or cut off, or, severed. (TA.) See also.

Also a man tried, or proved, and strengthened by experience in affairs. (TA.) A man who decides affairs. (K.) A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection: (A, TA:) or the latter, a man who quickly cuts the tie of love, or affection. (S, K, TA.) A man quick in running, or fleeing, in war. (TA.) And A man who desists from, and relinquishes, war, and journeying, and love, or natural desire. (Lh, TA.)

A man (S, Msb) affected, or smitten, with the disease termed; (S, Mgh, Msb, K;) as also
(K) and (Kr, K,) which J erroneously disallows: (K:) J says, one does not say أَجْذَمُ (TA:) [and Fei,] they say that أَجْذَمُ, of the measure of أَحْمَرُ, is not said in this sense. (Msb.)

مَجْمَعَةٌ: مَجْمَعَةٌ, in two places.
The root, or lowest part, of a thing: or the first thereof; (K,) the beginning, or commencement, and fresh state, thereof; its first and fresh state. (TA.) A piece, or portion, (S, K,) of the lowest part (S) of a palm-branch, (S, K,) [i.e. a stump thereof.] remaining upon the trunk when the rest of the branch has been cut off; (S, K;) as also (S,) or (K,) [Accord. to the S, the m is an augmentative letter.] The stump of a tree of the kind called،،،remaining when the tree has been cut down. (TA.) The stump of a hand of which the greater part has been cut off; (T, TA.) what remains of a hand that has been amputated, at the extremity of the two bones of the fore arm. (T, TA.) One says, َُهَبَر hondaٌرﺎَمْﺬِﺟ, and َُهَتَعَطَّق hondaٌرﻮُمْﺬُﺟ [He struck him with the stump of his amputated hand]. (TA.) What remains of anything that has been cut off. (IAar, TA.) [Pl. جَذْمَيْر.] You say, أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْرَه أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْرَهَّ، He took it altogether; (K,) as also أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْرَه أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْرَهَّ. (Ks, S, K,) or he took it in its first and fresh state: and Fr also mentions the phrases َُهَذَا جَذْمَيْر أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْرَهَّ. (TA.) أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْر أَخْذَهَا جَذْمَيْرَهَّ: see what next precedes.
1. \( \text{اذج} \), (S, K.) aor., (TA,) inf. n. \( \text{اذج} \) and \( \text{اذج} \), (K,) \text{It} (a thing, TA) \text{stood firmly}; as also \( \text{اذج} \). (S, K.) You say also, \( \text{اذج} \) [or it, for instance, a stone of those (three in number) upon which a cooking-pot is places, as is implied in the S, (see (اذج)) \text{remained firm upon a thing}. (S.) And \( \text{اذج} \) \text{the ticks stuck, and clave, to the side of the camel}; (ISd, K, TA;) and \( \text{وذج} \) \text{clung to the camel. (TA.,)} [I. q. \[He sat upon his knees; \&c.]; (AA, Fr, S, K;) as also اذجوى, \text{in form like اوعى}. (TA;) except that اذج is more indicative of keeping to a place: (Kh, TA;) or \text{he stood upon the extremities of his toes}; (As, K;) accord. to Th, اذج is [the standing] upon the extremities of the toes; and اذج is [the sitting] upon the knees: (TA;) and accord. to IAAr, اذج means [a man standing] upon his feet; and اذج, [one sitting] upon his knees. (S, TA.) Accord. to El-Hasan Ibn-'AbdAllah El-Kátib El-Isbahánee, اذج, inf. n. اذجى, said of a bird, means \text{He stood upon the extremities of his toes, and warbled, and went round in his warbling}; which he does only when seeking the female: and said of a horse, it means \text{he stood upon his toes}; and in like manner when said of a man, whether for dancing or for some other purpose. (TA.) A poet says, (S,) namely, En-Noamán Ibn-Nadieh, (TA,) \

* * * 

[When I will, the husbandmen of a village sing to me, and a female player with the cymbals, standing upon the extremity of a toe]. (S, TA: but in the latter, (اذج) \text{on every toe}.) Also, inf. n. اذجى, \text{He, or it, was, or became, erect, and straight}; (TA;)
and so جَذْوُذٗى, inf. n. (Az, TA.) See جَذْوُذٗى جَذَّةٗ as applied to she-camels, in two places, voce جَذَّةٗ. 

It (a camel's hump) bore fat [so that it became elevated]. (K.) His nostrils were, or became, raised and extended. (TA.) Er-Râ'ee, describing a strong, or sturdy, she-camel, says, 

\[
\text{لم يجد مرفقها في الدف من زور.}
\]

meaning Her elbow did not stand out far from the side by reason of the distortion termed زور. (TA.)

4 اَذِّجاء: see 1, first sentence. Also He (a young camel) bore fat in his hump. (Ks, S, K.) El-Khansâ says, 

\[
\text{يجذين نبا ولا يجعلين قرداً}
\]

They bear fat in their humps, and have not ticks clinging to them. (IB, TA.) He lifted a stone, (AA, S, TA,) in order that he might know thereby his strength. (TA.) One says, هم يجذون حجار ويتجاذونه [They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose]. (TA.) They vied, one with another, to lift the stone, for trial of strength. (TA.) He raised his eye, or sight, and cast it before him. (K, TA.)

6 جَذَّادٗ see 4, in two places.

9 اَذِّجَاء: see 1.

12 اَذِّجَاء: see 1.

جَذَّادٗ (S, Msb, K) [A brand, or fire-brand;] i. q. جَذَّادٗ (AO, S, K)
i. e. a thick piece of wood, having fire at the end of it or not: (AO, S, in explanation of the first:) or a thick piece of fire-wood, not flaming: (AO, TA, in explanation of جذوَةْ مِنَ التَّأْر) or a thick stick, one end of which is a live coal: (Aboo-Sa'eed, TA:) or a thick stick upon which fire is taken by kindling one end: (ISk, TA:) and a piece قَطْعَةٌ كَيْسَة, K, or or a portion of fire-wood that remains after flaming: (Er-Rághib, TA:) and a live coal: (S, K:) or a flaming live coal: (Msb:) or جذوَةْ مِنَ التَّأْر means a piece of live coal; so in the language of all the Arabs: (Mujáhid, S, TA:) pl. [of the first] جذدي and [of the second] جذد (S, Msb, K) and (of the third, TA) جذد (Msb, TA, and so in a copy of the S) and جذدأء, (AAF, K,) which is held by ISd to be a pl. of the third. (TA.)

* * *

i. e. [The continual fine rain left not thereof save the three stones that were the supports of a cooking-pot] remaining firm. (S, TA.) — I. q. جذات [Sitting upon his knees; &c.]: (Fr, TA:) or sitting upon his heels, with his feet upright, [resting] upon the extremities of his toes: (S:) or standing upon the extremities of the toes: (AA, S:) see also 1: pl. [masc.] جذد (S) Aboo-Duwád describes mares as جذديات عَلَى الْسَابِك, i. e. Standing upon the toes. (AA, S, * TA.) — جذذاء, (K,) applied to she-camels, (TA,) means That bear themselves erect (جاجذ) in
their course, or pace, as though they lifted their feet clear from the ground; (K, TA:) on the authority of Aboo-Leylà: (TA:) [the last words of the explanation in the K are كأنها تقلع: in the TA, I suppose that is for في السير قلع; and that the pret. of the aor. here used is قلع, which is of the regular form of a part.

n. of such a verb as قلع, means raising the feet clear from the ground in walking &c.: but in one copy of the K, I find تقلع: and another reading in some work seems to be تقلع; for] ISd says, I know not جدًا with the meaning of أسرع: and As says that جواذ means quick, or swift, camels, that do not stretch themselves forth in their course, or pace, but bear themselves erect.

course, or pace, but bear themselves erect (يتجدون ويتنصين). (TA.)

[act. part. n. of 4]. مجذود [in the CK, erroneously, ﷲmajzuddi], Keeping constantly to the dwelling, or to the camel's saddle and the dwelling, (AA, S, K,) not quitting it: (AA, S:) like مجذود علی الرحل. (AA, S) ___ And A man who lowers, or abases, himself; (El-Hejeree, ISd, TA:) as though he clave to the ground by reason of his abjectness; from جذا القراد فيا جنب البعر [q. v.]. (ISd, TA.)
جر

جر, aor. — , (S, A, Msb,) inf. n. جرّ (S K) and جرّ (S K) [and app. جرّ] said in the TA to be of the measure تفعّلة, with teshdeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (S;) جرّ, inf. n. جرّ, (S K;) and جرّ (S K;) and جرّ, inf. n. جرّ (L K;) in which the ت is changed into د, though you do not say جرّ for جرّ, nor جرّ for جرّ; (L;) and جرّ, (K;) هم جرّ, said in the TA to be of the measure تفعّلة, with teshdeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (S;) جرّ, inf. n. جرّ, (S K;) and جرّ, inf. n. جرّ (L K;) in which the ت is changed into د, though you do not say جرّ for جرّ, nor جرّ for جرّ; (L;) and جرّ, (K;) He dragged, drew, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, (A, L, Msb, K,) a thing, (A,) or a rope, (S, Msb,) and the like. (Msb.) You say, جرّ اذِينِم They dragged along their hinder skirts. (A.) And جرّ هم جرّ He dragged, or drew along, the spear. (TA.) And جرّ هم جرّ سأُجْرِيَةَ هم جرّ سأُجْرِيَةَ سأُجْرِيَةَ اذِينِم He dragged, or drew along, the spear. (TA.) And جرّ هم جرّ سأُجْرِيَةَ هم جرّ سأُجْرِيَةَ اذِينِم Such a one draws forth talk, or discourse, or news, or the like, from its most remote sources]. (A in art. دعو.) And جرّ هم جرّ سأُجْرِيَةَ هم جرّ سأُجْرِيَةَ اذِينِم What drew thee, led thee, induced thee, or caused thee, to do this thing]. (TA in art. دعو.) Also جرّ هم جرّ, aor. — , (TA,) inf. n. جرّ, (K,) جرّ هم جرّ He drove (camels and sheep or goats, TA) gently, (K, TA,) letting them pasture as they went along. (TA.) And جرّ هم جرّ سأُجْرِيَةَ هم جرّ سأُجْرِيَةَ اذِينِم He drove the camels gently, they eating the while. (A.) [Hence, جرّ هم جرّ At thine ease. (TA.) ElMundhiree explains جرّ هم جرّ as meaning Come ye at your ease; from جرّ in driving camels and sheep or goats, as rendered above. (TA.) You say also, جرّ هم جرّ سأُجْرِيَةَ اذِينِم That was in such a year, and has continued to this day: (Msb, TA:) جرّ هم جرّ سأُجْرِيَةَ اذِينِم جرّ هم جرّ سأُجْرِيَةَ اذِينِم from جرّ the act of dragging, &c.: (TA:) or from جرّ أجرّته الدّين Gجرّه سأُجْرِيَةَ اذِينِم جرّ, (Msb,) جرّ هم جرّ سأُجْرِيَةَ اذِينِم جرّ Hجرّ the act of dragging, &c.: (TA:) or from جرّ أجرّته الدّين جرّ, (Msb,) جرّ Hجرّ, said of a numerous army, means جرّ Hجرّ, said of a numerous army, means It made a continuous track, so that it left no distinct footprints, or intervening [untrodden] spaces. (TA.)
The horses furrowed the ground with their hoofs. (As, A, TA.)

He committed a crime, or an offence for which he should be punished, or an injurious action, (S, Msb, K, *) against [and in the K voice] another or others, (S, K,) or himself; (A, K,) as though he drew it upon the object thereof; syn. جني جناية. (S, TA.) It is said in a trad., يلع نأ لا يرج عليه إلا نفسه [He promised, or swore, allegiance to him on the condition that he should not inflict an injury, meaning a punishment, upon him but for an offence committed by himself; ] i.e., that he should not be punished for the crime of another, of his children or parent or family. (TA.)

He made the final letter to have kesreh, in inflection; i.e. خض الش خض, q. v.: \( \ddot{\text{ج}} \) is used in the conventional language of the Basrees; and خذش, in that of the Koofees. (Kull p. 145.)

She exceeded the usual time of pregnancy. (A.) She (a camel) arrived at the time of the year in which she had been covered, and then went beyond it some days without bringing forth: (S, TA:) or withheld her fœtus in her womb after the completion of the year, a month, or two months, or forty days only: (K, TA:) Th says that she sometimes withholds her fœtus beyond the usual time] a month. (TA. [See also جرت.]) She (a mare) exceeded eleven months and did not foal: (K, TA:) the more she exceeds the usual term, the stronger is her foal; and the longest time of excess after eleven months is fifteen nights: accord. to AO, the time of a mare's gestation, after she has ceased to be covered, to the time of her foaling, is eleven months; and if she exceed that time at all, they say of her, الليلة. (TA.) She (a woman) went beyond nine months without bringing forth, (K, TA,) exceeding that term by four days, or three. (TA.) It (the night, كٰ،) was, or became, long. (L in art. جرت, كيد, aor. جرت, (TA,) inf. n. جر; (K,) and جر; (K,) He (a camel) pastured as he went along: (IAar. K: [if so, the aor. is contr. to analogy:])) or he rode a she-camel and let...
her pasture [while going along]. (Kudot;) __

The [or auroral setting or rising of a star or asterism supposed to occasion rain] caused lasting rain in the place. (TA.)

2  see 1, first sentence.

3  He delayed, or deferred, with him, or put him off, by promising him payment time after time; syn. طالله, (S,) or طالله (K,) or he put off giving him his due, and drew him from his place to another: (TA:) or i. q.  جاناه, (so in copies of the K,) meaning, he committed a crime against him: (TK:) or  حاباه, (TA, as from the K. [But this seems to be a mistranscription.]) It is said in a trad., لا بثار أخاك ولا تشاره, i. e. Delay not, or defer not, with thy brother, &c.: [and do not act towards him in an evil, or inimical, manner; or do not evil to him, obliging him to do the like in return; or do not contend, or dispute, with him:] or bring not an injury upon him: but accord. to one reading, it is

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He pierced him with the spear and left it in him so that he dragged it along: (S, K:) or so جريه روهم (A, Msb:) as though [meaning] he made him to drag along the spear. (TA,) __ He put the جريه, i. e. the rope, upon his neck. (Har p. 308.) [lit. He made him to drag along his rope; meaning,] he left him to pasture by himself, where he pleased: a prov. (L.) And جريه روهم [lit. He made him to drag along his halter; meaning,] he left him to do as he would: (S, K, TA:) he left him to his affair. (A, TA,) __ He
deferred for him the payment of the debt: (S, A, K;) he left the debt to remain owed by him. (Msb.) He sang songs to him consecutively, successively, or uninterruptedly; syn. تابعها: (S, K, TA;) or he sang to him a song and then followed it up with consecutive songs. (A, TA.) He slit the tongue of the young weaned camel, that it might not suck the teat: (S, K, TA;) or إجر الفصيل signifies the slitting the tongue of the young weaned camel, and tying upon it a piece of stick, that it may not suck the teat; because it drags along the piece of stick with its tongue: or إجر is like التفليک, signifying a pastor’s making, of coarse hair, a thing like the whirl, or hemispherical head, of a spindle, and then boring the tongue of the [young] camel, and inserting it therein, that it may not suck the teat: so say some: (ISk, TA;) the animal upon which the operation has been performed is said to be جرّ جحور and جرّ. (TA.) [But sometimes جر signifies merely He drew away a young camel from its mother: see خليعة, in three places.] Hence, He prevented him from speaking. (A.) 'Amr Ibn-Maadeek Erb Ez-Zubeydee says,

فَلَوْ أَنْ قُومِي أَطْلَقْتُ رُمَايْهِم
نُطْقَتْ وَلَكِنَّ الرُّمَاحَ أَجْرَتْ

[And if the spears of my people had made me to speak, I had spoken; but the spears have prevented speech]: i.e., had they fought, and shown their valour, I had mentioned that, and gloried in it, (S,) or in them; (TA;) but their spears have prevented my tongue from speaking, by their flight. (S, * TA.) as an intrans. verb: see 8. The well was, or became, such as is termed جرور. (Ibn-Buzurj, TA.)

It (a thing, S) Was, or became, dragged, drawn, pulled, tugged, strained, extended
by drawing or pulling or tugging, or stretched; it dragged, or trailed along; syn. أَجْذَبَ.

(S, K.) ___ See also 1, last sentence but one.

أُحِترَ: see 1, in three places. أُحِترَ said of a camel, (S, Msb, K,) and any other animal having a كَرْشٍ, (S, TA,) [i.e.] any clovenhoofed animal, (Msb,) He ejected the cud from his stomach and ate it again; ruminated; chewed the cud; (S, * Msb, * K * TA;) as also أَجْرِ. (Lh, K.)

I made him to have authority and power over me, (K, TA,) and submitted myself, or became submissive or tractable, to him; (A, K, TA;) as though I became to him one that was dragged, or drawn along. (TA.)

R. Q. 1 جُرْجُرُ، (S, Mgh, Msb,) inf. n. جُرْجُرَةَ، (S, * K, * TA;) He (a stallion-camel) reiterated his voice, or cry, (S, * Mgh, Msb, K, *) or his braying, (TA,) in his windpipe. (S, * Mgh, Msb, K, *) ___ He, or it, made, or uttered, a noise, sound, cry, or cries; he cried out; vociferated; raised a cry, or clamour. (TA.) It (beverage, or wine,) sounded, or made a sound or sounds, (K, TA,) in the fauces.

And جُرْجُرَةَ النَّارِ The fire sounded, or made a sound or sounds. (Msb.) Also, (A, Msb,) inf. n. as above, (K,) He poured water down his throat; as also تَجْرَجَرَ (K;) or he swallowed in consecutive gulps, so that it sounded, or made a sound or sounds; (A, Msb, TA;) as also ↓ the latter verb. (K, * TA.) It is said in a trad., (of him who drinks from a vessel of gold or silver, Mgh, TA,) He shall drink down into his belly the fire of Hell (Az, A, Mgh, Msb) in consecutive gulps, so that it shall make a sound or sounds; (A:) or he shall make the fire of Hell to gurgle reiteratedly in his belly; from جُرْجُرُ said of a stallion-camel. (Mgh.) Most read جُرْجُرَةً النَّارِ, as above; but
accord. to one reading, it is绝不, (Al., Msb,) and the meaning is, The fire of Hell shall produce sounds in his belly like those which a camel makes in his windpipe: the verb is here tropically used; and is masc., with ك for ك, because of the separation between it and绝不: (Z, TA:) but this reading and explanation are not right. (Mgh.)

You say also,جرجر alma He poured water down his throat so that it made a sound or sounds. (K, * TA.)

The foot, bottom, base, or lowest part, of a mountain; (S, A, K;) like ذيل: (A, TA:) or the place where it rises from the plain to the rugged part: (IDrd, TA:) or the اصل الجبل is a mistranscription of Fr, and is correctly جر اصل الجبل [i. e. جر اصل signifies a mountain]: (K:) but جر اصل is not mentioned [elsewhere] in the K, nor by any one of the writers on strange words; and [SM says,] there is evidently no mistranscription: جر occurs in a trad., meaning the foot, &c., of the mountain: and its pl. is جرام: (TA.) See 1. See also جر: see art. جر. (TA.)

Jar, a well-known vessel; (Msb,) an earthen vessel; a vessel made of potters' clay: (T, IDrd, * S, * K: *) or anything made of clay: (Mgh:) dim. جرية: (TA:) pl. جرات: (T, S, Mgh, Msb, K) and جرات: (Msb) and جرات: (T, S, Msb, K,) [or this last is rather a coll. gen. n., signifying pottery, or jars, &c.,] like جر in relation to جرة: (Msb,) Beverage of the kind called ذيبان made in such a vessel is forbidden in a trad.: (Mgh, TA:) but accord. to IAth, the trad. means a vessel of this kind glazed within, because the beverage acquires strength, and ferments, more quickly in a glazed earthen vessel. (TA.) See also جرة: and see what here next follows.

جرة (S, K) and جرة (K) A small piece of wood, (K,) or a piece of wood about a cubit long, (S,) having a snare at the head, (S, K,) and a cord at the middle, (S,) with which gazelles are caught: (S, K:) when the gazelle is caught in it, he strives with it awhile, and struggles in it, and labours at it, to escape;
and when it has overcome him, and he is wearied by it, he becomes still, and remains in it; and this is what is termed [in a prov. mentioned below] his becoming at peace with it: (S, * TA:) or it is a staff, or stick, tied to a snare, which is hidden in the earth, for catching the gazelle; having cords of sinew; when his fore leg enters the snare, the cords of sinew become tied in knots upon that leg; and when he leaps to escape, and stretches out his fore leg, he strikes with that staff, or stick, his other fore leg and his hind leg, and breaks them. (AHeyth, TA.) He struggled with the جرة and then became at peace with it [see above] is a prov. applied to him who opposes the counsel, or opinion, of a people, and then is obliged to agree: (S, * TA:) or to him who falls into a case, and struggles in it, and then becomes still. (TA.) And it is said in another prov. [He is like him who searches in the earth for the]. (AHeyth, TA.) In the phrase إذا أفلت من جرتيها, in a saying of Ibn-Lisán-el-Hummarah, referring to sheep, [app. meaning When they escape from their two states of danger,] by جريتيها he means their place of pasture (المحر) in a severe season [when they are liable to perish], and when they are scattered, or dispersed, by night, and [liable to be] attacked, or destroyed, by the beasts of prey: so says ISk: Az says that he calls their محر two snares, into which they might fall, and perish. (TA.)

A mode, or manner, of dragging, drawing, pulling, tugging, straining, or stretching. (K.) The stomach of the camel, and of a clovenhoofed animal: this is the primary signification: by extension of its meaning, it has the signification next following. (Msb.) The cud which a camel or cloven-hoofed animal ejects from its stomach, (Az, S, * IAth, Mgh, Msb, K, *) and eats again, (K,) or chews, or ruminates, (Az, IAth, Msb,) or to chew, or ruminate; (S;) as also

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I will not do that as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (S, A. * [See also دَرَّاءِ]) And [The flow of milk was procured by the cud]: alluding to the beasts’ becoming full of food, and then lying down and not ceasing to ruminate until the time of milking. (IAar, TA.) And 

He will not bear rancour, or malice, against his subjects: or, as some say, cross he will not conceal a secret: (TA:) and 

he does not speak when affected with rancour, or malice: (TA in art. حنق:) [or the last has the contr. signification: for] 

means he will not be silent respecting that which is in his bosom, but will speak of it. (TA in art. کُمْ.) 

Also The mouthful with which the camel diverts and occupies himself until the time when his fodder is brought to him. (K.)

 الجوُرِ A female that exceeds the [usual] time of pregnancy. (A.) A she-camel that withholds her fœtus in her womb, after the completion of the year, a month, or two months, or forty days only; (K, * TA;) or, three months after the year: they are the most generous of camels that do so: none do so but those that usually bring forth in the season called الأَرْبَعِ (المَرَايِعَ); not those that usually bring forth in the season called الأَصِيفُ (المُصَائِيفَ); and only those do so that are red [or brown], and such as are of a white hue intermixed with red (الصَّهِيَّ), and such as are ash-coloured: never, or scarcely ever, such as are of a dark gray colour without any admixture of white, because of the thickness of their skins, and the narrowness of their insides, and the hardness of their flesh. (IAar, TA. [See also 1: and see خَصْوَفِ.]) 

Also A she-camel that is made to incline to, and to suckle, a young one not her own; her own being about to die, they bound its fore legs to its neck, and put upon it a piece of rag, in order that she might know this piece of rag, which they then put upon another young one; after which they stopped up her
nostrils, and did not unclose them until the latter young one had sucked her, and she perceived from it the odour of her milk. (L.) Also, applied to a horse, (S, A, K,) and a camel, (K,) That refuses to be led; refractory: (S, A, K,) of the measure محمد in the sense of the measure محمد; or it may be in the sense of the measure محمد: فعال or لع互联 in (A, TA:) or a slow horse, either from fatigue or from shortness of step: (A 'Obeyd, TA:) pl. جرر. (TA.) And A woman crippled; or affected by a disease that deprives her of the power of walking: (Sh, K:) because she is dragged upon the ground. (Sh, TA.) A deep well; (Sh, S, K;) from which the water is drawn by means of the جرر [q. v.], (S, A,) and by means of the pulley and the hands; like جرر and جرر: (A:) or a well from which the water is drawn by a man upon a camel to the saddle of which one end of the wellrope is attached; so called because its bucket is drawn upon the edge of the mouth thereof, by reason of its depth. (As, L.) 

جرر A rope: pl. جرر. (Sh, TA.) A rope for a camel, corresponding to the (S, K,) different from the جرر. (S.) Also The nose-rein of a camel; syn. جرر: (K;) or a cord of leather, that is put upon the neck of a she-camel: (Msb:) or a cord of leather, like a جرر: and applied also to one of other kinds of plaited cords: or, accord. to El-Hawázinee, [a string] of softened leather, folded over the nose of an excellent camel or a horse. (TA.) See also جرر.

Jerār The art of pottery: the art of making jars, or earthen vessels. (TA. [See جرر.])

جرير A crime; a sin; an offence which a man commits, and for which he should be punished; an injurious action: (S, * Msb, * K, * TA:) syn. جنایة, (Msb, K,) and جریرة: (S;) of the measure جریرة in the sense of the measure جریرة: فعال (Msb;) pl. جریرة. (A.) See also what next follows.

جریت كذا من جریت, (S, A, * K, *) and جریت من جریت and جریت من جریت, (K;) and من جریت, (S, K;) and من جریت.
I did so in consequence of thy committing it, namely, a crime: and then, by extension of its application, (because of thee, or of thine act &c.; on thine account; for thy sake;) indicating any causation. (Bd in v. 35, in explanation of من أجلك and جرك. One should not say جرك (S,) or جرك.. (A.)

(Originally) [written in the Towsheeh with fet-h to the ج also, TA,) [The eel;] a kind of fish, (S, K,) long and smooth, (K,) resembling the serpent, and called in Persian ماهي; said to be a dial. var. of جرهث; (TA;) not eaten by the Jews, (K,) and forbidden to be eaten by 'Alee; (TA;) having no scales: (K;) or any fish having no scales. (Towsheeh, TA.)

The stomach, or triple stomach, or the crop, or craw; of a bird; syn. حوصلة; (S, K;) as also قريه. (AZ, TA.) You say, ألغاه في جريته, meaning, He ate it. (A, TA.) See also art. جرث.

A man who leads a thousand. (T, end of art. حفر, (S, A,) and كتيبة جرارة, (S, K;) جرارة أ a small, (S, A, K, TA,) yellow, (A, TA,) female (TA) scorpion, (S, A, K, TA,) like a piece of straw; (TA, [thus I render على شكل التينة, but I think that there must be here some mistranscription, as the words seem to be descriptive of form,]) that drags its tail; (S, K;) for which reason it is thus called; one of the most deadly of scorpions to him whom it stings: (TA;) جرارات. (A, TA.)

جران: see جرار, last sentence.

جرجر The thing [or machine] of iron with which the reaped corn collected together is
thrashed. (K.) [See جرجر and ملوى. See also جرجر. Also The bean; or beans; syn. فول; (S, K,) and so جرجر: (K,) of the dial. of the people of El-'Irâk. (TA. ) See also جرجر.

جرجر, an onomatopoeia: (Msb:) A sound which a camel reiterates in his windpipe: (S, K,) the sound made by a camel when disquieted, or vexed: (TA:) the sound of pouring water into the throat: (TA:) or the sound of the descent of water into the belly: (IAth, TA:) or the sound of water in the throat when drunk in consecutive gulps. (Msb.) [See R. Q. 1.]

جرجر A camel that reiterates sounds in his windpipe: (S:) or a camel that makes much noise [or braying]; as also جرجر and جرجر. (K,) The sound of thunder. (K,) A certain plant, (S, K,) of sweet odour; (S;) a certain herb having a yellow flower. (AHn, TA.)

جرجر A large, or bulky, camel: (K;) pl. جرجر جرجر ( , Kr, K,) without ك [before the final letter], though by rule it should be with ك, except in a case of poetic necessity. (TA,) And, as a pl., Large, or bulky, camels; as also [its pl.] جرجر جرجر: (S:) or large-bellied camels: (TA:) and generous, or excellent, camels: (K, TA:) and a herd, or collected number, (K, TA,) of camels: (TA:) and مائة جرجر a complete hundred (K, TA) of camels. (TA.)

جرجر (S, K) and جرجر (K) [The herb eruca, or rocket;] a certain leguminous plant, (S, K,) well known: (K,) a plant of which there are two kinds; namely, بری [i. e. eruca sylvestris, or wild rocket], and بستان [i. e. eruca sativa, or garden-rocket]; whereof the latter is the better: its water, or juice, removes scars, and causes milk to flow, and digests food: (TA:) AHn says that the جرجر is the [q. v.]; and that the جرجر جرجر مصري is the تومس: [but see this last word.]

(TA in art. تومس.)
A mill, or mill-stone; syn. رَجَّ (K.) because of its sound. (TA.)

Also That drinks much; (K; [in the CK misplaced;]) applied to a camel: you say 

And hence, (TA,) Water that makes a noise. (K.)

Rain that draws the hyena from its hole by its violence: or the most violent rain; as though it left nothing without dragging it along: (TA:) or rain that leaves nothing without making it to flow, and dragging it along:

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The torrent that draws forth the hyena from its hole: (A:) and in like manner,

the torrent that has torn up the ground; as though the hyena were dragged along in it. (IAar, Sh, TA.) You say also

Working camels; because they drag along burdens; (A, Mgh;) or tropically so called because they are dragged along by their nose-reins: (Mgh;) or camels that

are dragged along by their nosereins: (S, K, TA: [but in the copies of the S, and in those of the K, in my possession, جَارَةٌ is put for جَهَرٌ, though the latter is evidently meant, as is shown by what here follows:]] جَارَةٌ is of the measure

in the sense of the measure مَفْعُوْلَةٌ: it is like as when you say مَدْفُوقَةٍ, in the sense of مَدْفُوقَةٌ, فَاعْلَةٌ: it is like as when you say مَدْفُوقَةٍ, in the sense of مَدْفُوقَةٌ, or it means such as carry goods, or furniture and utensils, and wheat, or food. (AZ, TA voce حَانَانٍ, q. v.) It is said in a trad. that there is no poor-rate صَدْقَةٌ in the case of such camels, (S, Mgh,)

because they are the ridingcamels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S.)

There is no profit for me in this to attract me to it. (A, TA.) حَارَ جَارٌ لَّا جَارُ لي فِي هذَا

is an expression in which the latter word is an imitative sequent to the former; (S, K;) but accord. to A 'Obeyd, it was more common to
say (S:) and one says also حَرَانْ يِرَانْ جَرَانٌ. (TA in art. حَرَانٌ.)

is mentioned by Az in this art., meaning Rain that draws along everything: and rain that occasions the herbage to grow tall: and a large and heavy [bucket of the kind called غَرَبٍ; explained in this sense by AO: and a bulky camel; and, with جُرْبَة، in like manner applied to a ewe: Fr says that the جُرْبَة, in this word may be considered as augmentative or as radical. (TA.) [See also art. جُرْبَة،.]

عُرِجَةُ جَارِةٌ (fem. of جَرْبَة, q. v.: and, as a subst.,) A road to water. (K.)

جَارِورُمْ A river, or rivulet, of which the bed is formed but a torrent. (S, * K, * TA.)

الأَجِرَانُ The jinn, or genii, and mankind. (IAar, K.)

مَحْرُورُمْ The place, or track, along which a thing is, or has been, dragged, or drawn). You say، رَأِيَتْ مَحْرُورُمْ دِلِه. (A.) See also المَحْرَةُ: and جَارُورُمْ. __ A place of pasture. (TA.) __ The جَانِرُمْ [or beam] upon which are placed the extremities of the عَواَرَضٍ [or rafters]. (K)

مَحْرُورُمْ: see 4, in the latter portion of the paragraph.

المَجْرَةُ [The Milky Way in the sky; the شَرْجَةُ of the sky; (K) the whiteness that lies across in the sky, by the two sides of which are the النَّسَرُانُ [or two constellations called the الطريق المحسوسة النَّسَرُ الطَّائِرُ: or [the tract called the التَّرَاقِ المَحسوَسَة] which is probably the same; or the tract], in the sky, along which the [wandering] stars [or planets] take their ways: (TA:) or the gate of Heaven: (K;) so called because it is like the trace of the مَحْرُورُمْ [or place along which a thing has been dragged, or drawn]. (S.) Hence the prov., سَطِي مَحْرُور هلِّرُمْيُ. Reach the middle of the sky, O milky way, (مَحْرُورُمْ being for مَحْرَةُ,) and the palm-trees of Hejer will have ripe dates. (A, * TA.)
[pass. part. n. of 1]: see 4, latter portion.
1. aor. نَرِجُ, inf. n. and جِرَاءَة* (S, Msb, K) and جِرَائِة* and جَرَائِية, with جِرَاءا* [in the place of جِرَاء] which is extr., (K,) and جِرَّاء* and جَرْأَة, (S, K,) thus sometimes, without ش, like as one says جِرَاءا* and جَرْأَة, (S,) [all mentioned as inf. ns. in the TK, and app. as such in the K, but only the first is explicitly mentioned as an inf. n. in the S and Msb, and استَرِجَ is said in the Msb to be a simple subst.,] He was, or became, bold, daring, brave, or courageous; (S, Msb, * K, TA;) so as to attempt, or venture upon, a thing without consideration or hesitation: (TA:) [said of a brute and the like, as well as of a man:] and استَرِجَ is syn. therewith. (IJ, W p. 146.)

2. جَرِّأَتِهِ عَلَيْهِ I emboldened him, or encouraged him, against him. (S, Msb, * K, TA.)

3. جَرَأْ 5 see 8.

4. جَرِّأَتِهِ عَلَيْهِ He became emboldened, or he emboldened or encouraged himself, against him. (S, Msb, * K, TA.) He ventured upon the saying hastily and unhesitatingly. (Msb.)

5. استَرِجَ see 1.

6. جَرَأَة* Boldness, daringness, bravery, or courage; as also جِرَاء (S: see 1:) the quality of venturing upon a saying [&c.] hastily and unhesitatingly. (Msb.)

7. جَرِئَاء* Bold, daring, brave, or courageous: (S, Msb, * K, TA:) pl. أَجْرِيَاء* أَجرِيَاءَة* أَجرِيَائِة* أَجرِيَائِية* أَجرِيَاء, accord. to a MS. copy of the K; [and so in the CK;] but in the M, أَجْرِيَاء* أَجرِيَاءَة* أَجرِيَائِة* أَجرِيَائِية* أَجرِيَاء, with two hemzehs, on the authority of Lh; and so in some copies of the K; and sometimes أَجرِاء* أَجرِيَاءَة* أَجرِيَائِية* أَجرِيَاء*
like حَرْآءٌ, occurring in a trad., as some relate it; but the reading commonly known is حَرْآءٌ المقدم. (TA.)

**Bold, daring, brave, or courageous, in venturing [against an adversary, or upon an undertaking].** (S.)

**The lion;** as also الجَرِّيَّة المجرَّيَّة. (O, K.)

**جَرِّيَّة** A chamber (K, TA) constructed of stones, with a stone placed over its entrance, (TA,) for the purpose of entrapping wild beasts: (K, TA:) the piece of flesh-meat for the wild beast is put in the hinder part of the chamber; and when he enters to take the piece of meat, the stone falls upon the entrance, and closes it: (TA:) pl. جَرَائِيْث (accord. to some copies of the K,) or جَرَائِيْت, (accord. to others,) mentioned by AZ as one of the forms of pl. repudiated by the Arabic grammarians except in some anomalous instances. (TA.)

**قَانِصَة** [here app. meaning the stomach, or triple stomach, or the crop, or craw, of a bird], and حَلْقُومٍ [here app. meaning the gullet of a bird]: like حَوْصَلَة [meaning the stomach, or the crop, of a bird]: it is said in the T, on the authority of AZ, that جَرِّيَّة و جَرِّيَّة لَفْظًا يَقُولُ وَجَرِّيَّة [meaning the stomach, or the crop, of a bird]. (TA.)

**جَرِّيَّة** : see الجَرِّيَّة المجرَّيَّة.
1. He (a camel, S, A, Msb, K, and a man, S, or other animal, Msb,) **was, or became, affected with what is termed** **جرب** [i.e. the mange, or scab]. (S, Msb, K.)

2. **ما له جرب و حرب** is a form of imprecation against a man [meaning What aileth him? may he have the scab, and be despoiled of all his wealth, or property: or may he have his camels affected with the mange, or scab, and be despoiled &c.: or may his camels be affected with the mange, or scab, &c.: it may express a wish that he may be affected with **جرب:** or it may be put for **جربأ,** to assimilate it to **جرح:** or it may be for **تجرب هلبإ** (L.) ___ See 4. ___ Also i. q. **هلكت أرضه** [meaning His land had its herbage dried up by drought; or became such as is termed **جربة,** fem. of **جربأ,** q. v.]. (K.)

3. He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it: (A, K:) or he tried it, made trial of it, &c., namely, a thing, time after time. (Msb.) [You say also **جربأ,** meaning **جرب في الأمور** [He became experienced, or expert, in affairs]. (T, TA.) And **جريئة الأمور** [Affairs, or events, tried him. &c.: and thus, rendered him experienced, or expert]. (S, TA.) And **ما جريت عليه فعلة قبيحة قط** [A foul action was never found to be chargeable upon him]. (S voce نغبة.)

4. He had his camels [or found them to be] affected with what is termed **جرب** [i. e. the mange, or scab].
e. the mange, or scab]; (S, A, L, K;) as also جرب (L, K;) which may be for جرب إبله; or used for جرب, to assimilate it to جرب in a saying mentioned above; see 1. (L.)

Q. Q. 1 جوربه ـ He put on him [i. e., on his

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(another's)foot or feet, [i. e. a sock or stocking, or a pair of socks or stockings]. (S, K.)

Q. Q. 2 جوربـ He put on [i. e., on his own foot or feet, [i. e. a sock or stocking, or a pair of socks or stockings]. (S, K.) And in like manner, جورب جوربـ [He put on a pair of socks or stockings]. (TA.)

جررب : see جرب.

جررب [The mange, or scab; a certain disease, (A,) well known; (S, A, K;) accord. to the medical books, a gross humour, arising beneath the skin, from the mixture of the salt phlegm, (Msb,) or the phlegm of the flesh, (so in a copy of the Msb,) with the blood, accompanied with pustules, and sometimes with emaciation, in consequence of its abundance; (Msb, MF; or [an eruption consisting of] pustules upon the bodies of men and camels. (M, TA.) You say, أعدى من الجرب عند العرب [More transitive, or catching, than the mange, or scab, among the Arabs]: (A, TA:) a proverb. (TA.) ___ Rust upon a sword. (K.) ___ A resemblance of rust upon the inner side of the جفن [or eyelid], (M, K;) sometimes covering the whole of it, and sometimes part of it. (M.) You say, بأجفانه جرب [In his eyelids is] a resemblance of rust upon their inner sides. (A.) ___ A vice, a fault, a defect, an imperfection, or a blemish. (IAar, K.)
A place of seed-produce; (S, K;) as also (K) and a tract of land such as is termed قرَاح [i.e. a field, or land, sown or for sowing, without any building or trees in it; or land cleared for sowing and planting; or a separate piece of land in which palm-trees &c. grow; &c.]: (K;) metaphorically applied by Imra-el-Keys to [a grove of] palm-trees, where he says

* كِرَاحٌ عُلٌّ أو كِرَاحٌ يُبْرِبَُ

[Like a grove of palm-trees, or like the plantation of Yethrib]: (AHn, TA:) or land prepared for sowing or planting: (AHn, K;) or a piece of land differing in condition from the land adjoining it, [i.e. a patch of land,] producing good plants or herbage:

(Lth, TA:) the pl. [or rather coll. gen. n.] is جِرَابٍ, جَرْب, (Lth, AHn,) like as اِسْتِبَن of سَبْن, and جِرْب of جِرْب; and its pl. is جِرَابِحٍ. (IAar, TA.) ___ A skin, or a mat, which is placed upon the brink of a well, lest the water should be scattered into the well [app. in falling from the bucket into the channel of the tank or cistern &c.]: or (a skin, TA,) that is placed in a rivulet or streamlet جدَّول [which is applied in the present day to an artificial streamlet for irrigation, in the form of a trench or gutter,)] that the water may flow down over it [app. from the well to the tank or cistern &c.]. (M, K.)

جِرَاب, جِرْب جِرْبُ or جِرْبَان جِرْبَان جِرْبَان جِرْبَان جِرْبَان: see جِرْبَان, in five places. and جِرْبَان جِرْبَان جِرْبَان جِرْبَان جِرْبَان: see what next follows.
**Jib** [or opening at the neck and bosom] of a shirt: (K, TA:) or the part around the neck, upon which are sewed the buttons: (IB and TA in art. بِنَقْ) or the part called [q. v.] of a shirt. (S, TA.)

**Jib** (حد) of a sword: (K) or a thing [i. e. a case] (K, TA) of sewed leather (TA) in which are put a sword and its scabbard with the cords or belts by which it is suspended: (K, TA:) i. q. [see also جَرَاب:] or a large sword-case in which are a man's sword and his whip and what else he requires: (Fr, TA: [also called جَلْبَان and جَلْبَان and جَلْبَان]) in the L, the first is [also] said to signify the scabbard of a sword. (TA.)

**Jibriyán** [a word of a very rare form, (see جَبْرِيَاء,)] The north-west wind; a wind of the kind termed [شَمَال وَدَبُور,] and that dispels the clouds: (S, TA:) it is a cold wind, and is sometimes attended by a little rain: (TA in art. نَكْب, q. v.:) or the north wind, or northerly wind, called شمال: or the cold of that wind: (K, TA:) or, (K,) as also أَزْنَب (TA,) the south east wind; the wind that blows in a direction between that of the [south wind, or southerly wind, called جَنَوب] and that of the [east wind, or easterly wind, called] صَبْأ (K, TA.) Also, with the articleال, a name of The seventh earth: corresponding to **ءآَيِبْرِغلا**, a name of the seventh heaven. (TA.) Also A Weak man. (K.)
A provision bag for travellers: (K, Har. p. 174:) or a bag, or receptacle, for travelling-provisions and for goods or utensils &c.,; syn. (K, TA:) or such a receptacle made of sheep-skin, in which nothing is kept but what is dry: (TA:) pl. [of mult.] جرب (S, Msb, K) and جرب (S, K,) the latter a contraction of the former, (TA,) and [of pauc.] أجرية. (S, Msb, K,) A sword-case; or a case, or receptacle, in which a sword is put with its scabbard and its suspensory belt or cord; syn. قرب سيف. (TA. [See also جرب القلب] جرب الخرب) The scrotum. (K.) The pericardium, or heart-purse. [The cavity of the well; (M, K;) or its interior, (Lth, S, M, A,) from top to bottom. (Lth, S, M.) You say, اطو جرابها بالحجارة Case thou its interior with stones. (A.)

A certain measure, (M, A, Mgh, K,) or quantity, of wheat, (S, Msb,) consisting of four أفقرة [pl. of أقرة] فقير: (M, A, Msb, K,) or ten أفقرة فقير; each thereof consisting of ten أصغر [pl. of عشیر] عشیر; so that the عشیر is the hundredth part of the whole: (TA:) or, as some say, a measure differing in different countries; as is the case of the جرب الخرب and جرب المرضة. (M, K;) For the pl., see what follows. Hence, (Mgh,) A certain quantity of land; (S, Mgh, Msb;) as much as is sown with the measure of seed so called; (A, Mgh:) like as mules and the space that they travel are termed بريدة. (A, Mgh: *) it is sixty cubits by sixty cubits; accord. to Kudámeh, the extent termed أصل multiplied by itself; the أصل being sixty cubits; the cubit being six أصابع, four أصابع جرب, the tenth part of the جرب فقير, and the tenth of the عشیر فقير is called عشیر فقير; so that the عشیر فقير is ten أصغر: (Mgh:) it is a distinct portion of land, differing according to the different conventional usages of the people of different provinces: it is said that the width of six moderate-sized barleycorns is called فضة. the فضة is four أصابع; the ذراع فضة is six أذره أصابع; ten أذره أصابع are called فضة. ten
are called \( \text{اشـ}\); and the \( \text{Charlie} \) is the extent termed \( \text{multiplied by itself}; \) the \( \text{Charlie} \) multiplied by the \( \text{Charlie} \) is called \( \text{Charlie} \); and the \( \text{Charlie} \) multiplied by the \( \text{Charlie} \) is called \( \text{Charlie} \); so the \( \text{Charlie} \) is \( \text{ten thousand cubits}; \)
or, accord. to Kudámeh the Scribe, it is \( \text{three thousand and six hundred cubits}; \) \( \text{مـ} \) pl. [of pauc.] \( \text{Aرية} \) and [of mult.] \( \text{Aرية} \). (R, TA.) See also \( \text{Aرية} \). ____ Also \( \text{A valley}; \) \( \text{تـ} \) pl. [of pauc.] \( \text{Aرية} \) and [of mult.] \( \text{Aرية} \). (Lth, Msb, K; [accord. to the second of which, this is the primary signification;]) i. e., in an absolute sense; and, with the article \( \text{لا} \), the name of a particular valley in the territory of Keys: (TA:) pl. \( \text{Aرية} \). (Lth, TA.)

\( \text{جورـ} \) \[A sock or stocking, or a pair of socks or stockings;\] the \( \text{عـر} \) \( \text{جورـ} \) \[i. e. socks or stockings\]. (TA.)

\( \text{جورـي} \) \[A maker of \( \text{جورـ} \) \[i. e. socks or stockings\]. (TA.)

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(S, K *) Within us, though it be said that we have made peace, one with another, and we are on good terms outwardly, is mutual rancour: as the soft wool of the mangy camels (while disease lurks beneath, within them, TA) grows by reason of [eating] the نشر [or herbage] that becomes green at the end of summer (in consequence of rain falling upon it, TA) and is injurious to animals that pasture upon it: (K, TA:) and it is said by IB, and in the K, that جراب, here, is pl. of جرب, not, as J says, of جرَّب: but MF observes that فعال is the pl. measure of several words of the measure رمح, as فعل, and is even said by IHsh and Ibn-Malik and AHei to be regularly applicable to sings. of this latter measure; whereas no grammarian nor Arabic scholar asserts that a word of the measure فعال assumes فعال as the measure of its pl. (TA.) [Hence,] 

A sword reddened by much rust, which cannot be removed from it unless with a file. (A.) And أرض جرابأ Land affected with. drought: (S, A, Msb, K *) or salt land, affected with drought, and containing nothing. (ISd, TA.) And الجرابأ The sky; (S, M, A, K;) so called because of the stars (S, TA) and the milky way, (TA,) as though it were scabbed with stars; (S, IF, ISd;) its stars being likened to the marks of جرب; (A;) like as the sea is called جرَّب, and like as the sky is also called رقيق because [as it were] patched with stars: (AAF, ISd;) or that tract of the sky in which the sun and moon revolve: (M, K;) or the lowest heaven: (AHeyth, TA;) and accord. to the M, جرَّبة [so in the TA, app. جرَّبة, ] is applied as a determinate [proper] name to the sky. (TA.) And جربأ A beautiful girl; (IAar, K;) so called because the women separate themselves from her, seeing that their goodly qualities are rendered foul by comparison with hers. (IAar, TA.)
is a subst. from جَرَبَ (Msb:) or it is an inf. n. of that verb, (M, A, K,) and is one of the inf. ns. from which pls. are formed: (M, TA:) its pl. is بَرَجَبَ (Msb, TA) and بَرَجَبِ (M, TA.) En-Nábighah says,

 إليَّ الْيَوْمُ قَدْ جَرَبَنَ كُلُّ الْجَرَبَ

[To this day, they (referring to females) have been tried with every kind of tryings]: and El-Aashà says,

كم جَرَبَ فَمَا زَادَتُ جَرَبَهُم

أَبا قَدَامَةُ إِلَّا الْمَجَدُ وَالْفَنَّاءَ

[How often have they tried him, and their tryings of Aboo-Kudámeh have not increased aught save his glory and contentment!]: and in this latter instance, we may consider أَبا قَدَامَةُ as a first objective complement of جَرَبَى, and Aboo-Kudámeh, understood before لَيْنَأَل، as a second objective complement of the same verb.

A man Who has his camels affected with what is termed جَرَبَ [i. e. the mange, or scab]: whence the prov., لَأَ إِلَادَلْجَرَبَ [There is no god to one who has his camels affected with the mange]; as though he renounced his god by frequently swearing falsely by him that he had no pitch when it was demanded of him [for the purpose of curing other camels]: (A:) or لَا أَلِيَ لَجَرَبَ [There is no oath to one who has his camels affected with the mange]; for the reason above mentioned, or because he is likely to deny that he has mangy camels lest his camels should be prevented from coming to water: and hence also, [More lying than one who has his camels affected with the mange]: another prov. (Meyd. [See Freytag's Arab. Prov., ii. 382.])

One who has been tried, or proved, in affairs, and whose qualities have
become known: (T, TA.) or one who has been tried, or proved, and strengthened by experience in affairs: (S:) [experienced, or expert, in affairs:] or one whose qualities have been tried, or proved. (K, TA.) And one having experience in affairs. (K, TA.) In general, but not always, (MF,) the Arabs used the former of these two epithets [which are virtually synonymous]. (S, MF.) —

Weighed money. (Kr, K.) —

The lion. (Sgh, K.) [It is also employed as an inf. n. of 2, in accordance with a usage of which there are many other instances; as in the saying,] —

Thou art about to have the proof, or experience: a prov., mentioned by AZ: said to him who asks respecting a thing which he is about to know of himself: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve. (TA.)

; see .
A kind of fish, (S, Mgh, K,) well known, (TA,) also called جرَّد وإثْرِج صُنُور and جِرَّدی صُنُور, (Mgh, TA,) resembling a serpent, called in Persian ماهی مارsnake-fish, or eel; forbidden to be eaten by the Jews: whether it be lawful to the Muslims is disputed: (TA:) قُرُبَث is a dial. var. (S in art. حَرَث.)
Q. 2: He took the greater, main, or chief, part of the thing. (K.)

Q. 3: He, or it, drew himself, or itself, together; contracted; or shrank: (TA, Har p. 297:) from signifying the earth collected around a tree. (Har ib.) Also, and (a thing, S) collected itself together, or became collected, (S, K,) and kept to a place. (K.) Hence, in a trad.: And the lambs, by reason of it, namely, the vehement drought, became collected, or drawn, together [in one place, and kept to it]. (TA.) He (a man, TA) fell from a high, or higher, to a low, or lower, place; as also (K, TA)

The root, lowest part, base, stock, or source, syn. أصل of a thing; (S, Mgh, K;) whatever the thing be; (Mgh;) as also جرثومة: (TA:) and the place of collection thereof: (Mgh, TA:) or the earth that is collected at the roots, or lower parts, of trees: (K) or the earth collected around a tree: (Har p. 297:) or the root of a tree to which the earth is collected: (Lth, TA:) pl. جرااثيم. (Mgh.) One is related to have said, الأَلْسَنَ جرثومة العرب فمن أَصْلُ نسبه فلَيْاَثُمَم. [ElAsd are those, of the Arabs, to whom most others congregate: therefore whoever loses his genealogy, let him come to them]: meaning الأَرْدَه جهَنم. (TA:) And جراثيم جهَنم means The greater, main, or chief, degrees of the punishment of Hell. (Mgh.) The base أصل of a sandhill overlooking what
surrounds it. (Har p. 99.) And the pl. (ةرثيم), Places elevated above the ground, composed of clay and earth collected together. (TA.) ___ The earth collected by ants; (TA;) an ant-hill: (K;) or جرثومة النمل signifies the ant-hill. (S.) ___ The earth, or dust, that the wind raises, or sweeps up and scatters. (K.) ___ The غلصمة [or epiglottis]. (K.)

[Note: The text continues with further information on the ant-hill and related terms.]
He wounded him; produced an effect, or made an impression, upon him with a weapon: (L:) he cut him: (A, MF:) or clave, or rent, some part of his body: (MF:) syn. جرحه: (K:) and جرحه، (S, K,) inf. n. جرحه (TA,) signifies the same (K) in an intensive sense, or as applying to several objects; (S,) or he wounded him much. (L.) Also, (K,) or جرحه بلسائه، (A, Msb,) inf. n. as above, (Msb,) [lit. He wounded him with his tongue; meaning] he reviled him, or vilified him; (A, K;) he imputed to him a vice, or fault, or the like; or spoke against him. (Msb.) And جرحه بأسه وأضراس [lit. They wounded him with dog-teeth and grinders; meaning] they reviled him, or vilified him, and imputed to him vices or the like. (A.) And hence, (Msb,) جرحه الشهاد: (A, L, Msb, K) [and جرحه، as in many of the law-books,] said of a judge, (A, L,) or other person, (I.,) He annulled the witness's claim to be legally credible, (L, K,) by happening to discover in him a falsehood &c.; (L:) he evinced in the witness something that caused his testimony to be rejected: (Msb:) he censured the witness, and rejected what he said. (L.) And جرح الرجل He invalidated the man's testimony. (L.) And جرح الشهادة [He, or it, invalidated the testimony; or annulled its claim to be legally credible]. (A, TA,) Also جرح، and جرحJA, He gained, acquired, or earned; (S, Mgh, K, TA;) or applied himself with art and diligence to get, obtain, gain, acquire, or earn; (S, K, TA;) a thing: (TA:) he worked, or wrought, with his hand, and gained,
acquired, or earned; &c.: (Msb:) from جراحه. (Mgh.) You say, فلان يجرح لعباه. and, جرحت, and, يجرح لعيه. Such a one [works, and earns sustenance, or] gains, acquires, or earns, and collects, for his family, or household. (TA) And, جرحت, and, يجرح, يجرح, يجرح لعيه. Very evil is that which thy hands have done, or wrought, or effected: a metaphor taken from the signification of cutting, or wounding; (A, TA;) accord. to El-Khafájé, a metaphorical meaning conventionally regarded as proper. (TA.) أُجْرِحُوا السَّيِّاتُ, in the Kur [xlv. 20], means Have committed crimes, sins, or evil actions. (TA.) جرح, aor. as above, He (a man, TA) received a wound. (K, TA.) ___ And He had his testimony rejected as not legally entitled to credit: (K, * TA:) and so his relation. (TA.)

10 He deserved that his claim to be legally credible should be annulled. (A, TA.) And, It (a tradition, or narrative, A, or a thing, Msb) deserved to be rejected [as unworthy of credit or regard]. (A, Msb.) استجرحت هذه الأحاديث means These traditions deserved to be rejected on account of their great number and the fewness of such as were true: (A:) or, by reason of their great number, obliged those who were acquainted with them to annul the claim of some one or other of their relaters to be credited, and to reject his relation: (L:) or were corrupt: (T, S, * TA:) [for] استجرح signifies [also] the being faulty, defective, and corrupt. (S, K.) One says, قد وعظكم فلم تزدادوا إلا استجرحوا: (S, A:) these words are from a خطبة of AbdEl-Melik; and the meaning is, I have admonished you and ye have not increased save in corrupt conduct: or in what gaineth for you censure. (TA.)

: see the next paragraph.
A subst. from حرح (S, L, K) A wound; (L) and so جرح, in its original acceptation; but some of those skilled in the science of lexicology say that the former is employed to denote the effect produced upon bodies by iron instruments and the like; and the latter, that produced upon objects of the mind by the tongue: (MF:) the pl. of the former is جراحات [which is a pl. of pauc.] (S, L, K) and جراح; (T, A, L;) but the second of these is of rare occurrence, (K,) only used in poetry: (S, L:) [respecting the third, see what follows:] جراحة also signifies the same as جرح; (Msb;) and its pl. is جراحات (S, Msb, K) and جراح; (A;) or جراح is a coll. gen. n., of which جراحة is the n. un.; or, accord. to Az, this last has not a sing. sense, as Lth asserts it to have, but is a pl. of جرح, like as حجر is of حجارة, جرح is جملة جمالة, and حبل حيالة. (L)

جرحة A thing whereby testimony is invalidated, or its claim to be legally credible annulled: as in the saying، هل لك جرحه[Hast thou anything to adduce whereby to invalidate the testimony?]. (A, TA.) said by the judge of El-Medeeneh to one of the parties in a lawsuit, when about to give judgment against him, means I authorize thee to adduce anything whereby to invalidate the testimony: [therefore, if thou have anything whereby thou mayest invalidate the allegation, adduce it.] (A, * TA.)

جرح; (S, A, Msb, K;) each of which is mase. and fem.; (S, K;) Wounded. (Msb.) The pl. is not formed by the addition of و and ن because the fem. is not formed by the addition of ة. (TA.)

جرح: see جراحه.
جرائح: see what next follows.

جرح A surgeon that dresses wounds. (Golius on the authority of Ibn-Maaroof; and so in the present day; as also)
جرائح. (Mgh, L, Msb, TA.) The latter signifies Beasts, and birds, of prey; or that catch
game; (S, A, * Mgh, L, Msb, K;) thus the falcon is a جارحة, and so is the dog trained for hunting, because it gains for its owner:

(L;) and this appellation is applied alike to the male and the female, like راویة راحلة. (Msb.) ___ And The *members*, or *limbs*, of a man, *with which things are gained or earned*; (S, K, TA;) or *with which one works*; (A;) as the hands or arms, and the feet or legs: (S, A, K, TA;) because they gain, or earn, or do, good and evil. (TA.) ___

[And The *organs* of the body: thus, for instance, جارحة is applied (in the Msb, art. بصر,) to the eye, which is termed (in the TA in that art.) the seeing جارحة الناظرة.] ___ Also *Mares*: [and the like:] because they bring gain to their owners by their breeding. (AA, T.) You say, اَم ُﻪَﻟ ُجرحة He possesses not a female beast that bears young: *he possesses not that which makes gain.* (TA.) And هذه هذه الثقة من جوارح المال, and This she-camel, and this she-ass, and this mare, is young, unimpaired by age جوارح胚胎, and in youthful vigour, and one of which the offspring is wished for. (TA.)


1. **Daraj**, aor. **Daraj**, inf. n. **Daraj**, (A, L, Msb.) aor. and inf. n. as above, (L.) *The locusts stripped the land of all its herbage;* (A, *L;*) *ate what was upon the land.*  
   (Msb.) *The year of drought destroyed them.* (A.) *The land had its herbage eaten by locusts;* (S;)* was smitten by locusts.* (Msb.) *said of seed-produce, It was smitten [or eaten] by locusts.* (K.) And said of a man, (S;) *He had a complaint of his belly from having eaten locusts.* (S, K;) **Daraj**, aor. **Daraj**, (K,) inf. n. **Daraj**, (TA,) *It* (a place) *was, or became, destitute of herbage.* (K, TA.) *He* (a man) *had no hair upon him [i.e. upon his body, or, except in certain parts: see *Daraj*].* (S: but only the inf. n. is there mentioned.) *He* (a horse, K, TA, or similar beast, TA;) *had short hair:* (TA;) *or had short and fine hair:* as also *Daraj.* (K, TA.) *See also 7.*  
   Also, (S, K,) inf. n. as above, (S,) *He* (a man, S) *became affected with the cutaneous eruption termed *Shera,* from having eaten locusts. (S, K)

2. **Daraj**, (A, L,) inf. n. **Daraj**, (S, A, L,) *He stripped, divested, bared, or denuded, of garments, or clothes.*  
   (S, A, L,) *You say, Daraj* (A,) or *Daraj* (Th, L, K,) as also *Daraj* (K,) and *Daraj* (Th, L,) He *stripped, divested, or denuded, him of his garments, or of his garment:* (Th, A, L, K;) *this is the only signification of the verb given in the A as proper; its other significations given in that lexicon being there said to be tropical:* or *Daraj* signifies *I pulled off from him his garments.*  
   *I removed from the thing that which was upon it.* (Msb.) *He peeled, or pared, a thing; divested of its peel, bark, coat, covering, or the like:* as also **Daraj**, (L, K,) aor. and inf. n. as above: (L:) and ↓ the latter, *he peeled off anything,*
from a thing. (S, L.) __ He stripped skin of its hair; as also جرَدَه (drought) rendered the earth, or land, bare of herbage: so in the L and other lexicons: in the K, جرَدَه: but the former is the right. (TA.) __ I. q. _شذب_ [generally signifying He pruned a tree or plant]. (S, TA.) __ [He bared a sword;] he drew forth a sword (S, A, K) from its scabbard; (A;) as also جرَدَه (TA, and so in some copies of the K in the place of the former verb,) aor. as above. (TA.) __ [He detached a company from an army: see جريدة.] __ (He divested a thing of every accessory, adjunct, appendage, or adventitious thing; rendered it bare, shere, or mere.] __ He made the writing, or book, (L, K,) and the copy of the Kur-án, (L,) free from syllabical signs, (L, K,) and from additions and prefaces: (L:) he divested the Kur-án of the diacritical points, and of the vowel-signs of desinential syntax, and the like: (Ibrá-heem [En-Nakha'ee]:) or he wrote it, or read it, or recited it, without connecting with it any of the stories, or traditions, related by the Jews or Christians. (Ibn'Oyeyneh, accord. to the L; or A'Obeid, accord. to the TA.) __ جرَدَه القُطُن, and جرَدَه القُطُن (ISb, K,) and جرَدَه القُطُن (TA,) which latter alone is mentioned by Z and Ibn-El-Jowzee, (MF,) He performed the rites and ceremonies of the pilgrimage (الحج) separately from those of العمرة [q. v.]: (ISH, Z, Ibn-El-Jowzee, K,) or the former signifies he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects. (Har p. 392.) [See also 5.] __ جرَد للقيام __ : see 5. __ جرَدَه القُوم __ بِكَدَا: (K;) and جرَدَه القُوم __ (K;) and جرَدَه القُوم __ (L, K,) aor. and inf. n. as above; (L,) He asked, or begged, of the people, or company of men, and they refused him, or gave him against their will. (L,
He wore, or put on, ُجَرَد, i. e., old and wornout garments. (K.)

He was, or became, stripped, divested, bared, or denuded, (S, A, L, Msb, K, *) and he stripped, divested, bared, or denuded, himself; (A, * Msb, *) as also ُجَرَد of his clothes or garments, (A, * S, K) which latter, accord. to Sb, is not a quasi-pass. verb, (L, * A) but it seems that he did not know ُجَرَد in a sense explained above, (see 2, second sentence,) of which it is the quasipass, like as ُجَرَد is of ُجَرَد.

It (an ear of corn, A, K, and a flower, TA) came forth from its envelope, or calyx. (A, K, TA.) It (expressed juice) ceased to boil, or estuate, (K,) and so became divested of its froth, or foam.) He (a man) was, or became, alone, by himself, apart from others; as though detached from the rest of men. (Har p. 430.) He (a horse) outstripped the other horses in a race; as also ُجَرَد, and ُجَرَد عن الخيل; like ُنَضَأ الخيل; as though he threw off the others from himself as a man throws off his garment. (TA.) And He (an ass) went forward from among the she-asses. (L.)

He devoted himself to the affair, as though throwing aside all other things; he applied himself exclusively and diligently to it; he strove or laboured, exerted himself or his power or efforts or endeavours or ability, employed himself vigorously or diligently or with energy, or took pains or extraordinary pains, in the affair, (S, A, K, and Har p. 430,) not diverted therefrom by any other thing. (Har ib.) And [He devoted himself TO, applied himself exclusively and diligently to, or strove &c. in, religious service, or worship]. (A.) And [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, the performance of such a thing]. (A.) And, and ُجَرَد في السير, He strove or laboured, exerted himself or his power or efforts or endeavours or ability, in pace, or going; he hastened therein; like * ُتَمَرَ فِي سِيرَة. (L, TA.)
He affected to be like, or he imitated, the pilgrim of Mekkeh, or the man performing the pilgrimage of Mekkeh. (K, TA.)

The camels cast, or let fall, their fur, or soft hair. (L.) See also 1. --- If (a garment, or piece of cloth,) became threadbare, or napless, (S, L, K,) and smooth; (S, L,) as also جرد (S, A, L,) in the K, erroneously, أخرِب به السبيل (TA,) The journey, or march, (S, A, L,) became extended, (S, A, L, K,) and of long duration, [with us,] (S, L, K,) without our pausing or waiting for anything. (A.)

They so attacked one another; like as you say, اضطربوا.]

A garment old and worn out, (L, K, TA,) of which the nap has fallen off: or one between that which is new and that which is old and worn out: pl. جرود (L, TA,) You say جرد [alone], (S, L, TA,) A [garment of the kind called] جرد worn so that it has become smooth. (S, A, L, TA.) And [the pl.] جرودهم (K, TA, in the CK جرودهم,) as a subst., (TA,) Old and worn-out garments. (K.) It is said in a trad. of Aboo-Bekr, ليس عندنا من مال المسلمين إلا جرد هذه القطيفة, meaning There is not in our possession, of the property of the Muslims, save this threadbare and worn-out قطيفة. (TA,) The pudendum, or pudenda; [app. because usually shaven, or depilated;] syn. فرح (K,) i. e. عورة. (TA,) And The penis. (K.) A shield. (K.) A remnant of property, or of cattle. (K.) See also جردة. 

جردة: see جرد.
A wide, or spacious, tract of land in which is no herbage: (S, A, K) an inf. n., used as an appellative subst. (A.) **\[جردة\]** He (a man, TA) was shot, or struck with a missile, on his back. (K.) See also what next follows.

**جردة**, (K, fem. with ُة; (S, K;) and **جردة** (A, K;) and **جردة**, (TA, as from the K;) which last is an inf. n. used as an epithet; (TA:) A place (A, K) destitute of herbage: (S, A, K;) you say **جردة** (A, K) and **جردة** (TA,) and **جردة:** of which last the pl. is [جردة] and **جردة**. (S.) Also, the first, A man affected with the cutaneous eruption termed **جردة**, from having eaten locusts. (TA.)

**جردة**: see **جردة**. Also An old worn piece of rag: dim. **جريدة**. (TA from a trad.)

**جردة**: [The denuded, or unclad, part, or parts, of the body]. You say **جردة** (A, * K) and **جردة** (A, K) [A woman thin-skinned, or fine-skinned, and plump, in respect of the denuded, or unclad, part, or parts of the body: or when divested of clothing: (T, A, * K:) the last of these words is here an inf. n.: if you say **جردة**, with kesr, you mean, [in the denuded body. (K:) [and so when you say **جردة**, and **جردة**; or this last may be regarded as an inf. n.:] is more common than **جردة** (TA,) [In like manner:] you say, **جردة** and **جردة**; like as you say, **جردة**: which signify the same. (S.) It is said of Mohammad, i.e. He was bright in respect of what was unclad of his body, or person. (TA,) Also **جردة**: Plain, or level, and bare, land. (S.)

**جردة** (S, K) and **جردة** (K) The yard of a horse &c.: (S;) or of a solidhoofed animal: or it is of general application: (K;) or originally of a man; and metaphorically of any other animal: (TA:) pl. (of the first, TA) **جردة**. (K.)

**جردة**: see **جردة**.
Locusts; the locust; a kind of insect] well known. (S, Msb, K:) so called from
stripping the ground, (A, Msb,) i. e., eating what is upon it: (Msb:) n. un. with جراد: (S, Msb:) applied alike to the male and the
female: (S, Msb, K:) جراد is not the masc. of بقر, but is a [coll.] gen. n.; these two words being like بقر and بقرة, and جراد and
حامة and حام, &c.: it is therefore necessary that the masc. should be [in my copies of the S, should not be, but this is
corrected in the margin of one of those copies,] of the same form as the fem., lest it should be confounded with the pl. [or rather the
collective form]: (S:) but some say that جراد is the masc.; and جراد, the fem.; and the saying رأيت جرادا على جرادا [as
meaning I saw a male locust upon a female locust], like رأيت نعاما على نعامة, is cited: (TA:) it is first
called سرعة; then, دبي; then, عوَّاعَه; then,

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The egg of the locust. (T and TA ubi suprà.) ___

I know not what man, (S, K,) or what thing, (A,) took him, or it, away. (S, A, K.)

A palm-branch stripped of its leaves; (S, A, Msb, K,) as long as it has the leaves on it, it is not
called thus, but is called سعفة: (S:) or a palm-branch in whatever state it be; in the dial. of El-Hijáz: (TA:)
or a dry palm-branch: (AAF, K:) or a long fresh palm-branch: (K:) pl. جراد. (TA.) ___

A tally, by which to keep accounts; because a palm-stick is used for this purpose; notches being cut in it. ___

And hence, حساب An accountbook: and جراد The register of the taxes, or of
the land-tax. [Also, جراد Choice, or excellent, (A, L,) and strong, (L,) camels. (A, L,) ___ See also
 Anything that is peeled off, or pared, from another thing. (S.)

*جَرَاد* n. un. of *جَرَاد* as a coll. gen. n.: see the latter in four places. ___ Also fem. of the latter as an epithet. ___ Also *جَرَاد* detachment of horsemen; a company of horsemen detached (جَرَادَة سَ) from the rest of the force, (S,) or from the main body of the horsemen, (A,) in some direction, or for some object: (S, A:) or a company of horsemen among whom are no footsoldiers, nor any of the baser sort, or of those of whom no account is made: (A:) or horsemen among whom are no foot-soldiers; (K,) as also [as though pl. of *أَجَرَادَة*], (K, TA,) with damm, (TA,) or جَرَادَة . (So in the CK.)

[See an ex. under the word *بَيْت* last sentence.]

جرادة dim. of جَرَاد, q. v.

جرادة dim. of جَرَادآء [fem. of جَرَاد*]: so in the phrase جَرَادَة المَثْن* The middle of the back of the neck, which is free from flesh. (L.)

جراد One who polishes brazen vessels. (K.)

جراد An unlucky man; (S, K,) one who strips off prosperity by his ill luck; (A,) or as though he stripped off prosperity by his ill luck. (TA.) ___ Also, and جَرَادَة سَ, (A,) or سنة جارودة, (S, K,) A year of drought: (A, K:) or a year of severe drought and dryness of the earth; (S,) as though it destroyed men. (TA.)

*جارودة* : see what next precedes.

جارودة A sect of the Zeydeeyeh, (of the Shee’ah, TA,) so called in relation to Abu-lJárood Ziyád the son of Aboo-Ziyád: (S, K,) Abu-lJárood being he who was named by the Imám El-Bákir
Surhoob, explained by him as a devil inhabiting the sea: they held that Mo- hammad appointed 'Alee and his descendants to the office of Imám, describing them, though not naming them; and that the Companions were guilty of infidelity in not following the example of 'Alee, after the Prophet: also that the appointment to the office of Imám, after El-Hasan and El-Hoseyn, was to be determined by a council of their descendants; and that he among them who proved himself learned and courageous [above others] was Imám. (MF.)

A man having no hair upon him; (S, A, L, K;) i. e., upon his body; or except in certain parts, as the line along the middle of the bosom and downwards to the belly, and the arms from the elbows downwards, and the legs from the knees downwards; contr. of ُعَرْشَأ, which signifies having hair upon the whole of the body: (IAth, L;) [fem. ُرَجَدآ: and] pl. ُرَجَدَأ. (A, TA.) The people of Paradise are said (in a trad., TA) to be ُدَرْجَأ ُدَرْجَم Having no hair upon their bodies, and beardless. (A, TA.) ___ Also applied to a horse, (S, A, K,) and any similar beast, (TA,) meaning Having short hair: (TA;) or having short and fine hair: (S, K,) This is approved, (S,) and is one of the signs of an excellent and a generous origin. (TA,) Pl. as above. (A,) In like manner, ُأَجَرَد القوائم means Having short, or short and fine, hair upon the legs. (TA.) ___ Also A check upon which no hair has grown. (TA,) And A sandal upon which is no hair. (L from a trad.) ___ Applied also to a place; and the fem., ُجَرَدَأ, to land: see ُجَرَد, in three places. ___ Also Milk free from froth. (A,) And the fem., Wine that is clear, (AHn, K,) free from dregs. (AHn, TA,) And A sky free from clouds. (L,) ___ Smooth. (Ham p. 413,) A heart free from concealed hatred, and from deceit, dishonesty, or dissimulation. (L,) ___ Complete; (A, K;) free from deficiency; (A, TA;) as also جَرَيد, جَرِيد; (S, A, K;) applied to a year (عام), (S, A,) and to a month, (Th, TA,) and to a day: (K;) fem. as above, applied to a year (سنة). (A,) Accord. to Ks, (S,) you say, ُنَذَرِد جَرِيدان Mad ma رأيته مدا أجردان, meaning I have not seen him, or it, for, or during,] two days, (S, A, K,) or two months, (S, K,) or two years,) complete. (A, TA,) ___ A horse wont to outstrip others; (K;) that
outstrips others, and becomes separate from them by his swiftness. (I, TA.) And the fem., a voracious she-camel. (A.) It is also used as a subst.: see جردٌ and see ُنادِرجال. Also The sea. (AAF, M in art. جرب.) And the fem., a smooth rock. (S, TA.)

A certain plant which indicates the places where truffles are to be found: a certain herb, or leguminous plant, said to have grains like pepper. (En-Nadr, TA.)

A man ejected from his property. (IAar, TA.)

A bare, or naked, [or drawn,] sword. (A.) (Divested of every accessory, adjunct, appendage, or adventitious thing; rendered bare, shere, or mere; abstract. In philosophy, Bodiless; incorporeal; as though divested of body.) See also ُنادِرجال.

Peeled, or pared; divested of its peel, bark, coat, covering, or the like. (S, L.) A land of which the herbage has been eaten by locusts: (S:) or land smitten by locusts: (Msb:) or land abounding with locusts; (A'Obeyd, ISd, K;) a phrase similar to أرض موجوشة the epithet having the form of a pass. part. n. without a verb unless it be one that is imaginary. (ISd, TA.) A man having a complaint of his belly from having eaten locusts. (S.)

A horse having short, and little, hair: (EM pp. 39 and 40:) or sharp, or vigorous, in pace, [and] having little hair. (Har p. 455.) ( AZ, A, TA,) or ٌةَدْﺮُﺟ, (so in a copy of the A,) said to one who is shy, or bashful, [meaning Thou art] not free from shyness in appearing
before others]: (AZ, TA:) or thou art not celebrated, or well-known. (A, TA.)
Q. 1 [He put his hand upon the food (K, TA) that was before him on the table, (TA,) in order that no other person might take it: (K, TA:) or he ate with his right hand, and prevented [others from eating] with his left hand: (IAar, K:) also, (K,) or he ate greedily, gluttonously, or voraciously: (K, TA:) or he put his left hand upon food that was before him on the table, in order that no other person might take it; as also (Yaakoob, S:) or he ate, and made an end of, devoured, or consumed, what was in the vessel; as also (Sh, TA.)

: see what next follows, in two places.

, an arabicized word, (S, K,) from the Persian, (S,) originally guardian of the cake of bread, (S, K,) and and and . (K,) One who puts his hand, (K,) or who puts his left hand, (S,) upon food, (K,) or upon a thing that is before him on the table, (S,) in order that no other person may take it: (S, K:) or who eats with his right hand, and prevents [others from eating] with his left hand: and one who eats greedily, gluttonously, or voraciously: or the first and third signify, (K, TA,) or signify also, a spunger; (K, TA,) because of his greediness, gluttony, or voraciousness, and his boldness. (TA,) A poet says, (namely, ElGhanawee, TA voce)

* إِذَا ما كَتَبْتُ فِي قُوَّمٍ شَهَاءٍ *

* فَلَا تَجُبِّعُ شَمَالُكَ جَرْدَبًا *
[When thou art among a greedy company of men, put not thy left hand upon the food as a جرديلا, meaning, (accord. to Sh, as also جرديلا TA voce جرديلا) one that takes a fragment of food with his left hand, and eats with his right hand, and, when what the party have is consumed, eats what is in his left hand. (TA.)

جرديلا: see جرديلا.
جرديل

i.e. جرديل explained in art.
A cake of bread: (JK, S, K:) arabicized words, (T, JK, S, K,) from (TA,) which is Persian, meaning round: (TA:) pl. (JK, T, K) the last asserted by IAar to have been heard by him from a man of chaste speech, (TA,) the last asserted by IAar to have been heard by him from a
Q. 1

مدﺮﺟ, [inf. n. of جردم.] (S, K,) in relation to food, (S,) i. q. جردم; (S, K,) i. e., The covering the food that is before one with the left hand, [while eating with the right hand,] in order that no other person may take it: accord. to Yaakoob, the م is a substitute for the ب. (TA.) And جردم signifies He ate, made an end of, devoured, or consumed, what was in the bowl or vessel: (IAar, Sh, K, TA:) and he ate entirely the bread. (K.) Also جردم, He talked much. (S, K.) And He hastened, made haste, sped, or was quick; (Kr, K;) as also جردم الستين He passed the age of sixty. (IAar, K.)

جردم [probably Voracious: see above: and hence, ____] Black locusts, having green heads. (K.) ____

Loquacious; or a great talker. (K.)
1 ذَﺮَﺟ، inf. n. [q. v. infra]. (A.)__
He (a horse [or similar beast]) became affected with the kind of swelling termed جَرَد تَذَﺮَﺟٌةَت الفَرْحة جَرَدَت the wound, or ulcer, formed itself into a knot, or lump, like what is termed جَرَدَت. (K, accord. to different copies. [The former reading is app. the right.])

2 ذَﺮَﺟ He trimmed a tree, as though by removing its جَرَدَت meaning its faulty parts, or knots, which are likened to جَرَدَت. جَرَدَت: whence جَرَدَت جَرَدَت جَرَدَت جَرَدَت. (A.)__ [And hence,] جَرَدَت. جَرَدَت. جَرَدَت. جَرَدَت. (A.)
Time, or fortune, tried and strengthened him by means of experience in affairs. (T, L, TA.)

Any swelling, جَرَدَت and inflation of the sinews, جَرَدَت in the hock جَرَدَت of a horse جَرَدَت or similar beast; جَرَدَت and in the side of the hock-joint, externally and internally; جَرَدَت derived from جَرَدَت, because resembling in form the rat جَرَدَت thus called: (Mgh:) or an inflation of the sinews of a horse's legs, occasioning swellings which are likened to the rats called جَرَدَت: جَرَدَت or a swelling in the side of a horse's hoof, and in his stifle-joint جَرَدَت, or in the hinder part of his hock, which grows so large as to prevent his walking and working; also written جَرَدَت جَرَدَت جَرَدَت جَرَدَت; (Ish, L in arts. جَرَدَت جَرَدَت جَرَدَت) and likewise affecting the camel: (Ish, L in art. جَرَدَت: the original word is with جَرَدَت, (TA.)__
Also The faulty parts, or knots, of a tree, which are pared off; likened to جَرَدَت. (A.)

Land containing جَرَدَت or abounding with جَرَدَت [the large field-rats called جَرَدَت: جَرَدَت] جَرَدَت جَرَدَت جَرَدَت جَرَدَت جَرَدَت. (S, L, K) like جَرَدَت جَرَدَت جَرَدَت جَرَدَت جَرَدَت. (M, L) or جَرَدَت جَرَدَت جَرَدَت جَرَدَت: (Mgh,) A beast, or horse, affected
with the kind of swelling termed جَرَدِّ (M, Mgh, L) And رَجْلُ جَرَدِّ الرَّجُلِينَ [A man whose legs are affected with similar swellings]. (M, L, TA.)

جرَدِّ [The large field-rat; so in the present day;] a species of فأر [or rat]: (S, A, Mgh, L, K:) or the male فأر: (T, M, IAmb, L, Msb:) or the large male فأر said to be larger than the jerboa, of a dusky colour, with a blackness in his tail: (L:) or the large فأر that is in the deserts, or uncultivated plains, and that does not frequent, or keep to, houses: (Msb:) pl. جَرَدْانَ, (S, A, Mgh, L, Msb, K:) or جَرَدْانَ: (TA:) [lit. أَكْثَرُ الَّذِيْنَ جَرَدِينَ يَتْنُكُ وَأَنَّىٰ مُثَّرَ نَأَفَافُوْرُ] [lit. May God multiply the large rats of thy house, or tent,] means may God fill thy house, or tent, with wheat, or food. (A.) And تَفْرَقْتَ جَرَدْانَ بيته [lit. The large rats of his house, or tent, became dispersed,] has a contr. meaning. (Har p. 274.)

ٌناَذْﺮِﺟ A sort of dates, (L, Msb, K,) of a large size: before the fruit is cut [from the tree], rats collect beneath: so called when fresh and ripe: when dry, كِبْسُ: (L:) and a sort of palm-tree, the last in the time of the ripening of its fruit in El-Hijáz: (As, AHn, L:) or [simply] the palm-tree. (T in art. لَمْ.ام) Hence the saying، إذا طَلَبَتْ الْخَزَاتُ أَكْلَتْ أم جَرَدْانَ [When ElKharátán (the Eleventh Mansion of the Moon) rises aurorally (see لِزَانَم لِٰرَمَقَلْا in art. لَزَانَ,)] the dates اَذِإ ذِإٰ تَعَلَطَ نَأَفَافُوْرُ are eaten]: for El-Khara-tan rises [aurorally] in the last part of the hot season, after the [auroral] rising of سُهْيْلِ [or Canopus], and before the season called الصُّفْرِي. (AHn, L.)

ٌناَذْﺮِﺟ A sort of date: pl. جَرَدْانِ. (K.)

ٌذَﺮُﺟٌ A man freed from his faults by experience in affairs: see 2: (A:) or an intelligent, or a sagacious, man: (M, L:) one who has been tried and strengthened by experience in affairs. (T, S, M, L, K.)
See جذقه and جذقه: see جذقه.
Q. 1. جرَذمِ He hastened, made haste, sped, or was quick, (L, K) in walking, or going, and in work; (L;) like جرَذمِ. (K.)
(S, K, * TA,) aor. — inf. n. (S, Mgh, TA,) He cut it; or cut it off. (S, K, Mgh, TA.) You say also, meaning, The land had its herbage cut, or cut off: (A:) or became without herbage; its herbage having been consumed by the locusts or the sheep or goats or the camels or the like: (Fr, TA:) and (S,) aor. — signifies the same, or the land became what is termed جرز; as also جرز. (TA.) — It (time, or fortune, الزمان,) destroyed, exterminated, or extirpated, him or it. (A, TA.) Also, (K,) aor. and inf. n. as above, (TA,) He slew him. (K, * TA.) Also جرز (K,) aor. and inf. n. as above, (TA,) He ate quickly. (K, * TA,) — And جرز, (K,) inf. n. جرزة. (TA,) He ate much; was a great eater; (K, TA;) not leaving anything upon the table: (TA:) or (K and TA, but in the CK and ) he ate quickly; was a quick eater. (K, TA.)

And hence, app., جرز the people journeyed in a land such as is termed جرز; as also (TA) they were, or became, afflicted with dearth, scarcity, drought, sterility, or barrenness. (K, TA.) — The she-camel became lean, or emaciated. (K.)

جرز: see جرز; the former, in two places.

جرز: see جرز; the former, in two places.

جرز: see جرز. Also جرز. A year of dearth, scarcity, drought, or sterility. (S, * K, * TA;) pl. جرائز. (S, TA.)
Land in which is no herbage; (Fr, S, Mgh;) as though the herbage or the rain were cut off from it: (S:) or from which the water is cut off, so that it is dried up and without herbage: (Msb, in explanation of the first:) or dried up, producing no herbage: (Jel in xviii. 7, in explanation of the first:) or of which the herbage has been cut: (Bd ibid., in explanation of the first; and A in explanation of the last:) or that produces no herbage: (K:) or of which the herbage has been eaten: (K: or this is the signification of the last [only] according to the S:) or not rained upon: (K:) or, accord. to some of the expositions of the Kur, by the first is meant the land of El-Yemen: and by the second, accord. to El-'Otbee, [land] that takes, or receives, much water, and does not dry it up: and as to جزر, it may be an inf. n. used as an epithet, as though meaning أرض ججز; i.e., of which the herbage has been consumed by the locusts or the sheep or goats or the camels or the like: (TA:) and مفازة ججز a barren desert: (A, * K:) [see also ججز the pl. of ججز, like as سيب is pl. of ججز; and that of أجزاء is ججز, like as أسابيع is pl. of سيب: (S:) and one says also أرض ججز, (K, TA,) as well as أرض أجزاء. (TA.)

Extermination: (S, A:) or destruction. (K, TA.) Hence the saying, لن ترضى شائعة إلا ججز A female that hates, by reason of the vehemence of her hatred, will not be content save with extirpation [of the object of her hatred]: (S:) or لم يرض شائعة إلا ججز, (A, TA,) His hater was not content save with extirpation of him whom he hated. (A, TA,) You say also, رمئ الله بشرة وجزءة, thus, only, the former word is written in the K and TA in art. شرز, and I think that
the latter is correctly written in like manner, as in the S and A, God smote him with destruction [and extirpation]. (TA.)

A bundle of of the kind of trefoil called (A, Mgh, Msb, K) or the like: (Mgh, Msb, K:) or a handful thereof: (Mgh, Msb:) pl. جرز. (A, * Mgh, Msb.)

Jarz, applied to a sword, (S, K,) Cutting, or sharp: (K:) or cutting much, or very sharp: (S:) or penetrating: or that cuts off utterly, or entirely. (TA.) Hence you say of a she-camel, likening her to such a sword, إنها لجرز للشجر. Verily she is one that eats and breaks the trees. (TA.) See also جروز.

Jarz That eats much; (A, K:) [when applied to a man,] that leaves nothing upon the table when he eats: (S, A:) or that eats quickly: (K:) applied to a man, and to a camel; (TA:) and to a woman; and to a she-camel, as also جرز; (S:) or [any] female: (TA:) or, applied to a she-camel, that eats everything. (As, TA.)

Jarz, applied [to land, and hence,] to a woman, Barren: (S, A, K:) the woman is likened to land that produces no herbage. (TA.) [See also جرز.\textsuperscript{1} أرض جارزة. Dry and rugged land encompassed by sands or by a [level tract such as is called] قاع: (S, K:) pl. جاورز: (S, TA:) mostly applied to islands of the sea. (TA.)

Jarz, applied to a she-camel, Lean, or emaciated. (K.)

Jaraz: see جرز; the latter, in two places.

Jarouna: see جرز; the latter, in two places.
جرس

1 جرس, [aor., app., و— and —, as seems to be implied in the K, inf. n. جرس, which see below,) He, or it, made a sound; (TA;) as also أجرس: (Mgh, TA;) [or both signify he, or it, made a low, gentle, slight, or soft, sound; as appears from what follows.] You say,

{ٌسْﺮَﺟ} جرس بالكلام, (A,) or جرس الكلام, (Msb,) He spoke in a low, gentle, or soft, voice or tone; or with modulation, or melody; syn. نغم فيه, (A,) or نغم به. (Msb.)

And جرس, (S,) inf. n. جرس: (K,) جرس، (TA;) He spoke: (K;) or he said a thing, and spoke in a low, gentle, or soft, voice or tone, or with modulation or melody; expl. by تكلم بشيء ونغم

(Lth, S,) And أجرس is also used in the senses here following. It (a bird) caused the sound of its passing to be heard: (S, A, * K;) and in like manner it is said of a man. (K, accord. to the TA; but not found by me in any copy of the K.) ↓ And It (an ornament, حلي,) made a sound (S, A, * K) like that of a جرس جرس [or bell]; (TA;) as also جرس جرس. (A, TA;) ↓ And It (a tribe, حي,) جرس جرس to be heard: or, accord. to the T, made the sound of the جرس جرس of a thing to be heard. (TA;) ↓ And He (a man) raised his voice. (TA;) ↓ And He (a camel-driver) sang to camels for the purpose of urging or exciting: (S, K;) or raised his voice in doing so. (A.) — [Hence, app., جرس, aor. و— (Lth, AO, S, K,) and —, (K,) inf. n. جرس, (Lth, AO, K,) He ate [a thing: because a slight sound is made in doing so]: (AO, TA;) or he licked [a thing] with his tongue. (K.) You say,

The bees ate the [trees called] عرفة, (S) and جرست النور, (Lth, A,) and العسل النور, because honey is made from flowers or blossoms], (Lth, TA,) the bees ate the flowers, or blossoms, making a sound in so doing: (A;) or licked the flowers, or blossoms, and thence made honey. (Lth, TA,) And The beasts licked the trees, and the herbage. (TA,) And جرست البقرة ولدها The cow licked her young one. (TA,)
He rendered the persons notorious, or infamous; [as, for instance, by parading them, and making public proclamation before them;] accord. to the usage of the verb in the present day;] syn. (A, K) and (Ibn-‘Abbád, TA) and (TA, inf. n. as above, (K)) [Events, and misfortunes,] rendered him experienced, or expert, and sound, or firm, in judgment &c. (S, K, * TA)

4. جَرَسٌ: see 1, in six places. He made a sound with the ornament: said of the owner [or wearer] of the ornament. (A.) He struck [or sounded] the bell. (TA.) The animal of prey heard my sound (ISk, S, A, K:) or heard it from afar. (TA.)

5. جَرَسُ: see 1.

6. جَرَسُ: see 1.

A sound: (ISk, A, K:) or a low, faint, gentle, slight, or soft, sound: (IDrd, S A, K:) such, for instance, as the sound of the beaks of birds, (S, A, Msb,) pecking, (A,) upon a thing which they are eating: (S:) and that of bees eating flowers or blossoms: (A:) and of a tribe [or crowd of men, more particularly as heard from some distance; i. e., a hum]: (TA:) and of a camel-driver singing to his beasts to urge or excite them: (A:) and the slight sound of a letter of the alphabet: (TA:) and low, gentle, or soft, speech: (Msb:) or when the word is used alone, [i. e., not coupled with another noun as it is in the second of the two examples here following,] it is with fet-h: thus one says, (A, K) i. e., I heard not any sound of him, or it: (TA:) but you say, (A, K) i. e., I heard not any motion, nor any sound, of him, or it: (TA in art. حَمْسَ) pl. [app. of the third] أَجْرَسٌ. (Ham p. 200.) [See also جَرَسٌ.]
جَرْسُ [A bell;] a thing well known; (Msb:) the thing that is hung to the neck of the camel (S, Mgh, K) &c., and that makes a sound: (Mgh:) or, accord. to some, the [little round bell called] (TA:) and also that which is struck [to make it sound]: (Lth, S, K:) the thing that is struck by the Christians at the times of prayers: (Har p. 616:) pl. أَجْرَاسُ. (Mgh, Msb.) It is said in a trad., لاَ تَصْحَبُ الْمَلَائِكَةُ فِيَّا جَرْسٍ [The angels will not accompany an assemblage of persons journeying together among whom is a bell]: (S, TA:) the reason is said to be, because it guides others to them; for Mo-hammad liked not to let the enemy know of his approach until he came upon them suddenly. (TA.) See also جَرْسُ.

جَرْسَةُ The act of rendering [a person or persons] notorious, or infamous. (TA.) [See 2.]

جَارُوسُ Voracious. (IAar, K.)

جَوَارِسُ [as though pl. of جَارِسَةُ] Bees: (S:) or bees eating flowers, or blossoms, and making a sound in doing so: (A:) or جَوَارِسُ النَّحلِ signifies the males of bees. (TA.)

جَوَارُوسُ A species of millet; a kind of grain, (Msb, K,) well known, (K,) resembling ذِرةٍ, but smaller: (Msb:) or, accord. to some, a species of دَخْنٍ: (Msb:) or i. q. دَخْنٍ: (S in art. دَخْنٍ, and TA in art. دَخْنٍ) or a well-known grain, which is eaten, like دَخْنٍ, of which there are three species, the best whereof is the yellow دَخْنٍ، or the word may be الْأَصْغَرُ، the smallest, and weighty: it is likened to rice in its power, or virtue, is more astringent than دَخْنٍ، promotes the flow of urine, and constringes: the word is arabicized, from [the Persian] گَأَوُرسُ. (TA.)

جَرْسُ (S) and جَهْرُ (TA) A man (TA) experienced, or expert, in affairs, (S, TA,) and rendered sound, or firm, in judgment &c. (TA.) And with ذِكْرٍ, A she-camel tried and proved by use, or
practice, in pace and riding. (TA.)

Uttered with a sound: or with a low, gentle, slight, or soft, sound. Every letter of the alphabet is مُجُروسة or مَجروسة, except the soft letters, (A, TA,) namely, وس ى, and ئى. (TA.)
(S, A, K,) aor. َشْﺮَﺟ (MS, K) and ُﻪَﺷَﺮَﺟ, (A, TA,) He bruised, brayed, or pounded, it, (S, A, K,) and he ground it, namely, salt, and grain, (A,) coarsely, not finely. (S, A, K,) َشْﺮَﺟ He stripped off, scraped off, rubbed off, abraded, or otherwise removed, its superficial part; syn. ُﻪَﺷْﺮَﺟ. (K.) َشْﺮَﺟ He scratched, scraped, rubbed, grated, chafed, or fretted, it; syn. ُﻪَﺷْﺮَﺟ; (K, TA;) like as the viper does its fangs; when its folds rub, or grate, together, causing a sound to be head. (TA.) َشْﺮَﺟ He scratched it ُﻪَﺷْﺮَﺟ, namely, his head,) with a comb, (S, A, K,) so as to raise its scurf; (S, K;) as also َشْﺮَﺟ He rubbed and pressed it (namely, the skin,) with the hand, in order that it might become smooth (K, TA) and soft. (TA.)

َشْﺮَﺟ 2 see 1, last signification but one.

َشْﺮَﺟ The sound of a viper's coming forth form the skin [or slough] when the former rubs, or grates, one part against a nother. (K.) And The sound of a viper's fangs, when they rub, or grate [together]. (TA.) And The sound arising from eating a rough thing; or this is with َشْﺮَﺟ. (TA.)

َشْﺮَﺟ A thing, (S, K,) such as salt, (A,) bruised, brayed, or pounded, (S, A, K,) and ground, (A,) coarsely, not finely: (S, A, K,) or, applied to salt, it signifies ُمَال مَطْب [app. meaning such as has not been purified], (S, K, TA,) that crumbles; as though one part thereof were rubbed against another. (TA.) Also َشْﺮَﺟ Coarse flour, such as is fit for [making the kind of food called خَبْيَص مَرْمَل] خَبْيَص مَرْمَل. (TA.)

َشْﺮَﺟ What falls, of, or from, a thing coarsely bruised or brayed or pounded,
when what is bruised &c. thereof is taken. (S.) جراشة also signifies What falls from the head when it is combed: (A, TA:) and what falls and becomes scattered from wood: (A:) or cuttings, chips, parings, and the like. (TA.)

شراوج from the Persian گوارش, A digestive stomachic; a thing that causes food to digest; as also هضم. (S in art. هضم.)

شحوش A thing having its superficial part stripped off, scraped off, rubbed off, abraded, or otherwise removed. (TA.) Skin rubbed and pressed with the hand in order that it may become smooth and soft. (TA.)
ْضرَج

1. ضِرَّجِ، aor. —، (IDrd, A, Ks) inf. n. ضِرَّجِ، aor. —، (IDrd, Ks) or ضِرَّجِ، aor. —، (Ss) but Iktt says that the former is the right; (IB) His throat, or fauces, became choked by his spittle; he was choked with his spittle: (IDrd, A:) or, accord. to some, he suffered the chokings (غَصَص) of death: (TA:) or the verb is sometimes used in a general manner, in the former of the senses explained above, and in the place of غَصَص and in that of شَجَحٍ: (MF in art. غَصَص، q.v.:) and the above-mentioned phrase also signifies (A) he swallowed his spittle with difficulty, or trouble, or labour, contending against anxiety, or grief. (S, A, K.) You say also، ضِرَّجِ، هو يَبْحَرُ بَنَفْسِه، (Ss) or يَبْحَرُ بَنَفْسِه، (A, * TA,) inf. n. as above, (TA,) He is near to dying; accord. to As: (S, TA:) or his soul reaches his fauces: (TA:) or he is at the point of death, his soul having reached his fauces. (A.) And بَحْرَضَ عَلَى نَفْسِه، He dies. (TA.) And ضَرَّجٍ رَّجْحَمَا، جَرَضَتْ النَّأْثَةَ بِجَرْحَمًا، [app. meaning The she-camel was choked with her cud: or swallowed her cud with difficulty]. (TA.) And ضَرَّجِ، فِلَان يَبْحَرُ عَلَى نَفْسِه، فِلَان يَبْحَرُ عَلَى نَفْسِه، He swallowed his spittle. (A, TA,) And ضَرَّجِ، جَرَضَ عَلَى نَفْسِه، [app. meaning Such a one swallows his choler against thee]. (A.) ضَرَّجٍ اَضاَفَ، He strangled him. (K.) You say، ضَرَّجٍ اَضاَفَ، أَفْلَتْ مِنْهُم وَفَقِدَ جَرَضَوهُ، He escaped from them when they had strangled him [so as almost to kill him]. (TA.)

4. ضِرَّجِ، ضِرَّجِهِ، aor. —، (IDrd, Ks) inf. n. ضِرَّجِ، ضِرَّجِهِ، aor. —، (IDrd, Ks) or ضِرَّجِ، ضِرَّجِهِ، aor. —، (Ss) He caused his throat, or fauces, to be choked by his spittle. (S, K.)

*ضرَجٍ* Spittle: (A, Ks) or spittle by which one is choked. (Ss) — [The choking, or strangulation, or rattles, immediately preceding death. See 1: and see also ضَرَّجٍ.] — Difficulty, trouble, or labour; syn. جُهَدٍ. (TA.)
Having his throat, or fauces, choked by his spittle. And hence, having his soul reaching his fauces: or near to dying: (TA:) or at the point of death, his soul having reached his fauces, so that he is choked by it: (A, TA:) or dying: (TA:) or made, or suffered, to escape, after evil: (Lth:) or oppressed by grief or sorrow; (S, K;) as also and affected by intense anxiety or grief: (TA:) [see also:] pl. (A, TA:) You say, \[Such a one escaped, or was made to escape, being near to death; (TA:) or being at the point of death, his soul having reached his fauces, so that he was choked by it. (A, TA:) And \] Such a one died oppressed by grief or sorrow: (S.) In the following prov., the interposed as an obstacle in the way of the signifies the thing choking the throat or fauces; (S, A;) and signifies the cud: the meaning being, the thing choking the throat or fauces hindered from chewing the cud: (A:) or the former signifies the choking, or having the throat, or fauces, obstructed; and the latter, the poetry: (TA:) or the former, the swallowing of spittle in dying; and the latter, the sound, or voice, of a man in dying: (Er-Riyashee:) or the former, spittle swallowed: (Har p. 150, q. v.:) and also, the chokings (غضص) of death: [see also:] and the moving to and fro of the two jaws at death: (TA:) the prov. relates to an affair which is hindered by some obstacle: (A, O, K;) or it is said on the occasion of any affair which was possible and which has been hindered by the intervention of some obstacle: and the first who said it was 'Obeyd Ibn-El-Abras, when El-Mundhir [on one of the days when it was his custom to slay whomsoever he met] desired him to recite some of his verses: (Zeyd Ibn-Kuthweh;) or the first who said it was Jowshan [in some copies of the K, Showshan, which, as is said in the TA, is a mistake,] El-Klābee, when his father, having forbidden him to poetize, and seeing him sick of grief thereat, and at the point of death, gave him permission to do so: (K, TA:) whereupon, after saying these words, he recited some verses, and died. (TA.)
A strangler. (TA.) Suffering intense, or violent, grief. (TA.) [See also جَرِيض.]


1. **Jarūj**
   - **Jarūj al-māʾ**: aor. **Jarūj** (S, Msb, K) inf. n. **Jarūj** (S, K, *) or **Jarūj** (Msb); and **Jarūj**, aor. inf. n. **Jarūj** (S, Msb, K) but the latter is disallowed by As; (S) **He swallowed the water**; (Msb, K) as also **Ajṭrūj**; (Msb:) or the latter signifies he swallowed it at once. (Sgh, K) See also 5.

2. **Jarūj al-māʾ**: He made him to swallow the water. **Tajjīع** is the pouring beverage into the throat against one’s will; but sometimes it is used of that which is not against one’s will. (Har p. 115.) And **Jarūj** signifies **He gave him to drink gulp after gulp, or sup after sup, or sip after sip**. (Har p. 350.) And hence, **Jarūj** (S, Msb, K) or **Jarūj** (S, TA.) **He made him to repress, or restrain, choking wrath, or rage**. (S, TA.)

3. **Jarūj**: He made it (a rope or a bow-string) to have one or more of its strands thick [or rather thicker than the others]. (TA.)

4. **Jarūj**: He swallowed in consecutive portions, one time after another, like him who acts against his own will: or, as IAth says, **he drank in haste**: or, accord. to some, **he drank by little and little**. (TA.) **He repressed, or restrained, choking wrath, or rage**; (S) as though he swallowed it: (Msb:) and [in like manner] you say also, **Jarūj al-ghūṭā** he repressed, or restrained, wrath, or rage. (TA.)

5. **Jarūj**: see 1.

6. **Jarūj** A twisting in one of the strands of a rope, (S, K) or of a bow-string, (K) so that it
appears above the other strands. (S, K.) [It is app. an inf. n., of which the verb, if it have one, is جَرِّعُ.] See also جَرِّعَة.

جَرِّع: A rope, (K,) or a bow-string, (TA,) having the twisting termed جَرِّع in one of its strands; as also جَرِّع: (K;) or, accord. to IAar, a bow-string that is even, except that there is a prominence in one part of it, wherefore it is rubbed and pulled with a piece of a كَسَةٍ [q. v.] until that prominence disappears: and ↓ the latter, accord. to ISh, a bow-string not uniformly nor well twisted, having in it prominences, so that one of its strands appears above the others, or some appear above others. (TA.)

جَرَّة: see what next follows, in three places: and see جَرِّع, in two places.

جَرَّة: A gulp, or as much as is swallowed at once, of water; a لَقْمة of water being like a حِمْسَة of food: (Msb:) or a sup, or sip; or as much as is supped, or sipped, at once; or a mouthful of what is supped, or sipped; (syn. حَمْسَة;) of water; (S, K;) as also جَرَّة: جَرِّع, جَرِّعة, جَرِّع لَا: or جَرِّعة: جَرِّع, جَرِّعة: جَرِّع لَا are subs.

[signifying the act of swallowing water] from جَرَّة: he swallowed the water: (K;) جَرَّة: جَرِّع signifies a single act of swallowing water: (IAth, L;) and جَرَّة: جَرِّع, what one swallows: (L, K;) or a mouthful which one swallows: (TA:) or a small draught: (IAth:) and its pl. is جَرِّع. (Msb, TA.) The dim. is جَرِّع. (S, K;) And hence the prov., فَلَانٌ جَرِّعةٌ الدَّقَنَ, the verb being intrans., and جَرِّعة being in the accus. case as a denotative of state, as though the speaker said, جَرِّعةٌ الدَّقَنَ جَرِّعةٌ الدَّقَنَ: فَلَانٌ جَرِّعةٌ الدَّقَنَ; (Sgh, K,) or جَرِّعةٌ الدَّقَنَ جَرِّعةٌ الدَّقَنَ: فَلَانٌ جَرِّعةٌ الدَّقَنَ: (S, K;) or جَرِّعةٌ الدَّقَنَ جَرِّعةٌ الدَّقَنَ: فَلَانٌ جَرِّعةٌ الدَّقَنَ; (K,) Such a one escaped [from destruction] when his spirit, or the remains thereof, had become in his mouth; (L, K;) or near thereto, (K,) as a sup [or little sup] of water to the chin [of a person
drinking]; (TA;) or when death was as near to him as a little sup of water to the chin; (L;) or when at his last gasp; (Fr, S:) applied to one who has been at the point of destruction, and then escaped: (S:) or, accord. to AZ, it is thus; أفلت مني جريعة الذقن, which may mean he made me to escape &c., or he escaped from me &c.; in the latter case, جريعة الذقن being for أفلت مني; and [it is said that] جريعة is prefixed to الذقن because the motion of the chin indicates the nearness of the departure of the soul: or the meaning of the words related by AZ may be, he made me, i.e. the remains of my soul, to escape; the last two words being a substitute for the pronoun affixed to the verb. (Sgh.) One says also, نبتل فأَلْيَرْجُ قَرَْلًا, meaning He outwent me, [or escaped me,] and I swallowed my spittle in wrath, or rage, against him. (TA.) And ما من جريعة أحمد عقبان من جريعة غيط نكُظُمها. [There is nothing that is swallowed more praiseworthy in its result than what is swallowed of wrath, or rage, which we repress, or restrain.] (TA.)

جرعة: see جرة.

جرعة (S, K) and جرعة أَجْرَعَاء (S, K) and جرعة (K) An even piece, (S) or a round piece, or hill, or hillock, (K,) of sand, that produces no plants, or herbage; (S, K) and, as some add, that retains no water: (TA;) or a piece, or tract, of sand, good for producing plants, or herbage, in which is no softness, or looseness: (Sgh, L, K;) or land in which is ruggedness, resembling sand: (L, K) or a hill of which one side consists of sand, and one side of stones: (K;) or what is termed جِرْعَانْد جرعة is larger than what is termed جرعة جرعة is also explained as signifying sand of which the middle is elevated, and of which the sides are thin: and, accord. to IAth, جِرْعَانْ signifies a wide place, in which is ruggedness: (TA;) or this last, a plain, or soft, place, intermixed with sand: (Ham. p. 574:) جرعة is sing., or n. un., of جرعة: (S, K *) or, accord. to some, this last word is a sing., like جرعة أَجْرَعَانْ and its pl. [of pauc.] is جرعة أَجْرَعَانْ and [of mult.] جرعة: the pl.
of جرعة is جرعة: and the pl. of جرعة is جرعة: and the pl. of جرعة is جرعة: and the pl. of جرعة is جرعة: (TA.)

 مجرع: see جرعة, in four places.

 مجرع dim. of مجرع, q. v.

 مجرع: see جرعة.

 مجرع: see جرعة, in four places.

 مجرع: see جرعة, in four places.

 مجرع A she-camel in which is not as much milk as will satisfy thirst, but only some sups: (K) pl. مجرع (L, K) and مجرع: (L) J explains the former pl. as signifying she-camels having little milk; as though there were not in their udders more than some sups; and the sing. he does not mention. (TA.)

 مجرع: see جرعة, in two places.
He took away, carried away, or removed, the whole of it, (S, Msb, K) or the greater part of it, (S,) or much of it: (S, K:) and [in like manner جرفه (Jarfe) aor. جرفه (Jarfe) inf. n. جرفه (Jarfe) (S, Msb, K) and جرفه (Jarfe),(Lh, K,) he took the whole of it. (TA in art. جرفه.) Also, (inf. n. جرفه, TA,) He swept it away, namely, mud, (S, K,) from the surface of the earth; (TA;) and so جرفه, (K,) inf. n. جرفه (Jarfe); (TA;) and جرفه弋 (Jarfe) signifies the act of clearing away mud or the like well; in Persian، نک رنیدان: (KL: [Golius, app. misled by a mistranscription, has explained the verb، جرفه، as on the authority of the KL, by bene effudit: ]) and جرفه النّاس، جرفه弋 (Jarfe) from the surface of the earth. (TA.) You say also، جرفه弋 (Jarfe弋), inf. n. جرفه弋 (Jarfe弋); (S;) and جرفه弋 (Jarfe弋). The torrents swept it away; (TA;) [or swept it partially away; or wore it away;] namely, a portion of land. (S, Msb, K. See جرفه弋 (Jarfe弋).) And, of a death commonly prevailing، جرفه弋 النّاس، كجرفه弋 (Jarfe弋 النّاس، كجرفه弋) It swept away, or destroyed, men, like the sweeping away of the torrent: (TA:) and جرفه弋 مال الّقوم: (Jarfe弋 مال الّقوم: It sweeps away, or destroys, the cattle of the people]. (S, TA.) [He shovelled it, or scooped it, away, or up, or out.] You say، جرفه弋 بكلنا يديه: (Jarfe弋 بكلنا يديه: He scooped it up, or out, with both his hands]; i. e. something dry, as flour, and sand, and the like. (S in art. جرفه弋 (Jarfe弋) حفنة (Jarfe弋) (herbage) was eaten up utterly. (TA.)

Time, or fortune, or misfortune, destroyed, or exterminated, his property, or cattle, and reduced him to poverty. (TA.)

A poet (of the Benoo-Teiyi, TA) says,
And if misfortunes have destroyed my property, or cattle, and reduced me to poverty, I have not seen any one in a state of perdition like the two sons of Ziyád. (S, TA.)

It (a place) was invaded by a torrent such as is termed جراح. (K.)

See 1, in two places; and see جراف.

See 1, in three places.

See the next paragraph.

And جرف, (S, Meb, K, &c,) the latter a contraction of the former, (Msb,) [An abrupt, water-worn, bank or ridge; ] a bank (Ksh and Jel in ix. 110) of a valley, the lower part of which is excavated by the water, and hollowed out by the torrents, so that it remains uncompact, unsound, or weak; (Ksh ib.;) a bank, or an acclivity, of a water-course of a valley and the like, when the water has carried away from its lower part, and undermined it, so that it has become like what is termed a دحل, with its upper part overhanging; (L,) a portion of land (or sand, S in art. جرف which the torrents have partially swept away, or worn away, (S, K, or جرفته, Msb,) and eaten; (S, Msb, K;) a portion of the lower part of the side of a valley, and of a river, eaten by the torrent; (M, TA;) the side of the bank of a river, that has been eaten by the water, so that some part of it every little
while falls: (Har p. 47:) and the latter, [or each,] a place which the torrent does not take away; as also جرف; (K,) i. e. a bank, or ridge, that remains rising abruptly by the bed of a torrent or stream: ] pl. [of pauc.] (of جرف, TA) أجراف, (K,) like أطِاب أَطِاب, (TA,) and [of mult.] (of جرف, TA) جروف, (S,) and جروف. (ISd, TA.)

جارف A torrent that carries away everything; (S, Msb;) i. q. جتاح applied to a torrent; as also جروف; (K,) and جروف a torrent that sweeps away that by which it passes, by reason of its copiousness, carrying away everything, and so جرف applied to rain. (TA.) ___ A very voracious man: (K, TA:) a man who devours all the food: (S:) one who eats vehemently, leaving nothing remaining. (M, TA.) ___ A man who marries much, or often, and is brisk, lively, sprightly, or active; as also جروف. (K, TA.) ___ A sword that sweeps away everything. (TA.) ___ A sort of measure of capacity; as also جرف: (S, K:) a certain large measure of capacity. (ISk, TA.)

جارف: see what next precedes.

نيطل جروف [A capacious bucket: see 3 in art. (S in art. جحرف: (S, K,) جحرف: (S, K,) جحرف: see جحرف.

جارف: see جرف. ___ Also A death commonly, or generally, prevailing, (S, K, TA,) that sweeps away, or destroys, (جارف,) the cattle of the people. (S, TA,) And Plague, or pestilence. (K,) الجحرف means A plague, or pestilence, that happened in the time of Ibn-
Ez-Zubeyr; (S;) or, as Lth says, الطاعون الجارف means the plague, or pestilence, that befell the people of El- 'Irák in the year of the Flight 69, spreading wide, and sweeping away the people like the sweeping away of the torrent. (TA.) And Evil fortune, or an affliction, that sweeps away, or destroys, (Lth, K, TA,) a people, (K,) or the cattle of a people. (Lth, TA.)

جرف: see جرف. ___ Hence, as being likened to the torrent thus termed, (TA,) A quick, or swift, or hack, &c.; (K.) And An ass; [ap. meaning a wild ass, because of his swiftness.] (Sgh, K,) And, accord. to some, A male ostrich: (as in the K;) but this is a mistranscription for جروف, with ق. (Abu-l-' Abbás, Sgh, L, TA.)

جرف: see جراف, in two places. ___ Also Greedy; having an inordinate desire, or appetite, for food. (K, TA.) ___ And An unfortunate man. (K, * TA.)

جريفة: see جرف. [Fingers, or fingers' ends,] that take much food. (IAar, TA.)

جريفة A broom, or besom; (K,) a thing with which mud is swept away from the surface of the ground: (S, * TA:) [applied in the present day to a shovel: and a hoe: and a rake:] as also جرف: vulgarly, a drag for dragging rivers &c.;] of which the pl. is جرافين ( . TA.)

جرف A man Who has had his property, or or cattle, destroyed, or exterminated, and who has been reduced to poverty, by time, or fortune, or misfortune. (TA.)

جَرَف Lean, or emaciated. (M, TA.) [See what next follows.]

جرف A ram Whose general fatness has gone; (Ibn-'Abbád, K;) and so a camel. (TA.) ____ Lean, or emaciated; as also جرف ( . TA in art. جلف.) You say, جاء متجرفا He (a man, Ibn-'Abbád, TA) came in a
lean and lax state (Ibn-Abbád, K.)
A certain red dye. (As, S, K.) The redness of gold. (S, K.) Pure; applied to red and other colours. (K.) Also, (S, K.) Wine; (S, K;) inferior in goodness to such as is termed (S;) or the colour of wine. (S, K.) The phrase (S,) or the colour, used by El-Aashà, [lit. I deprived it, namely, wine, of its colour;] means I drank it red, and discharged it in urine white. (S.)

: see above.
ٌمْﺮَﺟ ( , S,) [like ﺔَـﻔﱢﻠَﺟ, (K,) inf. n.]
He cut it, or cut it off. (S, K.) ___

اَوْرُْﳚ, (K,) aor. n., (S,) [like  جِرِم, (K,)]
Cut it, or cut it off.

ُهَمَﺮَﺟ, (S,) [like  جِرِم, (K,)]
He shore, or sheared, or cut off the wool of, the sheep. (S, K, * TA.) ___

ٌمْﺮَﺟ ( , S,) [like  ﺔَـﻔﱢﻠَﺟ, (K,) inf. n.]
He cut the palmtrees; (S,) 
[Msb;] [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اَوْرُْﳚ, (S:) and in like manner, جِرِم.

ٌمْﺮَﺟ ( , S, Msb, K,) aor. as above, (TA,) inf. n. جِرِم (K) and جِرِم (S, + K,)
He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so اَوْرُْﳜ, (Lh, K:) [like  جِرِم, (S, K,)]
He gained, acquired, or earned, [wealth, &c.,] (S, K, * TA.) ___

ٌمْﺮَﺟ ( , S,) [like  جِرِم, (K,)]
He went forth seeking [sustenance], and practising skill, or artifice, for his family. (TA.) ___

ْﻢُﻜﱠﻨَﻣِﺮَْﳚ ُنﺂَﻨَﺷ ٍمْﻮَـﻗ
And let not a people's hatred by any means occasion you. or cause you: or it means let not a people's hatred by any means induce you, or incite you. (S, TA.) ___

ٌمْﺮَﺟ ( , S,) [like  جِرِم, (K,)]
Laَوْ ْﻢُﻜﱠﻨَﻣِﺮُْﳚ
And let it not by any means lead you into crime, or sin; (S, TA.) 
[Fr says that the asserting جِرِم signifies the same: but some say that the meaning is, let it not by any means lead you into crime, or sin; and Zj says that جِرِم and جِرِم signify the same: but some say that the meaning is, let it not by any means lead you into crime, or sin; being like اَوْرُْﳜ, I led him into sin, &c. (TA.) ___

ٌمْﺮَﺟ ( , S,) [like  جِرِم, (K,)]
I led him into sin, &c. (TA.) ___

وَلَا ْﻢُﻜﱠﻨَمِﺮُْﳛ ُنﺂَﻨَﺷ ٍمْﻮَـﻗ
And let it not by any means occasion you. or cause you: or it means let not a people's hatred by any means induce you, or incite you. (S, TA.) ___

الْمَزْنِمِﺮَْﳝ ُنﺂَﻨَﺷ ٍمْﻮَـﻗ
And let it not by any means cause you: or it means let not a people's hatred by any means occasion you. or cause you: or it means let not a people's hatred by any means induce you, or incite you. (S, TA.) ___

جِرِم ( , S,) aor. n., (K,) inf. n.
Cut it, or cut it off.

جِرِم, (S, K, * TA.) ___
He took from it; namely, the wool; like جِرِم.

جِرِم َﻞْﺨﱠﻨﻟا ( , S, Msb, K,) aor. as above, (TA,) inf. n.
He computed, or conjectured, the quantity of fruit upon the palm-trees; (K;) and so اَوْرُْﳛ, (Lh, K:) [like جِرِم, (S, K,)]
He gained, acquired, or earned, [wealth, &c.,] (S, K, * TA.) ___

جِرِم َﻞْﺨﱠﻨﻟا, inf. n.
He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so اَوْرُْﳛ, (Lh, K:) [like جِرِم, (S, K,)]
He gained, acquired, or earned, [wealth, &c.,] (S, K, * TA.) ___

جِرِم ٌماَﺮَﺟ ( , S, * K,)
He cut the palmtrees; (Msb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اَوْرُْﳜ, (S:) and in like manner, جِرِم.

جِرِم َﻞْﺨﱠﻨﻟا ( , S,) inf. n.
He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so اَوْرُْﳛ, (Lh, K:) [like جِرِم, (S, K,)]
He gained, acquired, or earned, [wealth, &c.,] (S, K, * TA.) ___

جِرِم ٌماَﺮِﺟ ( , S, * K,)
He cut off the dates. (TA.) You say, اَوْرُْﳜ ِمَْﺮَﺟا ِمَْﺮِﳉا ( , S,) i. e. 
This is the time of the cutting off of the fruit of the palm-trees. (TA.) ___

جِرِم َﺮْﻤﱠﺘﻟا ( , S,) inf. n.
He cut off the dates. (TA.) You say, اَوْرُْﳜ ِمَْﺮَﺟا ِمَْﺮِﳉا ( , S,) i. e. 
This is the time of the cutting off of the fruit of the palm-trees. (TA.) ___

جِرِم َﻞْﺨﱠﻨﻟا, inf. n.
He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so اَوْرُْﳛ, (Lh, K:) [like جِرِم, (S, K,)]
He gained, acquired, or earned, [wealth, &c.,] (S, K, * TA.) ___

جِرِم ٌماَﺮَﺟ ( , S, * K,)
He cut the palmtrees; (Msb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اَوْرُْﳜ, (S:) and in like manner, جِرِم.

جِرِم ٌماَﺮِﺟ ( , S, * K,)
He cut off the dates. (TA.) You say, اَوْرُْﳜ ِمَْﺮَﺟا ِمَْﺮِﳉا ( , S,) i. e. 
This is the time of the cutting off of the fruit of the palm-trees. (TA.) ___

جِرِم ٌماَﺮِﺟ ( , S, * K,)
He cut the palmtrees; (Msb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اَوْرُْﳛ, (S:) and in like manner, جِرِم.

جِرِم ٌماَﺮِﺟ ( , S, * K,)
He cut the palmtrees; (Msb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اَوْرُْﳛ, (S:) and in like manner, جِرِم.
as some say, El-Howfázán, (TA,) or, accord. to some, 'Ateeyeh Ibn-'Ofeyf, (IB, TA,)

* َﺔَﻨْـﻴَـﻴَﻋ ًﺔَﻨْﻌَﻃ
* ْﺪَﻘَﻟَو ُﺖْﻨَﻌَﻃ
* َأ َﺔَﻨْـﻴَـﻴَـﻴ ًﺔَﻨْـﻌَﻃ

in which they made to be in the nom. case, as though the meaning were جرم فزةre بعدها أن يغضبوا it was right, or fit, or proper, for it, (the tribe of Fezárah,) to be angry; nearly agreeing with an explanation of جرم given by Golius as on the authority of Ibn-Maaroof, namely, netus, dignus fuit: but, he says, جزمهم is in the accus. case; the meaning being, أَحْقَتْ الطَّعْنة أن يغضبوا [which will be found explained, on the authority of IB, in what follows]: AO says that the meaning is, أَحْقَتْ الطَّعْنة فزةre بعدها أن يغضبوا, i. e., أَحْقَتْ الطَّعْنة جزمهم also, [both having the same signification, i. e., the thrust required Fezá- rah to be angry,] from جزمهم aor. لَا جزم لأفعل كذا meaning [Verily I will do thus]: (S, TA:) accord. to Fr, the meaning is, جزمهم the right reading being, with fet-h to the الت; [so that the verse means And verily thou didst thrust Aboo-'Oyeyneh with a thrust of thy spear that occasioned, or caused, Fezárah, after it, to be angry against thee:]

for he is addressing Kurz El-'Okeylee, bewailing his death; and Kurz had thrust Aboo-'Oyeyneh, who was Hisn Ibn-Hudheyfeh Ibn-Bedr

El-Fezáree. (IB, TA.) — And جزمهم, (S, Msb, K,) aor. ـْمْﺮَﺟ، (Msb,) He committed a sin, a crime, a fault, an offence, or an act of disobedience; (S, Msb, K;) syn. َﺐَﻧْذَأ، (Msb, K,) and َﺐَﺴَﺘْﻛِا ْswickِإلا; (Msb;) [perhaps because he who does so brings upon himself the consequence thereof; as though originally جزمهم اثْر جزم he drew upon himself the effect of a sin, &c.; (compare َكَسْب and َكَسْبٌ) as also َكَسْبٌ جزمهم (S, Msb, K,) inf. n. َبَسَتْكِا، (Msb;) and َبَسَتْكِا جزمهم. (El-'Okberee, Har p. 207.) You say, جزمهم جزمهم جزمهم علیک, َبَسَتْكِا جزمهم علیک, َبَسَتْكِا، (IAar, TA,) He committed against them a crime, or an offence for which he should be punished; as also جزمهم جزمهم جزمهم. (K,) They said also, جزمهم جزمهم جزمهم َبَسَتْكِا, (K,) used by a poet for جزمهم جزمهم جزمهم َبَسَتْكِا, (IAar, TA,) He committed the sin, or crime, &c.; making the verb trans. (TA.) And a poet says,
And thou seest the intelligent envied, or much envied: he has not injured the honour of men, while his honour is reviled. (Th, TA.) He betook himself to eating the palm-trees, (AA, K,) [i.e., the dates which had fallen in the cutting, and which were among the branches. (AA, TA.)] His sin, or crime, &c., was, or became, great; and so: [both are thus explained, in different places in this art, by the author of the TA; and the explanation in the latter case is followed by i.e., he committed a six, &c.; probably added by him to show that the reading found by him was his body became great; and this is confirmed by what here follows:]

here follows: explained in the copies of the K by should be a triliteral; and the meaning is: and in like manner, the three significations here following, assigned in the K to, belong to.

It (his colour) was, or became, clear. (K, * TA.) He (a man, TA) was, or became, clear in his voice. (K, * TA.) It (blood) stuck to him, or it: (K, * TA, and so in a marginal note in a copy of the S:)

and in like manner, tar to a camel. (The same marginal note.)

He cut off vehemently, or much. (Golius, on the authority of a gloss in the KL.) We went forth from them. (Lth, K.) We completed the winter. (TA.)

[See also 5.]
4 The dates attained to the time for their being cut off. (TA.) See also 1, in six places.

5 [It became cut off. ___ And hence,] It (a year, حَوْلُ) became completed; (Az, K, TA;) as though it became cut off from the preceding year: (Az, TA;) it ended; (S;) and so the winter: (TA;) and it (a night) passed away, (S, K;) and became completed; (K;) it ended. (TA.) a phrase used by Sá’ideh Ibn-Ju-eiyeh, means He passed eight nights. (TA.) See also 2 He accused him of a sin, a crime, a fault, an offence, or an act of disobedience, (Abu-l-'Abbás, S, K,) which he had not committed, (Abu-l-'Abbás, S,) or though he had not committed any (K;) ___ And ُجاَرَم He guarded against the commission of sin, or crime, &c; like ُجَأَرَم. (Har p. 207.) ___ See also 1. Also He called, cried out, shouted, or vociferated; from جَأَرَم meaning صوت. (Har p. 207. [But see جَأَرَم.])

8 ُجاَرَم see 1, in five places.

ُجاَرَم Hot; syn. حَأَرَم, (S,) or [rather] حَأَرَم; (K;) contr. of صرُود; (Lth, TA;) a Persian word, (S,) arabicized; (S, K;) originally ُجَأَرَم A warm land: (AHn, TA;) or a hot land: (IDrd, TA;) or a vehemently hot land: (K;) pl. ُجَأَرَم جَأَرَم, (AHn, TA,) which, applied to countries, or regions, means the contr. of صرُود. (S,) A boat زورق of El-Yemen; (K;) also called ُنَقَوْرَة (TA;) pl. as above. (K;) [In the dial. of Egypt, The largest kind of Egyptian boat used on the Nile for the conveyance of grain and merchandise in general, but used only when the river is high, and also in the coasting trade, and generally carrying from 5,000 to 15,000 bushels of grain.]

ُجاَرَم A sin, a crime, a fault, an offence, or an act of disobedience, syn. ذَنْب, (S, Msb, * K,) whether intentional or committed through inadvertence; (Kull voice جِرَمٍ) as also جِرَمْة; (S, Msb, K;) and جِرَمْة: (K;) transgression: (TA;) pl. [of pauc.] جَأَرَم and [of mult.] جَأَرَم, (K;) both of جِرَمٍ: the pl. of
The body; syn. جسم (S, Msb, K) or بدأ (Th, TA) as also جرام (K) or the "أَلْوَاحَتِ جُمَانَ [pl. of لوح q. v.] and جرَامَانَ [q. v.] of the جسم.

(Th, TA) pl. (of pauc., TA) جرام، (Msb, K) which is also used as a sing., (TA) and (of mult., TA) جرام and جرام.

(Th, TA) pl. (of pauc., TA) جرام، (Msb, K) which is also used as a sing., (TA) and (of mult., TA) جرام and جرام.

Also اَلْقَيْلَ عَلَى أَجْرَامِهِ (K) is a phrase mentioned, but not explained, by Lh: ISd thinks that it means He threw upon him the weight of his body; as though the term جرام applied to each separate part of his body. 

The [heavenly] bodies that are above the عناصر, of the orbs and stars. (KT.)
The throat, or fauces; syn. حلق. (K.) The phrase يضيق به الجرم, used by the poet Maan Ibn-Ows, means It is a great, or formidable, thing, or matter: [properly,] the throat (حَلْقَ) will not easily swallow it. 

The voice; (S, K) mentioned by ISk and others; (S;) and so explained as used in the phrase إنَّ فلانا خسن الجرم [Verily such a one is good in respect of voice]: (TA;) or highness, or loudness, of the voice: (K, TA:) you say, ما عرفته إلا بجرم [I knew him not save by his voice, or his highness, or loudness, of voice]: but some disapprove this: (TA:) AHát says that the vulgar are addicted to saying, فلانا صافي الجرم Such a one is clear in voice, or in throat: but it is a mistake. 

Colour. (IAar, S, Msb, K.) One may say, of جرم [or filth], لا جرم لِّحاَسَةٍ, meaning It has no colour: (Msb.) (app. as pl. of جرام) الأَجْرَامُ.

TA) The utensils, or apparatus, of the pastor. (K.)

لَا جَرْمَ (S, Msb, K, &c.) and لَا ذَا جَرْمَ (IAar, K) ذا [being here a redundant connective as in several other instances, (IAar, TA)] and لَا جَرْمَ (K) and لَا عَنَّ ذَا جَرْمَ (KS, K, [in the CK لَا جَرْمَ,]) in which the م is elided in consequence of frequency of usage, as the ك is in كِحْلَةٍ for حِلْةٍ حَاشِيَةُ للهْ, and the كِي and كِي for أَيْ شَيْءٍ for أَيْ شَيْءٍ, (KS, TA,) and لَا ذَا جَرْمَ (IAar, TA) and لَا جَرْمَ (K) originally i. q. There is no avoiding it; it is absolutely necessary; &c.] then, by reason of frequency of usage, employed in the manner of an oath, as meaning حَقَّا (verily, or truly); wherefore, as in the case of an oath, لَّا is prefixed to its complement, (Fr, S, Msb, K, *) so that they
say, [Verily I will come to thee], (Fr, S, K,) and [Verily I will do thus], (S, Msb, *) and [Verily it was thus, or verily such a thing happened]; (Tā: Iṣd says, Kh asserts that [or [Verily I will do thus]] is only a reply to something said before it; as when a man says, They did such a thing, and you say, [Verily it was thus, or verily such a thing happened].) ISd says, Kh asserts that [Verily I will do thus] is only a reply to something said before it; as when a man says, They did such a thing, and you say, [Verily it was thus, or verily such a thing happened].) and Az says that [Verily I will do thus] is said to be a [mere] connective; and the meaning [of the former of the last two phrases] is [It (their deed) will earn for them, or occasion them, repentance; and that of the latter, it will occasion that such and such things shall happen]: and some say that [Verily I will do thus] means [the case is not as they have said: the fire [of Hell] is their due. (Tā.)

[Verily I will do thus]: see the paragraph next preceding.

جرمة People cutting off the fruit of palmtrees. (S, K, Tā.) [In this sense it is app. a pl. of pauc., or a quasi-pl. n., of جرم, q. v.] ___ Also Ripening dates cut off from the trees: and this sense, not the former as is implied in the S, is meant by Imra-el-Keys, where he says,

* علون بانطاكية فوق عقمة *
* كجرمة خلل أو كجنة ينرب *

[They mounted, at Antioch, upon a variegated cloth, like the ripening dates cut off from palmtrees, or like the garden of Yethrib]: he likens the variegated cloth and wool upon the to red and yellow ripening dates, or to the garden of Yethrib because it abounded with palm-trees. (Tā.)

جرمة : see the paragraph next preceding.
Dry dates: (AA, S, M, K:) mentioned by ISk among syn. words of the measures فعال and فعال, like شحيح and شحيح, and &c. (S.) Also, both these words, (AA, S, K, *) but the former not heard in this sense by ISd, (TA,) Datestones: (AA, S, K:) and so جرام: (mentioned in one copy of the S, but not in the TA, [probably an interpolation in the copy of the S above mentioned:] ) and جرام: a date-stone; as in the saying of ‘Ows Ibn-Hāritheh, [No, by Him who has produced the palm-tree with its fruit from the date-stone, and fire from broken stones]. (TA.)

Dates cut off from the tree; (S, TA:) as also جرام: A cut tree. (TA.)

See also جرام, with which it is syn. in two senses: in the latter sense having جرام: for its n un. Also A thing with which date-stones are brayed, or crushed. (TA.) See also جرام. Also Large-bodied; (S, K:) and so جرام: (K:) pl. (of the former, S) جرام. (S, K:) The fem. of the former is with جرام: جلطة جرام, meaning Largebodied camels advanced in age. (S.) In El- Hijáz, The [measure commonly termed] مد is thus called; accord. to Z, the مد of the Prophet. (TA.)

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of wheat and barley; i.e., the extremities thereof, which are bruised, and then cleared, or picked: (K, TA:) but the term more known is جذام, with دال. (TA.)

The last of one's offspring: (K:) as though there were a cutting off after it. (TA.) See also جرام: and see جرم.

Cutting off, or one who cuts off, the fruit of the palm-tree: pl. جرام and جرم (S.) [See also مرام (TA) and مرم (S, K * ) The gainer, acquirer, or earner, [of the sustenance of his family]. (S, K, TA.) See also جرم, in two places.

A sinner; a criminal; committing, or a committer of, a sin, a crime, a fault, an offence, or an act of disobedience; as also جريم (K) and المجرم particularly signifies the unbelievers: (Zj, K:) so in the Kur vii. 38. (Zj, TA.) You say, هو جرم على نفسه وقومه, [as also مجرم (TA):] He is committing a crime, or an offence for which he should be punished, against himself and his people or party. (TA.)

مجرم, (fem. with د, S,) A complete year (S, K) and month; (Ibn-Hání, TA:) a year past, completed. (AZ, TA.)

: see جرم, in two places.
A kind of galoche; a thing that is worn over the kind of boot called خف; جرموق (S, Mgh, Msb, K;) called in Persian خرکش; (Mgh:) or a small خف (JK, TA) which is worn over the ordinary خف (TA:) an arabicized word; (S;) [probably from the Persian جرم leather, and جرموق, which is said by some to be arabicized, but by ISd to be a genuine Arabic word, meaning a kind of خف; or it may be from سرموزه, given as its Persian equivalent in the PS:] pl. جراميق; (Msb.)
نﺮﺟ

1. (S, K) aor. جرن, (S, K) inf. n. جرن, (S, K) said of a man, and of a beast, (ISk, S) ِنْﺮُﺟَأ He became accustomed, habituated, or inured, to a thing, or an affair: (ISk, S, K) And جرن بُدَأ عَلَيّ الْعَمَل, inf. n. as above, His hands became accustomed, or inured, to the work. (M, TA.) Also, said of a garment, or piece of cloth, (S, K) and of a coat of mail, (K) and of a skin for water or milk, (S) It became threadbare, or worn, and soft, or smooth: (S, K) or, said of a skin, and of a book, or writing, it became old and worn out. (M, TA.) جرن, (K) inf. n. جرن, (TA) ِنْﺮِﺟَأ He ground grain (K, TA) vehemently: (TA:) of the dial. of Hudhey'l. (TA.)

4. جرن He collected dates in the جرن. (ISd, K.)

8. جرن He made, or prepared, a جرن. (K.)

A hollowed stone, [or stone basin,] from which the [ablution termed: ﻮﺿوء] is performed; (K) water being poured into it; called by the people of El-Medeeneh مَهْرَس, [app. مَهْرَس, perhaps a dial. var. of مَهرَس, or a mistranscription for this]: so in the M: in the Jm, the مَهرَس with which the ﻮﺿوء is performed. (TA.) See also جب. [In the present day, applied also to A stone mortar in which things are pounded.] See also جرن, in two places.

The body, with the limbs or members; syn. جسم; said to be a dial. var. of جرم; or the جرم may be a substitute for the جرْن of أَجْرَانُه, أَلْقَى علَيهِ أَجْرَانُه, and this is scarcely ever the case when a word is formed by substitution. (TA.) Hence the saying, أَلْقَى علَيهِ أَجْرَانُه, أَلْقَى علَيهِ أَجْرَانُه, i. q. شَرَشَرَه أَجْرَانُه and شَرَشَرَه أَجْرَانُه [He threw upon him, or it, the weight of his body]: (Lh, TA: [see also شَرَشَرَه, under which other explanations are given:]] or he threw his weights [meaning his whole weight] upon
him, or it; and so عليه جرْنَهُ الْقُي: or, accord. to the A, he disposed, or subjected, his mind to it; or persuaded himself to do it; namely, an affair. (TA.)

The anterior [or under] part of the neck of a camel, from his | مَدْئََّ| or the part a little below the under jaw to the place where he is stabbed: (S, Msb, K) and in like manner, of a horse; (S, TA;) the inner [or under] part of the neck, from the pit of the uppermost part of the breast to the extremity of the neck at the head: and, metaphorically, of a man: (TA:) pl. [of mult.] جَرْنٌ (S, Msb, K) and [of pauc.] جَرْنَأ (Msb, TA;) which last is used by Tarafeh as a sing. (TA, * and EM p. 68.) You say, of a camel, أَجَرُّهُ مَعَ الْأَرْضِ [He threw the under part of his neck upon the ground]; meaning that he lay down, and stretched out his neck upon the ground. (Msb, TA.) See another ex. voce جَرْنٍ. [And see a verse cited in the first paragraph of art. ] You say also, بَرْضُ الْحَقِّ جِرْنَهُ، meaning The truth, or right, or just claim, became established, or settled. (T, TA.) Also The inner [or under] part of the penis: pl. جَرْنٌ (T, S, M, K) and جَرْنَأ (K,) or جَرْنُأ (so in a copy of the S, but in other copies not mentioned,) The place in which dates are dried: (S:) or a بَيِّدُ: (K,) or the جِرْنِ جَرْنُ جَرْنَأ جَرْنَأ (T, S, M, K) and جَرْنَأ جَرْنُ جَرْنَأ جَرْنَأ (so in a copy of the S, but in other copies not mentioned,) The place in which fresh ripe dates are thrown to dry: (Mgh:) or the بَيِّدُ in which wheat is trodden out; and also the place in which fruits are dried: (Msb:) the place of wheat; and sometimes [the place] for drying dates and grapes: (M, TA:) its pl. [of mult.] is جَرْنِ جَرْنَأ جَرْنَأ جَرْنَأ جَرْنَأ (Mgh, Msb, TA,) not جَرْنَأ جَرْنَأ جَرْنَأ جَرْنَأ (Mgh,) and [of pauc.] أَجْرَنَأ جَرْنَأ جَرْنَأ جَرْنَأ (TA:) A 'Obeyd says that
and 

are of the dial. of El-Hijáz; and 

of that of Syria; and 

of El-Irák: (TA in art. 

is of the dial. of 

the people of Egypt, who use it as meaning the 

of seed-produce, which is [sometimes] walled 

round; and its pl. is 

[See also 

] 

a dial. var. of 

(S, K, *) meaning A certain red dye. (ISd, TA.) 

, applied to a garment, or piece of cloth, (T, S, K,) and to a skin for water or milk, &c., (T, TA,) Old, and worn out: 

(T, TA:) or threadbare, or worn, and soft, or smooth: and in like manner applied to a coat of mail: (S, K:) as also 

: (TA:) or, applied to a coat of mail (درع), in which case it is with , that has become smooth from much use: (Ham p. 656:) pl. : (S, TA:) and, applied to a commodity, or utensil, or an article of furniture, used, and worn out: and to a skin for water or milk, dried up, and rough, or coarse, from use: (TA:) and to a road, worn, or effaced. (Abu-l-Jarráh, S, K.) Also The young one of a serpent: (S, K:) or of a viper, (Lth, 

, such as is smooth. (Lth, TA.) 

Also Very voracious: (K:) of the dial. of Hudheyл. (TA.) 

A whip of which the thong has become soft, or smooth. (K:) Az says, I have seen them make their whips from the [pl. of ] of camels such as are termed [i. e. in the ninth year, or nine years old], because of the thickness thereof. (TA.)
In its primary sense app. signifies She (a bitch, and any female beast of prey,) \textit{helped; or had a whelp,} or \textit{whelps:} see \textit{fūj} (Accord. to Golius, as on the authority of \textit{Cum fœtu abiiit vel asportavit eum} fera: but I have not found it in any copy of the \textit{S}, nor in any other lexicon.) And hence,] said of a tree \textit{شجرة}, \textit{It had upon it [fruits such as are termed} \textit{جِرَاة} [pl. of \textit{جُرُو}]; (As, TA;) said [for instance] of a \textit{موز} [or banana-tree]: (AHn, TA in art. \textit{موز}) and [in like manner] said of a herb,

or leguminous plant, (بقلة,) \textit{it had} \textit{جِرَاة} [in art. \textit{جرى}; [in the CK, erroneously, \textit{جَرِى}];] belonging to the present art., not to art. \textit{ىرجم}. (TA.)

\textit{جروم} and \textit{جروم} and \textit{جروم} (of which the first is the most chaste, Msb) The \textit{whelp, or young one,} of the dog, (S, Msb, K,) [and so, app., \textit{جروم}, q. v.,] and of the lion, (K,) and of any beast of prey: (S, Msb:) pl. [of pauc.] \textit{أَجْرَأ}, (S, K,) originally \textit{وْرَجَأ} (S,) and \textit{ةَرْجَأ} (Lh, K) and \textit{ءآَرْجَأ} (K) and [of mult.] \textit{ءآَرِج} (S, K;) \textit{جروم}, being anomalous; (TA;) or it is pl. of \textit{جروم} [and therefore not anomalous]. (S, TA.) And the same, (K,) or the first of these, (S, El-Bári', Msb, TA,) only, (TA,) The \textit{small} of anything, (El-Bári', Msb, K, TA,) as also \textit{جروم} [\textit{جِرَاة}]; (TA;) even, (K,) of the colocynth, (As, S, K,) and of the melon, and the like; (K;) as, for instance, (TA,) of the pomegranate, (S, TA,) and of the poppy, (AHn, TA in art. \textit{عْتَر},) and of the \textit{بَذَّاجان}, (TA,) and of the cucumber, (S, TA,) as also \textit{جروم} [\textit{جِرَاة}]; (S, Msb,) likened to the whelps of dogs, because of their softness and smoothness: (Msb:) or \textit{what is round of the fruits of trees; as the colocynth and the like:} (TA:) pl. [of pauc.] \textit{أَجْرَأ} (Msb, K, TA [in the CK, erroneously, \textit{أَجْرُأ}]) and [of mult.] \textit{جِرَاة}. (As, Msb, K,) \textit{Fruit when it first grows forth,} (AHn, K,) \textit{in its fresh, juicy, state.} (AHn, TA.) \textit{The seeds,} (M, TA,) or \textit{envelope, or receptacle, of the seeds,}
(K.) of the [app. meaning the *round and compact pericarps* (in some of the copies of the K, erroneously, as is observed in the TA, عِكاَباَير)] *that are at the heads of branches.* (M, K.) __ A tumour in a camel's hump; and in the withers; so called by way of comparison [to a whelp]: (TA:) and in the fauces. (K.) __ See also what next follows, last sentence.

**Note:**

- جِروَة: *see جِروَة, in three places. A huntsman beat, or disciplined, or trained, his dog for the purpose of the chase* (ضِربَه عَلَى الصَّيد); and thereupon it was said, ضِرب جِروَته [app. meaning *He beat, or disciplined, or trained, his whelp*]: and hence this phrase became proverbially used, in instances here following. (Z, TA.) __ [I. q. نَفْس [as meaning *Self*]. (TA.) You say, ضِرب عَلَى جِروَته, meaning *He disposed and subjected himself to it*; (S, TA;) namely, a thing, an affair, or a case: and *he endured it with patience:* and in like manner, ضِرب جِروَته نَفْسِه: (TA:) and *he endured the thing with patience.* (S, TA.) Also (TA:) and *I endured with patience the want, or loss, of it:* (TA:) or *my mind became at ease* [respecting it]. (AA, IB, TA.) Also (K, TA, [in the CK جِروَة, جُرْوس],) *A short she-camel.* (K, TA.)

- and جِروَة مَحْرَبة applied to a bitch, (S, K,) and a female beast of prey, (TA,) *Having a whelp, or young one:* (K:) or having with her her whelps, or young ones. (S.) El-Aalam says, *


* غَمَرَ مَحْرَبةٍ لَهَا

And a hyena having young ones shall drag for her my flesh to young ones with swollen bellies, and short. (Skr p. 57.)
He cut (Mgh, Msb, K) wool, (IDrd, S, Mgh, Msb,) [see حَلَقَ,] and, as some say, other things, (Msb,) or a dense thing, (Mgh,) or hair, (A, K,) and dry herbage, (K,) and seed-produce, (A,) and wheat, (S,) and palm-trees, (S, ISd, A, Mgh,) meaning their fruit; (Mgh;) as also (K.) You say, أجتزمت الشيخ وغيره, in the sense of [I cut the sheeh, a species of wormwood, &c.]. (S.) You say also, جزت الكبش والنعجة, [I shore, or sheared, the ram and the ewe;] but of the she-goat and he-goat you say, حلقتهما. (TA.) And جزت النخلة, (Lh, A, Mgh,) aor. inf. n. جز زج and جز زج, (Lh, TA,) [like جز and جز.] He cut off the fruit of the palm-tree. (Mgh, TA.) See also 4, in four places.

2 جز He dried dates. (Msb.)

4 جز It attained to the proper time for being cut; (S, Msb, TA;) said [app. of wool, and] of hair, and of herbage, (A,) and wheat, (AZ, S, Msb,) and barley; (AZ, Msb;) as also جز اجتزمت الشيخ وغيره, (S, Msb, K,) said of wool, (Msb,) and of wheat; (S, K;) and جز, [aor., app., جز, as below,] said of wheat. (TA.) The sheeh [a species of wormwood] attained to the proper time for being cut: (L, TA;) or The old man attained to the proper time for dying. (K.) [SM says,] seems to be a mistranscription, for الشيخ: if not, it is a tropical expression. (TA.) [But see 4 in art. جرز and 8 in art. خضر.] The sheep attained to the proper time for being shorn; (S, TA;) as also جرز The palm-trees attained to the proper time for having their fruit cut off;
The dates dried; (S, K) as also جّر، aor. ﴿، (S, Msb, K) inf. n. جّر، (S, K) or جّر: (Msb:) you say تَمْر فِيه جَرّوُز Dates in which is dryness. (S, TA.) اجّر ﴿ The people attained to the proper time for the shearing of their sheep: (K) or had their sheep shorn: or had their seed-produce cut. (S, L.) اجّر ﴿ He assigned to the man the جزة [or wool, &c.] of a sheep. (K)

8 اجّر: see 1, in three places.

10 استجز see 4.

ي. ق. جزة. (Bd in xv. 44.)

جزة [A single cutting, or shearing, or the like.]. (K) See 1.

جزة [A mode, or manner, of cutting, or shearing, or the like]. You say، جزة حسّنة [He cut it, or sheared it, &c., in a good manner]. (K, TA.) [in the CK، جزة is omitted after جزة; so that the reading there is جزة حسّنة.] Also، جزة and جزة and جزة and جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة، جزة，
man with a large beard, [As though he were biting] the wool of a shorn sheep. (K, TA: in the CK.)

The act of cutting, or shearing, wool, (Mgh, * Msb,) and hair; (Mgh;) and of reaping; (Fr, S, K;) and of cutting seed-produce (Mgh, K) before it has attained to maturity; (K;) and of cutting off the fruit of palm-trees: (Fr, S, Mgh;) and the time, or season, of shearing sheep [and the like]. (TA.) You say, هذَا زمَن الجَاز، This is the time of cutting, or shearing, wool: (Msb;) and of reaping: and of cutting off the fruit of palm-trees. (S.)

What one cuts, or cuts off, of anything; (K;) the cuttings of wool or any other thing: n. un. withة: (TA:)

[as, for instance,] what is redundant of a skin or hide when it is cut: (K;) or جِزَاء signifies what falls from a skin or hide (S, A) or other thing (S) when it is cut. (S, A.) See also جِزَة.

What is cut, or shorn; a masc. n.; and, as also جِزْرَة, fem.: (K;) or the latter signifies sheep of which the wool is shorn; (S, A;) and is similar to ركوبة, and حلوية and علوفة: (S:) Th says that a subst. of this class is only withة, like the three words just mentioned: LH says that it may be withة and withoutة; and that the pl. in both cases is of the measures فَعَّل and فَعَّال: [in this instance, جُزِارت and جُزِرِئ: but ISd says, I hold that فعل is the measure of the pl. of a subst. of this class withoutة, such as ركوبة, of which the pl. is ركائب; and فَعَّال, of that which is withة, such as ركوبة, of which the pl. is ركائب. (TA.)

Cut, or shorn. (K.) See also جِزِئَة.

: جِزَة and جَازَر.
A flock, or tuft, of wool; as also (S, K;) which [latter] is a tuft of wool, or of wool dyed of various colours, (S, K;) that is hung upon a woman's camel-vehicle (S, K;) or the latter signifies a tuft of wool tied with threads or strings, with which the woman's camel-vehicle is ornamented: and جزائر [pl. of the former] and جزار [pl. of the latter] signify tufts of dyed wool which are hung upon the camel-vehicles (S, K;) of women on the day of going forth on a journey; also called (TA;) or جزار, (L,) signifies a kind of beads (TA;) or جزار (TA,) or جزار (L,) signifies a kind of beads (TA;) or جزار (TA,) or جزار (L,) signifies a kind of beads (TA;) or جزار (TA,) or جزار (L,) signifies a kind of beads (TA;) or جزار (TA,) or جزار (L,) signifies a kind of beads which were used in the place of anklets. (TA.)

An instrument for cutting or shearing. (S.)
1. (S, Msb, K,) aor. ـَهَأَﺰَﺟ (ـَهَأَﺰَﺟ, S,) inf. n. ـَهَأَﺰَﺟ (ـَهَأَﺰَﺟ, Msb, K,) inf. n. تَبَرَنَّةَ ﺗَأَﺰَﺟ, (S,) or ـَهَأَﺰَﺟ when that which is divided is property, as, for instance, slaves, only this latter form of the verb, with teshdeed, is used. (TA.) Also, aor. and inf.n. as above, He took a part, or portion, of it; namely, a thing. (Ham p. 117.)

And ُﻩأّﺰﺟ, inf. n. as above; and ُﻩأّﺰﺟ, He curtailed the poetry of two feet in each verse: or he made the poetry to consist of two feet in each verse. (TA. ـَهَأَﺰَﺟ ـَهَأَﺰَﺟ. Also He made it firm, fast, or strong; or he bound it firmly, fast, or strongly; (ُﻩَﺪَﺷ) namely, a thing. (K.)

Also َأَﺰَﺟ ِﻪِﺑ, (ِﻪِﺑ, S, K,) aor. ـَهَأَﺰَﺟ (ـَهَأَﺰَﺟ, S,) [and app. ـَهَأَﺰَﺟ also,] He was, or became, satisfied, or content, with it; namely, a thing; (ِﻪِﺑ, S, K;) as also َءْرُﺰَﺟ ِعَاَﺮُﻜﻟِ, a dial. var. mentioned by IAar; (TA;) and َءْرُﺰَﺟ ِعَاَﺮُﻜﻟِ, a poet says,

~ اَﺬٰﻫَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[And verily the man is satisfied, or content, with the shank of the sheep or goat &c.\].

(TA.) And you say َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[Food whereof one is not satisfied with a little.\] (TA.) And َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[He has, in this, competence and sufficiency.\] (Mgh.) And َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[this goats and its\], (S, Mgh, K,) or [simply] َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[the sheep\], (Har p. 475,) inf. n. َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[with damm, (S, TA,) and َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[(TA;) and َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[IAar, K,) and َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[The camels were satisfied, or content, with green, or fresh, pasture or herbage [so as to be in no need of water]. (S, Mgh, K, TA.) And َءْرُﺰَﺟُ ﺑَاءَ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ ﻪِﺋَأَﺰَﺟا ﻪِﺑِ \[He was content to abstain from, or be without, conjugal intercourse with his
wife]. (M in art.

2 جرَّاء

see 1, in two places: and see also 4.

4 It (a thing) satisfied, sufficed, or contented, him. (S, Mgh, K.) [Hence,]

It (a thing) satisfied, sufficed, or contented, in lieu of another thing or other things; stood, or served, in stead thereof. (Msb.) And جُرَّاء فلان أجزات عنك مجزأ فلان (S, Mgh, K) and and جُرَّاء فلان جُرَّاء فلان and جُرَّاء فلان جُرَّاء فلان and جُرَّاء فلان جُرَّاء فلان جُرَّاء فلان and جُرَّاء فلان (K in art. جرَّاء فلان) I satisfied, sufficed, or contented, thee as such a one; I stood thee, or served thee, in stead of such a one. (S, Mgh, K.) And أجزأ الإبل بالرطب عن الماء (S, K) inf. n. جرَّاء (TA) and جرَّاء (S, K) inf. n. جرَّاء (TA); جرَّاء (TA) He satisfied, or contented, the camels with green, or fresh, pasture or herbage [so that they were in no need of water]. (S, K) جُرَّاء is also syn. with جُرَّاء; the former being the being of the dial. of Temeem, and the latter of the dial. of El-Hijáz; (Akh, Msb;) and one may suppress the س, and say جُرَّاء (Mgh, Msb:) this last is used by some of the lawyers in the sense of [جُرَّاء, i. e.] قضى. (Az, Mgh, Msb:) One says, أجزات عنك شاة A sheep, or goat, made satisfaction for thee (S, Msb, * K, TA) as a sacrifice; (TA;) syn. قضى (S, Msb, K;) the verb being here a dial. var. of MID-نبذل السابع The camel, or cow, makes satisfaction for seven: or serves in stead of seven. (Mgh,) And أجزأ هذا جُرَّاء عن هذا This will make satisfaction, for this: or this will serve in stead of this: and, accord. to 'Alee Ibn-'Eesà, جُرَّاء also, suppressing the س (Mgh.) جُرَّاء Also, said of pasture, or herbage, (K, TA,) and of a meadow, (TA,) It was, or became, luxuriant: (K, TA:) because satisfying the beasts that feed upon it. (TA,) And, said of a company of men, They had their camels satisfied with green, or fresh, pasture or herbage [so that they were in no need of water]. (TA,) أجزات She (a woman) brought forth
females. (K. [But see جزء, from which it is derived.] He furnished an awl (فصِّب, S, K, or إشْفَى, S), (S, K,) or a knife, (Msb,) with a جزء، i. e. handle; (S, Msb, K;) as also جزء. (Msb.) He put the ring upon his finger. (K.)

It became divided into parts, or portions. (Msb, KL.) See also 1.

It is said by El-Khattábee to be a name for بطن، i. e. Green, or fresh, pasture or herbage, (see 1 and 4,) with the people of El-Medeeneh; and occurs in a trad.; but the reading commonly known is جزء.

A part, or portion, (Msb, K, TA,) or division, (TA,) of a thing; (Msb, TA;) properly and conventionally; (TA;) as also جزء; (K;) a constituent part of a thing, as of a ship, and of a house or tent, and of a sum in reckoning; (B, TA;) [an ingredient of any compound or mixture;] a share, or lot: (TA:) pl. جزء (S, Msb, K, &c. :) it has no other pl. (Sb, TA.) [A volume of a book.] A foot of a verse. (TA.) In the Kur [xliii. 14], where it is said، وجعلوا له من بناءه جزء أباده، (K, TA,) or, as some read، جزءا، (Bd,) it means Females; (K, TA;) i. e., they asserted the angels to be the daughters of God: so says Th: and Aboo-Is-hák says that it means, they asserted God's share of offspring to be the females; but that he had not found this in old poetry, nor had persons worthy of confidence related it on the authority of the Arabs [of the classical times]: Z disallows it, asserting it to be a lie against the Arabs; and Bd follows him: El-Khafájee says that the word may be used figuratively; for, as Eve was created of a part جزء of Adam, the word جزء may be applied to denote the female. (MF, TA.)

The handle of the [kind of awl called] (فصِّب, S, K,) and of the إشْفَى: (S:) AZ says that it is not [the handle, or hilt,] of
the sword, nor of the dagger; but is the handle of the مَشْرَة with which camels' feet are branded. (TA.) [See also ضَبَّة.]

A vine-prop; (K, TA;) a piece of wood with which a vine is raised from the ground. (TA.)

In the dial. of the tribe of Sheybán, The hinder, or hindermost, شَقْعَة [or oblong piece of cloth] of a tent. (TA.)

[Relating to a part or portion or division; partial; particular; contr. of كَلِّي.]

And, as a subst., A particular: pl. جَزِيَّات.]

[The quality of relating to a part or portion or division; relation to a part &c.; particularity.]

Satisfying food; as also مشیع. (Fr, TA.)

[act. part. n. of 1].

تَجَزَّأ This is a man sufficing thee as a man. (K, TA.)

A doe-gazelle that is satisfied with green, or fresh, pasture or herbage [so as to be in no need of water]; pl. جَوَارَئ. (S.) The pl. is explained by Ikt as meaning Gazelles: (TA:) [or] it signifies [or signifies also] Wild bulls or cows; (K, TA;) because they are satisfied with green, or fresh, pasture or herbage so as to be in no need of water. (TA.) Also, the pl., Palm-trees; as not needing irrigation. (TA.)

More [and most] satisfying or sufficing or satisfactory: hence, الإِناَسِ أَجْزَا مَن الْرَّاجِلِ [The horseman is more satisfactory than the footman]. (Mgh.)

and are used as inf. ns. of 4 [q. v.]. (TA.)

Also A strong, fat, camel; because sufficing for the wants of the rider and carrier. (TA.) Also, and A woman who brings forth females. (TA. [But see جَزِئ, from which the verb is derived.])
and مجزأة مجزأة are used as inf. ns. of 4 [q. v.]. (TA.)

مجزوء Divided into parts, or portions. (TA.) [Having a part, or portion, taken from it: see 1.] ___ A verse curtailed of two [of the original] feet: [like the هزح and مضارع &c., which were originally of six feet each, but of which every known example is of four only:] or a verse consisting of two feet only: [as a kind of the جزه, and two kinds of the حرسنم: to each of which, or, accord. to some, to the former of which only, when thus consisting of only two feet, the term كوهنم is also applied:] the former is said to be علی الوجوب علی السلب; and the latter, علی الوجوب.

(TA.)
1. \textit{رزَﺟ} (K) aor. and sometimes \textit{رزَﺟ}, (K) inf. n. \textit{رزَﺟ}, (Mgh, K) \textit{He cut}, or \textit{cut off}, (Mgh, K) a thing. (TA.) \textit{رزَﺟ}, (S, Mgh, Msb) aor. \textit{رزَﺟ}, (S, Msb) [inf. n. as above,] \textit{He slaughtered} a camel (S, Mgh, Msb) or other animal, (Msb,) and skinned it; (S;) as also \textit{رزَﺟ}، (S, TA.) You say also, \textit{رزَﺟ}، meaning \textit{He slaughtered for them a camel}. (A.) And \textit{رزَﺟ}، (S, TA.) \textit{He slaughtered and skinned for the people a camel}. (TA.) \textit{رزَﺟ}، (S, K) and \textit{رزَﺟ} and \textit{رزَﺟ} and \textit{رزَﺟ}، (K,) inf. n. \textit{رزَﺟ}, (S, K) and \textit{رزَﺟ}, (Lh, K) \textit{He cut off the fruit of the palm-trees}: (Lh, S, K;) or, as some say, \textit{He spoiled the palm-trees in fecundating them}. (TA.) \textit{رزَﺟ}، (TA,) inf. n. \textit{رزَﺟ}, (K,) \textit{He gathered} honey from the hive. (K, TA.) \textit{رزَﺟ}, (S, Msb, K, &c.,) \textit{It} (water) sank, and disappeared; became low; or became remote; (S, K;) decreased; went away; (TA;) flowed away, or retired, (A, Mgh, * Msb,) from the earth, or land: (A, Mgh:) \textit{it} (the sea, and a river, Lth, ISd) ebbed; contr. of \textit{دَم}; (S, ISd, K;) [but in this last sense, only \textit{دَم} is authorized by the K, and app. by ISd also, as the aor.;] i. e., retreated, or went back; (S, Msb: *) as also \textit{ذَرَﺟ}؛ (ISd, TA;) or ceased to increase. (Lth, Mgh.)

4. \textit{رزَﺟَاء} (K,) or \textit{رزَﺟَاء}، (ISk, S,) \textit{He gave to him, or to the people, a sheep or a goat, for him, or for them, to slaughter}; (ISk, S, K;) meaning \textit{a ewe or a ram or a she-goat}; (ISk, S;) or \textit{a sheep, or goat, fit for slaughter}: (TA;) and 

I gave to him \textit{e} or \textit{a} \textit{ram} or \textit{a she-goat, and he slaughtered it}: (ISk, TA;) and 

\textit{I} \textit{gave to thee a camel}, 

\textit{or a sheep or goat, that thou mightest slaughter it}: (A:) [but] accord. to ISk, one does not say 

\textit{رزَﺟَاء}، (TA,) \textit{He} (a camel) \textit{attained to the fit time for his being}.
slaughtered. (S, K.) The palm-trees attained to the fit time for the cutting off of the fruit. (S, K.) [And hence,] The old man attained to the fit time for his dying; (K, TA;) being aged, and near to his perishing; like as the palm-tree attains to the fit time for having its fruit cut off. (TA.) Youths used to say to an old man, أجززت يا شيخ، meaning, Thou hast attained to the fit time for thy dying, O old man: and he would say, أأبي ومحضرون، i. e., [O my sons, and] ye shall die youths: but accord. to one way of relation, it is أجززت البر that the wheat attained to the proper time for being out. (S.) The people attained to the fit time for the cutting off of the fruit of the palm-trees. (Yz, TA.)

5 They reviled each other (K, TA) vehemently, or excessively. (TA.)

6 They reviled each other (K, TA) vehemently, or excessively. (TA.)

7 They reviled each other (K, TA) vehemently, or excessively. (TA.)

8 They fought one another [app. so that they cut one another in pieces]. (TA.) [In the K, this is immediately followed, as though for the purpose of explanation, by the words تركوه جزرا للسباع أى قطعا but there is evidently an omission in this place, at least of the conjunction و.] And They had a camel slaughtered for them. (A.)

Inf. n. of 1. (S, K, &c.) And also The Sea (K, TA) itself. (TA.) Fat sheep or goats: (S, K, TA:) n. un. جزرا (S, K:) or sheep, or goats, that are slaughtered; (M:) as also جزأ (K:) n. un. as above: (M: in the K جزأ :) جزأ signifies a sheep, or goat, fit for slaughter: or a sheep, or goat, to which the owners betake themselves and which they slaughter: and anything that is lawful to be
slaughtered; n. un. of جرز, which is sometimes [written جرز, جرز, (TA.)] with fet-h to the جرز The flesh which beasts or birds of prey eat. (S, Mgh.) One says, تركوه جزرا (S, K) They slew them: (S:) or they left them cut

in pieces [for the beasts or birds of prey]. (K,) And صاروا جزرا للعدو [They became a prey to the enemy, cut in pieces]. (Mgh.) See also جزري. Also, and جرز, (Fr, S, Msb, K,) the latter with kesr to the جز, (Msb, K,) arabicized, (K,) from the Persian کر [coll. gen. ns., meaning Carrots, or the carrot;] a certain root, (Ar, أرومة) which is eaten, (S, K,) Well known: (TA:) n. un. with ة; (K;) or جرز: (As, S, Msb:) the best kind is the red and sweet, which grows in winter: it is hot in the extreme of the second degree; moist in the first degree; (TA;) diuretic; (K, TA;) lenitive; emollient; (TA;) strengthening to the venereal faculty; emmenagogue: the putting of its pounded leaves upon festering ulcers is advantageous: (K, TA;) it is difficult of digestion; and engenders bad blood; but is made wholesome with vinegar and mustard. (TA.) ___ [See also حنزاب, in art. حزب.]

جزر: see جرز, in three places.

جزور The time of the cutting off of the fruit of palm-tree. (Yz, TA.) [See also 1.]

جزر A camel [that is slaughtered, or to be slaughtered]; (K,) applied to the male and the female: (S, Msb:) or (as some say, Sgh, Msb) properly a she-camel that is slaughtered: (Sgh, Msb, K:) but the former is the correct assertion; (TA;) though the word is fem., (IAmb, S, Msb, TA,) on the authority of hearsay; (TA;) therefore you say, رعت الجوزروة [the camel for slaughter pastured]: (IAmb, Msb:) or when used alone, it is fem.,
because what are slaughtered are mostly she-camels: (TA:) and when used as a common term, it implies the like of predominance of the fem. gender]: (Hāshiyeh of Esh-Shihāb, TA:) [the shares into which the جزور is divided in the game called الميسر are described voice جزور (S, Msb, K) and جزات جزائر and جزائر جزائر (Msb, K), the last of which is pl. of جزر, like as طرقات is of طرقات. (TA.)

See also جزر.

, of a camel, The extremities; (S, A;) namely, (S,) the fore and kind legs, (اليدان والرجلان, S, K,) and the head, (S,) or neck: (A, K;) because the slaughterer receives them; (S;) they being his hire, (S, K,) or right, (A,) not being included among the shares in the game called الميسر. (TA.) But when a horse is said to be ضخم, (S,) or ضخم جزيرة, (M,) what is meant is thickness of the fore and hind legs, and abundance of sinews; and the head is not included, because largeness of the head, in a horse, is a fault. (S, M.)

The trade of him who slaughters camels (Mgh, Msb, K, * TA) and other animals. (Msb.)

An island; land in the sea [or in a river], from which the water has flowed away, so that it appears; (Az, Mgh;) and in like manner, land which a torrent does not overflow, but which it surrounds; (Az, TA;) land from which the tide retires; as also جزر: (K;) so called because cut off from the main land: (S;) or because of the retiring of the water from it: (Msb;) pl. جزائر: (S, Mgh;)

[also, a peninsula:] and a piece of ground or land. (Kr, TA.)

One who slaughters camels (A, Mgh, Msb, K) and other animals. (Msb.)

: see what next precedes.

: see what next precedes.

, (Msb, K,) or جزار, with kesr to the ز, (S, Ibn-Mālik,) contr to rule, as the aor. of the verb is with damm, (Ibn-Mālik, TA,) and
A place where camels are slaughtered, and other animals, namely, bulls and cows and sheep and goats, and where their flesh is sold: pl. مجزرة. In a trad. of Omar, persons are enjoined to avoid مجزرة, meaning as above; because of their uncleanness; or because the witnessing of the slaughter of animals hardens the heart and dispels mercy: or the meaning is, places of assembly; because a camel is slaughtered only where people are collected together: the مجزرة is one of the places in which it is forbidden to perform the usual prayers. (Mgh.)
جزع

1 جَعَزَ [inf. n. of جَعَز] signifies The act of cutting; or cutting off. (TA.) [See also 8.] [Hence,] من المال He cut off for him a portion of the property. (S.) And جَعَز الوادى, (S, Msb, K) aor. He passed the valley to the other side: (Msb:) or he passed the valley (in any manner): (K:) or he passed across it; i. e., crossed it: (S, K:) and in like manner, the الأرض the land: (K:) and the المَفَازَة the desert: and the المَوضع the place. (TA.) جَعَزَ, (S, Msb, K) aor. جَعَزَ (S, Msb, K) and جَعُوزَ (K) He was, or became, impatient, (S, K:) من الشَّيء of the thing; (S;) and جَعَزَ عليَّ فَلَانَ on account of such a one]; (S and K in art. &c.); جَعَزَ being the contr. of صُبِرٌ: (S, K:) or he had not sufficient strength to bear what befell him, (O, Msb,) and found not patience: (Msb:) or he manifested grief and agitation: (TK:) or he was, or became, affected with grief: or he was, or became, affected with most violent grief, such as prevented him and turned him from that to which he was directing himself, or from his object, and cut him off therefrom: this meaning of cutting off being said by 'Abd-el-Kâdir El-Baghdâdee to be the primary significn. (TA.)

2 جَعَز جَعَزَ, inf. n. جَعَز It (a full-grown unripe date) became ripe to the extent of two thirds of it: (S:) or to the extent of half of it; (K, TA;) from the bottom: (TA;) or became partly ripe: and in like manner one says of a grape. (TA.) It (a watering-trough, or tank,) had but little remaining in it. (K, * TA.)

__ He put a little water into a skin. (TA.) جَعَز فَلَانًا جَعَز (K,) inf. n. as above, (TA,) He caused the impatience جَعَز of such a one to cease: (K:) he said to him that which comforted him, or consoled him, and which caused his grief and fear to cease. (IAth.)
4. He left, or caused to remain, a remainder: (Q, K:) or less than half. (TA.)

5. He caused him to be impatient: (S, K:) or he caused him to want sufficient strength to bear what befell him, and to be impatient. (Msb.)

5. They divided among themselves the spoil. (TA.)

7. It (a rope) broke, (K, TA,) in any manner: (TA:) or broke in halves; (K, TA;) but if it have broken at its extremity, one does not say. (TA.) And the staff, or stick, broke (K, TA) in halves. (TA.)

8. He broke it, and cut it off: (K:) or he broke it off, and cut it off, for himself; namely, a branch, rod, or piece of wood, from a tree. (S.)

7. Certain beads, or gems, (Kr, K,) but IDrd ascribes the latter to the vulgar, (TA,) [The onyx; so called in the present day;] of El-Yemen (S, K) [and] of China, (K,) in which are whiteness and blackness, (S, Msb, K,) and to which eyes are likened, (S, K,) and in particular, by Imra-el-Keys, the eyes of wild animals, because their eyes, while they are alive, are black, but when they die, their whiteness appears; (TA;) a kind of stone having many colours, brought from El-Yemen and China; (Kw,) so called because interrupted by various colours; its blackness being interrupted by its whiteness and its yellowness: (IB:) 'Aisheh's necklace [which she lost on the occasion that subjected her to the accusation of adultery] was of onyx; of Dhafári: (TA:) the wearing it in a signet induces anxiety, or disquietude of mind, and grief, and terrifying dreams, and altercation with men; and if the hair of one who experiences difficulty in bringing forth be wound upon it, she brings forth at once: (K: [and Kw says the like, and more of a similar kind:]} n. un. —
The place of bending, or turning, of a valley; or the middle thereof; or the place where it ends; (IDrd, K;) or its side; (Msb:) or the place of passing, or crossing, of a valley: or a widening part, of the narrow places, thereof, whether it produce plants &c. or do not produce them; (TA:) or it is not so called unless it be a part having width, and producing trees &c.: (Msb, K;) or it may be without plants, or herbage, or the like; (TA:) or a place, in a valley, in which are no trees: (IAar, K;) or a place, of a valley, taking a round and wide form: (TA:) pl. as above. (Msb, K.) A place of alighting, or abiding, of a people. (K.) Elevated land, or ground, by the side of which is a low, or depressed, part. (K.) A bee-hive: pl. as above. (Ibn-‘Abbád, K.) See also جَزْع.

جزع: see what next follows.

جزع (Msb, K) and جحز and جحز (K) and ججز (Msb, K) and ججز (K) part. ns. of ججز; [Impatient; &c.;] (Msb, K;) but the last two have an intensive signification [Very impatient, or having much impatience; &c.;] (IAar.)

جزعة: see what next follows, in two places.

جزعة A little, or small quantity, of property, or wealth; and of water, (S, K,) remaining in a skin, (Lh, IDrd,) and in a leathern bottle, or other vessel, (IDrd,) and in a pool left by a torrent, but not in a well, (TA,) as also ججز (IDrd, K) and [the dim.] ججز , (IDrd,) and of milk, in a skin; (Lh,) or a third part, or nearly that quantity, of water, in a trough, or tank; (ISh;) or a quantity of water, and of milk, less than the half of the skin or other vessel, and of the trough; (TA:) and, as also ججز , somewhat remaining; (O, K;) or the latter, particularly, of milk;
(I'Aar;) or both, accord. to some, [a remainder consisting of] less than half; (TA;) and the former, a portion not defined of property, or wealth; (S;) and particularly a portion of a flock of sheep or goats; (Aboo-Leyla, K;) as also جزيلة; (S;) thus in the handwriting of Aboo-Sahl El-Harawee; but in theMJ of IF, جزيلة, of the measure فعيلة in the sense of the measure مفعولة: (TA;) the pl. of جزيلة is جزيلة. (ISH.) And [hence,] A part, or portion, of the night, (S, O, K,) past or to come, (TA,) less than half, (O, K,) of the former part thereof or of the latter part. (K.) A place in which is a collection of trees (K, TA) among which the camels or other beasts are made to rest at night from the cold, and are confined when they are hungry, or returning from water, or under rain.

(TA.) Also n. un. of جزيلة as syn. with جزيلة. (TA.)

جزيلة: see جزيلة.

جزيلة: see جزيلة.

جزيلة: see جزيلة, in three places.

جزيلة: see جزيلة. Also The piece of wood which is placed in the trellis of a grape-vine, crosswise, upon which are laid the branches of the vine; (S, K) not known to Aboo-Sa’eed; (S;) it is thus placed for the purpose of raising the branches from the ground; and this piece of wood is also called خشبة جزيلة; the latter word being thus used as an epithet. (TA.) Also Any piece of wood that is put crosswise between two things for a thing to be borne upon it (K, TA) is called its جزيلة. (TA.)

جزيلة Interrupted by various colours [like the جزيلة or onyx]: (IB;) or anything in which are blackness and whiteness; as also جزيلة: (K;) and flesh-meat in which are whiteness and
Datestones of which some, or some parts, have been scraped, or abraded, so as to have become white, the rest being left of their original colour: (K;) likened to the جُزَعٌ.

And (S, K) and جُزَعٌ (K;) the former, says Sh, accord. to El-Ma'arree, but he adds that he himself held the latter to be the right; Az says that he heard the former from the people of Hejer, and it has the authority of A' Obeyd; (TA;) Full-grown dates that have ripened to the half; (K, TA;) from the bottom: (TA;) or to the extent of two thirds: (S;) or that have become partly ripe:

(TA;) fem. with جُزَعٌ: (S, K;) and in like manner you say جُزَعٍ جُزَعٌ dates that have ripened to the half. (TA.)

A watering-trough, or tank, having but little water remaining in it. (K.)
Fran
t 1 [inf. n. of جَفْر] signifies The taking a thing [in the manner termed] جَفْرٌ مَّجَازِفَةٍ [i.e. by
count, not knowing the measure nor the weight]: (S, TA:) or the taking largely, or
copiously: (IF, Msb, TA:) and it is [from] a Persian word. (Msb. [See جَفْرٌ،
below.]) And you say، جَفْرٌ لِّيَكَلَا، inf. n. جَفْرٌ، He gave large measure: (IKtt, Msb:) and
لِّيَكَلَا جَفْرٌ لَّهُ، جَفْرٌ لَّهُ لِّيَكَلَا He gave him large
measure. (Jm, TA.)

Fran
t 3 جَافَ، (Msb, TA,) inf. n. جَافَ مَّجَازِفَةٍ (S, Msb, K, TA) and
جَافُ، (S, TA,) He sold, or bought, a thing not
knowing its measure nor its weight: (Msb:) or he conjectured in selling and buying.
(K.) ___ He acted in an easy, or a facile, manner, (Msb, TA,) in selling or buying. (Msb.) ___ And hence,
جَافَ نِسَمَهُ، He perilled, endangered, jeopardized, hazarded, or risked, himself; as
though he acted in an easy manner with himself. (TA.)

Fran
t 5 جَفْرٌ فِيهِ He picked out, or selected, the good in it; syn. جَافَ فِيهِ، جَافَ فِيهِ، جَافَ فِيهِ، (Sgh,
K.)

Fran
t 8 جَفْرٌ He bought a thing by conjecture, not knowing the measure nor the weight.
(AA, K.)

Fran Of unknown quantity, whether measured or weighed. (Nh, TA.)

Fran A portion of a number of cattle: (K:) and of hair. (TA)

Fran: see what next follows, in two places.
 Accord. to the 'Eyn, in selling and buying, is [The selling, and buying,] by conjecture, without measuring and without weighing; and by rule should be جازاف, with kesr; i.e., if formed in accordance to the verb [which is جازاف]: (Mgh:) or the selling or buying a thing not knowing its measure nor its weight: (Msb:) or conjecture in selling and buying; as also جازاف and جازافة and جازافة and جازافة: (K, TA:) arabicized, from جازاف, (Msb, K, TA,) which is Persian: (Msb, TA:) they say لاف ونافاف, meaning excess in speech, by conjecture: accord. to the Jm, its primary signification is muchness, or copiousness: (TA:) some say that the most chaste form of جازاف is جازاف, with kesr; [because this is a regular inf. n. of جازاف: ] (MF, TA;) and some, that the triple vocalization of the ج in جازاف is a kind of جازاف [i.e. conjecture], since all assert it to be a Persian word arabicized, and it cannot be so and be also an inf. n., conformable to the verb and to rule: it seems that, when they arabicized it, its original was gradually forgotten, so they formed it a verb, and derived from it, and made it analogous. (TA.) بيع جازاف and جازيف and جازاف (K) and جازرف (TA) A thing sold, or bought, of unknown quantity, whether measured or weighed. (TA.) [See also جرف.]

جوفر: جرف, in four places.

جوفر A pregnant female exceeding the term of her bringing forth. (K.)

جويف: جريف.

جويف: جريف and جريف جريفа: see جريف جريفا.

جواف A fisherman. (El-'Azeезee, K.)

جواف في كالامه One who pours forth his speech without rule. (Msb.)

جواف A fishing-net. (El-'Azeезee, K.)
جزاف: بيع متجزف see
He cut it (a thing, S) in two pieces, (S, K,) with a sword. (K.)

They cut the base of the neck of a she-camel, that was slaughtered and dead, in the part between the two shoulder-joints, in order that the neck might become relaxed; not cutting the whole of it; previously to skinning. (Ham p. 689.)

The saddle cut it; namely, the withers of a camel. (K, * TA.)

He (a camel) had a gall, or sore, in the withers, in consequence of which a bone came forth from it, and the place thereof became depressed: (S, K) or he had his withers cut by the saddle: (K,) or he had a gall, or sore, in the withers, penetrating into the interior, and killing him. (TA.) The epithet applied to a camel in this case isُجزَأ (S, K;) fem.ُجزَأةَُ (S, K;) pl.

It was thick and large. (Msb, K.)

Also, (K,) inf. n. as above, (S,) He possessed good, (S, * K, TA,) strong, firm, (TA,) judgment, (S * K, TA,) [and natural disposition, and intelligence; for] ُجزَأةَُ signifies firmness of judgment: (TA:) and ُجزَأةُ الرَّأَى signifies chasteness, or clearness, or eloquence, and firmness, in speech. (Har p. 8.)

He made his gift large. (TA.)

He gave to him largely. (S, Msb, TA.)
He esteemed his judgment, or opinion, good and strong and firm (see جزل) in this matter; syn. استجدوه (TA.)

Large and dry firewood: (S:) or dry firewood: (K:) or thick, large firewood. (Msb, K.)

Much of a thing; as also جزل: (K:) or the latter, great, or large; [and so the former:] you say جزل and جزل [a great, or large, gift]: (S, TA:) and جزل [a great, or large, recompense]: (TA:) pl. جزل: (S, K:) either of the former or of the latter. (TA.) And [the fem.] جزلة [A woman] large in the posteriors. (K, TA.)

Generous; munificent. (K, TA.) Intelligent; firm, or sound, in judgment. (K, TA.)

You say, [Such a one is firm, or sound, in judgment]. (S, Msb.) And when this is said to you, and you desire to deny it, say, Nay, unsound in judgment; from جزل, [inf. n. of جزل], relating to a gall, or sore, in the withers [of a camel]. (A, TA.) You say also امرأة جزلة A woman possessing judgment: (S:) or intelligent; firm, or sound, in judgment; as also جزلاء: (K:) [but] IDrd says that جزلاء, [app. a mistranscription for جزلاء, جزلاء], is not of established authority. (TA.) Applied to a word, or an expression, (S, K, &c.,) Strong, (PS,) sound, correct; (PS, TK;) contr. of ركيك (S, K.) And applied to language,

Chaste, clear, or eloquent, and comprehensive. (TA.)

A piece, or portion cut off. (S, K.*) A large portion of dates; (S, K:) as also جزل (K)

The time of the cutting off of the fruit of the palm-trees. (S, K.)
لَﺰْﺟَأ; fem. 
ءَﻵْﺰَﺟ; pl. 
لْﺰَﺟ: see 
َلِﺰَﺟ: and for the fem., see also 
ْجِزَلَ; fem. 
ْجِزَلَاء pl. 
ْجِزَل: see
[S, Msb, K,) aor. n. He cut it, or cut it off; (S, Msb, K) namely, a thing: (Msb:) He cut off the fruit of the palmtrees: (Msb:) like جزم النخل: but see another explanation, below.] And جزم من النخلة جزم: [He cut off a portion of the fruit from the palmtree]. (TA.) He made the letter quiescent; (S, ISd, Msb, K;) i.e., the final letter of a declinable word; (S, ISd, Msb;) he cut it off from motion: (Msb:) or as though he cut off from it declinability: (Mbr, TA:) from جزم in the first of the senses explained above: جزم السكون in an indeclinable word. (S.) It is said in a trad. of En-Nakha'ee, جزم والتسليم جزم, meaning that neither should be prolonged in utterance, and that the last letter in each should be without a case-ending, i.e., be quiescent; so that one should not say [in prayer] أَسْلَامُ عَلَيْكَ مَرْحَمَةَ أَلْلٰهُ أَكْرَم: [nor أَسْلَامُ عَلَيْكَ مَرْحَمَةَ أَلْلٰهُ أَكْرَم in the former instance, and أَسْلَامُ عَلَيْكَ مَرْحَمَةَ أَلْلٰهُ أَكْرَم in the latter]: or, accord. to Z, that one should not exceed the due bounds in the pronunciation of the hemzeh and the medd: (TA:) or that one should abstain from giving fulness and depth to the sound of the vowel, and should elide it entirely in the places of pausing, and avoid excess in the pronunciation of the hemzeh and the medd. (Mgh.) جزم علی فلآن کذا وكذا, He made such and such things to be binding, or obligatory, on such a one. (K.) And جزم أَمَضَاءَهَا البَيْثَةِ, (K,) inf.n. as above, (TA,) i. q. جزم أَمَضَاءَهَا البَيْثَةِ, (K) i. e., He made the oath to be unconditional, without exception, absolutely or decidedly or irreversibly binding; (TK,) أَمَضَاءَهَا البَيْثَةِ. (TA.) One says also, حَلَفْ بِيَبِنَ حَتَّى جَزَّمًا (He swore an oath in an absolute, a decided, or an irreversible, manner). (TA.) And جزم الأَمُرَ, (K,) inf. n. as above, (TA,) He decided the affair irreversibly. (K.) And جزمت ما بيني وبينه I decided the matter between me and him. (TA.) And أَفْعَلْ ذَلِكَ جَزِّمًا I will do that decidedly; without any indulgence therein. (Msb.) And
He asserted it decisively. (TA passim.) And He decided, or determined, upon, or upon doing, the thing, or affair. (TA.) Also, this last phrase, He was silent respecting the affair; and so. He held back, or refrained, from it through cowardice; and was unable to do it; and so. the people lacked power or ability. (S) The camel stopped, and would not quit his place. (TA: but the verb جزم is there without any syll. sign.) He computed by conjecture the quantity of fruit upon the palm-trees. (A’Obeyd, S, K.)

And جزم also signifies The selling, or buying, fruit [by conjecture, while yet in a rudimental state,] in its calyxes, for money. (IAar, TA.) He filled a skin; (S, K;) and so. The camels satisfied their thirst [as though they filled themselves] with water. (Fr, K.) And جزم aor. and inf. n. as above, (IAar, TA,) He ate one meal and was filled thereby: (IAar, K) or he ate one meal in every day and night. (Th, K.) He performed the reading, or recitation, so as to put the letters in their proper places, in a distinct, or perspicuous, and leisurely, manner. (Lth, K.) And جزم in writing means The making the letters even. (K.)

جزم see 1, in four places.

جزم خانله He sold his palm-trees. (TA.)

جزم cúlm The staff became split or cracked. (K.)
It became cut, or cut off. ___ And hence, It (the final letter of a declinable word) became, or was made, quiescent. (S, TA.) ___ It (a bone) broke, or became broken. (K.)

He took a portion of the cattle, or property, and left a portion. (K.) ___ He bought his [or enclosure for camels &c.]: (Ahn, K:) of the dial. of El-Yemămeh. (Ahn, TA.) ___ He bought the fruit, only, of the palm-tree: and he bought the palm-trees of such a one. (TA.)

An indissoluble and irreversible decree or ordinance, or sentence; like (Msb.) ___ A reed-pen (قلم) having the nib evenly, not obliquely, cut. (S, * K, TA.) ___ The modern Arabic character, (S, K,) composed of the letters of the alphabet: (K:) accord. to Ahât, (TA,) so called because it was cut off from the character of Himyer, (K, TA,) i.e., the مسند, which they have still in El-Yemen. (TA.) A thing that is stuffed into a she-camel’s vulva, (El-Umâwee, S, K,) that she may think it to be her young one, [when it is taken forth,] and incline to it, [and therefore yield her milk;] like the درجة [q. v.]. (El-Umâwee, S.) A thing, or an event, that comes before its time, or season: (K:) that which comes in its time, or season, is termed وزم. (TA.)

A portion, share, or lot, (K:) of palm-trees (TA) [and app. of the fruit of a palm-tree, &c.: see 1, third sentence].

The sign that is written over the final letter of a declinable word when it is quiescent. A single act of eating. (S.)

A hundred [head] of cattle, and upwards: or from ten to forty: (K:) or it is peculiar of
camels; like (TA:) or such a portion as is termed of camels; and such as is termed of sheep. (S, K.) [See also 8.]

A full water-skin or milk-skin; as also (K,* TA:) and [the pl.] filled milk-skins. (K.) Also, applied to a camel, and applied to camels, Satisfied with water. (K.)

[Cut, or cut off. And hence,] applied to the final letter of a declinable word, Made quiescent. (TA.)
جزى. aor. (Msb, K) inf. n. جُزِى اًءآَﺰَﺟ (, Msb,) It (a thing) paid; gave, or rendered, as a satisfaction; or made, gave, or rendered, satisfaction: (Msb:) or satisfied; sufficed; or contented. (K.) And I paid the debt. (Msb.) And جُزِى فِلَانَا حَقَّهُ I paid such a one his right, or due. (TA.) And hence, (TA,) جُزِى عَنْهُ. جُزِى جُزِى This garment does not suffice me. (TA.) And جُزِى جُزِى (S, Mgh, Msb, K) [aor. and] inf. n. as above, (Mgh,) It (a thing) paid for him; gave, or rendered, [a thing] as a satisfaction for him; made, gave, or rendered, satisfaction for him; (S, Mgh, Msb,* K;) and some of the lawyers use جُزِى in this sense, like جُزِى (Az, Mgh, Msb:) جُزِى is of the dial. of El-Hijáz, and جُزِى of the dial. of Temeem. (Akh, Msb.) Hence, in the Kur [ii. 45] لَا جُزِى نفس عن نفس شينا A soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or a soul shall not make satisfaction for a soul at all; accord. to the latter rendering, شينا being put in the accus. case after the manner of an inf. n.). (S, Msb.) You say also, جُزِى عَنْكَ شَأْنَة A sheep, or goat, made satisfaction for thee [as a sacrifice]; (S, TA;) as also جُزِى with ء (S, TA:) this last, thus explained, is a dial. var. mentioned by IKtt (Msb.) And جُزِى جُزِى كَذَا عَنَّ كَذَا أُجزِى Such a thing stood, or served, in lieu, in the place, or in stead, of such a thing, without sufficing. (Z, K.) And جُزِى جُزِى كَذَا عَنَّ كَذَا أُجزِى A little stands, or serves, in lieu of much; and this, of this. (IAar, TA.) And جُزِى جُزِى جُزِى جُزِى جُزِى جُزِى جُزِى جُزِى and (as though the augmentative letter [ا in أُجزِى were imagined to be rejected, TA) جُزِى جُزِى جُزِى جُزِى كَذَا عَنَّ كَذَا أُجزِى and جُزِى جُزِى جُزِى جُزِى فِلَانَ عَنَّهُ جُزِى فِلَانَ and جُزِى جُزِى جُزِى جُزِى فِلَانَ Fālan and جُزِى جُزِى جُزِى جُزِى فِلَانَ He satisfied, sufficed, or contented, him as such a one; he stood, or served, him in stead of such a one; a dial. var. of جُزِى أُجزِى جُزِى جُزِى جُزِى كَذَا عَنَّ كَذَا أُجزِى. (K.) And جُزِى جُزِى جُزِى جُزِى جُزِى جُزِى جُزِى جُزِى It (a thing) satisfied, sufficed, or contented, as another thing; it stood, or served, in stead of
another thing. (Msb.) And ↓ جِرَاءَ كَذَا جِرَاءَ (Msb, TA) and جِرَاءَ بِهِ (K,) or جِرَاءَ ﺎََّلِهِ (S,) and جِرَاءَ ﺎََّلِهِ (K,) [aor. and] inf. n. as above, (S, K,) 

He repaid, requited, compensated, or recompensed, him (Msb, K TA) for such a thing, for it, or for what he had done]; as also ↓ جِرَاءَ (S, K,) inf. n. جِرَاءَ مُعَطَّلَةً (K,) or, accord. to Fr, [contr. to many instances in the Kur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also جِرَاءَ below.] One says, in praying for another, جِرَاءَ ﺎََّلِهِ May God repay him good: and requite, or recompense, him for good [that he has done].

(Msb.) And ↓ جِرَاءَ ﺐِذْنِيهِ جِرَاءَ (Msb) جِرَاءَ عَنْهُ ﻓَﻼَانَا I punished him for his crime, or sin, or act of disobedience. (Msb.) And ↓ جِرَاءَ ﻓِرْدِيْنَا He requited, compensated, or recompensed, for him, such a one. (TA.)

↓ جِرَاءَ ﻓِرْدِيْنَا: see 3. ↓ جِرَاءَ حِيْرًا He prayed for a reward for him from God: or said to him, May God reward thee. (Gollus, on the authority of Z.) ↓ جِرَاءَ ﻃْرُفُ ﺎََّلِهِ I vied, or contended, with him in repaying, requiting, compensating, or recompensing, and ↓ جِرَاءَ ﻆَقِيْدِيْنَا I overcame him [therein]. (S.)

↓ جِرَاءَ حِيْرًا see 1, latter part, in two places. ↓ جِرَاءَ حِيْرًا see 1, in seven places. Also ↓ جِرَاءَ حِيْرًا He furnished a knife with a handle; a dial var. of أَزْﺟِرَاء (Msb, K:) but ISd doubts its being so. (TA.)
He demanded payment of his debt. (K.)

I demanded payment of my debt [owed by such a one]. (S.)

They two repaid, requited, compensated, or recompensed, each other. (TA in art. قرض.

He sought, or demanded, of him repayment, requital, compensation, or recompense. (K.)

The tax that is taken from the free nonMuslim subjects of a Muslim government; (S, IAth, Mgh, *Msb, K;) whereby they ratify the compact that ensures them protection: (IAth;) [from جزية;] as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian جزیه:] and also, (metaphorically, Mgh,) a land-tax; (Mgh, K;) a tax that is paid by the owner of land: (TA:) pl. جزية (S,) or جزية (Msb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and جَزَاة, (K, [in the CK, erroneously, جَزَاة,) like كتاب. (TA.)

Repayment, requital, compensation, or recompense, for a thing; as also جَازِئة (K,) a satisfaction, good for good, and evil for evil; (Er-Rághib, TA;) sometimes a reward, and sometimes a punishment: (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: جُوَاز is pl. of the latter, or of the former, or of جَازِئ, accord. to different writers explaining the saying of El-Hotel-ah,

[Whoso doth good, he will not want his rewards, or his rewarders]. (TA.)

In the time between the complimentary prayer addressed to a sneezer (called جَازِئ عَطاس and the sneeze; [or as soon as one can compliment a sneezer by
repeating the usual prayer of (God have mercy on thee).] (TA voice)

[And جِزَاءُ شرط An apodosis; the complement, or correlative, of a condition; also called جِزَاء أ بَقَائُم جَوَاب شرط A particle denoting compensation, or the complement of a condition. And A conditional particle; as إنّ; also termed حَرِف للِجِزَاء, and حَرِف شرط [He is possessed of sufficiency, or competence, or wealth. (TA.)

[act. part. n. of 1, q. v.]: see جِزَاء This is a man sufficient for thee as a man. (S.)

Also Wild bulls, or cows. (TA.) [See جَازَّى.] and جَازَّى are used as ins. of 4. [See 1.] (K.)

[act. part. n. of 4. It is said in the TA that جَازَّى, applied to a camel, signifies Sufficing for a load or burden; and its pl. is جَازَّى. And that جَازَّى, applied to a man, signifies Sufficing for his affair. But جَازَّى in these instances is evidently a mistranscription, for جَازَّى; and جَازَّى, جَازَّى, جَازَّى, and جَازَّى, are used as ins. of 4. [See 1.] (K.)
He felt it with his hand for the purpose of testing it, that he might form a judgment of it; (A, Mgh, K) or The physician felt him, (Mgh, Msb;) as also You say, (S, Msb, K) and The physician felt his arm, or hand, (A,) to know if he were hot or cold. (Mgh.) And He felt the sheep, or goat, to know if it were fat or lean. (A, Mgh.) is also, sometimes, with the eye. (IDrd, S, Msb. *) You say, He looked sharply, or intently, or attentively, at him, or it, for the purpose of investigation and clear perception. (K, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eliyob El-Amberee,

the land. (Aboo-Sa'eed El-Yeshkuree, TA.) He searched, or sought, for, or after, news or tidings; inquired, or sought for information, respecting news or tidings; searched or inquired or spied into, investigated, scrutinized, or examined, news or tidings: (S, K:) he searched, or sought, repeatedly, or leisurely and by degrees, for news or tidings. (Msb.) You say also, He inquired, or sought for information, respecting such a one; as also which latter verb occurs in an extr. reading of verse 87 of ch. xii. of the Kur: or the former signifies he sought after
him for another; and the latter, "he sought after him for himself:" or جمس signifies [he acted as a spy;]
he inquired respecting, or searched or inquired or spied into, things which others veiled or concealed by reason of disdainful pride or of shame or pudency; and جمس, "he listened:" (TA:) in the last of the senses here assigned to it, the former verb is used in the Kur, xliv. 12, where it is said، والقت جمسوا; the meaning here is, and do not ye inquire respecting, or search or inquire or spy into, private circumstances: or take ye what appeareth, and leave ye what God hath concealed. (Mujáhid, K.) You also say، جمسا ممر القوم، and He examined or spied into, and sought out, for them, the circumstances of the people. (Mgh.)

جمس see 1, in five places.

جمسvertissee 1, first and last sentences. The camels sought out the first sprouts of the herbage with their mouths: (A:) or cropped the herbage with their جمس, (K.) i.e., their جمس. (TA.)

جمس: جمس see جاسوس.___ The lion that marks his prey with his claws: (K, TA:) or one that traverses a land. (Aboo-Sa'eed El-Yeshkuree, TA:) A certain beast, that will be in the islands, that will search after news, or tidings, and bring them to Ed-Dejjál [or Antichrist]. (Lth, L, K.)

جاسس: جاسس a dial. var. of جاسس, (Msb,) and sing. of جاسس, (Msb, TA,) which is syn. with جاسس, (Kh, S, A, K,) signifying The five senses. (TA.) See جاسس.
A spy, who searches for, and brings, information, news, or tidings: (S, * Msb, * TA:) or one who is acquainted with private affairs of an evil nature: (K) [and جسس تامس signifies one who is acquainted with private affairs of a good nature: (TA:) pl. جسس. (A.)

The place which one feels with his hand, (A, * Mgh, K, TA,) for the purpose of testing it, that he may form a judgment of it: (Mgh:) and ↓ the latter, the place which the physician feels [to know if a patient be hot or cold]: (S, Msb:) pl. مجس. (S, A, Msb, K) You say, ↓ مجس حارة؟ [The place in which one feels him is hot]. (A, TA.) And كيف ترى مجسها [How dost thou find the place in which one feels her?]; referring to a sheep or goat; to which one answers, "Indicative of fatness." (A.) ___ [Hence, Anything external which indicates the internal condition.]: It is said in a prov., (S, A, Msb, K) relating to camels, (Msb,) أواهاها مجسها [Their mouths, or their palates, are the things which indicate their internal condition.]: for if they eat well, he who looks at them sufficiently knows their fatness, (S, Msb, K,) without feeling them: (S, K:) if one see them eat well, it is as though he felt them: (A, TA:) or, accord. to AZ, they feel the herbage, to test it, with their heads [or mouths] and their palates: so that, accord. to his explanation, the term مجس is tropically applied to these parts. (TA.) The prov. relates to external evidences of things explaining their internal qualities. (K) [And hence,] The camels cropped the herbage with their mouths. (TA.) ___ You say also, رعشت الدراة المجس، (A,) or ربح الدراة المجس، (K,) or فلان واسع المجس، (A, K,) or Wast: Such a one is liberal, munificent, or generous]: and in the contrary case, ضيق المجس, (A,) or مجس، (K,) or both, (TA,) signifying غف واسع السرب [app., not liberal]; (K, TA;) and not Wast. [which is explained as meaning of ample bosom, and judgment, and love; and of ample way, or course of proceeding: but I rather incline to think that the right reading is Wast: and the meaning, of ample, or
large, mind, or heart]. (TA.) You also say, إن في مَسْتِك ضَيقًا (A) or مَسْك (TA) [app., Verily in thy bosom, or mind, or heart, is narrowness; or in thee is illiberality.]
aor inf. n., thus in the corrected copies of the K, but in some copies the latter inf. n. is written  and (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written  and (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written  and (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written

(Msb and K in art. )

It (a thing, TA) was, or became, hard, tough, rigid, or stiff; (K, TA;) as also (Msb and K in art. )

His hand became hard, tough, callous, (S, TA,) coarse, or rough, (TA,) from work. (S, TA,.)

His joints became rigid, or stiff. (TA.)

The ground became hard, or hard and level, and rough: from , explained below. (Ks, K.)

Hard, or hard and level, and rough, ground, resembling small pebbles. (TA.) [Accord. to some copies of the K, Rough skin resembling .] Frozen water, (K, TA,) resembling hail [strewed on the ground], (TA.)

Hardness, toughness, callousness, [coarseness, or roughness,] of the hand, from work. (S.)

Rigidity, or stiffness, of the neck, (S, K, TA,) in a horse or the like. (S, TA.)

A hard, tough, callous, coarse, or rough, hand. (K, TA.)

[A hard, or hard and rugged, mountain]. (TA.) And [Hard, or hard and rugged, rock,S]. (TA.) And [A rigid, or tough, plant. (TA.) And [Hard, or hard and level, and rough, ground; (TA;) as also . (Ks, K.) And [A rugged place; as also . (TA.) And [A beast, or horse or the like, having rigid, or stiff, legs, that will hardly bend. (TA.)
Hardness, toughness, rigidity, or stiffness; and ruggedness, or roughness. (K,* TA.)

جاسئ : مسوؤة

see جاسئ
It (blood) stuck, or adhere, (S, K,) to him, or it: (S, K,) and it (blood) became dry. (KL)

4 It (a garment) was made to stick, or adhere, to the [body]. (Fr, S.) Also, inf. n. 
It (a garment) was dyed so that it stood up by reason of the thickness of the dye. (ISK, S.) [See ٌﺪَﺴُْﳎ.

5 from is like from: (S:) [apparently signifying He became, or assumed, a body; or became corporeal, or incarnate; and thus it is used by late writers, and in the present day: but generally signifies he became corpulent: accord. to the TA, said of a man, is like: accord. to the KL, the former signifies he became possessed of a body: accord. to the PS, he became corporeal, or corpulent.]

The body, with the limbs or members, [or whole person,] of a human being, and of a jinnee (or genie), and of an angel: (El-Bári', L, Msb, K:) it is thus applied only to the body of a rational animal; (El-Bári', Msb:) to no body that is nourished with food except that of a human being; but to the body of every rational creature that neither eats nor drinks, such as the genii and the angels: (L:) [the genii, however, are commonly believed to eat and drink:] or, accord. to ISd, it seems to be applied to a body other than that of a human being tropically: (TA:) the [golden] calf of the Children of Israel cried, but did not eat nor drink;

[wherefore it is termed

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and in the Kur [vii. 146 and xx. 90], جساد is a substitute for عجلة, or it may be meant for جساد (L:) [but see another explanation of جساد, as there used, below:] or جساد is syn. with بدن [which is generally held to signify the body without the head and arms and legs] (S, A:) the pl. is جساد (Lh, Msb, TA.) Lh mentions the saying، إنها جساد [Verily she is beautiful in respect of body]; as though the sing. of which the pl. is thus used were applied to every separate part. (TA.) Saffron; (S, Msb, K) as also جساد (Lth, IAar, ISk, S, A, Msb, K:) or a similar dye: (S:) and ↓ the latter signifies also a similar dye; (Lth, Msb,) red, or intensely yellow: (Lth, TA:) or bastard saffron; syn. عصفر (Msb;) and so the former word. (L:) Also, (S, L, Msb, K,) and ↓ جساد (L, K) and جساد (L, Msb, K) and جساد (L, K) and جساد, (R,) Blood; (S:) as also جساد, as being likened to saffron: (Ham p. 215:) or dry blood: (R, L, Msb, K:) pl. of the first as above. (Ham p. 127.) Some say that جساد, in the Kur, [in two verses referred to above,] means A red golden calf. (S.)

seeing: جساد: and see also جساد.

جساد: see جساد, in three places.

جساد: see جساد.

جساد Blood sticking to (ب) a person; as also ↓. (S.) See also جساد.

جساد (L, K in art. جساد) and جساد (S, L, K, TA, in the CK) the name of A certain idol, (S, L, K,) which was worshipped in the time of paganism: (L:) the ل is an augmentative letter accord. to ج and most of the leading lexicologists; but F disapproves of the mention of the word in this art. (TA.)

جساد Red. (S:) Also, (S, Msb, K,) and sometimes جساد, (IF, Msb,) and جساد, (K,) A garment dyed with saffron: (K:) or with bastard saffron: (IAth, TA:) dyed with جساد: (IF, Msb,) or saturated with dye; (S:) or one says، عليه ثوب مشبع من الصيغ [Upon such a one is a garment saturated with dye]; and
[Upon him is a garment saturated with red dye]; and when it is standing up by reason of the thickness of the dye, it is termed مَدْفُوم. (ISK, S:) the pl. of this word is مَدْفُوم. (S.) See also what next follows: and see مَدْفُوم, (IS, S:) the pl. of this word is مَدْفُوم. (S.) See also what next follows: and see مَدْفُوم.

مَدْفُوم, (S, A, K,) or مَدْفُوم, (A,) the latter is the original form, because it is from مَدْفُوم, meaning, "it was made to stick, or adhere, to the body, (Fr, S,) like مَدْفُوم and مَدْفُوم, and مَدْفُوم and مَدْفُوم and مَدْفُوم, (Fr, TA,) A garment worn next the body (IAar, S, A, K) by a woman, so that she sweats in it: (TA:) and a garment worn next the body dyed with saffron: (A:) pl. مَدْفُوم. (IAar, A.) [Hence,] مَدْفُوم, (IAar, A) They (women) Shall by no means go forth to the mosques in the shirts that are next the body. (IAar.) See also مَدْفُوم.
**1. جَسِرْ**

He was daring, courageous, or bold: (A, KL) he acted with penetrating energy, or sharpness, vigorousness, and effectiveness; syn. نَفَذْ مَضِيَّ. (K) You say, جَسِرَ عَلَيْ كَذَا, aor. نَفَذْ, inf. n.

He ventured upon such a thing daringly, courageously, or boldly; (S, A;) as also جَسِرَ عَلَيْ عَدَوٍّ: (S:) and جَسِرَ إِلَى جَسَرَ. He emboldened himself against it, or him. (A, K.) And جَسِرَ عَلَى وُدُّ، aor. جَسِرَ, inf. n. جَرَ، جَسِرَة، جَسِرَة، جَسِرَة، جَسِرَة، جَسِرَة، جَسِرَة، جَسِرَة، جَسِرَة، جَسِرَة. He acted daringly, courageously, or boldly, against his enemy. (A.) And لَا يَجُسِرْ أَنْ يَفْعَلْ كَذَا. He dares not to do such a thing. (A.)

2. جَسِرْ

He (a man) arched, or Vaulted, a جَسِرَةٍ [or bridge]. (K.) It is said of [the giant] 'Ooj جَوَعَ, in a trad., [He fell down upon the Nile of Egypt, and became a bridge to them for the space of a year]. (A.) And one says, جَسِرَتْ، جَسِرَتْ، جَسِرَتْ، جَسِرَتْ، جَسِرَتْ، جَسِرَتْ، جَسِرَتْ، جَسِرَتْ. The travelling camels crossed, or passed over, the desert, (A, K,) as by a bridge: (A;) and جَسِرَتْ السَّفَنَةَ الْبَحْر. The ship crossed, or passed over, the sea: (A:) or rode upon, and passed through, the sea. (K.)

3. جَسِرْ

He encouraged him; emboldened him. (A, K)

4. جَسِرْ see 2.

5. جَسِرُ: see 1, in two places. Also He stretched himself up, and raised his head. (K.)

He put himself in motion to him (En-Nawádir, K) with the staff, or stick. (K.)
They acted with mutual daring or courage or boldness. (KL.) They journeyed [app. with boldness, or emulating one another in boldness]. (TA.) The horses convey the brave armed men away, or along, or across. (A.)

8 إجسير see 1, last sentence, in two places.

جسير: see جسير, in two places. Also, applied to a he-camel, Sharp, spirited, or vigorous; syn. ماض [as contr. of بليد]; as also جسيرة and متججة applied to a she-camel: or (so in the K accord. to the TA; but in the CK, and )

tall: (K) or tall and bulky: and with ظ, applied to a she-camel, it has this last signification; (TA;) or signifies strong, and bold to endure travel: (A, TA:) the masc. epithet applied to a he-camel is rare. (Lth, TA.) Also Large, or

bulky; applied to a camel, (S, K) &c., (S,) or to anything, (K,) or to any limb, or member: (TA:) fem. with ظ. (S, K) جسير and السَّوَاعَد, Full or plump (in the fore arms, and in the place of the anklet); applied to a girl, or young woman. (A, TA.) See also what next follows.

جسير and جسير [A bridge; and a dyke, or causeway:] that on which one crosses over a river or the like; (S, Mgh, Msb, K;) as a قنطرة and the like; (TA;) whether built or not built: (Mgh, Msb;) and a bridge of boats; boats bound together, and tied to stakes in the bank, being over a river; see قنطرة (TA:) pl. (of pauc., TA) جسور (K) and (of mult., TA) جسور. (S, Msb, K.)

[Hence,] الموت جسر يوصل الحبيب إلى الحبيب [Death is a bridge that conveys the friend to the friend]. (TA;) And جعل طاعته جسرًا إلى نجاحه [He made his obedience a bridge to his safety]. (A, TA.)

جسور Daring, courageous, or bold: (S, A:) or courageous and tall; as also جسور: (K) or courageous; and also tall and bulky; applied to a man; and so جسور: (TA:) fem. of the former without, and
sometimes with, جَرِّ: (Msb:) and of the latter with جَرِّ (TA:) pl. of the former جَرَّ and جَرِّ. (K, TA.) It is not applied to a he-camel;

but with جَرِّ is applied to a she-camel, meaning **Bold to traverse rugged, or difficult, tracts.** (Msb.)

**جرِّ** Very daring or courageous or bold. (TA.)

جرِّ: متجاسرة

see جَرِّ.
1. جسم, (S, Msb, K, &c.,) aor. - , (K) inf. n. جسامة, (Msb, TA,) He, or it, (a thing, S,) was, or became, great, or large: (S, K:) or so جسم, aor. - , inf. n. جسم: and the former, it (a thing) was, or it, was, or became, great, big, or bulky: (Msb:) or he, or it, was, or became, great, or large, in body: (KL:) or he, or it, was, or became, corpulent; or corporeal, or bodied; as also جسم. (MA, PS.)

2. جسم, inf. n. جسم, He, or it, made, or rendered, corporeal; or great, large, big, or bulky. (KL.) (He made to be solid, or to have length and breadth and thickness.)

5. جسم see 1. [Hence,] جسم في عيني كذا. Such a thing assumed a form, or shape, [or an embodiment,] in my eye. (TA.) And جسم تفاءل من الكرم [app. Such a one was, or became, an embodiment of generosity]. (TA.) And جسم كانه كرم قد جسم [app. As though he were generosity embodied]. (TA.) جسم فلانا حالة. He chose such a one (S, K, TA) من بين القوم [from among the people, or party], (S,) or جسم من العشيرة فأرسله [from the kinsfolk, or tribe, &c., and sent him]: (TA:) as though he directed his course, or aim, to, or towards, his جسم [or body]; like as you say, جسم تأييتة, meaning I directed my course, or aim, to, or towards, his جسم, or his جسم. (S.) [See also 5 in art. جسم.] One says also, جسم ناقة من الإبل فأخثرها ـ [Choose thou her, a she-camel from among the camels, and stick her]. (TA.) جسم الأرض He betook himself towards the land, or country, (S, K,) desiring to go thither. (S.) and جسم الرجل جسم, (S, K,) and جسم الجبل, (S,) He mounted, or ascended, the greater
part of the sand, (S, K,) and of the mountain. (S.) [See also 5 in art. َﺮْﻣَﻷا َﻢّﺴﺟ َﺐِﻛَر (S, K, TA;) i. e., He ventured upon, embarked in, or undertook, the main part, or bulk, of the affair: (TK:) or he constrained himself to do it, or perform it; as also َﺐِﻛَر َﻢّﺸﺟ. (Aboo-Mihjen, Aboo-Turáb, TA;) or both these verbs signify he took it, or imposed it, upon himself, or he undertook it, in spite of difficulty or trouble or inconvenience. (Aboo-Turáb, TA in art. َﺮْﻣَﻷا َﻢّﺴﺟ.)

You say also, َﻢﱠﺴَﺠَﺘَـﻳ َﻢِﺳﺎَﺠَﳌا ٌنَﻼُﻓ َﻢﱠﺸَﺠَﺘَـﻳ َﻢِﺷﺎَﺠَﳌا [app. meaning Such a one undertakes, in spite of difficulty or trouble or inconvenience, those things, or affairs, that are causes of difficulty or trouble or inconvenience; i. e., difficult, or troublesome, or inconvenient things or affairs: supposing the two nouns to be pls. of which the sings. are َﻢﱠﺴَﺠَﺘَـﻳ َﻢِﺳﺎَﺠَﳌا and َﻢﱠﺸَﺠَﺘَـﻳ َﻢِﺷﺎَﺠَﳌا, of the measure َﻢْﺴِﺟ and َنﺎَﻤْﺴُﺟ which are syn. with َنﺎَﻤْﺜُﺟ and َﺺْﺨَﺷ [app. as meaning a person]; and َنﺎَﻤْﺴُﺟ signifies the whole َﻢْﺴِﺟ of a man: (As, S;) or َﺺْﺨَﺷ signifies [a body, or material substance; a solid,] a thing having length and breadth and thickness; so that, when it is cut and divided, no portion thereof ceases to be a َﺺْﺨَﺷ whereas a َﺺْﺨَﺷ ceases to be a َﺺْﺨَﺷ by its being divided: (Er-Rághib, TA:) a thing that is capable of being divided in length and breadth and thickness is called َﺺْﺨَﺷ and also, because it is a subject of investigation, or inquiry, in instruction in the mathematical studies, َﺺْﺨَﺷ َﱯَﻠَﻃ (KT:) pl. [of pauc.] َﺺْﺨَﺷ and [of mult] َﺺْﺨَﺷ. (K.) You say, َﺘَأَب جَسَمَهُ ﱠبَأ أَجَسَم (M, A, K, in art. َأَجَسَم, َتَأَب جَسَمَهُ, (Ikt, M, ib.,) and َأَجَسَم. (T, M, A, ib.,) He became fat, after leanness; (A;) his good state of body returned
to him; (M, K; *) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.) And [Verily he is slender, spare, or lean, of body]. (TA.) The material substances of different natures; also called the seven material substances, and namely, the four elements, fire, air, earth, and water, and the three products composed of these, (KT,) which are minerals, vegetables, and animals. (Note in a copy of the KT.) as used by those who study to discover occult things, signifies The عرش and the elements termed therein. (KT.)

جوسي [Bodily, or corporeal.]

جوسيه [Bodiliness, or corporeity.]

جوسيان: see جسم, in four places.

جسمان: see جسم.

جسم: see what next follows

جسم: Great; large; (S, Msb, K;) as also حسام: (S, K;) big; bulky: (Msb;) fem. with ة: (K;) pl. حسام: (S, Msb)

[and also, like as جديد is pl. of جديد]: and corpulent, large in body, or big-bodied: (K; * TA;) as also جسمان, applied to a man. (TA.) You say, هو من حسام الأمور [It is one of great affairs or events]: and من جسيمات الخطب [meaning the same, or of great afflictions or calamities]. (TA.) And 

جسم [likewise, or جسم جسم] signifies Great affairs or events. (TA:) And جسم الأمور signifies [also] The bulk, or the greater, main, principal, or chief, part, of the affair; and so جسم الأمور. (S:) [The pl.]
also signifies Intelligent men. (TA.) 

\[ \text{\d jubim } \text{\d al\'\d r\'\d } \text{\d j\d um}\] Elevated land over which water has risen: (K, * TA:) pl. جسام. (K.)

ممسجم Greater, larger, bigger, or bulkier; or greatest, largest, biggest, or bulkiest. (S, K.)

See also ممسجم.

ممسجم: see 5, last sentence.
\[\text{\textit{\textbf{\begin{center}Jas\text{\textsuperscript{a}}\end{center}}} 1}}\]

\[\text{\textit{\textbf{\begin{center}Jas\text{\textsuperscript{a}}\end{center}}} 3}\]

\[\text{\textit{\textbf{\begin{center}Jas\text{\textsuperscript{a}}\end{center}}} 3}\]

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1. *(S, A, K, TA)*

He ground it, (namely wheat, *S*, or grain, *A*) coarsely; *(S, A)*; as also *(S, K)*

He bruised, brayed, or pounded, it: and he broke it; *(S, K)*; as also *(K)*

He beat him, or struck him, with a staff or stick. *(S, K)*

4. *see 1, in two places.*

*Loudness,* or *Vehemence, of voice or sound:* *(A, K, TA)*; and *a rough sound coming forth from the.* *(K, TA)* You say, *(TA)*

In the neighing of the horse is a rough sound: *(TA)*; which is one of the qualities approved in horses. *(IDrd)*

In the sound of the bow is a roughness of twanging on the occasion of shooting. *(AHn TA)*

*Wheat coarsely ground:* as also *(S)*; *(S, K, TA)*

And, *(as an epithet in which the quality of a subst. predominates,)* *(TA)*; as also *(S, K, TA)*

*What is coarsely ground, (S, K, TA)*; of wheat &c., *(S)*

*or of wheat and the like:* *(K, TA)*; or the former, grain when bruised, brayed, or pounded, before it is cooked: and ↓ the latter, such as is cooked: but ISd says that this distinction is not of valid authority. *(TA)*

Also, the former, i. *q.* *(MP)*; *(El-Fārissee, S, K)*; *(El-Fārissee, S, K, TA)*; and so ↓ the latter: *(A)*; or ↓ the latter is the n. un. *(El-Fārissee).* You say, *(S)*; *(S)*; *(S)*; *(AHn TA)*

Give thou me to drink *(some)* *(S)*.

Or *is not called* *(S)*; *(AHn TA)*; *(AHn TA)*; *(AHn TA)*

*Wheat*
coarsely ground, and put into a cooking-pot, into which some flesh-meat is
thrown, or some dates, and then cooked: (Sh, K:) also called دُقْيَةٌ (TA:) or a soup made of
coarsely bruised wheat. (TA in art. دُقْيَةٌ)

Having a rough, (S, K,) or loud, or vehement, (A,) voice, or sound: (S, A, K:) applied to a man,
and a horse, and thunder, (A, K, &c. K:) You say, رجل أَجْشُ الصوْت A man having a rough, or loud, or
vehement, voice. (A.) And فِرْس أَجْشُ الصوْت A horse in whose neighing
is a roughness. (TA.) A horse in whose neighing
is a roughness. (TA.) And سَحَاب أَجْشُ الرَّعد Clouds that thunder
vehemently. (A.) And سَحَاب أَجْشُ الرَّعد A bow having a rough
twanging, (A, K,) when one shoots with it. (A, K,) is also the name of One of the
sounds of which musical modulations are formed, (Kh, K,) which are three in
number; [app. meaning the treble, tenor, and bass, clefs; the last being that to which this
term is applied;] the sound thus called being from thehead, (Kh,) issuing from the
air-passages in the nose], having in it a roughness and hoarseness, (Kh, K,) and
followed by a gradual fall (تَخْدُر) [of the voice] modulated in accordance to that
same sound, and then followed by a sound [in my original بَوْحَى, but I think it probable that this is a
mistranscription for بَوْحَى, or the like, for, though بَوْحَى might perhaps, by straining a metaphor, be applied to denote a
varied sound, its being understood in this sense seems to be forbidden by its being here added] like the first. (Kh, TA.) [This
explanation is perhaps illustrated by the fact that the bass in the music of the Arabs is often formed of one prolonged note, falling and
A pebbly plain, fit for palm-trees. (K, TA.)

A mill (S, K) with which جشي is ground: (S:) or a small mill with which one grinds coarsely. (A.)

: see what next precedes.

: see جشي.
Aisha

جَشَّاحَتْ نَفْسِهَا

(S, K) aor. __, (K) inf. n. جِشْوَهُ, (S, K, KL) like فَعُودَتْ (TA,) and جَشَّاهَا, (K) [or (KL, so Golius on the authority of the KL,) [like جَشَّاهَتْ نَفْسِهَا, جَاشَّتْ نَفْسِهَا, جَاشَّتْ نَفْسِهَا, جَاشَّتْ نَفْسِهَا,] His soul [or stomach] heaved, by reason of grief or fright: (S, K; and so in the O; but in one copy of the K, by reason of grief or joy: TA:) or [simply] heaved, or rose: (T in art. تُرَهَ; and heaved, or became agitated by a tendency to vomit; (K;) i. q. and جَشَّاحَتْ خَبَّتْ My soul [or stomach] heaved, or became agitated by a tendency to vomit, or became heavy, خُبْتْ in consequence of pain from something that it disliked. (ISH, TA.) __ He nauseated food, in consequence of indigestion. (TA.) __ The sheep emitted a sound from their throats. (Lh, K.) __ The earth put forth all its plants, or herbage: like جَشَّاحَتْ اَلْرَبْضِيَّة بِرِيَاتهاُ [lit. the earth vomited her victuals ]; (TA.) كَأَيْتَ اَلْرَبْضِيَّة أَلْكُلِّها جَشَّاحَتِ الْبَلَادِ بِأَهْلِها جَشَّاحَتِ الْبَحْرِ بِأَمَواجِهَا جَشَّاحَتِ الْجَنَّاتِ بِأَمَامِهَا [The meadows, or gardens,] put forth [their good things]. (TA.) __ جَشَّاحَتِ الْبَيْتِ بِأَوْلَادِهَا جَشَّاحَتِ الْمَدِينَاتِ بِأَهْلِها جَشَّاحَاتِ الْمَرْجَ بِأَبْنَائِهَا جَشَّاحَاتِ الْبَيْتِ بِأَوْلَادِهَا [The countries, or towns, &c.,] cast forth [their inhabitants]. (TA.) __ جَشَّاحَاتِ الْمَاءِ بِأَمَواجِهَا جَشَّاحَاتِ الْبَحْرِ بِأَمَواجِهَا جَشَّاحَاتِ الْمَرْجَ بِأَبْنَائِهَا جَشَّاحَاتِ الْجَنَّاتِ بِأَمَامِهَا [The seas] cast forth [their waves]. (TA.) Also جَشَّاحَا said of the sea, It rushed on, (TA,) grew dark, (K, TA,) and was tumultuous with its waves; (TA;) and [in the CK or ] impended over one. (K, TA,) And in like manner said of the night, It came on suddenly, (TA,) grew dark; (K, TA;) and [in the CK or ] impended over one. (K, TA.) __ جَشَّاحَاتِ الْوَلْحَشِّ The wild animals made a single leap, or spring. (TA.) __ جَشَّاحَا الْجَزَامِ The people, or company of men, went forth from one country, or town, to another. (S, K, TA,) It is said in a trad., جَشَّاحَا الْرُّومِ عَلَى عَهْدِ عُمر جَشَّاحَا الْرُّومِ عَلَى عَهْدِ عُمر The Greeks rose, and advanced from their country [in the time of 'Omar]. (TA.)
He eructed, or belched; i. e., emitted a sound accompanied with wind, from his mouth, on an occasion of satiation of the stomach, (Mgh, Msb,) intentionally: (Mgh:) or it (the stomach) emitted wind (K, TA) on an occasion of its impletion with food or drink. (TA.)

He found the country to disagree with him, and the country disagreed with him. (S, K.)

A light bow: (S, K) or a bow that makes a ringing sound: (Lth, TA:) or a light rod of the tree called اَجْشَأَ (As, S) pl. أَجْشَآَت, (K,) anomalous, and asserted by IHsh to be rare, (TA,) and 

A light arrow. (Yaakoob, TA.) A large number (IAar, K, TA) of men, and of cattle. (IAar, TA.)

Also Daybreak: [or,] accord. to 'Alee Ibn-Hamzeh, the blowing of the wind at daybreak. (TA.)

A belch; i. e., a sound accompanied with wind, from the mouth, on an occasion of satiation of the stomach; (Mgh, Msb,) a subst. from 5; (As, S, Msb, K;) as also جَشَأَ (S, K) and جَشَأَ: (K: but the first and last of these three words are omitted in some copies of the K:) or ↓ the second of these three words, accord. to some, is a superlative epithet, signifying a great, or frequent, belcher. (MF.) Also An invasion
of the night, and of the sea. (K, TA.) The torrent and the night (ُﻞْﻴﱠﻠﻟاَو السَّيِل والثُّلُج) are called [the two blind things] because their invasion is vehement. (TA.)
It was gross, or coarse: (K, TA:) it was badly and coarsely ground: (TA:) or it was without seasoning, or condiment, or anything to render it savoury. (K.)

And the first, It (a thing) was thick, gross, big, coarse, or rough. (TA.)

And He (a man, TA) was a foul, or bad, eater. (K, TA.)

God caused his youth, or youthful vigour, to pass away: or rendered him vile and despicable: or may God cause &c. (K.)

and so Az accord. to the TA,] the former, if used like the latter, is not improbably correct; but I have not heard it. (S.) [See art.

The rinds of pomegranates: (K:) of the dial. of El-Yemen. (TA.)

(S, K) and (K) and (S, K,) applied to wheat, or food, Gross, or coarse: (S, K, TA:) badly and coarsely ground: (TA:) or without seasoning, or condiment, or anything to render it savoury: (K, TA:) [probably signifies also anything disagreeable in taste, and choking: (TA:) and gross, or coarse, and dry, or tough: (IAth, TA:) and what is dry, or tough, of herbage. (TA:)]

Also, the first, A bulky and strong camel: (ISk, TA:) a thickboned horse. (Ham p. 207.)
A rough, or coarse, (or, as some say, TA,) short woman. (K, TA.)

Also Anything rough, gross or coarse, disagreeable to the taste, and choking. (K.)

A thick, rough, or coarse, garment, or piece of cloth. (S.)

A rough, or coarse, and old, worn-out, skin for water or milk. (TA.)

Rude, uncivil, unkind, rough, speech or language. (TA.)

And (applied to a man, TA) A foul, or bad, eater. (K, TA.)

Big, or bulky, and courageous, brave, or bold. (IAar, K.) [Also, accord. to Gollus, as on the authority of Ibn-Maaroof, but in this case probably a mistranscription for A wooden thing upon which clothes are put.]

A man (Sh) coarse in his means of subsistence. (Sh, K.)

Thick, gross, big, coarse, or rough, (S, and Ham p. 207,) and short. (Ham ib.)

Thick, gross, or big, in body. (T, TA.)

See.
1. **ジェシュ**, aor. ـَْـُ، (As, A, Mgh.) inf. n. ـَْـُ، (As, S, K;) and ـَْـُ، (A;) inf. n. ـَْـُ، (K;) He took, or sent, forth his beasts to pasture, (As, S, Mgh, K,) not to return in the evening: (As, S Mgh:) or he pastured his beast near to the tents or houses: (A:) or he pastured his beast near to the tents or houses. (A:) [or] ـَْـُ signifies also one's pasturing his horse before his tent or house, after their covering: (K:) or a people's taking forth their horses and pasturing them before their tents or houses. (L.) And ـَْـُ and ـَْـُ also signify The leaving or neglecting [a thing]: (K, TA:) and dismissing [it]. (TA.) ـَْـُ، meaning He estranged himself from

The cattle went forth to the places of pasturage from their owners. (A.)

The man journeyed away from his family, or wife. (A.)

The dawn broke, (S,) or rose, (K,) or came forth. (A.)

2. **ジェシュ** see 1, in two places.

See **ジェシュ**, in three places.

ジェシュ Camels or sheep or goats pasturing in their place, not returning to their owners (As, S, K) at night: (K;) or [simply] not returning to their owners. (As, TA.) [See also ـَْـُ.] A people Who pass the night with the camels, (As, S, K,) in their place, not returning to their tents or houses: (As, S:) Who go forth with their beasts to the place of pasturage, and
remain in their place, not returning to the tents or houses: the doing this is not considered as travelling, and therefore is not a legal reason for shortening the ordinary prayers: (A 'Obeyd, TA:) and جَشَر signifies the same. (TA, as on the authority of A 'Obeyd. [But perhaps this latter is a mistranscription for جَشَر: see what follows.]) A man who is away (عَزْب, K, TA) from his family, or wife, with his camels; (TA;) as also جَشَر: (K, TA:) and in like manner the former is applied to a company of men; and so جَشَر [a pl. of جَشَر, q. v.]: you say جَوْم جَشَر and جَوْم جَشَر. (L, TA.) The herbs, or leguminous plants, of the season, or rain, called the رَيْع, (L, K;) as also جَشَر. (L.) And جَشَر [app. جَشَر or جَشَر] also signifies A pasture-land in which horses feed. (TA.)

Also A [quiver of the kind called] جَفَّة; (S, K;) i. e., a جَفْة; and so جَفَّة; accord. to ISd, a [quiver of the kind called] جَعْبَة of skins, slit in the side in order that the wind may enter it and the feathers may therefore not be eaten: (TA:) or, accord. to Z, i. q. جَرْب; (IAth, TA.) And A large جَوْلِق [or S. K] جَسْحَر [pl. جَسْحُر] and [of mult.] جَسْحَر. (TA.)

The owner (صَاحِب) of a pasture-land in which horses feed. (K.) You say, "He is the جَشَر of our camels." (A, TA. [But it seems to be implied in the A that it signifies the same as جَشَر as explained below.])

One who takes forth horses and camels to the pasture-land, and remains there: [see also جَشَر:] جَشَر [pl. جَشَر] جَشَر. (TA:) [and جَشَر is another pl. of the same:] see جَشَر ___ Also [the pl.] جَشَر Camels, and asses, going whithersoever they will. (TA.)

A drink that is taken at daybreak: (S, A, K:) you say، َعَطْسُ فِي َجَاشِرَة We drank the morning-draught that is taken at daybreak: (S, A:) and it has no verb: (S:) or it is only of camels' milk: (K:) or it is correctly of general application: or is properly of wine; for this is what is most frequently mentioned: and it is also used as an epithet: thus you say جَشَرَة جَشَرَة (TA.) ___ A certain kind of food: (K, TA:) or a kind of food eaten at daybreak. (TA.) ___ The [last part of the night, called the] سَحَر: (K:) because
near to daybreak. (TA.) **Midday**: (K;) because of the appearance and spreading of its light. (TA.)

*A beast* made to pass the night in the pasture, away from its owner, not brought back in the evening: (K, * TA: [see also جشَّر]) or not pastured near the water:

(Iaar, TA:) or that is pastured near to the water. (El-Mundhree, TA.) And خيل جشَّر Horses pastured (S, K) [in the place of pasturage that is prohibited to the public]. (S.)
جَشُعَ

1. جَشُعَ, aor. —, inf. n. جَشُعْ. He was, or became, affected with the most vehement desire, eagerness, avidity, cupidity, or hankering, (S, O, K,) and, (O, K,) as explained by an Arab of the desert to As, (IDrd,) with the worst kind thereof, (IDrd, O, K,) for eating &c.: (TA:) or, as explained by another Arab of the desert to As, (IDrd,) he took his own share, and coveted the share of another: (IDrd, K,) and جَشَعَ signifies the like; (S;) or i. q. جَشَعَ, q. v. (K.)

2. جَشَعَ, part. n. of جَشَعَ, Affected with the most vehement desire, &c.: pl. جَشَعُونَ, (S, K,) and جَشَعِينَ, جَشَعَانِ, جَشَعِانَا, جَشَعَاءِ, جَشَعَاءَ, جَشَعَاءَيْنَ, جَشَعَاءَيْنَا, جَشَعَاءَيْنِ, جَشَعَاءَيْنَاثِ. The lion. (TA.)

3. جَشَعَ, A man in whom are combined impatience and fright and a heavy, or a heaving, state of the soul. (TA.)

4. جَشَعَ, جَشَعُوَ announnating from جَشَعَ; جَشَعَ, [comparative and superlative of جَشُعَ. More, and most, affected with most vehement desire,
&c. J. (TA.)
He took, or imposed, upon himself the affair, or he undertook it, as a task, or in spite of difficulty or trouble or inconvenience; (S, Msb, K) as also (S, Msb, * K) and (Msb, K:) the second and third signify he constrained himself to do it, or perform it: (Aboo-Miheen, Aboo-Turab, TA in art. جشم:) and جشم إليك عرق القرية is said to mean [I have imposed upon myself difficulty or trouble or inconvenience, in coming to thee,] so that I have journeyed, and become in want of the water of the water-skin in the journey: or the meaning is, I have suffered, and imposed upon myself, difficulty or trouble or inconvenience, so that I have sweated like the water-skin: or by the عرق of the القرية is meant its أعلى, i. e., its معلق, by which it is carried; and the phrase means جشم إليك عرق القرية [I have impose upon myself, in spite of difficulty &c., in coming to thee, the carrying of the water-skin]; alluding to journeying and its difficulties: (Har p. 511:) [and in like manner,] one says, جشم للقرية [app. meaning I have not had the trouble of bringing to thee so much as a hoof of a gazelle or the like]. (AZ, TA.) And جشم اليوم طعاما i. e., I have not eaten, to-day, food, is said on the occasion of the disappointment of any one seeking a thing. (AZ, TA.)
being difficult or troublesome or inconvenient. (S, Msb, K.) Hence, (S, TA,) in a trad. of Zeyd Ibn-'Amr

Ibn-Nufeyl, (TA,)

[Whatever thou impose upon me, in spite of difficulty &c., I undertake it, in spite of difficulty &c.] (S, TA,)

4 اَجْشَمَ see 2.

5 تَمْشَجَأ I mounted, or ascended, the greater part of the sand: some say thus; and some say I directed my course, or aim, towards such a one, [and chose him, (like تَمْشَجَأ q. v.,)] from among the people, or party. (Abu-n-Nadr, TA,)

A state of destruction, perdition, or death. (AA, TA,) See also جَشْم.

Also Bad money: pl. جَشْم (IKh, TA,)

Also Fatness. (AA, K,)

Weight, or heaviness; (S, K,;) as also جَشْم (K,) and جَشْم accord. to the K, but correctly جَشْم, as in the A and L: (TA:) [and

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and unpleasing, and a difficult or troublesome or an inconvenient, affair:] a subst. from
Such a one threw upon me his weight, or heaviness: (S, TA:) to which Z adds, or his difficult, or troublesome, or inconvenient, affair, that he had imposed upon himself, or that was imposed upon him. (TA.) Also The [i.e., the belly; or the chest; &c.]: or the breast, with the ribs that contain it: (K:) or the breast of a camel: (S, TA:) and the part [of the skin] of the camel's breast, and of the rest of the body thereof, with which the [kind of quiver called] is covered. (TA.) You say, meaning He threw his breast upon him. (TA.)

Fat men: (IAar, K:*) and tall, crafty or cunning, and wicked or malignant, men. (IAar, TA.)

A man who takes, or imposes, upon himself, or who undertakes, affairs, with energy or vigour; or in an extraordinary degree, in spite of difficulty or trouble or inconvenience. (Msb.)

Thick, gross, coarse, rough, rugged, rude, big, or bulky. (K.) See also

A man taking, or imposing, upon himself, or undertaking, an affair, in spite of difficulty or trouble or inconvenience. (Msb.) See 2.

The lion. (K.)
جشن

جوشن and جوشني: see art.
He plastered a building with gypsum: (Mgh, K:) or he made a house therewith:
(Msb:) i. q. (S, TA,) which is of the dial. of El-Hijáz. (TA.)

Gypsum; a certain substance] with which one builds, (S,) or plasters; (Mgh;) well known: (Msb, K:) arabicized; (S, Mgh, Msb, K;) because ج and ص do not occur in any Arabic word; (Msb;) or, accord. to AZ, there are some [Arabic] words in which they both occur, as has been mentioned in art. جص: from جَكَ (Mgh, K [in the CK جَكَ]) or, as some say, جَكَ; which are Persian: (TA:) in the dial. of the people of El-Hijáz,

A preparer of gypsum. (S, K.)

Places in which gypsum is made. (K.)
He was short and fat. (IAar, K.)

He was, or became, proud; or excessively proud, corrupt, unbelieving, or disobedient. (Sgh, K.)

Large; big; bulky; or large in body, corpulent, and fleshy: (S, K, TA:) or tall, large in body, a great eater and drinker, who exults, and behaves insolently and ungratefully to God: (Fr, TA:) occurring in a trad. describing the people of Hell. (S.)
1. **��َجَبَ** (S, K) aor. —, (K) inf. n. **جَعَبَ** (TA.) *He prostrated him; he threw him down upon the ground*; (S, K, TA;) like **جَعَبَ**; (S;) as also **جَعَبَ** (K,) ing. n. **جَعَّابَ** (TA;) and **جَعَّابَة** (S, K [in the CK erroneously written **جَعَّبَة**],) like **سلِقه**; (S,) inf. n. **جَعَّابَة**. (S, TA [in the latter, in one place, probably by a mistake of a copyist, written **جَعَّبَة**].) ___ *He in verted it, or him; he turned it, or him, upside down, or over, or inside out*; syn. **قَلِبه**. (K.) ___ *He collected it*; (K,) mostly used in relation to that which is small in quantity, paltry, or inconsiderable. (TA.) **جَعَبَ** (A, K,) and **تَجَعَبَ** (A,) *He made a quiver of the kind called جَعْبَة*.(A, K.)

2. **جَعَبَ** see 1.

3. **جَعَبَ** see 7.

4. **جَعَبَ** and **تَجَعَبَ** (K) and **تَجَعَّبَ** (S, K) *He became prostrated, or thrown down upon the ground*.(S, K.)

Q. Q. 1 **جَعَبَه** : see 1.

Q. Q. 2 **تَجَعَبَ** : see 7.

A **جَعْبَة** [or quiver] (A, K) *for arrows* (S, A, Mgh, Msb, K) of the kind called **نِشَاب** (S, A, Msb, K) and for those that are called **نِبْل** also: (Ham p. 154:) but some make a distinction between **جَعْبَة** and **كَانَة**: the former, they say, is for **نِشَاب**; and the latter, for **نِبْل** (Mz, MF:) accord. to IDrd, the **كَانَة** is only for **نِبْل**, and is of leather: that which is of wood is called **جَفْفَر**: and that which is of two pieces [of wood] joined together is called **قَرْن** [i. e. *Cerne*]: (Ham ubi
supra) accord. to ISh, the جعابة is round and wide, with a cover on the top, over its mouth: the
cover is smaller, and its upper and lower parts are of equal size; whereas the جعابة is wide in its upper part, and
contracted in its lower part; wide in its upper part that the feathers of the
arrows [having ample room] may not become detached; for the arrows are put in
the quiver with the points downwards: each of these two kinds is made of two
corresponding pieces of wood: (TA:) the pl. is جعابات (S, A, Msb, K) and جعبيات (Msb.) You say, نُكمَوْا
ﺔَﺒْﻌَﺟَاءَلَوْنَاءَلْتَشَابُ They inverted, or inclined, the quivers, and poured forth the
arrows]. (A, TA.) And معه جعيبة فيها بنات الموت [With him is a quiver in which are the
daughters of death; i.e., deadly arrows]. (A, TA.) Also The largest of drinking-vessels.
(MF, TA.)

Joinوب A man (S) short, and ugly, or contemptible; or ugly, and small in body: (S, Kc) or
weak, and destitute of good: or vile, or mean, and despicable: (Kc) or a low, mean, or
sordid, and weak man: pl. جعاباً (TA.)

Joinبة The art of making quivers of the kind called جعاب, pl. of جعابة. (A, K.)

Joinب: see what next follows.

Joinبة [and app. جعابي also, as seems to be indicated in the K, where it is mentioned as a surname, but in the CK written جعابي,]

A maker of quivers of the kind called جعاب. (A, K.)

Joinب One who often prostrates, or throws down, others, [in some copies of the K, erroneously,
صرع،] but is not himself prostrated, or thrown down. (K, TA.)

Joinب (accord. to different copies of the K) Dead, or dying; syn. ميت. (K.)


1. جُعُدَ, aor. —, inf. n. جَعُودة, (K,) said of hair, (S, A, Msb, K,) It was, or became, crisp, or curly, or twisted, and contracted; (Msb;) was, or became, the contr. of سِبْط, (K,) or of مستَرْسِل: (Msb;) or was, or became, short: (Kr, K:) and جَعَد, [aor. —, ] (Msb, TA,) inf. n. جَعُودَة, (TA,) signifies the same; (Msb, TA;) as also جَعَدَة. (K.) — It became contracted, and compacted in lumps; (L;) as also جَعَدَة; (L, K; *) said of earth, (K,) or of moist earth. (L;) [The inf. n.] جَعُودَة is also sometimes used in describing the state of the froth, or foam, of a camel's mouth, when it is accumulated. (S.[See جَعُودَة]) — Also, said of a cheek, inf. n. جَعُودَة, It was rough, or coarse, and short; contr. of أَسْلَ. (L)

2. جُعُدَة, (S, A, Msb, K,) inf. n. جَعُودَة, (S, A, Msb,) He crisped, or curled, or twisted, and contracted, it; (Msb;) made it the contr. of سِبْط, (K,) or of مستَرْسِل: (Msb;) or made it short: (K;) namely, hair. (S, A, Msb, K.)

5. جُعُدَه, see 1, in two places.

جَعُدَ, applied to hair, (S, A, Msb, K,) Crisp, or curly, or twisted, and contracted; (Msb;) contr. of سِبْط (K,) or of مستَرْسِل: (Msb;) or short. (Kr, K,) — Applied to a man, (S,) Having hair such as is termed جَعُدَه: (S, Msb, K;) [or]

Compacted in limbs, and strong in make; not flabby, nor of slack, or incongruous,
make; (L;) or big, or bulky, and compact; (Hamp. 238;) or, as some say, light, or active: (TA:) and having crisp, or curly, not lank, hair; because lankness is the prevalent characteristic of the hair of the Greeks and Persians; and crispness, or curliness, is the prevalent characteristic of the hair of the Arabs: but very crisp, or frizzled, or woolly, hair, like that of the Zenj and the Nubians, is disapproved. (L;) [Hence,] Generous; bountiful; munificent; (T, S, A, K;) alluding to a man's being an Arab of generous disposition, because the Arabs are characterized by crisp, or curly, hair.

(A.) As did not know جعد in this sense; but it occurs in many verses of the Ansár. (T, TA.) As an epithet of dispraise, it has also two meanings; namely, Short, and incongruous in make: (L;) [Contr. of سبط] and Niggardly; (As, T, S, L, K;) as also جعد اليام, جعد الأصابع, جعد الأثام, جعد الكف, جعد البذان; (A;) or this signifies having short fingers, (K,) and جعد البذان, جعد الكف, جعد الجنان, جعد الازعم, جعد اللفاء mean; ungenerous; base: (L:) and جعد القفا mean, or ignoble, in respect of rank, quality, reputation, or the like. (A, K.)

A camel having much fur: (K,) or having crisp, or curly, and abundant, fur. (S.) [Hence,] أبو جعد a surname of The camel. (L;) Soft moist earth; as also جعد سبط and جعد اليام and جعد الازعم [(&c.:) (Har ubi suprà:) and mean; ungenerous; base: (L:) and جعد القفا mean, or ignoble, in respect of rank, quality, reputation, or the like. (A, K.)

And she mixes thick جعد حيس with the food prepared with نقُط; meaning, she confounds men together, and does not select him who is to have intercourse with her. (L;) Froth, or foam, accumulated upon the fore part of the mouth of a camel. (S, * L,) And جعد التغام أَسِيل A camel having froth, or foam, accumulated upon the fore part of his mouth. (S, * L, K, *) A cheek rough, or coarse, and short; not ملح [or beauty], (K, TA,) or, as in some copies of
the K, حم A short foot; (A, TA;) characteristic of low origin. (TA.) It is also applied,

in the manner of an intensive epithet, to the plant called سليان; and in like manner, with ة, to the plant called بُهِمي. (TA.)

A she-camel compact in make, and strong. (TA.)

 see جعد, in two places.

Moist earth contracted, and compacted in lumps. (L in عقد.)
\( \text{جَعَر} \), aor. 
\( \text{أَجَعَر} \) \( (S, \text{Msb}, K) \) inf. n. \( \text{جَعَر} \); \( (\text{Msb}) \) and \( \text{أَجَعَر} \); \( (K) \) said of a beast or bird of prey \( (S, \text{Msb}, K) \) having claws, or talons, \( (S, K, *) \) or a hyena, and a dog, and a cat, \( (\text{TA}) \) and metaphorically of a rat or mouse, \( (\text{Msb}) \) *He voided his dung.* \( (S, \text{Msb}, K) \)

\( \text{جَعَر} \), \( (S, K, *) \) or \( \text{جَعَرَ جَعَار} \), \( (\text{TA}) \) *He bound upon his* \( (i.e. \text{his own}) \) *waist a rope of the kind called* \( \text{جَعَار} \). \( (S, K, \text{TA}) \)

\( \text{جَعَر} \), originally an inf. n., \( (\text{Msb}) \) *The dung of a beast or bird of prey* \( (S, \text{Msb}, K) \) *having claws, or talons;* \( (S, K) \) as also \( \text{جَعَارَة} \); \( (K) \) which is like \( \text{رَاوط} \) in relation to a horse: \( (\text{TA}) \) or the *dung of the hyena:* \( (\text{A}) \)

[and of the dog, and cat: see 1:] or *dry dung upon the* \( \text{جُعُر} \), q. v.: \( (K) \) or *dung that comes forth dry:* \( (\text{IAth}, \text{TA}) \) and *that of the rat or mouse:* \( (\text{Msb}) \) pl. \( \text{جُعُور} \). \( (K) \) *See also* \( \text{جَعُور} \). Also

*Costiveness.* \( (\text{TA}) \)

\( \text{جَعَرَة} \), *A mark left by the rope called* \( \text{جَعَار} \) \( (\text{Th}, K) \) *upon the waist of a man.* \( (\text{Th}, \text{TA}) \)

\( \text{جَعَرَة} \) : \( \text{جَعَرَان} \).

\( \text{أَبُو جَعَرَان} \) *[in which the latter word is imperfectly decl. because it is a proper name ending with the augment *آَن*] *The black beetle called* \( \text{جَعَال} \) \( (\text{K}, \text{TA}) \) *in a general sense: or, as some say, a certain species thereof.* \( (\text{TA}) \) __

And *عَمْ جَعَرَان* \( (K, \text{TA}) \) or *عَمْ جَعَرَانَة* \( (\text{so in a copy of the K}) \) *The female of the vultur percnopterus.* \( (\text{Kr}, K) \)
A bad kind of dates; (Msb, K;) also metaphorically called [the rat's, or mouse's, dung], because of the bad smell, and the diminutiveness, thereof: (Msb:) and you also say جَعْرُور [ جَعْرُور: (TA:) or a species of the دَقَل, which is the worst kind of dates: (S:) a species of the (kind of palm-tree called) دَقَلَ فَلَ which bears small things [or dates] in which is no good. (As, TA.) [See عَذَق; حَيْقٍ, in art. حَيْقٍ.]

جَعْرُور: see جَعْرُور.

جَعْرُور. (S, A, K;) like قَطَام (K;) indecl., with kesr for its termination, because it deviates from its original form, which is جَعْرَة, and is of the fem. gender, and has the quality of an epithet in which that of a subst. is predominant, so that the thing to which it applies is known by it like as it is known by its proper name; and as it is prevented from being perfectly decl. by two causes, it must be indecl. by reason of three; as we also say with respect to حَلَاق, a proper name of death; (S:) The she-hyena; (S, A, K;) a name of that animal (S) because of the abundance of its dung; (S, A;) as also جَعْرُور, جَعْرُور, جَعْرُور, أَعْبَثْ, جَعْرُور, جَعْرُور. (K;) Hence, جَعْرُور مَن جَعْرُور [More mischievous than the she-hyena]: a prov. (A, TA.) And التَّيْسِي جَعْرُور (K) Be thou like the he-goat in stupidity, O she-hyena; a prov. applied to a stupid man: (A and TA in art. تَيْسِ, q. v.:)
or جَعْرُور [Do mischief, O she-hyena]; a prov. used in declaring a thing to be vain, or false. (K;) And روْعَتِ جَعْرُور وَآنْظَرْي أَيْنَ الْمَفْرَ.

* *

روْعَتِ جَعْرُور وَآنْظَرْي أَيْنَ الْمَفْرَ [for المَفْرَ, Be afraid, O she-hyena, and look where is a place to which to flee]: (K, * TA;) or روْعَتِ [i. e. turn aside, this way and that]: (S and TA in art. روْعَتِ:) a prov. applied to him who seeks to escape, and cannot: (TA:) or with reference to a coward, and his submissiveness. (K;) And قُوْمِي جَعْرُور [Rise, O she-hyena]: said to a woman, in reviling her; likening her to a she-hyena. (ISk, TA.)

جَعْرُور A certain mark made with a hot iron upon the part called جَعْرُور] (K;) accord.
to the Tedhkireh of Aboo-'Alee, one of the marks, so made, of camels. (Ibn-Habeeb, TA.)

A rope which a man who waters ties to a stake, and then binds upon his waist, when he descends into a well, lest he should fall into it: (S:) or a rope which a drawer of water binds upon his waist, (K, TA,) when he descends into a well, (TA,) lest he should fall into the well; (K, TA;) the end being in the hand of another man, who, if he falls, pulls him up with it. (TA.)

The place of the two marks made by cauterization which are called the, in the buttocks (of an ass: (S, K:) or the places of cauterization in the hinder part, upon the two portions of the thighs called the, of an ass: (TA:) and the part, (S, K;) or two parts, (A;) which the tail strikes, (S, A, K;) upon the two thighs of a horse, (S, K;) or of a beast, where he is cauterized: (A:) or the two edges of the haunches projecting over the thighs [behind]; (As, S, K;) i. e., the two places which the farrier marks, making lines upon them [with a hot iron: (K;) or the heads of the upper parts of the two thighs: or the depressed part of the haunch and thigh, in the place of the joint. (TA.) See also جعْر.

The rump, or podex; or the anus; [in the present day, the latter;] syn. جعراء and جعرى and جعرى and جعْر. (S, K;) and the same; syn. (K;) or the last (جعْر), as some say, i. q. (S, K.)

A man Very, or often, costive; (K;) as also جعْر البطن. (TA.)
Q. Q. 1. *He* (a man, TA) *deposited his ordure, or excrement, at once:* (K, TA:) or *in a dry, or tough, state.* (TA.) The م is augmentative. (Sgh, TA.)

…

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is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) *Human ordure,* or *excrement;* (AZ, TA in art. جمجم syn. رجع: (S, K:) or the first signifies the place in which the جمجم falls: (IDrd, K:) the م in the last word is augmentative; and its pl. is جمجم. (S.) You say, [He cast forth the excrements of his belly].* (S.)

...
1. *(S, K, TA)*  He prostrated him; threw him down upon the ground; *(S, K)* cast him upon the ground; like *(S)*; *(TA)* namely, a man; *(S)*; as also *(Ibn-Abbád, K)* __. He pulled it, or plucked it, out, or up; *(S, K)* namely, a thing, *(S)* or a tree; *(K, TA)* and turned it over, or upside down; *(TA)* as also *(K, TA)*.

2. *(S)*, *(K)*. It *(a thing, S, or a tree, K)* became pulled, or plucked, out, or up. *(S, K)*

3. *(S)* see 1. *(K)*

4. *(S)* see 1. *(K)*

5. *(K)* __. He became prostrated, thrown down upon the ground, or cast upon the ground: see its part. n., below. __ It *(a thing, S, or a tree, K)* became pulled, or plucked, out, or up. *(S, K)*

6. *(S)* see 1. *(K)*

7. *(S)* applied to a torrent, i. q. *(K)*, *(TA)*: *(K)* and *(TA)* that carries away everything; as also *(K)* and *(TA)* that overturns everything upon which it comes. *(TA)*

8. *(S)* A place where one is prostrated, or thrown down upon the ground. *(TA)*

9. *(S)*, *(K)*, *(TA)*, *(K)*: *(S)*, *(TA)* Prostrated, or thrown down upon the ground; as also *(K)*. *(TA)*

10. *(S)*, *(K)*: see what next precedes.
Q. 1 جعفده [inf. n. of جعفده] a compound word from the phrase جعلني الله فذاك [May God make me thy ransom]. (Ibn-Dihyeh, TA.) [You say, جعفده, meaning He said to him جعلني الله فذاك.]
A small river; a rivulet, streamlet, or brook; (IAar, S, K;) or one that is larger than a (K:) or, as in the Nawādir, a small river, larger than a (TA:) or a river, IDrd, IJ, TA,)

absolutely: (TA:) if small, it is a (IDrd, TA:) or (TA, but in the K and ) a large, wide river: (Ibn-El-Ajdábee, K:) [if so,] bearing two contr. significations: (K:) or (in some copies of the K and ) a full river. (K. ) Also (from the last of these significations, TA) A she-camel abounding with milk. (K, TA.)
جلع

jalū, aor. —, inf. n. جَّلَعَ (S, Msb, K) and جَّلَعَ (K) and جَّلِعَ (S, TA,) He made a thing; syn. صَنَعَ; (Msb, K,) but having a more general signification than فعل and their equivalents [as will be shown by what follows]; (Er-Râghib, TA;) and so جَّلَعَتْ (K;) both these verbs signify the same. (S.) __ He made a thing of, or from, a thing; as in the saying [in the Kur xvi. 74 and xlii. 9], جَّلَعَ لَكُمْ مِن أَنفُسَكُمْ أَزْوَاجًا [He hath made for you, of, or from, yourselves, wives]; and [in the Kur xvi. 83] وَجَّلَعَ لَكُمْ مِن الجِبَالِ أَكَّانَا [And He hath made for you the mountains, places of retreat; as caves, and excavated houses or chambers: so explained by Bd]. (TA,) __ He created; (K, TA;) brought into being, or existence; (TA;) as in the saying [in the Kur vi. 1], وَجَّلَعَتَ النَّظَلَاتُ الْزَّوْرُ [And hath created, or brought into being, the darknesses and the light]; (K, TA;) and [in the Kur xxi. 31] وَجَّلَعْنَا مَنَامًا كُلَّ شَيْءٍ حَيٍّ [And We have created of water, or the seminal fluid, everything living]; and [in the Kur xvi. 80, &c.,] وَجَّلَعَ لَكُمْ السَّمَعَ وَالْأَبْسَارَ وَالْأَفْتَدَةَ [And He created for you the ears and the eyes and the hearts]. (TA.) __ He made, or prepared; as in the saying [in the Kur lxv. 2], يَجْعَلُ لِهِ مَرْجًا [He will make, or prepare, for him a way of escape, or safety]; and [in the Kur lxv. 4] يَجْعَلُ لَهُ مِن أَمْرِهِ يُسْرًا [He will make, or prepare, for him an easy state of his circumstances; i. e., will make his circumstances, or case, easy to him]. (TA.) __ He made; meaning he made to be, or become; he constituted; he appointed; [in which sense it is doubly trans.;] (S, K;) as in the saying in the Kur [xix. 31], وَجَّلَعَهُ لَهُ تَبَّيَّا [And He hath made me a prophet]; (S;) [and in the elliptical phrase، جَعَلَهُ عَلَى هُدَى] He made him to be superintendant, or the like, over it; set him, or appointed him, over it: and in the phrase، جَعَلَهُ رَحْمَةً حَسْنًا [He made that which was bad to be, or become, good]. (K,) __ He
made a thing to be in a particular state or condition; as in the saying [in the Kur ii. 20], [Who hath made for you the earth to be as a bed]; and [in the Kur lxxi. 15]
[And hath made the moon, in them (the heavens), to be as a light]; and
so, as some say, in the saying [in the Kur xliii. 2], [Verily we have made it an Arabic Kur-án]. (TA.) ___ [He made a thing to be in an altered, or changed, state or condition; i.e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], [We made their upper part to be their lower part]; (K;) and in the words of the Kur [vi. 81], [And do ye make the thanks that ye should render for your sustenance to be that ye charge with falsehood the Giver thereof by attributing it to the stars called أنوآء as expl. by Bd and Jel]. (TA.) ___ [He pronounced (Er-Rághib, K) a thing by a true judgment or decision, (Er-Rághib,) or as a legal ordinance; (K;) as in the saying (of the Legislator, TA),] جعل الله [God hath pronounced the prayers that are made obligatory to be five] (K.) And [He pronounce (Er-Rághib, K *) a thing by a false judgment or decision, (Er-Rághib,) or according to his own judgment, heretically; (K;) as in the saying [in the Kur xv. 91], [Who pronounced the Kur-án to be lies, or enchantment, &c.]. (Er-Rághib, K.) ___ [He called, or named, (S, Msb, K,) a thing; (Msb:) as in the saying [in the Kur xliii. 18], [And they have called the angels, who are the servants of the Compassionate, females]: (S, K:) or, as some say, the meaning is, have described them as, and pronounced them to be, females; like as one says, [Such a one described Zeyd as, and pronounced him to be, the most learned of men]: or have held, or believed, them to be females; like as the verb signifies in the saying in the Kur [xvi. 59], [And they hold, or believe, God to have daughters]: or this may be rendered and they
attribute to God daughters). (TA.) You say also, جعلت نبأ أخاك, meaning I asserted Zeyd to be related to thee [as a brother; or I called Zeyd thy brother]. (K.) ___ He thought; as in the saying, جعل البصرة بغداد [He thought El-Basrah to be Baghdád]; (K) and so in the saying, عدَى فشتتمه [I thought him to be a slave, and consequently I reviled him]. (Ham. p. 31.)

___ He made known, or plain, or perspicuous; as in the saying [in the Kur xliii. 2, of which one explanation has been given above], إنا جعلناه قرآنا عربيا [Verily we have made it known, &c., as an Arabic Kur- án]; (K;) or the meaning is, We have revealed it [as such]. (TA.) ___ He exalted, or ennobled; as in the saying [in the Kur ii. 137], جعلناكم أمة وسطا [We have exalted you, or ennobled you, as a nation conforming to the just mean; or just, or equitable, or good]: (K;) [or it may be rendered, we have made you a nation &c.:] or, as some say, the meaning is, We have called you, or named you, a nation &c. (TA.) ___ Also, inf. n. جعل, He put, or laid, a thing; or put it, or laid it, down. (K.) And جعل بعضه فوق بعض He put, or threw, one part of it upon another. (K.) ___ He inserted a thing into a thing; as in the Kur [ii. 18], يجعلون أصابعهم في أذانهم [They insert, or put, their fingers into their ears]. (TA.) ___ He put into the heart, or mind; as in the Kur [lvi. 27], وجلنا في قلوب أئذين أتبعوه راحة ورحمه [And we put into the hearts of those who followed him pity and com-

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passion]. (TA.) ___ [He appointed, or assigned, or stipulated to give, or gave, wages, pay, or a stipend, &c.:] You say, جعلت له جعللا [I appointed him, &c., Wages, pay, or a stipend]. (Msb.) And جعل له كذا على كذا He stipulated with him to give him such a thing for [doing] such a thing. (K.) And جعل [alone] He gave wages, pay, or a stipend, to another to serve for him in war, i. e., in his stead. (Mgh.) And أجعلت له I gave to him wages, pay, or a
stipend. (S, * Mgh.) And He gave to him wages, pay, or a stipend. (K, TA.) And it is said in a trad. [He gave, or stipulated to give, to his people, or party, a hundred camels on the condition that they should surrender]. (Mgh.)

He gave to him wages, pay, or a stipend.

(TA.) And it is said in a trad., He gave, or stipulated to give, to his people, or party, a hundred camels on the condition that they should surrender. He set about, began, commenced, took to, or betook himself to, doing such a thing; (K, * TA;) he became occupied in doing such a thing.

(IAar, K, TK,) inf. n. ( , IAar, K,) aor. , (K,) inf. n. , (S;) and (K,) It (water) had in it many; (S, K;) or had in it dead . (K,) And , (TK,) inf. n. , (IAar, K, TK,)

He (a boy, TK) was, or became, short and fat. (IAar, K. [In the explanation of theقصیر in the CK, is erroneously put for القصر.]) And He (a man, TK) persisted; or persisted obstinately; or persisted in contention, or litigation; or contended, or litigated; being syn. with لحاج. (IAar, K,)

(A, K,) inf. n. ( , TA,) He endeavoured to conciliate him by means of a bribe. (A, K. * [In the CK, رشاه is erroneously put for راشاه.])

(A, K,) inf. n. and 3 He put down the cooking-pot from the fire (S) with the piece of rag called . (S, K,) He put down the cooking-pot from the fire (S) with the piece of rag called . (S, K, Er-Râghib,) or loved, (K,)

copulation: (S, K, Er-Râghib,) metonymically used in this sense. (Er-Râghib, TA.)
They stipulated among themselves to give the thing as wages, pay, or stipend: (K:) from جعل (TA.) You say also، تجاعل الناس بينهم عند البعث [The people stipulated among themselves to give wages, or pay, to such of them as should serve as substitutes, on the occasion of being ordered forth to war]. (TA.)

Also He took，or received، wages, pay، or a stipend. (Mgh، TA.)

Short palm-trees: (S، K:) or shoots، or offsets، of palm-trees، cut off from the mothertrees، or plucked forth from the ground، and planted: or bad palm-trees: or palm-trees that rise beyond the reach of the hand: (K:) n. un. with مثلا (S: [in the K، not so correctly، pl. of جعلة:])) and palm-trees such as are called بعل [q. v.]. (K.)

Wages، pay، a stipend، or a thing that is appointed، or stipulated، to be given to a man for work، or service: (S، Mgh، Msb، * K:) of more general import than أجرة and ثواب; (TA:) as also جعلة (S، Mgh، Msb، K) and (as some say، Msb) جعلة (As، Mgh، Msb، K) and جعلة (Mgh، Msb، K) and جعلة (S، Mgh، Msb، K) and جعلة (K) and جعلة (Har p. 134:) pl. جعلة (TA) and (of جعلة or جعلة، Mgh) جعلة (Mgh، TA:) Afterwards، (Mgh، TA) or جعلة and جعلة and جعلة，(K، TA:) Wages، or pay، or the like، which one gives to a man who goes to war (Mgh، K، TA:) as a substitute for the giver، (K، TA:) that he may aid himself thereby to serve in the war: (Mgh:) pl. of the last three words جعلة (TA:) And جعل، (TA in art. رشب،) or جعلة، (K، TA:) A bribe. (K، TA:) And جعلة الغرق What is given، or stipulated to be given، to him who dives for goods or for a man drowned. (TA.)

Water having in it many، pl. of جعلان، or having in it dead جعلان.
A land abounding with جعلان. (K.)

جع (see جع).

جع (see جع).

جع [The species of black beetle called cantharus;] a certain insect دوبيةٌ; (S, K;) a certain black insect, found in moist places, (TA;) that rolls along a little ball دجوارةٌ (in which it deposits its eggs): (S and K in art. جرحةٌ:) [see also خنفساءٍ: it is strangely explained in the Msb as the حرباءٌ, which is the male of the عينمٌ جبينٌ:) pl. جعلنان. (S, Msb, K.) Hence, as being likened thereto, (TA;) A black and ugly and small man: or one who is wont to persist, or to persist obstinately, or to persist in contention or litigation, or to contend or litigate: and (as some say, TA) i. q. رقيقٌ [a watcher, an observer, &c.]. (K, TA.)

جعَن A piece of rag with which a cooking-pot is put down (S, K) from the fire; (S;) as also جعَن and جعَنل جعَنلةٌ. (TA;) See also جعَن.(K;) pl. جعَنل جعَنلةٌ جعائَن. (TA.)

جعَل The young of the ostrich. (IDrd, K.)

جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَلةٌ جعَل ***

Giving [wages, pay, or a stipend: &c.]. (K.)
applied to a bitch, (S, K,) and to any animal (S, K) or beast of prey, (S,) Desiring, (S,) or loving, (K,) copulation. (S, K. [See 4]) Also, fem. with جعل, in two places.

Taking, or receiving, [wages, pay, or a stipend.] (K.)
جعمس

جعمس: see art. جعمس.

جعمس: see art. جعمس.

جعمس: see art. جعمس.
جَفَف

جَفَفَ، (S, Mgh, Msb,) sec. pers. جَفَفْتُ، (K,) aor. جَفَفَتْ، جَفَفَتْ، (S, Mgh, Msb, K) and جَفَفَ، (S, K,) the latter aor. mentioned by AZ, but rejected by Ks; (S,) and sec. pers. جَفَفْتُ، جَفَفْتَ، جَفَفْتِ، (Sgh, Msb, K,) of the dial. of Benoo-Asad; (Msb;) inf. n. جَفَفُ وَجَفَفَ، جَفَفَ مِنَ السَّرْفَلا، (K,) inf. n. جَفَفَ، (S,) said of a man, He was, or became, silent; he did not speak. (Msb.)

جَفَفَ، (Sgh, * K, * TA.)

جَفَفْتُ، (Msb, K.) He dried it. (Msb, K,) inf. n. جَفَفَ، (K,) aor. جَفَفَ، جَفَّفَ، (S, Mgh, Msb, K,) which are assigned by J and Sgh to جَفَفَ aor. جَفَفَ، (TA;) It (a thing, Mgh, or a garment, S, Msb, K, and also said of other things, S) was, or became, dry; it dried, or dried up. (Mgh, Msb.) Hence the saying، من أَحْلَمْ ثُمَّ أَصْحَبْ عَلَى جَفَفَ He who experiences an emission of semen in sleep, then rises in the morning with what is on his garment, of the semen, dry. (Mgh.) And جَفَفَ، an elliptical phrase, for فلاَنِ لا جَفَف جَفَفَ مَآَ لِلْنَّهْرِ، (Msb,) The water of the river dried up. And جَفَفَ، لِلْهُدْبِلِ، (TA:) Such a one does not remit, or become remiss, in his work, or labour: (TA:) or does not cease to go to and fro. (Har p. 589.)

جَفَفَ، (Mg.) inf. n. جَفَفَ، said of a man, He was, or became, silent; he did not speak. (Msb.)

جَفَفَ، (Msb, * TA.) I collected the thing to me. (Nawádir of AZ, TA.)

جَفَفَ، (Sgh, * K, * TA.)

جَفَفْتُ، (S, Msb,) inf. n. جَفَفْتُ، جَفَفْتَ، جَفَفْتُ، (S, Mgh, Msb, K,) He clad, or attired, the horse with a جَفَفَ. (S, K.)

جَفَفْتُ، (S,) see R. Q. 2.

جَفَفْتُ، (S, Msb, K,) inf. n. جَفَفْتُ، جَفَفْتَ، (S, Mgh, Msb, K,) and جَفَفْتُ، جَفَفْتَ، جَفَفْتِ، (Sgh, Msb, K,) of the dial. of Benoo-Asad; (Msb;) inf. n. جَفَفُ وَجَفَفَ، جَفَفَ مِنَ السَّرْفَلا، (K,) inf. n. جَفَفَ، (S,) He clad, or attired, the horse with a جَفَفَ. (S, K.)

جَفَفْتُ، (S, Msb, K,) inf. n. جَفَفْتُ، جَفَفْتَ، جَفَفْتُ، (S, Mgh, Msb, K,) and جَفَفْتُ، جَفَفْتَ، جَفَفْتِ، (Sgh, Msb, K,) of the dial. of Benoo-Asad; (Msb;) inf. n. جَفَفُ وَجَفَفَ، جَفَفَ مِنَ السَّرْفَلا، (K,) inf. n. جَفَفَ، (S,) He clad, or attired, the horse with a جَفَفَ. (S, K.)

جَفَفْتُ، (S, Msb, K,) inf. n. جَفَفْتُ، جَفَفْتَ، جَفَفْتُ، (S, Mgh, Msb, K,) and جَفَفْتُ، جَفَفْتَ، جَفَفْتِ، (Sgh, Msb, K,) of the dial. of Benoo-Asad; (Msb;) inf. n. جَفَفُ وَجَفَفَ، جَفَفَ مِنَ السَّرْفَلا، (K,) inf. n. جَفَفَ، (S,) He clad, or attired, the horse with a جَفَفَ. (S, K.)

جَفَفْتُ، (S, Msb, K,) inf. n. جَفَفْتُ، جَفَفْتَ، جَفَفْتُ، (S, Mgh, Msb, K,) and جَفَفْتُ، جَفَفْتَ، جَفَفْتِ، (Sgh, Msb, K,) of the dial. of Benoo-Asad; (Msb;) inf. n. جَفَفُ وَجَفَفَ، جَفَفَ مِنَ السَّرْفَلا، (K,) inf. n. جَفَفَ، (S,) He clad, or attired, the horse with a جَفَفَ. (S, K.)
K:) if it has dried entirely, you say of it, ﴿ْﺪَﻗ ﱠﻒَﻗ ﴾ ; the verb is originally ﴿ﻒّﻔﲡ ﴾; the medial ﴿ف ﴾ being changed into ﴿ج ﴾: it is like ﴿َﺶَﺒْﺸَـﺑ ﴾, originally ﴿ﺶّﺸﺒﺗ ﴾ (Lth, S.)

The spathe of the palm-tree; the envelope of the ﴿طﻠَع ﴾ ; (AA, A'Obeyd, S, K;) as also (AA, TA;) or [in other words] the envelope that is with the ﴿طﻠَع ﴾; (K;) i. e., the envelope that is with the ﴿طﻠَع ﴾ when it has become dry: (TA:) pl. ﴿جَفْوُ Frankie. (A'Obeyd, TA.) [See ﴿جَب ﴾.] ___ A receptacle such as is termed ﴿عَماَء ﴾, that is not to be tied round at its mouth. (K, TA.) ___ An old, worn-out water-skin or milk-skin, of which half is cut off and made into a bucket: (S, K;) and sometimes it is made of the lower part of a palm-tree hollowed out: (Lth, S, K: *) or a thing that is hollowed out in [probably a mistranscription for ﴿\=

An obstruction that one sees between him and the kibleh. (Ibn-'Abbád, K.) ___ An old man; (K;) as being likened to an old, worn-out water-skin or milk-skin: mentioned in the L from ElHejeree, and by Sgh from Ibn-'Abbád. (TA.) ___ Anything hollow, such as has something within it, like the nut, and the ﴿ﺔَﺪْﻐَﻣ ﴾ [or fruit of the ﴿ﺐُﻀْﻨَـﺗ ﴾ &c.: in the CK, the ﴿ةَﺪِﻌَﻣ ﴾]. (Ibn-'Abbád, K, TA.) ___ The body, or substance, (شخص,) of a thing. (TA.) ___ An obstruction that one sees between him and the kibleh. (Ibn-'Abbád, K.)

He is a good manager of cattle, (K;) acquainted with the art of pasturing them, and of collecting them at their proper time in the
place of pasture. (TA.) See also what next follows.

A company of men or people; a collective body thereof: (KS, S, K:) or a great number (K) thereof. (TA.) You say,

I was summoned, or invited, among the collective body of people.] (S.) And [They came in one collective body. (K.) They came in one collective body. (K.) Whereas, (S, Mgh,) or (K,) means [There shall be no gift of spoil until it is divided altogether: (S, Mgh, K:) a saying of Ibn-`Abbās: (S, Mgh:) accord. to one reading, i. e., [until it is divided] among the collective body of the army first. (K.) [Golius (here copied by Freytag) appears to have read, and hence to have said, of جَمْعًا, erroneously, " de pecore non dicitur nisi totus grex sit."]

: see what next precedes, in three places. Also A great دَلُو [or bucket]. (K.)

What is dry of a thing that one has dried. (K.) You say, [Put thou apart what is dry thereof from what is fresh and moist thereof]. (TA.)

Dry herbs or herbage: (S, K:) or dry leguminous plants or herbs, of the kind that are eaten without being cooked: (TA:) or of this kind and of such as are thick and inclining to bitterness; as also [You say,] [What has become scattered, or strewed, of dry herbage] (حنبيش) and of the kind of trefoil called [قَتَ] (S, K, TA,) and the like. (TA.)

A thing, (S, Mgh, Msb,) i. e. a kind of armour; (IAth, K,) [a cataphract], with which a horse is clad, (S, IAth, Mgh, Msb, K,) in war, in the manner of a coat of mail, (Mgh, Msb,) to defend him from being wounded; (IAth,) and sometimes worn by a man, to defend
him in war: (K:) of the measure تفعَّلَت, (Mgh, Msb,) the تَفَعَّلَت being augmentative, (Aboo-'Alee the Grammarian, S, IJ,) to render the word quasi-coordinate to the class of قرطَانس, (IJ;) from جفَ, because of its hardness and toughness: (Mgh, Msb:) pl. جفَافيف (S, Mgh, Msb.) It is said in a trad., جفافاف: and one says, جفافاف; [both] meaning, Make thou preparation for poverty. (TA.)

Having a جفاف upon his horse. (Mgh.)
and particles of rubbish or refuse; (S;) as also (K;) but this latter is said in the O to be of weak authority.

(TA.) And, and, The cooking-pot cast forth its froth, or foam, (S, K,) in boiling: (S;) or (K,) or it cast forth its froth, or foam: (Ham p. 132:) originally without . (Er-Rághib, TA in art. .) He cleared off the froth, or foam, of the cooking-pot. (K, TA.)

Also (S, Z in the Fáïk, TA,) inf. n. as above; (S, TA;) and (Z ubi suprà, TA;) but the former is that which is commonly known; (ISd, TA;) the latter is rare; (IAth, TA:) or the latter should not be said, though it occurs in a trad., (S, TA, *) accord. to one relation; (TA;) He turned the cooking-pot upside-down, or inclined it, (S, Z ubi suprà, TA,) and poured out what was in it: (S;) or he emptied the cooking-pot, and turned it upside-down: (TA;) and He turned the cooking-pot upside-down upon the bowl. (K,) He threw him down, or prostrated him, on the ground: (S, K, TA;) namely, a man: (S;) and [signifies the same; or] he threw him, or it, (K, TA,) on the ground. (TA.) See also 8.

See 1, in four places.

He pulled, or plucked, up, or out, or he uprooted, (S, K,) and threw down, or away, a thing, (S,) or plants, or herbs, such as are termed , (K,) and trees; (TA;) [but see ] as also , (K,) aor. and inf. n.
as above: (TA:) [or] both signify \textit{he cut} a plant, or herb. (IAar, Nh.)

What is cast forth \textit{of froth, or foam, and particles of rubbish or refuse}, (see 1.),] by a torrent: (ISk, S:) the froth, or foam, cast forth by a valley [flowing with water]; and by a cooking-pot, (K, TA,) in boiling. (TA.) Hence, as being likened to the froth, or foam, of the cooking-pot, of which no use is made, (Fr, TA,) \textit{i. q.} باطل ['meaning A thing that is worthless, useless, or unprofitable]. (Fr, K, TA.) It is said in the Kur [xiii. 18], 

Now as to the froth, or scum, it passeth away as a thing that is worthless, or useless, or unprofitable], (Fr, S, Jel, TA,) and thrown away. (Jel.) You say also, [meaning \textit{The froth, or scum, passed away] driven from its water. (TA.) \textit{i.e.} جفآء من الناس, occurring in a trad., is explained by IAth as meaning \textit{The first, or foremost, of the men or people} (سرعانهم): but Bkh and Muslim read (instead of جفآء, pl. of خفيف. (TA.) Also, [like جفآء, جفآة, An empty ship. (O, K.)}
1. جفر

He, or it, became wide: (K:) or became inflated, or swollen. (A.) And جفر جنباه انجفر جنباه

His (a kid's, S and Msb, or lamb's, Msb) sides became widened, or distended: (S, Msb:) and جفر [and انجفر جنباه]

(K in art. هضم) his (a horse's) sides became inflated, or swollen. (A.) ___ He (a lamb, K, and a kid, TA) became what is termed جفر; as also استجفرت جفر and استجفرت جفر and girl she (a kid) became a جفرة. (ISH, TA.) And He (a boy) became what is termed جفر; as also استجفر (TA) and


2. جفْر

From the woman; (K:) he abstained from sexual intercourse with her. (IAar, TA.) He (a man) abstained from the woman; (K:) he abstained from sexual intercourse with her. (IAar, TA.)

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3. جفر

See 1, in two places. The thing, or affair, cut him off from him, or it. (IAar, L.)

4. جفر

See 1, in three places. Also signifies He cut, abandoned, or forsook, (S, K:) another, (S,) or his companion, or friend, (K:) and left off visiting him. (S, K.) And I left, or
relinquished, that in which I was occupied. (S.) Also It (a thing, TA) was, or became, absent, or hidden, or concealed, (K, TA,) from one. (TA.)

\[\text{جُعُف} \]
5 see 1, in three places.

\[\text{جُعَْفُر} \]
7 see 1.

\[\text{جيَّفُر} \]
8 see 1, in two places.

\[\text{بِسْتَجَعُفُر} \]
10 see 1, in three places.

\[\text{جُعُف} \]
A lamb, or kid, whose sides have become widened, or distended: (Msb:) or a lamb, (IAmb, Msb, K,) and a kid, (K, * TA,) that has become large, and begun to pasture, (K, TA,) and whose sides have become widened, or distended: (TA:) or a lamb, (K,) or a kid, (S, Mgh, Msb, K, * TA,) that is four months old, (S, Mgh, Msb, K,) and whose sides have become widened, and that is weaned, (A'Obeysd, S,) and has taken to pasture: (A'Obeysd, TA:) or this is sometimes four months, and sometimes five months, after the birth: or a young lamb, and a kid, after it has been weaned, when six months old: (IAar, TA:) pl. [of pauc.]

\[\text{جُعَْفَر} \] and [of mult.]
\[\text{جَعْفَر} \] (Msb, K) and \[\text{جُعْفَر} \] (K) fem. with \(ط\): (S, A, Mgh, Msb, K:) or \[\text{جَعْفَرَة} \] signifies a female kid that has become satiated with leguminous herbs and with shrubs, and is independent of its mother: (ISH, TA:) IAmb applies it to a female lamb and a female kid; and this is correct, though some say that it is applied to the latter only, (TA,) A boy when his belly has become widened, (A,) or when his flesh has become swollen out, (K,) and he has begun to eat: (A, K) fem. with \(ط\) (K.) [See \(شَادَّخ\); and see also \(مَطْيَخ\).] A well, (Msb, K,) or a wide well, (S, A,) not cased, or walled round, within; (S, A, Msb, K,) as also \[\text{جَعْفَرَة} \] (R, TA:) or, of which a portion is cased, or walled
round, within, (K, TA,) and a portion is not: (TA:) the former of the masc. gender: pl. جَفَرَة. (Msb.)

[Hence,] [A, K *] [Such a one's well is in a state of demolition; meaning,] such a one has no judgment: (A:) or has no intelligence. (K.) And إنَّ جُفْرَكَ عَلَى هُمَّ (K) [Verily thy well is falling in upon me; meaning] thy mischief is coming quickly upon me. (A, TA.)

[The pl.] جَفَاطَر also signifies [simply] Wells. (K.) And hence, (TA,) She-camels abounding with milk. (K, TA.)

جَفَرَة: see جَفَرَة.

A round space in the ground: (S, K:) or a round and wide cavity in the ground:

(L:) pl. جَفَرَة. (S.) Hence, (S,) The belly, or interior of the body: (S:) or the cavity of the chest: or what comprises the belly [in the TA the chest] and the two sides: (K:) or the place where the ribs curve; and so in a horse &c.: (TA:) the middle of a horse, (S, Msb, K,) and of a camel: and, as some say, the middle, and main part, of anything: and thus, the main part of the sea: (TA:) pl. جَفَرَة جَفَرَة جَفَرَة جَفَرَة جَفَرَة جَفَرَة جَفَرَة, accord. to the K; but the latter is pl. of جَفَرَة in the sense of "a round cavity." (TA.) Also [the pl.] جَفَرَة signifies The holes that are dug in the ground for props. (TA.)

جَفَر: A kind of quiver like the كَتاَنَة, but wider, (Lth, S, TA,) in which are put many arrows: (Lth, TA:) or a [quiver of the kind called] جَعَبَة [q. v.], of skins, in which is no wood: or of wood, in which are no skins; (K:) or in which is no skin; as in some good lexicons: (TA:) or of skins, and slit in its side, that the wind may enter it, and the feathers in consequence may not be eaten: (TA: [see also جَشَعْر]) or the same as the جَعَبَة and the كَتاَنَة:

(El-Ahmari, TA:) or a quiver for لَبِلِّ, wide, of wood. (Hamp. 358.) Hence, ليس في جَفَرَة غَيْر زَنْدَينَ [There is not in his quiver aught save two pieces of wood for producing fire]: a prov. applied to him
in whom is no good. (Meyd.)

\( \text{مَجَفَر} \): see \( \text{مَجَفَر} \).

\( \text{مَجَفَر} \), applied to a horse, (S, Msb, K,) and with ظ\( \text{مَجَفَر} \) applied to a she-camel, (S,) Large in the middle: (S, Msb, K:) and

\( \text{مَجَفَر} \), a horse inflated, or swollen, in the sides. (A.)

\( \text{مَجَفَر} \) (S, A, K) and \( \text{مَجَفَر} \) (Lh, K) An impediment to venery: (Lh, A'Obeid, S, A, K;) and a cause of diminishing the seminal fluid: (A'Obeid, TA:) applied to food: (Lh, K;) and such is fasting said to be; (A'Obeid, S, K;) and the sun, (A, * TA,) i. e., sitting in the sun; and such, also, the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)


\[\text{جَفَلَ} \]

\[\text{جَفَلَ} \] (S, Msb, K,) aor. \text{جَفُولُ}, (Msb, K,) He (a camel) \text{took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness}: and 
\text{جَفَلَ} (a bird) \text{took fright, and flew away; or became scared away: (Msb:) or the former, he (an ostrich, K) hastened, or sped, (S, K) in his pace, (TA,) and went away in the land, or country; as also جَفَلَ} (IDrd, K;) both, said of an ostrich, mean he spread his wings, running; (Hamp. 555;) or spread his wings, and ran quickly, or went away at random and swiftly: (TA:) or جَفَلَتْ التَّعَامَة} \text{means the ostrich fled: (Msb:) and جَفَلَتْ عَنْهَا} said of anything, he fled from it: (TA, Hamp. 555;) and جَفَلَ, aor. جَفَلْتَ, inf. n. جَفَلُ; (Msb;) and جَفَلُوا} (S, Msb) and جَفَلُوا} and جَفَلُوا; (Msb;) they (a company of men) fled quickly; (S, Msb;) or the second (K) and third (S, K) signify they became displaced, (S, K, TA,) and quickly defeated, (TA,) and went away; (S, K, TA;) or these two and the fourth, (TA,) or all the four, (Har p. 373,) they hastened in defeat and flight: (TA, and Har ubi suprà:) and جَفَلَتْ الَّرِيحَ, (K,) and جَفَلَتْ الَّرِيحَ, (S, K,) the wind was swift (S, K, TA) in blowing. (TA,) جَفَلَ, inf. n. جَفَلَ} \text{It (hair) became shaggy, or dishevelled, and frouzy, or altered in smell, in consequence of its being seldom dressed; or dusty and matted, by reason of its being seldom anointed; (K, TA;) and became raised and spread. (TA,) \text{جَفَلَ} is also trans., signifying He made a bird to take fright, and fly away; or he scared it away: its quasi-pass. is جَفَلَ} [explained above]; the reverse of the rule commonly obtaining: (Msb:) or the former verb, as in the O; not the latter, as in the K; he made a male ostrich to hasten, or speed, in his pace, and to go away in the land, or
country; or made him to spread his wings, and run quickly, or go away at random and swiftly: (TA:) and جَفْلَ he, or it, made an animal, or animals, to take fright, and flee, or run away at random; or scared away it, or them: (TA:) [and, app., he frightened; جَفْلَ being also said in the TA to be syn. with جَفْلَ التَّفْرَع, which, I think, is evidently a mistranscription for جَفْلَ التَّفْرَع.] You say, جَفْلَتُ الْحَشْوُشِ الْاستِفْنَة The sportsman scared away the wild animals. (TA.) And جَفْلَتُ حَمْرَة الْعَلَّابِ They came to them, and scared them, or frightened them, or made them to flee, away from their stations. (TA.) And جَفْلَتُ الْحَشْوُشِ The wind put in motion the male ostrich, and drove him away, or along: (K:) and [in like manner] السَّفِينَة The ship. (TA.) And جَفْلَتَ الْرَّيْحُ السَّحَابَ The wind smote the clouds, and put them into a state of commotion, (K, TA,) and made them to speed along. (TA.) And جَفْلَتُ الْحَمْرَة الْجَهَامِ The wind carries away the rainless clouds. (Mgh. [See also 4.]) Whence, app., جَفْلَتُ الْبَحْرِ سَمَّاَ The sea cast fish upon the shore; (Lth, Mgh, K;) a verb like ضَرَب; occurring in a trad., in which it is erroneously said to be أَجَفَلْ. (Mgh.) Also, (K,) aor. — , inf. n. جَفْلَ He prostrated a man; threw’ him down upon the ground. (K.) You say, طَعَّنَهُ جَفْلَهُ meaning He thrust him, or pierced him, [with a spear or the like,] and displaced and prostrated him. (Mgh.) Also, (Msb, K,) aor. — , (Msb,) or — , (K,) He swept away mud (Msb, K, TA) from the ground; (TA;) and جَفْلَ It seems that Golius found, in a copy of the K, erroneously put for الطَّينَ the الطَّينَ.
and for he has explained the former verb as meaning *combussit* stramen.]

2 **ジェット**  see 1, in five places.

4 **ジェット**  see 1, in six places. ___ You say also, The wind carried away the dust; made it to fly away. (S.) And The clouds, or mist, became removed, or cleared off. (TA.)

5 **ジェット**  see 1. ___ You say of a cock, meaning [i.e., He ruffled the feathers around his neck]. (Ibn-' Abbád, K, TA.)

7 **ジェット**  see 1. ___ also signifies It went away, or departed; said of the shade, (K, TA,) and of the night. (TA.) ___ He, or it, became overturned, or turned upside-down. (TA.) ___ The tree, blown upon by a violent wind, became uprooted. (TA.)

*ジェット*  see 1. It is an inf. n. used as an epithet; and means A people, or party, fleeing quickly; as also.

(Msb.) ___ Also A cloud that has poured forth its matter and gone away (S, K) quickly; (S;) because it is then lighter and quicker. (Har p. 373.) ___ A ship; (K;) because the wind drives it along (TA:) pl.

(K.) Ants: black ants: (K;) large black ants: (TA:) a dial. var. of ۔ جَئْفَل. (K.)

**ワークトゥه الفناء جَئْفَلٍ** Fear fell upon the people; the people feared. (TA.) ___ A leafy tree; a tree having many leaves. (K.) See also what next follows.

**جواسِة جَئْفَلٍ**  (S, K) and ۔ جَئْفَلٍ  (TA [there said in one place to be بالفتح, but this is most probably a mistranscription for بالضم,]) A fleece of wool: (S, K) [a word used in the sense of ] a pass. part. n., like ۔ غُرَفَة in the phrase ۔ غُرَفَة. (S.)

، (AZ, S, Msb, * K, *) and ، (AZ, S, K, *) which latter was unknown to As, (S,) I invited them
to my feast, or food, (AZ, S, Msb, K, *) in common, (AZ, S, Msb,) without distinction, (Msb,) or with their company and commonalty. (K.) And دُعِيَ فَلَانٌ فِي النَّقَرِي لاَ فِي الجَفَالِ .

Such a one was invited among the distinguished persons, not among the commonalty. (Ahk, S, Msb,) دَعْوَةَ نَقْرَى and تَأْجُّلَتْهُم or تَأْجَّلَتْهُم The people came in a company; (Fr, S, K, *) A general invitation; contr. of دَعْوَةَ نَاقْرَى The people came in a company; (Fr, S, K, *) Accord. to some, (S, K,) signifies a collection, or an assemblage, of any things; (S, K; as also تَأْجَّلَتْهُم , S, Sgh, TA,) or تَأْجَّلَتْهُم , (K,) a company, or an assembly, (S, Sgh, K,) of men, (S, TA,) going along quickly. (TA.)

جَفَالْنِم, or جَفَالْنِم, [whether with or without tenween is not shown,] Fearful; wont, or apt, to take fright and flee, or run away at random. (TA.) [See also جَفَالْنِم.]

جَفَالْنِم What is cast forth by a torrent, (S, K, TA,) of rubbish and scum, or of rotten leaves mixed with scum; (TA,) as also جَفَالْنِم, like سَحْبٌ جَفَالْنِم. (K, * TA,) The froth of milk. (K.) Much (K) of anything; (TA,) or of wool; as also جَفَيلٌ : (K,) or much wool. (S,) The ewe is represented as saying, أَوْلَدَ رَخَالًا وَأَجْرَ جَفَالًا وَأَحْلَبٌ كَثِبَانَ وَمِثْلِي مَالًا [I am delivered of lambs, and I am shorn of much wool, and I am milked of heavy bowlfuls, and thou hast not seen cattle the like of me]; by جَفَالًا is meant I am shorn of much wool] at once; for nought of her wool falls to the ground until all of it is shorn. (S.) جَفَالْنِم is applied, by Dhu-r-Rummeh, as an epithet to hair; [meaning Much, or abundant; ] and it is not applied as an epithet to anything save what is much, or abundant. (S.) Ed-Dejjáл [or Antichrist] is described, in a trad., as جَفَالْنِم الشَّعْرٌ [Having much hair; (TA,) and جَفَالْنِم الرَّأْسِ [also] has this meaning. (Ham. p. 469.)
A wind (ريح) that smites the clouds, and puts them into a state of commotion; (K) or that makes them to speed along; (TA:) a swift wind; (TA;) as also جَفْوَل (S, K) pl. of the first, (i. e., of جَفُول (جَفْوَل). (K) Great, or large: so in the phrase جَفْوَل جَفْوَل [A great, or large, quantity of hair extending beyond the ears]. (K) An aged woman; (K, * TA;) as also إِجْفَيْل. (K) pl. of the former as above. (K)

جَفْيَلٌ: see جَفْيَل.

جَفَّ: see جَفَّ.

جَفَّاءٌ: see جَفَّاءٌ and جَفَّاءَةٌ جَفَّاءاً. (S, K) Also جَفَّاءَةُ الْقُدْرَةِ (K) or جَفَّاءَةَ الْوَسْعَةِ (S). What one takes from the head [of the contents] of the cookingpot with the ladle. (S, K)

جَفْيَلٌ an intensive epithet from جَفْلَ in the first of the senses explained above; i.e., A camel that takes fright, or shies, and flees, &c., much, or often. (Msb.) [See also جَفَلٌ.]

جَفَّاءَةٌ: see جَفَّاءَةٌ.

جَفَّ: part. n. of جَفْلَ in the first of the senses explained above: (Msb:) [and in other senses.] Hastening, or speeding. (TA:) See جَفْوَلٌ. Disquieted, disturbed, agitated, or flurried. (S, K, TA:) See also جَفَّ.

جِبَّلٌ a name of [The month] ذُو الفُعَدَةِ (K, TA,) in the time of paganism. (TA)

جَفْلٌ: see جَفْلٌ, in two places.

جَفْلَيْ: see جَفْلَيْ, in three places.

إِجْفَيْلٍ Cowardly, or a coward, (S, K, TA,) that is frightened at everything. (TA:) A heostrich (S, K)
that takes fright, (K.) and flees from everything (S, K, TA) that he sees; (TA;) as also جَفْلُ. (K.)

A bow of which the arrow goes far. (K.) See also جَفْلُ.

Turning away, or going back, or retreating; going away. (TA.) See also جَفْلُ.

applied to a camel's hump, Heavy: [properly, an instrument of overturning:] applied as an epithet to a camel's hump that is so heavy as to overturn the animal when, after rolling on the ground, he desires to rise. (TA.)
He slaughtered a she-camel, and gave her flesh for food (K, TA) to the people, (TA,) in bowls (جفان). (K, TA.)

They made bowls (جفان) [probably meaning they prepared bowls of food: accord. to Freytag's Lex., جفان means apposuit scutellam; but he does not name his authority]). (TA.) جفان and جفان It (a grape-vine) attained to the state of having an أصل [i.e., app., a stock]. (TA.)

The eyelid: both the upper and the lower: (S, Msb, K:) of the mase. gender: (Msb:) pl. [of pauc.] أجنان and جفون. (K.) جفان and [of mult.] جفون. (K.) جفون the upper surface, and the lower, of a cake of bread: both together being called جفان الرغيف. (Lh, TA.) The scabbard, or sheath, (عمر, S, K, or غلاف, Msb,) of a sword: (S, Msb, K:) [or] the case, or receptacle, in which is put the sword together with its جمده and suspensory belt or cord: (S voce باربق:) [but the former signification only is commonly known:] and [it is said that] جفان signifies the same: (K;) but this is doubted by IDrd: (M, TA:) pl. [of pauc.] أجنان and [of mult.] جفون. (Msb.) جفان the اصل [app. here meaning stock] of a grape-vine: (K:) or a grape-vine itself, in the dial. of El-Yemen; (T, TA;) so called as being imagined to be the receptacle of the grapes: (Er-Rághib, TA;) or a species of grape: (ISd, K;) or the skin of the grape, in which is the juice: (IAar, TA;) or a climbing shoot of a grape-vine: (AHn, TA;) or the shoots of the grape-vine: (T, S, M, K;) n. un. with ظ: (T S, M;) or, accord. to IAar, جفان is syn. with كرحة [app. a mistranscription for كرمة a single grape-vine]: or, accord. to some, as ISd says, the leaves of the grape-vine. (TA.) [Hence,] The juice of the vine; (A, TA;) wine: (TA:) [or
it may originally mean tears; then, rain; and then, wine: for] wine is also called جفن الماء: and means the clouds. (TA.) — A kind of tree, of sweet odour. (AHn, K.) — A certain plant, of the kind called أحرار, that grows in a spreading manner, and, when it dries up, contracts; having grains like the حبة [or fenugreek]. (AHn, TA.)

جفن: see جفن.

جفن: [bowl of the kind called] قصعة: (K) or like a قصعة: (S) the largest kind of قصعة: (Ks, S in art. صحف, M; j) next to which is the

قصعة [properly so called], which satisfies the hunger of ten [men]; then, the صحف, which satisfies five; then, the متكيلة, which satisfies two men, and three; then, the صحف, which satisfies one man: (Ks, S in art. صحف:) it is peculiarly applied to a receptacle for kinds of food: (Er-Rághib, TA:) pl. of mult. جفنان (S, Msb, K) and جفنت (Sb, TA) and (of pauc., TA) جفنتات (S, Msb, K) [Hence,] كفنت جفنته [His bowl was turned upside-down; meaning] he was slain; a phrase similar to رفده. (A in art. رفده.) — A small well; (K) as being likened to the جفن for food. (Er-Rághib, TA.) — A generous man: (K) جفنة غرآء is an appellation applied to a generous man who entertains many guests and feeds many: (IAar, TA:) he is called جفنة because people are fed in the جفنة, and the epithet غرآء is added because of the whiteness of the camel's hump in the جفنة. (TA.) — Also l. q. حمرة [meaning Some wine, or a kind of wine: see also ماء الجفن]. (IAar, TA.)
جَفْو

1. جَفْوٌ (K.) aor. n. جَفْوَاءٌ; and جَفْوَاءٌ عنه, (Mgh,) and جَفْوَاءٌ جَنَبِه عَنَ الْفِرْعَشٍ, (S, Mgh,) His side did not rest, or was restless, or uneasy, upon the bed; or shrank from it; (S, Mgh,) and heaved, or rose, from it: (Mgh:) or the former, his side did not keep, or cleave, to its place upon the bed: and the latter, it became withdrawn, or removed, from it. (TA.) And جَفْوَاءُ السَّرْحُ عَنْ ظُهْرِ الْفِرْعَشٍ, (S Msb, TA,) aor. and inf. n. as above; (Msb;) and جَفْوَاءٌ; (S, Msb;) The saddle heaved, or rose, from the back of the horse: (S, Msb:) or did not keep, or cleave, to its place upon his back. (TA.) ___ [Hence,] it is said in a trad. of ‘Omar, إن أَجْفَوْنِ عَنْ أَشِيَاهٍ مِنْ الْعِلْمِ, Verily I recoil, shrink, or am averse, from some matters of knowledge, or science, and ignore them, or neglect them. (Mgh.) ___ Also جَفْوٌ, (Msb, TA,) aor. as above, (Msb,) [and so the inf. n.,] said of a garment, or piece of cloth, It was thick, coarse, or rough: (Msb, TA:) and in like manner said of a reed-pen, it was thick, coarse, or rough, in its nib. (TA.) ___ [And hence, (see جَفْوَاءٌ, below, and جَفْوَاءٌ,)] He was, or became, thick, gross, coarse, rough, or rude, of make: and, more commonly, coarse, rough, or rude, of nature or disposition, or in his intercourse and dealings with others; unkind, hard, churlish, uncivil, or surly: (See also 10.)] It is said in a trad., من بدَا جَفْوًا, i. e. {He who abides in the desert: becomes coarse, rough, or rude, of nature or disposition; [or unkind, hard, churlish, &c.;] by reason of mixing little with men. (TA.) ___ جَفْوٌ عَلَيْهِ كَذَا Such a thing was, or became, heavy, onerous, burdensome, or oppressive, to him. (K.) جَفْوَاءٌ جَنَبِه عَنَ الْفِرْعَشٍ; see 3. جَفْوَاءٌ جَنَبِه عَنَ الْفِرْعَشٍ The cooking-pot cast forth its froth, or foam; as also جَفْوَاءٌ جَنَبِه عَنَ الْفِرْعَشٍ; (TA;) like جَفْوَاءٌ جَنَبِه عَنَ الْفِرْعَشٍ}
The torrent drove away [things in its course].

He turned away from the man; avoided him; or shunned him: or he drove away the man; from explained above: sometimes meaning, with hatred.

He withdrew, or removed, far, or to a distance, from him: whence the saying of

When my property became little, my brethren withdrew far from me]. He did not keep, or cleave, or hold fast, to his property. He treated him, or behaved towards him, coarsely, roughly, rudely, unkindly, hardly, churlishly, uncivilly, or surly: (S, K:) you should not say . The pass. part. n. is and . The latter formed in accordance with , in which the is changed into . (Fr, S.) He did to him what displeased, grieved, or vexed, him; did to him what he disliked, or hated; did evil to him. So in the trad., He who performs the pilgrimage to Mekkeh and does not visit me, i.e. does not visit my tomb afterwards, either on his homeward journey or by journeying to ElMedeeneh for that special purpose, does what displeases me]. The woman neglected to take care of her child, or to pay frequent attention to it. (TA.)

signifies, in Persian, [app. as meaning The ordering one to act, or to treat another, coarsely, roughly, rudely, &c.]. (KL. [Accord. to Gollus, as on this authority, i. q. sign. injuria affecit; duriter et inique tractavit: seu transit. ejus. ])

He caused his side not to rest, or caused it to be restless, or uneasy, upon the bed; or caused it to shrink therefrom: and he heaved it, drew it up, or raised it, making it to be separated by some space or interval from
the bed. (Mgh.) And hence, (Mgh, TA) He put, or set, his upper arms apart, or remote, from his sides. (Mgh, TA.) [Thus the Muslim is enjoined to do in prostrating himself in prayer.] And جفَّاه ُهَل ْﻦَﻋ ِﻪِّﻘَﺣ (Mgh, * Msb, K) and جفَّاه (S, K, TA) [said in the TA to be a mistake, but a similar usage of this verb has been mentioned above on the authority of the Mgh,] He raised the saddle from the back of the horse: (S, * Msb, K) and in like manner, [I raised the saddle from the back of the camel.] (M, TA.)

4 جفَّاه He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof. (TA.) See also 3, in two places. _ See also 3, in two places. _ He fatigued the cattle, [in some copies of the S, and did not let them eat, (AZ, S, K, TA,) nor fed them previously, driving them vehemently. (TA.) _ Aُجَفَّتُ الْأَرْضُ __ The land became like the جفَّاء, or rubbish and scum cast forth by the torrent of a valley, or by a cooking-pot, in respect of the departure of the good thereof. (Er-Rághib, TA.)

6 جفَّاق: see 1, in three places. [Said of a person prostrating himself, or lying down, it means He drew up his body from that on which he rested. And جفَّاق عليه generally signifies He, or it, receded, withdrew, removed, or became remote or aloof or separated by some space or interval, from him, or it: and he drew away, shrank, or flinched, from him, or it.] It is said, of the difference between جفَّاق والدَبِيح, that the former is by cutting the external jugular veins; and the latter جفَّاق [By causing the act to take effect upon the place thereof while standing aloof: meaning that the quarterback strikes from a distance, not knowing whether he will hit the place or not. (Mgh.) And hence] you say, جفَّاق له عن حَقِه _ He relinquished, i.e. he gave, to him, his right, or due. (TA in art._ 3 _ He inclined, or declined, or turned, from side to side: and from right to
He removed him, or it, from his, or its, place. (K.)

He esteemed it (namely, a bed, &c., K) جَافُ (S, K) i.e. thick, coarse, or rough. (TA.)

He demanded, or required, of him that he should do what was displeasing, grievous, vexatious, or evil. (TA.)

He became coarse, rough, rude, unkind, hard, churlish, uncivil, or surly. (KL. [See also 1.])

A single act of coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, treatment, or behaviour. (TA.) See also جفأة, in three places.

gفأة is in make; [signifying Thickness, grossness, coarseness, roughness, or rudeness:] and in nature, or disposition; (TA;) signifying coarseness, roughness, or rudeness, (Mgh, Msb,) in one’s intercourse and dealings with others; (Mgh,) unkindness, hardness, churlishness, incivility, or surliness; a predominant quality of the people of the desert; (Mgh, Msb;) from جفأ said of a garment, or piece of cloth; (Msb;) contr. of جفأ (S,) or of جِفَاءة (K,) as also جفاةو، (K,) accord. to Lth; but Az says that he knew not any one who allowed this latter: (TA;) so, too, جفأة and جفأة, in the sayings فلأن ظاهر الحفأة جفأة In him is coarseness, roughness, or rudeness, &c.: (K;) and a ظاهر جفأة جفأة جفأة Such a one is a person in whom coarseness, roughness, or rudeness, &c., is apparent: (S,) but accord. to Lth, جفأة [whether جفأة جفأة جفأة is not shown] denotes a more constant quality than جفأة (TA.) You
say also, 
meaning He is suffering coarseness, roughness, or rudeness, &c. (K.) And

[The roughness, or rudeness, &c., of time, or fortune, smote him]; and

[its roughnesses, or rudenesses, &c.]. (TA.)

The rubbish and scum cast forth by the torrent of a valley, and by a cooking-pot. (Er-Rághib, TA.) [See also art. جِفْجِفْ.]

And hence, as being likened to the جِفْجِفْ of the torrent, The first, or foremost, of men, or people. (TA.) [But see art. جِفْجِفْ.]

جَافَ [act. part. n. of 1:] applied to a garment, or piece of cloth, (Mgh, Msb,) and to a bed, &c., (S, * K, TA,) Thick, coarse, or rough. (Mgh, Msb, TA.) And [hence] applied to a man, (S, TA,) meaning Thick, gross, coarse, rough, or rude, of make; and coarse, rough, or rude, of nature or disposition; coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, in his treatment of, or behaviour towards, his companions: pl. جِفْجُفْنِ. (TA.) You say also, رجل جافٌ الخلق [A man thick, gross, coarse, rough, or rude, of make]: and جافٌ الخلق niggardly and incompliant; coarse, rough, or rude, (K, TA,) in his intercourse and dealings with others; oppressive when angry and irritated against his companion with whom he sits. (TA.) And جَافَ عَن الْمَوْعِدَة [Obdurate against admonition]. (TA in art. جَعَظَر.)

جِفْجِفْ: see 1.

جِفْفِ: see 1.


ٌلَﻼَﺟ (S,) or ُلَﻼَﺟ (K,) or both, (TA, [but see what follows,]) and "ٌلَِﳚْنَأ كَرْﺪُﻳ ِّساَﻮَﳊِ" [He is too great to be perceived by the senses] are phrases used in speaking of God. (Er-Rághib, TA.) The saying of El-Ahmar,

ُدَﻼِﺑ ﱠﻞَﺟ ﺎَﻣ ْتَﺪُﻌَـﺑ َﻚْﻴَﻠَﻋ َ ُﭗﻠَِﳚِﻦَﻋِﺔَﻃﺎَﺣِﻹاِﻪِﺑ

[O, how greatly distant to thee is our country! therefore threaten in thy land as long as it seems fit to thee, and menace], means ُلَﻠَﺟ [8c.]. (S.) Also ُلَﻠَﺟ (S, K,) aor. —, inf. n. and "جَلَّلَة" [He became old, or advanced in age, (S, K,) and firm, or sound, in judgment. (K.) And ُلَِﳛ said of a she-camel, She was, or became, old, or
advanced in age: (Abu-n-Nasr, S;) and so said of a woman. (TA.) 

The girl married before she had arrived at puberty, or the beast covered before she was of fit age, [was too young to bear offspring]: (S:) a prov. (TA.) [Thus the verb bears two contr. significations. See also ﴿lander﴾. (S, Msb, * K, *) or ﴿ عليهم﴾, (S,) or ﴿ عليه﴾, (K) aor. , (Msb, K,) or 

[contr. to rule], (S, Sgh,) or both, accord. to Ibn-Malik and others, (TA,) inf. n. ﴿حمل﴾, (S, K,) [and ﴿حمل﴾ accord. to the K, but this is an inf. n. of ﴿حمل﴾, The people, or company of men, went forth, or emigrated, (S, Msb, K,) like ﴿حمل﴾, (S, K,) from a country, or town, (Msb,) [or from their places of abode,] to another country, or town. (S, Msb,) ﴿حملوا الأرض﴾, (K) [aor., accord. to rule, ﴿حمل﴾, inf. n. ﴿حمل﴾, (TA,) They took the main part, or portion, of the preparation of milk termed ﴿حمل﴾. (K) [See also 5.] ﴿حمل﴾ ﴿جمال﴾ ﴿جمال﴾ ﴿جمال﴾ ﴿جمال﴾ ﴿جمال﴾ ﴿جمال﴾ ﴿جمال﴾ ﴿جمال﴾ ﴿جمال﴾. (K,) ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾ ﴿حمل﴾. (K,) ﴿حمل﴾ ﴿حمل﴾. (K,) ﴿حمل﴾. (S,) and ﴿حمل﴾, (K,) He picked up, (S,) or collected with his hand, (K,) the camels', or similar, dung; (S, K,) and ﴿حمل﴾ signifies the same, (S,) or he picked it up for fuel. (K.)

[See ﴿حمل﴾.] See also 2.

2 ﴿حمل﴾, inf. n. ﴿حمل﴾, said of a thing, i. q. ﴿حمل﴾ [as meaning It included persons, or things, &c., in common, or generally, or universally, within the compass of its influence, or effects]. (S, TA.) So in the phrase ﴿حمل﴾, (S,) and ﴿حمل﴾, (K,) He picked up, (S,) or collected with his hand, (K,) the camels', or similar, dung; (S, K,) and ﴿حمل﴾ signifies the same, (S,) or he picked it up for fuel. (K.)
covered a thing. (Meb.) It [or he] ascended, rose, mounted, got, was, or became, upon, or over, a thing; (Ham p. 45;) as also جَلَّلَ. (S, K.) __ He clad a horse (S, K) or beast (K) with a جَلَل [or covering for protection from the cold]; (S, K;) as also جَلَل. (K.)

جَلَلُهُ ۱, (S, K,) inf. n. ﺞَلَّلَ (TA,) [He made it جَلِيلٍ, i. e., thick, &c.: contr. of أدَقَّهُ: see Ham p. 546. __ And hence,) He magnified him; honoured him; (K, TA;) as also جَلَّلَهُ (TA:) he exalted him (TA) in rank, or station. (S.) It is said in a trad., أَجْلَوُوا ﺍَلِلَّهَ ﯽِـغَرْ ﻋَلَـﻰ, meaning [Magnify ye God, and He will forgive you: or] say ye, يا ذا الجَلَلَ وَالإكَراَمَ [O Thou who art possessed of greatness, or majesty, and bounty], and believe in his greatness, or majesty: it is also recited otherwise, with ح; (TA in the present art;) i. e. أَجِلَوُوا ﺍَلِلَّهَ, meaning Resign yourselves to God; or quit ye the danger and straitness of belief in a plurality of Gods, to avail yourselves of the freedom of El-Islám; (TA in art. جَلَل;) but the former recital is confirmed by another trad., namely, ﯽِـْلَظَ ﯽِـْأَلْتُ ﯽِـْمَن إِجَالُكَ [see art.] [Hence,] من أَجِلُ ﯽِـْلَظَ ﯽِـْأَلْتُ ﯽِـْمَن إِجَالُكَ. (TA in the present art.) [Hence,] He gave him much. (S.) You say, ﯽِـْاَمُ ﯽِـْﻪَﻠَجَأ وَ ﯽِـْاَمُ ﯽِـْاَءَدَقَّيَ, (S, TA) He gave me not much, nor gave he me little; (S;) or he gave me not a camel, nor gave he me a sheep, or goat. (TA.) A poet says, (S,) namely, El-Marrár El-Fak’asee, describing his eye, (TA.)

* بكَتْ فَأَتَقَتَ فِي الْبَكَّى وَ أَجَلَتْ *

It wept, and shed few tears, and shed many. (S, TA.) You say also, أَجَلَ فَرَسُهُ فِرَقًا ﻓِي ذِرَةٍ He gave his horse a large feed of millet. (TA.) __ He gave him a جَلِيلَةٍ, i. e., a she-camel that had brought forth once. (S, K.) You say, ﯽِـْاَمُ ﯽِـْاَجْلَنِي وَ ﯽِـْاَأَحْصَانَ He gave me not a she-camel that had brought forth once, (S, K, *) nor gave he me a young, or small, camel. (S.) You say, ﯽِـْاَمُ ﯽِـْاَجْلَنِي How great, &c., is he, or it! He was, or became, strong: __ and He was, or became, weak: thus bearing two contr. significations. (Ibn-’Abbád, K.)
He took the greater, main, principal, or chief, part of it; the main, gross, mass, or bulk, of it; (S, K;) as also (K) and (Ibn-'Abbád, K.) [In the CK, in the explanation of the second and third of these verbs, جلاله is erroneously put for جلاله. ] See also 2. [Hence,] He sat upon him; namely, a horse. (K;) And
The stallion-camel mounted the she-camel.

(S, K in art.)

Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. (S, K;) or (K;) as also (K;) and (K;) See also 1. See also 4: and 5.

See also 5: and see also 1.

R. Q. 1 جُلَّحَل [app. It sounded; or made a sound, or sounds;] said of a little bell, such as is called جُلَّحَل: said also of thunder: and it sounded vehemently; or made a vehement sound, or vehement sounds: and he threatened: (see جُلَّحَلَة, which seems to be the inf. n. of the verb in these senses:)

and,] said of a horse, he neighed clearly; or had a clear neigh. (K.)

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(S,) inf. n. جُلَّحَلَة, (K,) He put it (a thing, S) in motion (S, K) with his hand. (S,) And
He (a player at the game called رِﺴْﻴَﳌا moved about [or shuffled] the gaming-arrows. (TA.) He mixed it. (K.) He twisted it vehemently, or strongly; namely, the string of a bow or the like. (Ibn-'Abbád, K.)

R. Q. 2 جُلَّحَلَ It was, or became, in a state of motion; or was put in motion. (K.) It was, or became, agitated in the mind. (K, * TA.) He sank into the ground. (S, K;) It sank, or became depressed; syn. (K:) One says, تَضَعَسْعُنْجُلَّحَلَت قواعد البيت The foundations of the
house sank, or became depressed; syn. تَضَعِضَتَ (S.)

The sail of a ship: pl. جُلُولٌ. (S, K.) See also جَلَّلُ, in two places: and جَلَّلٌ. Also جَلِيلٌ. The greater, main, principal, or chief, part of a thing; the most thereof; the main, gross, mass, or bulk, of it; (S, Msb, K;) as also جَلَّلَانِهِ (K, TA) and جَلَّلَانِه (S, Sgh, K) [He took the greater part of it]. A horse-cloth, or covering (Msb, K,) of a horse or similar beast, (S, Mgh, Msb, K,) for protection (Msb, K,) from the cold; (Msb;) as also جَلَّلٌ (K,) [in Persian جَلَّلٌ] pl. [of mult.] جَلَّلَانِ (S, Mgh, Msb, K) and [of pauc.] جَلَّلٌ (Msb, K,) and جَلَّلٌ جَلَّلَان (S, TA.) The cover of, or a thing with which one covers, a book, or volume; which latter is hence called جَلِيلَةٌ. (Er-Rághib in TA; but, in this sense, written without any vowel-sign.) The place of the pitching and constructing of a tent or house. (K,) Also, (S, K,) and جَلْل (K,) The rose, (AHn, S, K,) the white and the red and the yellow; (AHn, K,) plentiful in the countries of the Arabs, both cultivated and wild: (AHn, TA:) a Persian word, arabicized; (AHn, * S, Sgh;) from كَلْلُ (Sgh, TA;) and the jasmine: n. un. with تَةٌ. (K,) See also جَلْلِ: جَلِيلٌ and جَلَّلٌ.

جَلْل (K,) see جَلِيلٌ, in six places. Also The stalks of seed-produce [or corn] when it has been reaped; (S, O, Mgh, K;) as also جَلْلُ (K,) when it has been removed to the place where the grain is trodden out, and has been trodden, and cut by means of the سَوْدَم (AHn, Mgh,) it is called بِنْىٌ. (AHn, Mgh,) And, by amplification, applied to The stalks remaining upon the field after the reaping. (Mgh in the present art. and in art. حَصَد.)

جَلْل (S, Mgh, Msb, K) and جَلْلَةٍ جَلْلِةٌ (K,) the second whereby is that which is most known [in the present day], and next the first [which seems to be the most chaste], (TA,) Camels', or sheep's, or goats', or similar, dung; syn. بَعْرٌ: (S, K;) or a single lump thereof: (Mgh, Msb, K,) or such as has not been broken. (K,) [Commonly applied in the present day to Such dung kneaded with chopped straw and formed into round flat
cakes, which are dried in the sun, for fuel.] You say, [Verily the sons of such a one, their fuel is the dung of camels or sheep &c.]. (S.) ___ Also (metonymically, Mgh) applied to Human ordure. (Mgh, Msb.)

جنة A large [receptacle made of palm-leaves woven together, such as is called] for dates; (K;) a receptacle (S, Mgh, Msb, K) for dates, (S, Mgh, Msb,) made of palm-leaves; (K;) a thing made of palm-leaves woven together, generally used as a receptacle for dates, but also employed for other purposes, as, for instance, to lay upon the mouth of a watering-trough, where the water is poured in, by way of protection; see جلة: ] pl. (Mgh, Msb, K) and جلة. (K.) See also جلة.

جلة A great, momentous, or formidable, thing, affair, matter, case, or event; as also جلة: ] pl. جلة (Mgh, Msb, K) and جلة (TA) and جلة: ] [as also جلة and جلة ] signifies a hard, difficult, severe, or distressing, and a great, momentous, or formidable, thing, or affair; &c.: (Msb:) pl. [of ,] جلة (TA;) and of جلة (S, K) El-Hárith Ibn-Waaleh says,

* قومي هم قتلاو أميم أخرى
* فإذا رميت يصبین سهمي
* فلن عقوت لأعون جلالة
* ولن سطوت لأوحن عظامي

[My people, they have slain, O Umeymeh, (ميمم being apocopated, for أميم,) my brother; so, if I shoot, my arrow will strike me; and verily, if I forgive, I shall indeed forgive
a great thing; but verily, if I assault, I shall indeed weaken my bone: see Ham p. 97].

(S.) And Beshámeh Ibn-Hazn says,

\[\text{And if thou invite to a great affair, and a generous act, any day, manly and noble persons, the generous of mankind, invite us]}\text{: (TA:) or جَلَّٰلُ} is here an inf. n. in the place of جَلَّالَةَ جَلَّالָٰلُ, like زَجَّعُ. (Ham p. 218.) Also, i. e., جَلَّلُ, A small, (K,) an easy, or a mean, paltry, or contemptible, thing, affair, matter, case, or event: (S, K, TA:) thus bearing two contr. significations. (S, K.) Imra-el-Keys says, on the occasion of his father's having been slain,

meaning [By Benoo-Asad's slaying their lord: now surely everything beside it is] a mean, paltry, or small, matter. (S, * TA.) \[\text{فعلت ذلك من جَلَّالَكَ} I did that on account of thee, for thy sake, or because of thee; syn. من جَلَّالَكَ من أَجْلَكَ, (K,) and من جَلَّالَكَ منْ أَجْلَكَ and من إِجَالَكَ, (K.) Jemeel says,

meaning [The remains marking the site of a house, I paused at the relic thereof that was still standing: I almost died, in the early morning, on account of it or, as some say, because of its greatness in my eye. (S.) Accord. to Zj, جَلَّلُ is a particle syn. with نَعَم.
The deck, or part resembling a roof, of a ship: a sing. word. (Mgh.)

The deck, or part resembling a roof, of a ship: a sing. word. (Mgh.)
rank. (K.) Also Old, or advanced in age, and firm, or sound, in judgment:

And Iblees presented himself to them in the form of an old man advanced in age. (TA.) in the sense last explained above, is also used as a sing., and is applied to the male and the female [of camels]: or signifies such as is termed [i.e., a she-camel that has entered her sixth year] until she has become a [in her ninth year]: or a male camel that has become a [i.e., or it is applied to a she-camel, and to a he-camel. (K.) And [the fem.] [used as a subst.] signifies A she-camel that has brought forth once: (S, O, K:) and [simply] a she-camel; as in the saying, He has neither a she-camel nor a ewe, or she-goat: (S:) or camels. (JK and TA in art. دق [q. v., voce دق.]) Also (i.e. جليلة A great palm-tree having much fruit: pl. جليل; (K:) [or rather this is a coll. gen. n.] or, accord. to some copies of the K, the pl. is جلائل. (TA.) Also i. q. جمجم A weak plant, with which the interstices of houses are stopped up: n. un. with جمجم a species of جمجم (TA in art. دم. pl. جمجم. (S, K.) جمجم [used as a subst.]: see the latter part of the next preceding paragraph, in three places.

*جليل* : see جمجم, in four places.

*جلاء* : see جمجم, in two places.

*جمجم* a rel. n. from جمجم [pl. of جمجم] for horses or similar beasts. (TA.)

*جمال* : see جمجم.
A cow that repeatedly seeks after filths [to eat them]; (S, K;) the milk of which is forbidden; (S:) a beast that eats جلجلة, meaning human ordure; (S, Mgh, Msb;) the flesh of which is forbidden; (Mgh:) pl. [of the former] جلالات, (Msb) and of the latter جوالان; (Mgh, Msb;) the latter pl. occurring in a trad., in which some erroneously substitute for it جلالات. (Mgh.)

جلجلة A little bell, consisting of a hollow ball of copper or brass or other metal, perforated, and containing a loose solid ball; a small جرس [or bell]; (Msb, K;) a thing that is hung to the neck of a horse or similar beast, or to the leg of a hawk: (Mgh:) pl. جلالات. (S, Mgh, Msb.) You say, فلان يعلق الججلة في عنقه [Such a one hangs the little bell upon his neck;] meaning, such a one imperils, or endangers, himself. (TA.) Abu-n-Nejm says,

* إلا أمرًا يعقد خيط الججلة *

[Except a man who ties the string of the little bell;] meaning, except a bold man, who imperils himself: AA says that it is a prov., meaning, except a man who makes himself notorious, so that no one precedes him except a courageous man who cares not for him, and who is stubborn and notorious. (TA.) See also جلال.

جلجلة [app. inf. n. of جلجلة, q. v.;] The sound, or sounding, of a جرس [or bell]; (TA;) and of thunder: (S, K;) and Vehemence of sound: and a threatening (K, TA) from behind a thing covering or concealing. (TA.)

جلجلان What is جليل [app. meaning great in estimation] of a thing. (Ibn-' Abbád, TA.) Also The fruit of the زهرة [or coriander]: (S, Mgh, K;) and, (Mgh,) accord, to Abu-1-Ghowth, (S,) sesame, or sesamum, (S, Z, Mgh, TA,) in its husks, before it is reaped: (S;) or it signifies also the grain of sesame or
sesamum. (K.) — The heart’s core (قلب). (S, Z, K, TA.) You say, [I hit his heart’s core]. (S.) And [That rested, or remained, in his heart’s core]. (Z, TA.) And [Speech that came forth from the core of the heart to the meatus of the ear]. (Z, TA.)

أَصِبْتُ جَلَّالَانَ قَلْبِه, (S, Z, K, TA.) You say, I hit his heart’s core.

جَلَّالٌ: see جَلَّالٍ.

جَلَّالٌ: An ass that brays clearly; (S, K;) as also جَلَّالٍ (El-Moheet, K) which is in like manner applied to a she-camel.

جَلَّالٌ: (El-Moheet, TA.) — A boy light in spirit; brisk, lively, or sprightly, in his work; (K;) as also جَلَّالٍ.

جَلَّالٌ: (Ibn-Abbád, K.) I revealed to him what was agitated in my mind.

جَلَّالٌ: (Ibn-'Abbád, K, * TA.)

جَالِلَ: Going forth, or emigrating, from a country, or town, to another country, or town; (Msb;) [as also جَالِلَ; (see art. جَالِلَ;) and so جَالِلَ, (S, Msb, K;) its pl., (Msb,) applied to a people, or company of men;

جَالِلَ: (S, Msb, K;) originally applied to the Jews who were expelled from El-Hijáz; as also جَالِلَ. (Msb.) — Hence, جَالِلَ, as a subst., meaning The poll-tax; (Msb;) as also جَالِلَ, (S and Msb in art جَالِلَ;) You say, [Such a one was employed as collector of the poll-tax]; like as you say, جَالِلَ, جَالِلَ as a subst., fem. epithet used as a subst.: see جَالِلَ.

جَالِلَ: (as a subst.): see جَالِلَ; of which it is also pl. and fem.

أَجَلٌ: Thicker & c., and thickest & c.; see جَلِيلٌ: and i. q. أعظم: [more, and most, great & c.]: (S, TA:) fem.

أَجَلٌ: (Ham. p. 45.) With the article, [as a superlative epithet,] it is applied to God; (S, TA;) and so, by poetic license, الأَجَلَ. (TA.)

أَجَلٌ: a subst. [signifying The act of magnifying, or honouring;] (K, TA;) like أَجَلٌ. (TA.) — [Hence,] فعلتُ تَكْرِمَةٍ: جَالِلَةً من إِجَالَلَكَ, like ذلك من تَجْتَلَكَ: جَالِلَةً: see جَالِلَ.
A book, volume, writing, or written paper or the like; in which is science. (S, K:) and any book, or writing, (A' Obeyd, S, K,) is thus called by the Arabs; (A' Obeyd, S, K,) as, for instance, that of Lukmán, and one of poetry: (TA:) and so in the phrase used by En-Nábighah (Edh-Dhubyánee, TA)

Their book is that of God: or, as some recite it, he said حاء, meaning, their abode is one of pilgrimage and of sacred sites. (S, TA.) See جل. [Hence,] Science; and the doctrine, or science, of practical law. (AA, TA.)

A horse clad with a جل; as also جلول which latter is likewise applied to a camel. (Ibn-Abbád, TA.)

Clouds that include the land in common, or generally, or universally, within the compass of their rain; i.e., that rain upon the land throughout its general, or universal extent: (S, TA:) or thundering clouds, covering the land with rain: (A, TA:) or clouds in which are thunder and lightning. (As, TA in art. قصب.) [See also جلول.]

A man very excellent, or elegant, in mind, manners, address, speech, person, or the like; in whom is no fault, or vice. (K,) A camel that has attained his full strength. (K, TA.) Camels having small bells, of the kind called جلجل, hung upon them. (K.)

Clouds in which is the sound of thunder: (S, K: in the CK, in this instance, erroneously written جلجل:) or sounding: (TA:) [see also جلجل:] and in like manner جلجل applied to rain. (K, TA.) A strong chief: or [in the CK, "and,"] one whose voice, or fame, جلجل, reaches far: and bold, vehement
in repelling or defending, eloquent, or able in speech, (K,) who subjects himself to peril, or danger. (Tā.)
He drove, brought, conveyed, or transported, (Mgh,) a thing, (S, A, * Mgh, Msb, K, *) or things, such as camels, sheep, goats, horses, captives, or slaves, or any merchandise, (TA,) from one place to another; (A, K,) or from one country or town to another, for the purpose of traffic; (Mgh,) as also اَجْتَلْبَ, (A, K, KL,) and اَجْتَلْبَتْهُ, (KL,) and اَجْتَلْبَتْنِه, signify the same; (S;) i. e. I brought, drew, attracted, or procured, the thing to myself. (PS.) [Hence,] اَجْتَلْبَ جَلَبَتْ النَّشَىءِ إِلَى نَفْسِهِ (This is of the things that bring, draw, attract, or procure, brothers, or friends). (A, TA.) And جَلَبَتْ جَوَابَ (The calamities of time, or of fortune, or of fate, brought, drew, or attracted, him, or it). (A, TA.)

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لا جَلَبَ وَ لا جَنَبَ، a trad., explained as meaning, The owner of cattle shall not be required to drive them, or bring them, to the town, or country, in order that the collector may take from them the portion appointed for the poor-rate, but this shall be taken at the waters; and when the cattle are in the yards, they shall be left therein, and not brought forth to the place of pasture, for the collector to take that portion: or, as some say, ولا جنَب means, nor shall one have a horse led by his side, in a race, in order that, when he draws near to the goal, he may transfer himself to it, and so outstrip his fellow: and other explanations have been given: (Msb:) [accord. to some,]
La جلب here means, *they shall not drive, or bring, their cattle to the collector of the portions appointed for the poor-rate in the place where he alights, but he shall himself come to their yards and take those portions:* or جلب here is from the verb جلب in a sense which will be explained below, and] the trad. relates to horse-racing, and means, *one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it:* (Mgh:) or جلب, which is forbidden, means the collector's not coming to the people at their waters to take the portions appointed for the poor-rate, but ordering them to drive, or bring, their cattle to him: or it relates to contending for a stake, or wager, and means the mounting a man upon one's horse, and, when he has drawn near to the goal, following his horse and crying out at it, in order that it may outstrip: which is a kind of fraud: (S:) or it is used in both these cases: (A 'Obeyd: [his explanations are virtually the same as those in the S:] or the meaning of the trad. [so far as the former clause of it is concerned] is, that the contributions to the poor-rate shall not be driven, or brought, to the waters nor to the great towns, but shall be given in their places of pasture: or it means, [or rather جلب means,] the collector's alighting in a place, and then sending a person, or persons, to drive, or bring, to him the cattle from their places, that he may take the portion thereof appointed for the poor-rate: or it [relates to horse-racing, and] means the sending forth a horse in the racecourse, and a number of persons' congregating, and crying out at it, in order that it may be turned from its course: or a man's following his horse, and spurring on behind it, and chiding it, and crying out at it: (K, TA:) or the shaking a thing behind a horse that is
backward in a race, that it may be urged on thereby, and outstrip: or one's riding a horse, and leading behind him another, to urge it on, in contending for a stake, or wager: or the crying out at a horse from behind, and urging it to outstrip.

(TA. See also 1 in art. He gained or earned; sought or sought after or sought to gain [provisions &c.; generally meaning he purveyed]; and exercised art or cunning or skill, in the management of his affairs; for his family; as also اجعلب، اجعلب، aor. and إجعلب، (K) [inf. n. اجعلب، and perhaps اجعلب also;] and جعلبوا، اجعلبوا، (S, K) and اجعلبوا، اجعلبوا، (K) inf. n. اجعلب، (Mgh;) [the second of which is the most common;] They raised cries, shouts, noises, a clamour, (S, Mgh, TA,) or confused cries or shouts or noises. (Mgh, K.*) And جعلب علي فرسه، (S, Msb, K) aor. نجعلب، (S, Msb,) inf. n. جعلب، (S,) or جعلب، (Msb,) He chid, or urged on, his horse; as also جعلب، جعلب، (K;) the first, rare; the second and third, usual: (TA:) he cried out at his horse, (S, K,) from behind him, and urged him to outstrip [in a race], (S,) aor. نجعلب، نجعلب، and جعلب، (K;) but this explanation is erased in the copy of the K in its author's handwriting, as being a repetition; and rightly, accord. to MF; though this requires consideration; TA;) as also اجعلب: (S:) he urged his horse to run, by striking, or goading, or by crying out, or the like; as also اجعلب: or, as some say, he led behind his horse that he was riding another horse to urge on the former, in contending [in a race] for a stake, or wager; as is shown in an explanation of the tradition cited above, (TA.) It is said in the Kur [xvii. 66], And raise thou confused cries against them, (Mgh,) or cry out against them, with thy forces riding and on foot. (Bd. But see another explanation in what follows.) And it is said in a wellknown prov., It, i.e. a cloud (سحابة), thundered, then refrained from raining: applied to a coward, who threatens, and then is silent: but accord. to some, it is with ح in the place of ج (MF. See art. حلب.) حلب، حلب، aor. and جلب، and اجعلب; He threatened with evil; (K, TA;) followed by an accus. (TA) [or, app., by حلب، before the
object: or (so in the TA, but in some copies of the K and, ) he collected a company, a troop, or an army. (K, TA.) [It is said that] And collect thou against them thy forces, and threaten them with evil. (TA. But see another explanation above.) And اجبلو عليه signifies also They collected themselves together against him, (S, K,) and aided one another; like جبل عليه, aor. جبل, inf. n. جبل عليه, He committed a crime against him; or an offence for which he should be punished. (K, * TA.) جبل, aor. جبل, (S, K,) It (a wound) healed: (K:) or it (an ulcer, As, or a wound, S) became covered with a skin in healing: (As, S:) as also اجمل, aor. اجمل, It (blood) dried; became dry; as also اجمل, aor. اجمل, It [app. a company or troop] assembled, or became collected together. (K.)

2 جبل see 1, in two places. The inf. n. جبل also signifies The act of bringing together: or collecting. (KL.)

3 جبل is explained by Golius, as on the authority of the KL, as meaning He helped, or assisted: but this is a mistake for جبل; for I find مال بالر كردن explained by P. Y. K. in a copy of the KL, and the order of the words there shows that it is not a mistranscription for مال بالر.

4 اجمل: see 1, in eleven places, in the latter half of the paragraph. Also His camels brought forth males; (S, K;) because the males that they produce are driven, or brought, from one place to another, and sold; opposed to اجمل his camels brought forth females: (S;) and his camel brought forth a male. (TA.) May thy camels bring forth males, and may they not bring forth females, is a form of imprecation against a man, implying a wish that he may lose the milk [that he would have otherwise]. (TA.) He aided, helped, or assisted, another. (S, K;) [So, too, اجمل] He put an amulet into a جلبة [which must therefore signify the piece of skin in which an amulet is enclosed, as well as an amulet enclosed in a piece of skin: see اجمل.] (K.) اجمل جلبة, (S, K,) inf. n. اجمل قتبه, (S, K,) He covered his جلبة [or camel's saddle] (S, K) with a جلبة, i.e., (S,)
with a piece of fresh, moist skin, which he left upon it until it became dry and tight: (S, K: *) or he covered the head of his with a piece of kid's, or lamb's, skin, and left it to dry upon it. (T.)

5 

rendered by Golius Clamorem ac murmur excitat, as on the authority of the K, I do not find in that lexicon nor in any other.

7 It [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] was driven [or brought] from one place to another [or from one country or town to another, for the purpose of traffic]. (K.)

8: see 1, first and second sentences. Also He (a poet) took, or borrowed, from the poetry of another. (TA.) And He sought or demanded [a thing]. (Har p. 44.)

10 He sought, or demanded, or desired, that it [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] should be driven [or brought] from one place to another in which he was, or from one country or town to another, for sale]. (K.) See also 1, first sentence.

R. Q. 1 

He put on him a garment of the kind called , (K,) or , (TA,) inf. n. , the second not being incorporated into the first because the word is quasi-coordinate to the class of , (S,) He put on him a garment of the kind called . (S, K,) Accord. to Kh, the first in جليب is [augmentative] like the جور and دورة: accord. to Yoo, the second is [augmentative] like the ساق and جعب. (I, TA.)

R. Q. 2 

He, and she, put on a garment of the kind called , (K,) and , (A, Msb,) He, and she, put on a garment of the kind called جليب or clad himself, and herself, therewith. (A, Msb, K.) And He covered جليب.
himself with his garment. (Har p. 162.)

A camel's saddle of the kind called رُحَلِّي, with what it contains, or comprises: (K) or its cover: (Th, K) or its pieces of wood: (S) or its curved pieces of wood: (TA:) or its wood, without [the thongs called] أنساع and other apparatus. (K, TA.)

Also, both words, Clouds, (K,) or thin clouds, (S,) in which is no water: (S, K:) or clouds appearing, or extending sideways, (مَعَطَس) [in the horizon,] like a mountain [or mountainrange]: (K, TA:) or a cloud like that which is termed عَرَض [q. v.], but narrower, and more distant, and inclining to blackness: (AZ, TA in art. ضَرَع:) pl. أَجَلَابَة. (TA.) [See also جَلَبَة.]

A thing, or things, driven, or brought, (S, A, Mgh, Msb, K,) from one country or town to another, (S, Mgh, Msb,) or from one place to another, (A, K,) for the purpose of traffic; (Mgh;) as horses, &c., (K,) camels, (TA,) sheep or goats, captives or slaves, (Lth, TA,) or any merchandise: (TA:) and so جَلَبَة, thus in the handwriting of the author of the K in his last copy of that work, and mentioned by more than one, (MF, [who adds that it is correct, but SM thinks it a mistake,]) and جَلَبَة جَلَبَة and جَلَبَة جَلَبَة: (K:) [see this last, below:] pl. [of the first] أَجَلَابَة. (K.) Hence the prov.,

The failure of provisions causes the camels, driven, or brought, from one place to another, to be disposed in files for sale. (TA.) [And, app., Male camels;] like جَلَبَة جَلَبَة; because they are driven, or brought, from one place to another, and sold; (see 4;) opposed to جَلَبَة جَلَبَة, q.
Also Persons who drive, or bring, camels and sheep or goats [&c.] from one place or country or town to another, for sale; and so [its pl.] órgão. (S.) [In the present day, órgão signifies One who brings slaves from foreign countries, particularly from African countries, for sale.] Also, (S, A, K,) and órgão, (S, A, * Mgh, K,) [the former an inf. n., and so, perhaps, the latter, but often used as simple substs., the latter more commonly, meaning] Cries, shouts, noises, or clamour: (S, TA:) or a confusion, or mixture, (A, Mgh, K,) of cries or shouts or noises, (A, Mgh,) or of crying or shouting or noise. (K,) And the former, An assembly of men. (TA.)

The small piece of skin, (S,) or the crust, or scab, (A,) that forms over a wound (S, A, K) when it heals: (S, K,) pl. órgão. (A,) A piece of skin that is put upon the [kind of camel's saddle called] órgão [See 4.] [A piece of skin in which an amulet is enclosed: see 4.] An amulet upon which is sewed a piece of skin: (K,) pl. as above. (TA.) A detached portion of cloud: (K,) [or] a cloud covering the sky. (IAar, TA,) [See also órgão.] A piece of land differing from that which adjoins it; a patch of ground; syn. órgão. (K,) One says, órgão i. e. órgão [app. meaning Verily he is in a good station or position: see art. órgão]. (TA,) A detached portion of herbage or pasture. (K, * TA,) Also Severity, or pressure, of time or fortune; (S, K;) like órgão: (S:) and hunger: (so in some copies of the K;) or vehemence of hunger: (so in other copies of the K;) or severity; adversity; difficulty; trouble: (TA:) and a hard, distressful, or calamitous, year. (K)

A detached portion of cloud: (K,) in two places.

Also, (S, Mgh, Msb, K, &c.) and órgão; (K,) the latter mentioned as an ex. of form by Sb, and thought by Seer to be syn. with the former, but not explained by any one except the author of the K; masc. and fem.; (TA,) A woman's outer
wrapping garment called: (S:) or this is its primary signification; but it is metaphorically applied to other kinds of garments: (El-Khafájee, TA:) or a shirt, (K, TA,) absolutely: or one that envelopes the whole body: (TA:) and a wide garment for a woman, less than the: or one with which a woman covers over her other garments, like the: or the [kind of head-covering called: (K:) so in the M: (TA:) or a garment wider than the, but less than the (Mgh, L, Msb,) with which a woman covers her head and bosom: (L;) or a garment shorter, but wider, than the; the same as the: (En-Nadr, TA:) or a woman's head-covering: (TA:) or the [kind of wrapper called: (IAar, TA:) or a garment with which the person is entirely enveloped, so that not even a hand is left exposed, (Har p. 162, and TA,) of the kind called, worn by a woman: (TA:) or a garment, or other thing, that one uses as a covering: (IF, Msb:) pl. . (S, Mgh, Meb.) ___ See also . Dominion, sovereignty, or rule [with which a person is invested]. (K.)

: see , in three places.

: see .

: see the next paragraph, last sentence.

, (K, TA, in the CK, and so in the TA in art. and without teshdeed, (K:) [i. e.] , (S, Msb,) and, accord. to some, also, (Msb,) not heard by AHn from the Arabs of the desert but with teshdeed, though many others pronounce it without tesh-deed, and pronounced in the latter manner, he says, it may be a dial. var.; (TA:) [a coll. gen. n.:] A certain plant; (K;) or a certain grain, or seed, of the kind called [i. e. pulse]; (Msb;) the [grain, or seed, called], which is a thing resembling the: (S:) or a dust-coloured, dusky kind of grain or seed, which is cooked; of the colour of the, except in its
being of a more dusky shade; but larger: (T, TA:) a certain kind of grain or seed, resembling the مِلْسُ, of the kind called قَطَان, well known: (TA:) a common kind of vetch, or pea, the common lathyrus, or blue chickling vetch, the lathyrus sativus of Linn., is called in Upper Egypt, and by some of the people of Lower Egypt also, جُلِبَانِ. n. un. withة. (TA:) Also the first, (K,) and جُلِبَانِ, (MF, on the authority of Ibn-ElJowzee,) [like جُرْبِانٍ جُرْبِانَ or جُرْبِانٍ جُرْبِانَ,] A thing like a جُرْب (or sword-case), of skin, or leather, (K, TA,) in which is put the sword sheathed, and in which the rider puts his whip and implements &c., and which he hangs upon the جُلِبَانِ or the جُلِبَانِ [see these two words] of the camel's saddle; derived from جُلِبَانِ meaning a piece of skin that is put upon a جُلِبَانِ the case (قراب) of the sword-sheath, or scabbard: (K,) or جُلِبَانِ السَّلاح, occurring in a trad., signifies the case (قراب) with its contents: or the sword and bow and the like, which require some trouble to draw forth and use in fight; not such a weapon as the lance. (L, TA:) Also the first, and جُلِبَانِ جُلِبَانٍ جُلِبَانٍ جُلِبَانٍ, (so in the CK,) A clamorous man; or one who makes a confused crying or shouting or noise. (K, TA.)

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

جُلِبَانِ and جُلِبَانِ: جُلِبَانِ جُلِبَانِ جُلِبَانِ جُلِبَانِ جُلِبَانِ: see جُلِبَانِ.

جُلِبَانِ and جُلِبَانِ: جُلِبَانِ جُلِبَانِ جُلِبَانِ جُلِبَانِ جُلِبَانِ.

جُلِبَانِ, applied to a male slave, (A, Mgh, K,) One who is brought from one place or country or town to another [for sale]: (S, K,) or one who is brought to the country of the Muslims [for sale]: (Mgh:) pl. جُلِبَانِ جُلِبَانِ جُلِبَانِ. (K,) It is also applied [in like manner] to a woman: pl. جُلِبَانِ جُلِبَانِ جُلِبَانِ. (Lh, K.)

جُلِبَانِ A thing that is driven or brought from one place or country or town to
another for sale; (T, S, TA;) such as an aged she-camel, and a he-camel, and a young she-camel such as is called قلوص, and any other thing; but not applied to stallion-camels of generous race, that are used for procreation: pl. جَلْبَاتٍ: or the pl. signifies camels that are brought to a man sojourning at a water, who has not means of carriage; wherefore they put him [and his companions or goods &c.] thereon:

(TA:) or جَلْبِيَّة signifies male camels: [see also جَلْبٍ:] or camels that are laden with the goods or utensils &c. of the people: and it is used alike as pl. and sing. (K.) See جَلْبٍ, with which it is syn. (K.)

Also An affected habit or disposition. (Ibn-Abi-l-Hadeed, MF.)

جَلْبٍ Rose-water: an arabicized word, (K,) from the Persian جَلْبٍ آبِ. (TA.)

Clamorous, noisy, very loquacious or garrulous, and of evil disposition: (K, TA:) or جَلْبِيَّة signifies, thus applied, rude and coarse: (TA:) the ل in this word is not a substitute for the ر in جَرْيَانَة [which has a similar meaning]: for it is from جَلْبَيْة. (I, TA.)

جَلْبَيْة and جَلْبَيّة (K, TA) and جَلْبَيْة (CK) and جَلْبَيّة (K, TA,) applied to a woman,

A cause of bringing or drawing or attracting or procuring of a thing: (Har p. 194, in explanation of the last:) thus جَلْبَيّة الدَمَع means the cause of drawing tears:

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(1d p. 15:) pl. of the second, جَوَالِبٌ الْقَدْر; as in the phrase جَوَالِبٌ الْقَدْر the drawing, or procuring, causes of
destiny): (L, TA.) pl. of the third, (Har p. 430.) You say, [For every decree of fate there is a drawing, or procuring, cause; and for every flow of milk there is a milker]. (A, TA.) And [hence] the pl. جواب signifies Calamities, misfortunes, evil accidents, adversities, or difficulties. (TA.) See an ex. in the first paragraph, near the beginning. جواب Wounds, or ulcers, healing, or becoming covered with skin in healing.

(A, TA.)

جلب: see the paragraph next preceding.

جلب A person who puts an amulet into a case of skin: after which it is sewed upon [the headstall, or some other part of the trappings, of] a horse. (TA.)

جلبية: see جلب.

جلبية, applied to thunder, (K,) and to rain, (TA,) Boisterous. (K, TA.)

ينجلب خزرة [i.e. bead, or gem, or similar stone] (T, K, TA) used by the Arabs of the desert, (T, TA,) [or by the women of the desert, as a charm,] for captivating, or fascinating, men; (K, * TA;) or for bringing back after flight; (T, K;) or for procuring affection after hatred: (T, TA;) Az mentions it as a quadriliteral-radical word. (TA.) The Arab women used to say,

 فلا يرم ولا يغب

أحذته بالينجلب

ولا يزل عند الطب

[I have fascinated him with the yenjelib, and he shall not seek another, nor absent himself, nor cease to remain at the tent-rope]. (Lh, TA.)
ﺞَلْحَب

1. ﺞَلْحَبَ, aor. —, inf. n. ﺞَلْحَبَ, He (a man, S, L, &c.) was, or became, bald in the two sides of his head: (S, K) or in the two sides of the fore part of his head: (Msb) or in the fore part of his head: or a little more bald than he who is termed [See also ] أَجْلَحٍ [L]. [See also ] ﺞَلْحَبَ, and ﺞَلْحَبَ. (L) [See also ] ﺞَلْحَبَ, inf. n. as above, The herbage of the land was eaten; as also ﺞَلْحَبَ, The branches of the tree were eaten, and it became reduced to its stem, or root. (AHn, TA) ﺞَلْحَبَ, aor. —, (S, K) inf. n. ﺞَلْحَبَ, inf. n. ﺞَلْحَبَ, inf. n. [TA] ﺞَلْحَبَ, The cattle ate the trees: or ate the upper parts thereof: (TA) or fed upon the upper parts thereof, and peeled them. (S, K) See also 3. 

2. ﺞَلْحَبَ, see 1. ﺞَلْحَبَ, the inf. n. signifies also the acting, or advancing, boldly, (K) or very boldly: (S) or being bold to do evil or mischief; and showing open enmity or hostility: (A) and acting with penetrating energy, vigour, or effectiveness, (S, K, TA) in an affair: (TA) and going, or journeying, vehemently: (TA) and the assaulting, or attacking, (AZ, K, TA) of a man, (AZ, TA) and of an animal of prey. (K) See also 3. You say, [Be not bold to do evil or mischief, or to show open enmity or hostility, to us, O such a one]. (A) And ﺞَلْحَبَ, In his face is [apparent] boldness to do evil or mischief, and a show of open enmity or hostility. (A) And ﺞَلْحَبَ عَلَى الْقُومِ He charged, or made an assault or attack, upon the people or party. (AZ, TA) And ﺞَلْحَبَ عَلَى الْذَّئْبِ [He assaulted with the assaulting of the wolf]. (A) And ﺞَلْحَبَ عَلَيْنَا ﺞَلْحَبَ عَلَيْنَا He charged, or made an assault or attack, upon us and overcame us; or destroyed us; syn. أَتَى ﺞَلْحَبَ ﺞَلْحَبَ ﺞَلْحَبَ ﺞَلْحَبَ ﺞَلْحَبَ He went at random, heedlessly, without any certain aim
or object, or without consideration, in the affair; or pursued a headlong, or rash, course therein. (TA.)

جَالَحَةٌ [the inf. n.] signifies the acting openly with another in an affair: (As, K:) and the showing open enmity or hostility with another. (S, K.) You say, جَالَحَةَ الْرَجُلَ بِالْأَمْرِ جَالَحَةَ فَلَانٍ I acted openly with the man in the affair. (S.) And جَالَحَةٌ فَلَانٍ Such a one showed open enmity or hostility with me; as also جَالَحَةَ عَلَى. (A.) Also The contending with another for superiority in strength; syn. مَكَابِرَةٌ. (S and K.) You say, جَالَحَةٌ فَلَانٍ وَجَالَحَةٌ فَلَانٍ [app. meaning Such a one contended with me for superiority in strength, and overcame me therein]. (TA.) And i. q. مَكَابِرَةٌ [The contending with another for superiority in greatness; &c.] (K.)

Q. Q. 1 جَلَّحَّ He shaved his head: (Fr, S, K:) the ﺖ is augmentative. (S.)

جَلَّحَ Baldness in the two sides of the head: (S, K:) or in the two sides of the fore part of the head: (Msb:) it is more than نَزْعٌ, and less than صَلْعٌ, (S, Msb,) which is less than جَلَّحَ: (Msb:) or baldness in the fore part of the head: or baldness that is a little more than what is termed نَزْعٌ. (L.)

جَلَّحَةٌ A part, or place, in which is baldness such as is termed جَلَّحَ. (S, Msb.)

أرضٌ جَلَّحَاءَةٌ Land that produces no herbage. (K.)

جَلَّاحَ A torrent that carries away everything in its course. (S, K.)

جَلَّاحَ Wide (K, TA) and bare, or open, (TA,) land. (K, TA.)
What flies about in successive portions from the heads of reeds and papyrusplants (S, K, TA) and other plants, in the wind, resembling cotton; (S, TA;) and spiders' webs so flying about. (TA.) And the latter, Flakes of snow falling quickly and continuously. (TA.)

A man bald in the two sides of his head: (S:) or in the two sides of the fore part of his head: (Msb:) or in the fore part of his head: (Mgh, L:) or a little more bald than he who is termed (L:) it signifies more than ، انزعٌ and less than جَلْحَأ and جُلْحَأ جَلْحَأ: and the pl. جُلْحَأ (I, Msb) and جُلْحَأ جَلْحَأ: and the pl. (L.) Having no horn; applied to a bull and a he-goat: (A:) and in this sense the fem. is applied to a ewe (T, M, Msb) or she-goat, (T, M, A, Msb,) and to a cow: (T, M, A:) and in like manner [the pl.] جُلْحَأ is applied to cows or bulls having no horns; (S, TA;) erroneously said in the K to be جُلْحَأ, like جَرْكَس (TA.) [woman's camel-vehicle of the kind called] جَدْوَه that has not a high head or top: (Ibn-Kulthoom, IJ, S, K;) or without a top: (T;) or one that is of a square form: (As, IJ:) pl. جَلْحَأ جَلْحَأ: and the pl. (I,) like as أَعْزَأ is pl. of أَعْزَأ; a very rare form of pl. of a sing. of the measure أَفْعَل. (I, IJ.) A flat roof not surrounded by a wall or anything else to prevent persons' falling from it. (IAth, K.)

A town having no fortress: (A, TA:) pl. قَرْى جَلْحَأ: the fortresses being likened to horns. (TA.)

A hill not having a pointed summit. (TA.) And A smooth hill. (A.) A land in which are no trees. (TA.) A hard, distressing, or calamitous, day; as also أَصَلُ. (A, TA.)
A plant of which the upper parts have been eaten. (TA.)

**Eaten:** (S, K:) eaten until nothing of it is left: (S:) herbage so eaten. (TA.)

**A man (S) who eats much; a great eater; voracious. (S, K:)** See also (S, L.)

**A year of drought, barrenness, or death. (TA.)** Insolent and audacious. (L.) You say, [Such a one is impudent, insolent, and audacious]. (A, TA.) A bold wolf.

**A she-camel (S) that bears with hardiness a severe year, preserving her milk; (S, K:)** as also (S, L.)

**A tree having the head, or upper part, eaten. (L:) A plant, or tree, that has been eaten and has grown again. (TA.)

**i. q.** Contending with another for superiority in greatness; &c.: see its verb, 3]. (S:) The lion. (K:) A she-camel that yields milk abundantly in winter: (S, K:) or that crops the twigs of the dry trees in winter, in a year of drought, and becomes fat upon them, and so preserves her milk: (Aar, TA:) pl. (S, K:) or this is pl. of (S, K:) as epithets applied to a palm-tree and a she-camel that cares not for the want of rain. (Ahn, TA:) And A she-camel that eats the (S, K:) and (S, K:) whether they have leaves upon them or not. (TA.)

**Also Years of drought that carry off, or destroy, the cattle. (S, K:)**
**He hit, or hurt, his skin:** (S, K) like as you say, (Mgh: he beat his skin; (Msb: he beat him; namely, a criminal: (Msb: he struck him with a whip, and with a sword: (TA: he flogged him (A, K) with a whip, (K,) or with whips: (A:)

is sometimes written and pronounced (MF on the letter د.) You say, (K:) or, accord. to some, one says of the serpent called (TA:) he flogged him (A, K) with a whip, (K,) or with whips: (A:)

**He inflicted upon him the flogging ordained by the law:** (S, L) __

**The serpent bit:** (K:) or, accord. to some, one says of the serpent called (TA:) he flogged him (A, K) with a whip, (K,) or with whips: (A:)

**He lay with his young woman, or female slave:** (K, TA:) [Hence,] [i. q. نكح الميد, a metonymical phrase: جلد عميرة meaning جلد جريمية, also termed الاختضضة; and the similar act of a woman is termed the al พ. ل. د. the same sense;] and جلد به الأرض (TA: he threw him down prostrate on the ground. (A, TA.) And جلد به الأرض (TA:) he threw him down upon the ground by reason of much sleepiness; as also كرت أنشد فرجل بي (TA: جلد به أرض, in a trad., means [I used to exert my strength, or energy, but] sleep would overcome me so that I fell down.

**He compelled him against his will to do the thing.** (A, K,) [or, as related by AHät, جلد به مأتما, with TA] He is imagined to possess every good quality. (A, K:) But the saying of EshShafí: جلد به الأرض (TA:) the verb being in the pass. form, جلدته الأرض (Msb,) or a verb of the same form as فرح (K;) [or both may be correct, like ضربت and ضربت in the same sense;] and جلدته (A, K;) a verb [but this last I believe to be a mistake for جلدته, like ضربت and ضربت in the same sense;] The land was, or
became, affected or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) And جلد البقل [in the TA جلد

The herbs, or leguminous plants, were, or became, affected, or smitten, thereby. (L, TA.) And They (men) were, or became, affected, or smitten, thereby. (L, K.) جلد، aor. جلد، inf. n. جلد and جلد جلادة جلادة جلادة (or this last is a simple subst., L) and جلد (in art. عصر) He (a man, S, L) was, or became, hardy, strong, sturdy, (S, * L, K, *) and enduring, or patient. (L.)

2 جلد (IAar, T, Mgh,) inf. جلد, جلد (T, S, Mgh, K,) He skinned a camel (IAar, T, S, Mgh, K) that had been slaughtered: (S, K:) one seldom uses سلغ thus [in relation to a camel]. (S.) Also He covered a thing with skin; as, for instance, a pair of socks, or stockings: (Mgh:) and in like manner, [he bound] a book: (A, K: *) and he clad a young camel in the skin of another young camel: (L: [see جلد: ] thus the verb bears two contr. significations. (Mgh.) He ordered to be flogged. (Freytag's Lex.: but without any indication of an authority.) [He, or it, rendered a man hardy, strong, sturdy, and enduring, or patient: so in the present day.]

3 جالدة He contended with him in fight, whether the fight were with swords or not. (A in art. طرط.) You say، جالدة جالدة بالسيف (S, A, L) and جالدة بالسيف (S, A, L, K, TA,) and جالدهم بالسيف They contended with them in fight with swords. (A, TA,) and جالدة بالسيف (S, A, L, and so in the CK instead of جالدة بالسيف, S,) and اجئنلوا بالسيف, (S,) and (S, A, L, K,) They contended, one with another, in fight with swords. (S, A, * L, K,) [See also حاضره.

4 اجلدة إليه He constrained, compelled, or necessitated, him to have recourse to, or betake himself to, him, or it: (so in some copies of the K:) or he made him to stand in need of, or to want, him, or it. (AA, L, and so in some copies of the K and in the TA.) أجئنلوا أجئنلوا أجئنلوا أجئنلوا أجئنلوا [وأجئنلوا the الأرض: and:}
He affected hardiness, strength, sturdiness, and endurance, or patience; constrained himself to behave with hardiness, &c. (S, * A, * L, K, *) So in the phrase [He constrained himself to behave with hardiness, &c., to those who rejoiced at his misfortune]. (A, TA.) In the phrase [He constrained himself to endure with hardiness and patience the loss, or want, of him, or it], the verb is made trans. by means of because it implies the meaning of. (L.) ___ Also He feigned, or made a show of, hardiness, strength, sturdiness, and endurance, or patience. (L.)

He drank all that was in the vessel; (AZ, K, TA;) as also 

Hardy, strong, sturdy, (S, * A, *

L, K, *) and enduring, or patient: (L:) not [q. v.]: (Mgh:) pl. [of either] 

and, (S, L, K,) or, (so in some copies of the K,) and 

[a pl. of pauc.] (S, L, K) and 

And the fem. 

A hardy and strong she-camel; strong to labour and to journey; that heeds not the cold: and also 

swift: pl. [of L:] and a she-camel that yields a copious flow of milk: (Th, TA;) sing. of 

which signifies she-camels abounding with milk; as also 

having neither milk nor young: (K:) [see also ] or she-camels that yield the most greasy, or unctuous, sort of milk: and so the sing.,

applied to palm-trees, meaning Large, hard, hardy, or strong: (S, K, TA;) or such as are not affected by drought. (TA.) And signifies A tough-skinned, excellent, date; as also 

and a
hard, compact, date. (L.)

**جلد** (S, Msb, K, &c.,) the only form of the word mentioned by the generality of the lexicographers; (TA;) occurring at the end of a verse with kesr to the second as well as the first letter, **جلد**, agreeably with a license allowed to a poet in such a case, to give to a quiescent letter in a rhyme the same vowel as that which the preceding letter has; (S;) and **جلد**, (IAar, S, K,) like **شبه** and **شبه**, and ** مثل** and ** مثل**; but this is said by ISk to be unknown; (S;) The skin of any animal; (K;) the integument of the body and limbs of an animal: (Az, Msb:) or the exterior of the body and limbs of a man; (S;) the Whole person, or body and limbs, of a human being; (L, K;) and his self: (L;) so called because enclosed by the skin: pl. of the former, **أجلاد**. (L.)

You say, **هيّبأ** و **هَدَّلَجَأ ِدَلَُّّمَأ َهَبْشَأ** How like are his person and body to the person and body of his father! (L.) And **نَلاف ُمِيّظَع ِدَلََّلُأا ِدَلَُّّمِلَّأََْيًَّا اََم َهَبْشَأ** Such a one is large and strong (L) in respect of the body and limbs. (A, L.) And **يَلَع ْمِهِدَلْلَجَأ اوُدر َنَأْبُأَألا ِدَلَّأَّمِلَّأََْيًَّا اََم َهَبْشَأ** Repeat ye the oaths to the persons, themselves: occurring in a trad.: said on the occasion of a man's entering among others of whom an oath had been demanded. (L.) **جلد** also signifies The penis. (Fr, L, K: but in the CK, in this sense, it is written **جلد**.) Agreeably with this explanation, its pl. **جلود** is said by Fr to be used in the Kur xli. 20: (L:) or as meaning the pudenda: (L, K:) but ISd holds that this word there means the skins, with which, as in manual operations, acts of disobedience are performed. (L.)

**جلد** see **جلد**. Also The skin of a camel.

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or other beast, with which another beast is clothed: (L:) the skin of a young camel,
which (being stripped off, ٔ) is put over the body of another young camel, in order that the mother of the skinned young one (smelling it, ٔ) may conceive an affection for it (and suckle it): (S, K:) or the skin of a young camel, which is stuffed with panic grass (مُثَامِم)، (K, TA:) or some other plant, (TA:) and put before a she-camel, in order that she may be induced thereby to affect that which is not her young one (and so yield her milk), (K, TA:) or, to affect the young one of another. (L, TA:) A ewe or she-goat whose young one dies at the time of her bringing it forth; as also جَلَدَةٌ: pl. [of the former] جَلَدَتُوناٰ and [of the latter] جَلَدَتِي. (TA:) ___ Also, [as a coll. gen. n.,] Great she-camels, having neither young ones nor milk; n. un. with ُهَةٍ [see also جَلَدَةٌ: or great camels, among which are no little ones; (K:) n. un. with ُهَةٍ: (TA:) and (app. as a quasipl. n., TA) sheep or goats, and camels, having neither young ones nor milk; (K:) app. meaning having no little ones to which they give such:

(Mohammad Ibn-El-Mukarram, TA:) or she-camels having no young ones with them, so that they endure patiently the heat and cold: (Fr, TA:) or she-camels having no milk, and the young ones of which have gone away from them; including what are called بنات الثُّيُون، and such as are above these in age; and also such as are called خاصّ، and عشار، and حِيال and UNCLEANED: (TA:) and [pl. pl.] أَجَلَادٌ. (Az, TA:) Hard ground; as also أَجَلَدٌ: (S:) or hard and level ground; as also جَلَدَةٌ: (K:) or level but rough ground; (L:) as also أَجَلَدٌ: (TA:) pl. (of the former, TA) أَجَلَادٌ and (of the latter, TA) وأَرض جَلَدَة. (S, TA:) You also say أَرض جَلَدَة، with fet-h to the ل; (AHn, TA:) and and جَلَدَة أَرض جَلَدَة also; and جَلَدَة مَكَان ل. (Lth, TA:) Also, as a subst. or an inf. n., (L, [see جَلَدَة]) Hardiness, strength, sturdiness, (S, * A, * L, K, *) and endurance, or patience. (T.)
جلدة (S, L;) signifying *a piece, or portion, of skin.* (L.)___ One says also جلدٌ (app. meaning *The eyelid.* (TA.)___ And جلدٌ من جلدتنا *A people, or company of men, of ourselves, and of our kinsfolk.* (TA.) See also جلد.

جلدة: see جلد, in three places.

جليدة A woman *flogged with a whip*; as also with جلدٌ جلدٌ and جلائدٌ جلدٌ (Lh, L:) the former pl. thought by ISd to be of the former sing.; and the latter, of the latter. (L.) *Hoarfrost, or rime; i. e. dew that falls from the sky* (S) *upon the ground* (S, A, K) *and congeals;* (S, K;) also called سقيط ضريب and ضريب سقيط; (S;) like ضيب. (Msb.)___ Congealed, or frozen, water; ice. (TA.) See also جلد.

جلدة [dim. of جلدة] *One of the طبقات* [coats, or tunics,] *of the eye.* (TA.)

جلودٌ [A dealer in skins;] a rel. n. from جلدٍ جلدٍ, pl. of جلد. (TA.)

جلاد One whose office it is to flog others with a whip. (Mgh.) [In the present day, An executioner, in a general sense.]

جلد: see جلد, in two places.

جلاد: see جلد, in two places.

جلِّدَة A piece of skin which a wailing woman holds in her hand, and with which she slaps (S, K) her face (S) or her cheek: (K:) pl. جَلَّالِدٌ جَلِّالِدٌ (Kr, K;) or, as ISd thinks, this is pl. of جَلِّلادٌ جَلِّلادٌ [as syn. with جَلِّلادٌ, for جَلِّلادٌ and مَغْلَدٌ are often interchangeable as measures of words of this kind. (TA.)
Covered with skin: thus applied to a pair of socks, or stockings, meaning having skin put upon the upper and lower parts. (Mgh.) A book, or portion of a book, bound: ... and hence, A volume: pl.

A bone covered only by the skin; having nothing remaining on it but the skin. (K.) A horse [rendered hardy and enduring;] that is not frightened by, (K,) or not impatient at, (S, and so in some copies of the K,) being beaten (S, K) with the whip. (TA.) A certain quantity of a burden, or load, of known measure and weight; (K,) six hundred pounds' weight. (IAar, TA in art. کمر.)

One who binds books, or covers them with skin. (K.)

\( \text{جلد} \) see \( \text{جلدل} \); and see also \( \text{اضرجلدل} \).

Having his skin hit, hurt, or beaten: flogged: &c. : see also \( \text{ارضجلدل} \).

\( \text{اشرود} \) Land affected, or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) \( \text{جلدل} \) is also an inf. n. of \( \text{جلدل} \) [q. v.]. (S, L, K.)

A place of contending in fight with swords. (L from a trad.)
جلس

جلس 1

(S, A, Msb, K) aor. (A, K) inf. n. (S, A, Msb, K) and (S, A, K) He placed his seat, or posteriors, upon rugged [or rather elevated] ground, such as is termed جلس: this is the primary signification: (TA:) [and hence,] He sat; i. q. قعد [when the latter is used in its largest sense]: (Msb, and so S and L and A and K in art. you say, قعد متغيرة جلس متغيرة and [He sat cross-legged]: (Msb:) accord. to El-Fāräbee and others, contr. of قام; and thus it has a more common application than قعد [when the latter is used in its most proper and restricted sense]: (Msb:) but قعد also signifies the contr. of قام: (Orweh Ibn-Zubeyr, L in art. قعد:) properly speaking, جلس differs from قعد; the former signifying he sat up; or sat after sleeping, or prostration, (Msb,) or after lying on his side; (B, TA:) and the latter, he sat down; or sat after standing: (Msb, B, TA: and see other authorities to the same effect in art. قعد is a change of place from low to high, and قعد is a change of place from high to low: and one says, قعد متغيرة جلس متغيرة, but not قعد متغيرة جلس متغيرة, meaning [He sat], leaning, or reclining, upon one side: (Msb:) but both these verbs sometimes signify he was, or became: and thus, [it is said,] قعد متغيرة جلس متغيرة signifies he was, or became, cross-legged: and جلس بين شعبيّ الأرمع in like manner signifies he was, or became, [between her four limbs,] (El-Fāräbee, Msb,) because the man, in this case, is resting upon his own four limbs. (Msb:) جلس and جلس معه, like جلس على جلس معه, جلس الى جلس معه, جلس بين شعبيّ الأرمع signify the same; i. e. He sat with him: or the latter, he sat by him; like assedit ei. ] An instance of the inf. n. جلس [But when ye come to sitting, perform ye the duties relating to the road]. (TA:) [The trad. commences thus: إياكم والجلس على الطرق Beware ye of sitting on the roads: and then, after the words before cited, (in which, however, in my copy of the Jámi' es-Sagheer, instead of جلس, which is pl. of جلس, I find جلس,) it is added that the duties thus alluded to are the lowering of the eyes, the putting away or
aside what is hurtful or annoying, the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil.]

The aquiline vulture lay upon its breast on the ground; syn. جَلَّسَتِ الرَّحْمَةُ جَعَدٌ جَلَّسَتِ الرَّحْمَةُ. [See also قَعَدٌ also signifies It (a thing, as, for instance, a plant,) remained, or continued. (AHn, TA.) Also, (aor. ـ، inf. n. جَلَّسَ، TA,) He came to جَلَّسَ، (TA,) or [the high country called] Nejd: (T, S, A, TA:) and in like manner said of a cloud; it came to Nejd. (TA.)

He sat with him.] (TA.) You say، لا جَالَسْ مِنْ لا جَالَسْ، [Sit not with him with whom thou wilt not be congenial.] (A, TA.) And جَالَسْ طَيِّبُ جَالَسْ، [Generous in origin, or disposition; pleasant to sit with;) is said of a man. (TA.)

He seated him; made him to sit: or he made him to sit up: (S, K, TA:) he gave him place, or settled him، (مَكْنَى،) in sitting. (TA.)

They sat together; one with another;] (S, A, TA:) [in the sittingplaces]. (S.)

He asked him, or desired him, to sit: or to sit up.]. You say، رَأَيْتُ قَائَمًا فَأَسْجَلَسْنِي، [He saw me standing, and he asked me, or desired me, to sit]: (A, TA:) but this is at variance with what we have mentioned in the beginning of the art., respecting the distinction [between جَلَّسَ and قَعَدٌ]. (TA.)

Rugged ground or land: (S, K:) this is the primary signification. (TA.) [Also, app., Elevated ground or land:] a
place **elevated and hard**: or, as some say, a tract of land **extending widely**. (Ham p. 688.) __ [And hence,] What is elevated above the [or low country]: (TA:) applied especially to the country of Nejd. (T, S, M, K.) [Persons sitting: or sitting up: ] a quasi-pl. n., accord. to Sb, or a pl., accord. to Akh, of 

جَلْسَةٌ said to be used as sing. and pl. and fem. and masc.; but this assertion is of no account: (ISd, L:) or the people of a جَلْسَةٍ [is also a pl. of جَلْسَةٌ; like as يُكْوَي, originally بَلاَكَ, is of باَك: or it is an inf. n. used as an epithet: see جَلْسَةٍ] you say, قَوْمٌ جَلْوسٍ [a company of men sitting: or sitting up]. (S.) [See also جَلْسَةٍ.]

___ Also A woman who sits in the [or court of the house], not quitting it: (K:) or she who is of noble rank (K, TA) among her people. (TA.)

جَلْسَةٌ: see جَلْيسٌ, in two places.

جَلْسَةٌ A single sitting: or sitting up. (Msb.)

جَلْسَةٌ A mode or manner, (TA,) kind, (Msb,) or state, (S, A, Msb,) of sitting: or of sitting up. (S, * A, * Msb, K.) * You say, وَهُوّ جَلسَةٌ جَلْسَةٍ [He has a good mode, &c., of sitting]. (A, Msb, K.)

جَلْسَةٌ A man (S) who sits much; sedentary. (S, K.)

جَلْوسٍ: see جَلْسَةٌ.

جَلْسَةٌ (S, A, Msb, K) and جَلْسَةٌ (TA, as found in a copy of the K, [but this is an intensive form,]) and جَلْسَةٌ (S, A, K) A companion with whom one sits: (A, Msb, K:) fem. of the first with ّ: (TA:) and pl. [of the same] جَلْسَاءٌ (A, K) and [irreg., being by rule pl. of جَلْسَةٌ] (K:) You say, وَهُوّ جَلْسَيٌ جَلْسَى [He is my companion with whom I sit]; like as you say, خَدْيَنِي وَهُوّ خَدْنِي. (S.)

جَلْسَةٌ: see جَلْسَةٌ.
A sitting-place; (S, Msb, K;) as also ↓ with ؤ; (Fr, Lh, Sgh, K;) similar to مكان and مكانة: (Sgh, TA:) [a place where persons sit together and converse; a sitting-room:] a thing upon which one sits: (MF:) some make a strange distinction between مجلس and مجلس، asserting the former to be applied to the chamber or house [in which people sit]; and the latter, to a place of honour upon which it is forbidden to sit without permission; but the former is the only correct form of the two: (MF, TA:) pl. مجلس. (S, Msb.) You say, مجلس ارتنك في مجلسك [Be thou grave] in thy sitting-place.

The people of a مجلس; (Msb, TA;) elliptical, for أهل مجلس: (TA:) an assembly, or a company of men, sitting together: (Th, TA:) not well explained as being, with the article the الناس: (TA:) persons sitting, or sitting up. (A, TA.) [See also مجلس.] You say, مجلس انغض مجلسك [The assembly of persons sitting together broke up]. (Msb.) And I saw them مجلسك I saw them sitting. (A, TA.)

An oration or a discourse, or an exhortation, like مجلس، حضرة أو عزة delivered in a مجلس: like مجلس فلان [meaning حضرة فلان The object of resort, with whom others sit and converse, such a one]; like حضرة فلان.

(Mtr, in the Preface to Har.) It is also used in the same manner as جنب فلان: you say مجلس فلان جنب [meaning evacuation. So in medical books.]
جِلَسَد

جِلَسَد

and جِلَسَد: see art.


َﻒْﻠَﺟ

1. (S, Msb, K,) aor. —, inf. n. َﻒْﻠَﺟ, (S, Msb,) He peeled, pared, stripped, or scraped, it off;

(S, Msb, K, TA;) namely, a thing; (TA;) as, for instance, (S, TA,) the mud, or clay, (S, Msb, TA,) from the head of a [jar of the kind called] دَن. (S, TA.) You say also, َﻒْﻠَﺟ ظَفِّرُه عن إِصْبِعِهِ He stripped off his nail from his finger. (Lth, TA.) And accord. to some, َﻒْﻠَﺟ signifies The Scraping off, or stripping off, the skin with somewhat of the flesh: and the act of pulling, or drawing, out, or up, or off; or displacing. (TA.) — Also i. q. ْجُوف َﻒْﻠَﺟ He took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or he swept it away[: (K:) or, as some say, َﻒْﻠَﺟ signifies a more intensive and more exterminating action than ُﻪْﻔَﺮَﺟ. (TA.)] And He cut it off; (S;) or pulled it, or plucked it, out, or up; or eradicated, or uprooted, it; (K;) and exterminated it; (S, K;) as also ُﻪْﻔَﻠْطَﺟا ْمَُﳍاَﻮْﻣَأ It destroyed their cattle] is also said of a year of great drought, or barrenness, or dearth. (S.) And ُﻪْﻔَﻠْطَﺟا ُﺮْﻫَﺪﻟا Time, or fortune, or misfortune, destroyed his property, or cattle. (TA.)

2. The years of drought, or barrenness, or dearth, destroyed his cattle.

(S.) And َﻒْﻠَﺟِتْ كَحَلَ, (S,) or َﻒْﻠَﺟِتْ كَحَلَ, (K,) The year of drought, or barrenness, or dearth, exterminated the cattle. (K.) And َﻒْﻠَﺟِتْ أَمْوَاءُهُمَّ [It destroyed their cattle] is also said of a year of great drought, or barrenness, or dearth. (S.) And َﻒْﻠَﺟِتْ الدَّهر Time, or fortune, or misfortune, destroyed his property, or cattle. (TA.)
4 He (a man) removed the [or clay] from the head of the jar called [i. e. quarter]. (IAar, K.)

8 see 1; and see also 2, in two places.

A jar of the kind called [or an empty ] this is said (S, Msb) by AO (S) to be the primary signification of the word: (S, Msb:) or the lower part of a [when it is broken:] (ISd, Sgh, K:) and a [receptacle such as is called] (AA, S, Hr, Msb, K, [in the CK, erroneously, , ] and (AA, S, Msb, K,) of any kind, (AA, S, Msb,) such as a saddle-bag, or pair of saddlebags, and a sack, in which bread or other food is kept: (Hr, TA:) pl. [of mult.] (S, M, Msb) and [of pauc.] (S, Msb) which last is rare. (Msb.) ___ Also A [skin of the kind called] without head and without legs. (IAar, K.) ___ And A skinned animal, (AO, S,) or a skinned sheep or goat, (K,) of which the belly has been taken forth, (AO, S, K,) and the head and legs of which have been cut off; (K,) the body of a skinned sheep or goat, without head and without belly and without legs: or, as some say, a body of any kind without a head upon it: (L:) or a beast without fat, and without back [to bear], and without belly to conceive: (IAth, TA:) or the skin of a sheep or goat, and of a camel: (As, Msb:) pl. (Sb, L) and sometimes (Sb, TA:) and [it is also said that] signifies the shinned sheep or goat that is without head and without legs and without belly. (S, Msb.) Hence, i. e., from Rude in disposition or in make; coarse, or churlish; (S, M, Msb, K;) as also (K;) meaning that the person so termed is empty, without intellect: (M, TA:) applied to a Desert Arab, (S,) or to an Arab: (so in a copy of the Msb:) or it is so applied as though meaning one with his skin; not having assumed the gentle and soft habits of the people of the towns or villages or cultivated lands; for when
one does this, it is as though he pulled off his skin and clad himself with another: (Msb:) or *stupid, foolish, or unsound in intellect;* likened to a skinned sheep or goat because of the weakness of his intellect. (IAth, TA.) __ Also *Thick, or coarse, dry bread:* or *bread not rendered savoury by anything eaten therewith:* or the *edge [of a cake] of bread.* (K.) [See also جَلْفَة.] *A male palm-tree,* (Lth, K,) *with the spadix of which the female palm-tree is fecundated:* (Lth, TA:) *pl. جُلُوف* . (TA.) *A certain well-known bird.* (K.)

جَلْفَة [inf. n. of un. of فِلْج, q. v.]. See also جَلْفَة.

جَلْفَة *A part of a skin that is peeled, pared, stripped, or scraped, off.* (L, K.)

جَلْفَة *A broken piece of dry bread,* (K, TA,) *thick, or coarse,* (TA,) *and without anything to render it savoury:* (K, TA:) *pl. جَلْفَة* . (TA.) [See جَلْفَة, of which it may be regarded as the n. un.] __ *A piece of anything:* (Sgh, K:) *pl. as above.* (TA.) __ *The portion of a reed for writing that is between its وَلْبَم [or place where the paring is commenced], and its point;* as also جَلْفَة . (K.)

جَلْفَة *Clay; such as is put upon the head of the jar called جَيْفَة.* [See 4.] (Iaar, K.)

جَلْفَة *Peeled, pared, stripped, or scraped, off;* as also جُلُوف . (K.) *It is said by some that the last word in the following saying of Keys Ibn-El-Khateem,*

* هلَّى جَرَاد أَجَوَاهُ جَلْفَةَ *
* كَانَ لِبَاقَةَ تِبْذَهَا *
is pl. of the former in this sense: but accord. to ISk, [the meaning of the verse is, As though emaciated locusts without heads and without legs occupied the two sides, or the whole, of the part of her breast where the necklace lay; for he says that] the poet likens the ornaments upon her ِلِّبَة to locusts without heads and without legs. (TA.) ِرَجْل ِجَلِيفة [An excoriated leg]. (TA.) ِجَلِيفة [or ِجَلِيفة] A year that destroys the cattle; (S, * K;) as also ِجَالِفة ِجَالِفة ِجَالِفة: (S, K;) any bane, or calamity, that destroys the cattle; pl. ِجَالِف and ِجَالِف and ِجَالِف. (TA.) You say, أَصَابَتِهِم ِجَالِفة عَظِيمَة A great destruction of their cattle befell them. (S, TA.) And ِجَالِف and ِجَالِف and ِجَالِف ِجَالِف ِجَالِف Years that destroy the cattle. (K.) And ِجَالِف also signifies Torrents. (TA.) See also ِجَالِف. ِجَالِف [act. part. n. of ِجَالِف] ِجَالِفة ِجَالِفة ِجَالِفة A wound of the head that peels off the skin with the flesh: (S, K;) or that peels off the skin but does not penetrate into the interior. (Msb.) ِطَعْنَة ِجَالِفة A spear-wound, or the like, that does not penetrate into the interior; (S, K;) opposed to ِجَالِف ِجَالِف. (S.) ِزاَمَان ِجَالِف ِجَالِف ِجَالِف i. q. ِجَالِف ِجَالِف ِجَالِف [A time, or season, that sweeps away, or destroys, the cattle]. (TA.) See also ِجَالِف. ِجَالِف Having a portion, or portions, taken from its sides. (S, K.) ِجَالِف Having somewhat thereof remaining. (S, K.) So explained by Abu-l-Ghowth as occurring in the saying of Elfarezdak, ِوَعْض ِزَمَان يَا أَبِن ِمِوْرَان لَمْ يَدْعِ ِمَنِ ِمَالِ ِإِلَّا ِمُسْحَتَا أَو ِمَجَالِف i. e., [And a biting of fortune, O Ibn-Marwan, left not, of the cattle, save] such as were destroyed, or they were such as had only a remnant remaining. (S.) ِمَجَالِف A man (S) whose cattle have been destroyed by years of drought, or barrenness, or dearth. (S, K.) ِقَوْمِ مَجَالِفُون A people, or party, whose cattle have been destroyed by a year of
drought or the like. (S, TA.)

مَلَفَ ِفْوٌلْمَحِ بَسَقَ لَعَهْدَرَ ِفْوٌلْمَحِ: see جَلَفَ. Also A skinned sheep or goat. (L.) ___

بُخَرُ ِفْوٌلْمَحِ Bread burnt by the oven, (K, TA;) so that its outer parts stick to it. (TA.)

مُلَفَ ِفْوٌلْمَحِ: see قَوْمُ مَلَفْفُونَ.

مَلَفَ ِفْوٌلْمَحِ Lean, or emaciated; (K;) as also مَلَفَ ِفْوٌلْمَحِ. (TA.)
A sack; in Pers. it has a loop, into which is inserted a stick, or piece of wood, called this being also inserted into the loop of another, when they are bound upon the camel: 

"I love Máweeyeh with a true love; with the love of the owner of the sack for the sack," means that the speaker had a vehement love for the food, or wheat, that was in his sack. 

Another says,

"O, lovely is what is in the black sacks, of biscuit and meal of parched barley"
sweetened with sugarcandy!} (S.)
The fat of the [or thin integument that covers the stomach and bowels or intestines] of a sheep or goat. (K.)

The instrument with which one shears (S, K, TA) wool and hair: (TA:) and جَلْمٌ signifies a pair thereof; a pair of shears: (S:) or جَلْمٌ جَلْمٌ and جَلْمٌ جَلْمٌ signify alike, i. q. مَتْرَاضٌ and مَتْرَاضٌ and مَتْرَاضٌ مَتْرَاضٌ and مَتْرَاضٌ جَلْمٌ جَلْمٌ جَلْمٌ جَلْمٌ is also allowable, as a sing.; (Msb:) authorized by Ks; (TA:) and in like manner, جَلْمٌ جَلْمٌ (Msb. [But see مَتْرَاضٌ.]) The moon; (Az, K;) as also جَلْمٌ جَلْمٌ جَلْمٌ جَلْمٌ or the [new moon, or moon when it is termed] هلَّال: (K;) likened to the جَلْمٌ جَلْمٌ جَلْمٌ جَلْمٌ [as meaning the blade of a pair of shears]. (TA:) [Hence also, probably,] A certain mark of camels, made with a hot iron. (Ibn-Habeeb, K.) [Hence also,] The tick, or ticks. (K.) And, accord. to some, as being likened to these, because of their smallness, (TA:) The sheep of Mekkeh: (A'Obeid, TA:) or certain sheep with long and hairless legs, found at Et-Ta'if. (K.) And The male of the gazelle, and of the sheep: pl. جَلْمٌ جَلْمٌ جَلْمٌ جَلْمٌ. (K.) And A kid: (Kr, K;) pl. as above. (S, TA.) The whole of a thing; (S, K;) as also جَلْمٌ جَلْمٌ جَلْمٌ جَلْمٌ. (K) You say, أَخْذَتْ الشَّيْءَ جَلْمَتَهُ. I took the
thing wholly. (S.)

جلمة: see what next precedes.

جلمة: A skinned sheep or goat (S, K) without the intestines and without the legs, (S,) [or] when the shanks and the redundant parts have gone. (K.) And the whole flesh of a slaughtered camel. (S,) ___ See also جلمة.

جلمان: see جلمن.

جلامة: Shorn wool. (K.)

جلام: Shorn he-goats. (K.)

جلام: see جلمن.

جلوم: Cut, or cut off. (Msb.) ___ A shorn sheep or goat. (K, * TA.)

جلوم: A bone having the flesh cut off with the (TA in art. كنث.) Quasi
جملح

جملح : see Q. Q. 1, in art.
Rock: (S, K:) or a rock; or mass, or piece, of rock: (Mgh, Msb:) or [a stone] smaller than what is termed, of such a size as that which is thrown with a ballista: (L:) or a great stone: (Har p. 95:) or the latter word, [a stone] like the head of a kid; or less, such as may be carried in the hand by grasping its side but over which the two hands will not meet, with which date-stones &c. are bruised, or brayed: (ISh:) [pl. of the former, جُلَامِيَّةٌ; and of the latter, جَلَامِيَّةٌ. Accord. to the Mgh and Msb, the م is an augmentative letter; but most of the lexicographers regard it as radical.] [Hence, جُلَامُةٌ, said of one known to be a niggard, meaning, He gave something. (Har p. 95.)] And جُلِّمُهُ, عَلَيْهِ جَلَامِيَّةٍ He threw his weight (تَلَّهُ) upon him. (K. [See جُلِّمُهُ, voce جُلُمُهُ, جُلِّمَهُ (مينثقال).]) Also جُلَمَةٌ, جُلَمَدٌ, (L,) or جُلَمْدٌ, (K,) A mass of rock rising out of shallow water. (IAar, L, K.) And the former, A strong man; and so جُلَمَةٌ: (K:) or a man having a strong voice; and so جُلَمَدٌ. (L.) Also, جُلَمِدُ, جُلَمِدَةٌ. Many camels: (S:) or camels composing a large herd: or camels advanced in years; as also جُلْمُودٌ: (K:) and sheep exceeding in number a hundred: (L, K:) you say جَمْلَةٌ جُلْمُودٍ. (L,) And Oxen, or cows: (L:) and the same word, (K:) or جُلَمِدُ, (AA, L,) a single ox or cow. (AA, L, K.)

جُلْمٌ: see above.

جُلِّمْدٍ: see above.
applied to land (Stony) and is [its pl.] like (TA.) See also, in two places.

: see, in two places.
The flower of the pomegranate: an arabicized word, from (K,) which is Persian, composed of (K,) a flower, and (K,) a pomegranate. (MF.) It is said that whoever swallows three grains of it, of the smallest that may be, (K,) on the condition of his taking them with his mouth from the tree, before their opening, at sunrise, on a Wednesday, (Tedhikret Dáwood, TA,) will not have ophthalmia in that year. (K.)


He was, or became, bald in the fore part of the head: (S, K) or in the greater part of his head. (Msb.) [The latter seems to be the correct meaning: 

His court, or yard, was, or became, vacant, or void. (JK.)

He uncovered a thing; or removed it [from a thing that it covered or concealed]. (K, TA.)

He raised the turban, while folding it, from the side of his forehead and from the fore part of his head. (TA.)

He removed the pebbles from a place. (S, K)

He turned back a person from a difficult, or hard, thing or affair.

Baldness in the fore part of the head; (S, K) which is the beginning of; like: (S) or baldness of the greater part of the head; (Msb) more than (JK), and more than, which is more than. (Msb in art.)

Also The part that faces one of the brows, or brinks, or edges, of a valley: (S) or the side of a valley; (K, TA) the bank, or border, thereof; (TA) or elevated parts in the interior, or lower part, of a valley, rising above the water-course, so that, when the valley flows with water, the water does not reach them: (ISh, TA) and, some say, the mouth of a valley: and some, a part of a valley uncovered by the torrents, and so made apparent: (TA) and [the dual] the two sides, or borders, of a valley, (S, M, TA) when there is in them hardness: (JK, M, TA) occurring in a trad., or, as some relate it,
Great round rock. (JK, K.) A large hill, or the like, such as is called. A great round rock. (JK, K.) A large hill, or the like, such as is called. The place of alighting and abiding of a people, or company of men. (JK, K, TA:) and a yard, or wide space, in front, or extending from the sides, of their dwelling. (JK.) And a meadow in which water collects and stagnates: pl. as above. (JK.) Dates, (K, TA,) of which the stones have been picked out, (TA,) macerated and mashed with milk, (K, * TA,) then given to drink to women; (TA,) having a fattening property; (K, TA,) as also. (K.)

A mode of wearing the turban, in which the [or side of the forehead] is uncovered, so that the part where the hair grows is seen. (JK, Sgh.)

A place from which the pebbles have been removed. (JK, S, K.) See also, last sentence.

Bald in the fore part of the head; (S;) i. q. or [it denotes more than the latter; meaning] bald in the greater part of the head: fem. pl. [See ] Large in the forehead, having the places of growth of the hair receding. (K.) A bull having no horn; (Ks, JK, S, K;) like. (Ks, S.)

A tent, or house, or chamber, in which is neither door nor curtain. (JK, K.)
Bullets, syn. (S, Msb, K,) or rounded things, (En-Nadr, TA,) made of clay, (En-Nadr, Msb, TA,) which one shoots from a cross-bow: (K:) n. un. with َة: (En-Nadr, Msb, TA:) a Persian word, arabicized; (Msb;) in Persian جله, meaning a ball of thread; pl. جله; applied also to a weaver; (S K;) i. e., جله is so applied. (TA.) Hence, قوس الجلاهق [The cross-bow for shooting bullets]. (S, Msb.)
\( \text{Quasi root} \)

see art.
It (thing, and an affair, or a case, Mgh, or information, or tidings, Msb,) was, or became, clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered, (Mgh, Msb,) to men, or the people; (Msb;) as also, said of a thing:

(S, Mgh, Msb;) it (information, or tidings, S, Msb, or an affair, or a case, Mgh,) was, or became, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident, (S, Mgh, Msb,) to me, (S,) or to men, or the people. (Msb.) One says, The sun became unobscured, or exposed to view, and ceased to be eclipsed. (TA from a trad.)

Er-Rághib says that [aor. ] inf. n. to the day when it became clear, &c.; and sometimes, by the case, and the action; as in the saying [in the Kur xi. 2], Flamma yittal rh, for the day when it became clear, &c. and sometimes, by the case, and the action; as in the saying [in the Kur vii. 139], And when his Lord became manifested to the mountain: Zj says that the meaning in this instance is, appeared, and so say the Sunnees; El-Hasan says that the meaning is, [became manifested by light, the light of the empyrean]. (TA.)

He, (a man, Msb,) or they, (a company of men, Mgh, Msb,) went forth, or emigrated, (S, Mgh, Msb,) from the country, or town, (S, Msb,) and from their homes: (S, Mgh:) like: or they (a company of men) dispersed themselves, or became dispersed, from the place: (K;) or signifies they left their place of abode in consequence of fear; the verb in this case being trans. by itself: but if they have left for some other reason than fear, you say, (Msb:) accord. to IAar, signifies he fled,
being driven away, from his home. (TA.) [See also 12.] He had that degree of baldness which is termed... 

The part above the temple became bald... (A'Obeyd, TA.)

He displayed the bride, to her husband: (K) or he looked at the bride displayed... (S: and you say also, (TA) She was shown to her husband, and he looked at her displayed: (Har p. 30:) and... the female hairdresser adorned the bride [to display her to her husband]. (TA.) You also say, Such a one displayed, discovered, disclosed, revealed, or manifested, the affair, or case; as also...
God will make manifest the hour, or time of the resurrection; or will make it to appear. (K in art. جلّي:
[but it belongs to the present art. :) so in the Kur vii. 186. (TA.) And He declares, or explains, his mind. (S.) جلّو السيف, inf. n. جلّاء, (S, Msb, K, [in the CK جلّاء; but it is]) with kesr, (S, Msb,) and جلّو, (K,
I removed, or cleared off, the rust from the sword; (Msb;) I polished, or furbished, the sword; (S; K;) and the like [as, for instance,] جلّو. (TA;) And [I cleared my sight with collyrium:] (S:) [whence,] جلّا He applied collyrium to his eye or eyes. (IAar, TA.) And جلّو همّ عنّي I removed my anxiety, or caused it to depart, from me: (S, K * TA: *) and اجلي عنه أهلّم He removed, or cleared away, from him anxiety. (Lth, TA.) And جلّا آللّ عنه المرض God removed from him the disease. (TA.) جلّاء, and جلّاهه, (S, Mgh,) or جلّاء, and جلّاهه, (Msb, K,) and جلّاهه, (K,) He, (a man, S, Msb, or the Sultán, Mgh,) or it, (drought, K,) caused them, or him, to go forth, or emigrate; or expelled them, or him; or drove them, or him, forth; (S, Mgh, Msb, K;) [from their homes, or from his home.] And جلّو النحل جلّاء, جلّاء, or جلّاهه, (S, K,) and جلّاهه, (accord. to different copies of the K,) and جلّاهه [thus written without any syll. signs]; and اجلّاهه; (TA;) He smoked [out] the bees, in order to collect the honey; (K;) he drove away the bees by means of smoke. (TA.)

He raised his head, and looked, (K, TA,) seeing the prey: (TA:) or he (a hawk) closed his eyes, and then opened them, in order to see more clearly. (Ibn- Hamzeh, TA.) جلّي بصره, inf. n. جلّية, He cast his eyes (S, K) like the hawk looking at the prey. (S.) is also mentioned (in Har p. 161), on the authority of Mr., as signifying He, or it, outstripped; from المجلّي meaning the first of the horses in a race; but as being not known in
I acted openly with him in the affair; as also I acted openly with him in the affair; as also

They cleared themselves away, or removed, from the slain person. They cleared themselves away, or removed, from the slain person. (S, Mgh, Msb, TA.)

He hastened, running: He hastened, running: (K:) or hastened somewhat, running: (TA:) or signifies he became distant, or remote, and hastened. (So accord. to some copies of the K, where we find أَجْلَيْل يِعْدُو أَسْرُعَ أَجْلَيْل يِعْدُو أَسْرُعَ وَأَجْلَيْل يِعْدُو أَسْرُعَ instead of أَجْلَيْل يِعْدُو أَسْرُعَ.) As a trans. v.: see 1, in four places.

He looked at the thing, He looked at the thing, (K in art. جلِّي,) standing upon a higher position. (TA.) [See also 8.]

Our states, or conditions, became disclosed to each other; the state, or condition, of each of us to the other. (S.)

It became removed, or cleared away; said of anxiety, (S, K, * TA,) and of an affair [&c.]; as also أَجْلَيْل يِعْدُو أَسْرُعَ. (K, * TA.) You say, أَجْلَيْل يِعْدُو أَسْرُعَ. (S, K, * TA.) Anxiety became removed, or cleared away, from him, like as the darkness becomes removed, or cleared away. (TA.)

He looked at him, or it. (K.) [See also 5.] Hence, اجْتَلَأُ العَرُوسُ, explained above: see 1. (TA.) See also 1 in two other places, last two sentences.  He looked at him, or it. (K.) [See also 5.] Hence, اجْتَلَأُ العَرُوسُ, explained above: see 1. (TA.) See also 1 in two other places, last two sentences.

I raised the turban, while I raised the turban, while folding it, from the side of my forehead جُلْتَهُها ُعْرُوس. (S:) [like اجْتَلَأُ العَرُوسُ.] It became polished, or furbished; said of a sword [&c.]. (TA.)

He went forth, or emigrated, from one country, or town, to another. (IAar, K.)  He went forth, or emigrated, from one country, or town, to another. (IAar, K.)
A man who is well known, celebrated, or notable; (Mgh;) of whom it is said, his case has become clear, unobscured, or manifest; (Mgh;) or one whose case is clear, apparent, plainly apparent, or manifest; (K, TA;) as also: (K;) applied to a man who is upon an elevated and conspicuous place; and applied by El-Hajjáj to himself, as meaning that he was one whom every one knew: (TA;) and also, (K,) for this reason, (TA,) the name of a certain man, (S, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (S,) namely, Soheym Ibn-Wetheel Er-Riyáhee, (TA,) * أَنَا أَبُو جَالِلَ وَطَلَعَ الْفَنَايَا مَتَى أَضْعَعَ الْعَمَامَةَ تَعْرَفُونَ [I am a man well known, celebrated, or notable, &c.; and he who rises to eminences, or who is accustomed to embark in, or surmount, lofty and difficult things: when I put down the turban, ye will know me]. (S, TA.) Sb says, (TA,) جَالِلَ in this case is a verb in the pret. tense: 'Eesà Ibn-'Omar says that when a man is named or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that جَالِلَ may be here without tenween because it is imitative of a phrase, as though the poet said, أَنَا أَبُو جَالِلَ: (S, TA:) accord. to IB, it is without tenween because it is a verb with its agent [implied in it]. (TA.) Accord. to some, it signifies The daybreak, or dawn; (Har p. 498;) and so جَالِلَ: (TA:) accord. to Hamzeh, the beginning of day: and accord. to some, the moon. (Har ubi suprà)

A female slave, (S, K,) or some other thing, (K,) that is presented, or given, by the
husband to his bride at the time of her being displayed to him. (S, * K.) One says, 

What is her bridal present?: and is answered, Such a thing. (S.)

A thing, an affair, or a case, that is apparent, manifest, plain, or evident. (S, K, TA.)

And Acknowledgment, or confession: so in the saying of Zuheyr:

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For verily the means of deciding the truth are three: an oath, and incongruity of circumstances, and acknowledgment, or confession]: (S:) but Az writes the last word جلاله, with kesr to the ج, as meaning an evidence, or a proof, and witnesses; from جلاله [inf. n. of 3, q. v.]. (TA.)

I remained with him, or at his abode, during the whiteness of my, or a, day. (Zj, K, TA.) See also the next paragraph.

: see the paragraph next preceding. Also, (S, Mgh, K,) written by El-Muhellebee جلاله, TA,) and جلاله, which is more correct than the first, (Mgh,) or it is allowable, as also جلاله, the former of the last two mentioned on the authority of En-Nahhás, (TA,) Collyrium: (S, K) or a particular kind thereof, (K, TA,) that clears the sight; (TA,) [i. e.] i. q. انتmony, or an ore of antimony]; (Mgh, TA;) so called because it clears the sight. (Mgh.)

What is his honourable name, or surname, (S,) or his good surname, (K,) by which he is addressed? (S, K.)

Clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered: apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident: (S, Msb, K, TA,) thus used has not been heard. (Er-Râghib, TA.) It
is applied as an epithet to information, or tidings, (Msb, TA.)

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and to analogy, or rule. (TA.)

_A seeing eye._ (IB, TA.)

Sure information or tidings. (S.)

_He informed me of the true, or real, state of the affair, or case._ (TA.)

[A medicine that clears the complexion or skin]. (K voce فُؤٌدوة, &c.)

The act of rendering apparent, open, manifest, plain, or evident: rendering clear, or unobscured; exposing to view, displaying, laying open, disclosing, or uncovering. (TA.)

_Going forth, or emigrating, from his country, or town: [like جال: and so جال, applied to a company of people; [as also جال: (Msb;) or to people who have gone forth, or emigrated, from their homes; (S;) and particularly to those tributaries, (Mgh, Msb;) namely, certain Jews, (Mgh,) whom 'Omar expelled from the country of the Arabs; (Mgh, Msb;) and afterwards, to such as have the poll-tax imposed upon them, of the people of the Bible, and of the Magians, though not having emigrated from their homes; (Mgh;) [i. e.] the free non-Muslim subjects of a Muslim government; because they were expelled by 'Omar from Arabia; (K;) the word being fem. because denoting a جماعة; (Mgh;) and its pl. is جوال. (Mgh, Msb.) ___ Hence, (Msb,) [as a subst.] is applied to The poll-tax that is exacted from the persons last mentioned above; (S, Mgh, Msb;) as also جال: (S:) first, in this sense, applied to that which was exacted from the people expelled from Arabia by 'Omar. (Msb.) You say, [Such a one was employed as collector of the poll-tax]. (S, Mgh, Msb;) See also جول, in art. جوال. 

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ٌﺔَﻴِﻟﺎَﺟ (as a subst.): see what next precedes.

Having that degree of baldness which is termed جَلَأَ; i.e. baldness of the fore part of the head: or baldness of half of the head; (S, K;) which is the beginning of صَلَعَ (S;) or baldness less than what is termed صَلَعَ (K;) or baldness of half of the head, and the like: (A‘Obeyd, TA:) fem. جَلَاَءَ. (K.) [See جَلَأَ.] ___ Beautiful, or handsome, in face, bald in the sides of the forehead. (K.) ___ جَمَيْه جَلَاَءَ A wide forehead. (K.) ___ جَلَاَءَ لِبْلا جَلَاَءَ A cloudless sky: (Ks, S, K;) and جَلَاَءَ لِبْلا جَلَاَءَ a cloudless, bright, night. (TA.) ___ Also (i.e. نَبْا جَلَاَءَ) The lion. (TA.) ___ فَعَلَتْهُ مِنْ أَجَلَأَ I did it on account of thee, for thy sake, or because of thee; syn. مِنْ أَجَلَأَ. (K.)

فَعَلَتْهُ مِنْ إِجَالَأَ: see what next precedes.

ٍلَْﳉ (act. part. n. of 4. Hence, جَمَلْيَ: see جَمَلْيَ, which signifies The fore parts of the head, which are the first places of baldness: (Fr, S;) or What is seen of the head when one fronts the face. (TA.)

ٍلَْﳉ فَإِمَا حَرَبَ مَعِيْلَةٌ وَ إِمَا سَلَمَ مُخْزَيْةٌ And either war that shall cause you to emigrate, or abasing peace. (TA.)

ٍلَْﳉ The first of the horses in a race. (K in art. جَلَأَ.)
 Jamal

1. Jamal, (S, Mgh, Msb, K,) aor. — inf. n. Jamal, (Msb,) said of water, (S,) &c., (S, Msb,) It became much, or abundant; (S, Msb;) as also Jamal; said of a thing: (TA:) and, said of water, aor. — (S, K) and —, (K,) the former of which is of the higher authority, (TA,) inf. n. Jamal, (S, Mgh, K,) it became much, or abundant, (S, Mgh, K,) in the well, (S,) and collected (S, K) after it had been drawn from; (S;) as also Jamal. (K) And Jamal. They became many. (TA,) Jamal the bear, (K,) aor. — and —, inf. n. Jamal, (TA,) The water of the well returned by degrees, (K, TA,) and became much, or abundant, and collected; (TA;) and Jamal signifies the same. (S,) [Hence, Jamal, a tropical phrase, explained in art. Jamal, inf. n. Jamal, with damm, The measure became full or filled. (KL [But only the inf. n. is there mentioned: so that the verb may be Jamal, which see below.]) Jamal, (S, K,) aor. — and —, (S, TA,) inf. n. Jamal, (S, K) and Jamal; (S;) and Jamal; (S;) The horse abstained from covering, (S, K,) so that his seminal fluid (ma'af) collected. (K,) Also, (aor. of the former verb as above, TA, and inf. n. Jamal and Jamal, S, K,) The fatigue of the horse went away; (S;) [he recovered his strength after fatigue;] he recovered from his fatigue, being left unri ded; (K, TA,) and so Jamal [of which see also the pass. form, below]. (M, K) Jamal. [And hence,] Jamal, [inf. n. Jamal, q. v. infrà,] He rested; said of a man [as well as of a horse]; (TA;) and so Jamal.

(Har p. 324.) Also, said of a bone, (K,) inf. n. Jamal, (TA,) It had much flesh; its flesh became much, or abundant. (K,) Also i. q. ul). [He, or it, became high, &c.: perhaps said of water in a well]. (T, TA,) Jamal. Also, inf. n. Jamal, He rose (ar'tifug) in his pace, or going. (TA,) Also, (S, K,) inf. n. Jamal (TA) and Jamal, (S, TA,) said of an event, (K,) of the arrival of a person, (S,) It drew near; (S, K,) it came to pass: (S;) and Jamal signifies the same, (S, Msb, K,) said of an event, of separation from another, (S, TA,) and of an object of want: (TA,) Jamal, [q. v.,] with the
unpointed ح, in this sense, was not known to As. (TA.) And, said of the, [two plants, inf. n. not mentioned,] It attained to the state of having a جم [app. meaning tuft, or flower-bud]. (TA.) The ram, (TA,) or sheep or goat, (S, Msb,) was hornless. (S, Msb, TA.) He left it (namely, water [in a well],) to collect; as also استجم البَّيْر [The well was left for its water to collect]. (TA.) He left the well for some days until its water should collect: whence the metaphorical phrase, أَنْبِتَ جَمَّةً ﻣَثَابَةً ﻣَسَفَهَ [explained in art. بوث,] occurring in a trad. (Har p. 68.) Also He filled it (namely, a measure, S, such as is called مقوك, K) so that it had what is termed جم. (T, TA.) See also جم, last sentence. He made a جم of his hair. (Z, TA.) See also 1, last sentence but two. He left him unridden, so that he recovered from his fatigue; namely, a horse. (K.) And جُمِّ أَحْمَّوْا [a horse] Was left unridden. (S.) [Hence, He rested him, or gave him rest.] You say, ﴿ِْﲔَﻣْﻮَـﻳ ﴿Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the ﴿ٍْﲔَﻣْﻮَـﻳ﴿, (TA.) One says also, ﴿ِْﲔَﻣْﻮَـﻳ﴿ إِنِّٰ ﻹُسْتَـجِّمُ ﻗَﻠِيبٌ ﻃَلَّهُ ﻟِّمَأ ﻟُؤُوِيَ ﻋَـﻧَى ﺧَـقَانِ [Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial, or solid, not vain or frivolous]. (S.) And جمِّ الأرض The land became full, or abundant. (ISH, TA.) جم It (herbage) became such as is termed جم. (K, TA.) He made a جم of [q. v.] of his hair. (Z, TA.) See also 1, last sentence but two. جم, as an intrans. verb: see 1, in two places. اِٱَجْمَء: see 1, near the end of the paragraph, in two places. He left him unridden, so that he recovered from his fatigue; namely, a horse. (K.) And جُمِّ أَحْمَّوْا [a horse] Was left unridden. (S.) [Hence, He rested him, or gave him rest.] You say, ﴿ِْﲔَﻣْﻮَـﻳ ﴿Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the ﴿ٍْﲔَﻣْﻮَـﻳ﴿, (TA.) One says also, ﴿ِْﲔَﻣْﻮَـﻳ﴿ إِنِّٰ ﻹُسْتَـجِّمُ ﻗَﻠِيبٌ ﻃَلَّهُ ﻟِّمَأ ﻟُؤُوِيَ ﻋَـﻧَى ﺧَـقَانِ [Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial, or solid, not vain or frivolous]. (S.) And جمِّ الأرض The land became full, or abundant. (ISH, TA.) جم It (herbage) became such as is termed جم. (K, TA.) He made a جم of [q. v.] of his hair. (Z, TA.) See also 1, last sentence but two. جم, as an intrans. verb: see 1, in two places. اِٱَجْمَء: see 1, near the end of the paragraph, in two places. He left him unridden, so that he recovered from his fatigue; namely, a horse. (K.) And جُمِّ أَحْمَّوْا [a horse] Was left unridden. (S.) [Hence, He rested him, or gave him rest.] You say, ﴿ِْﲔَﻣْﻮَـﻳ ﴿Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the ﴿ٍْﲔَﻣْﻮَـﻳ﴿, (TA.) One says also, ﴿ِْﲔَﻣْﻮَـﻳ﴿ إِنِّٰ ﻹُسْتَـجِّمُ ﻗَﻠِيبٌ ﻃَلَّهُ ﻟِّمَأ ﻟُؤُوِيَ ﻋَـﻧَى ﺧَـقَانِ [Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial, or solid, not vain or frivolous]. (S.) And جمِّ الأرض The land became full, or abundant. (ISH, TA.) جم It (herbage) became such as is termed جم. (K, TA.) He made a جم of [q. v.] of his hair. (Z, TA.) See also 1, last sentence but two.
that had collected after drawing, of the well. (Th. TA.)

The grape-vine had all its branches that were above the ground cut off. (AHn, TA.)

The grape-vine had all its branches that were above the ground cut off. (AHn, TA.)

The land put forth its plants, or herbage, (K, TA.) so that it became like the [hair termed i. e. جَمَّةّ.] (TA.) As a trans. verb: see 1, near the end of the paragraph, in two

places: ___ and see 4. ___ [The supply of water that had collected after drawing] was drunk. (TA.)

R. Q. 1 جَمَّمَ ثُمَّ جَمَّمَ He spoke indistinctly, (S, TA,) not from impotence, or, accord. to the T, from impotence; (TA;) and, as some, جَمَّمَ signifies the same. (S, K,) ___ Also, (TA,) inf. n. as above, (Mgh, K,) with which جَمَّمَ is syn., accord. to Ez-Zowzanee, (Mgh,) He concealed (Mgh, K, TA) speech, (Mgh,) or a thing, (K, TA,) in his bosom. (Mgh, K, TA.) You say, جَمَّمَ شيءًا في صدره He concealed a thing in his bosom; did not reveal it. (TA.) ___ Also, (TA,) inf. n. as above, (Kr, K,) He destroyed, or killed, (Kr, K, TA,) another or others.

(TA.)

R. Q. 2 جَمَّمَ جَمَّمُ جَمَّمَ ثُمَّ جَمَّمَ He held back from the thing, not daring to do it; he did not dare to do the thing. (Hamp. 240.)
an inf. n. used as an epithet, (Msb,) **Much, or many**; (S, Msb, K,) as also **詹姆** accord. to the copies of the K, but correctly **詹姆**, as in the L. (TA.) You say **詹姆 مال ِ詹姆** (Msb, TA) and (TA) **Muck property, or many cattle.**

(Msb.) And it is said in the Kur [lxxxix. 21], **و يهون المال جمًا** (S) **And they love property with much love.** (A'Obeyd, TA.) Aboo-Khirásh El-Hudhalee says,

* إن تغفر أللهم تغفر جمًا*

(TA) i. c. **[If thou forgive, O God, Thou forgivest much sin. (Mgh.)]** 

**Copious, abundant, extensive rain.** (TA in art. **بعق.**) **The greater, or main, portion** of the [i. e. midday, or mid-day in summer, &c.] and of water; as also **詹姆 جمًا** (as in some copies of the K,) or **詹姆**

: (so in other copies of the K, and accord. to the TA: [the former app. the right: if it were the latter, the author of the K, accord. to a rule which he has seldom neglected, would have added بالفتح:]] or **詹姆** signifies the **water, of a well, that has collected after it has been drawn from**: and **詹姆** the place in which the water collects: (S:) and also, this last, the **Water itself:** (TA: [i. e. the supply of water that has collected after drawing]: see 4, last sentence but one; and see 10, last sentence:) the pl. (of **詹姆 S [or of this and of **詹姆 also]) is **詹姆 جمًا** (S, K) and **詹姆** (K.) **بَعْقَ جمًا** see **詹姆 جمًا جمًا جمًا** جمًا **غفَر أَجَمًا** and **詹姆** and **詹姆** and **詹姆** and **詹姆** and **詹姆** and **詹姆 Gام جمًا** also signifies **People of the lowest, or basest, or meanest sort.** (T, TA.) Also **The measuring to the head of the measure:** [app. an inf. n., of which the verb is **詹姆** ; see 1, last sentence but two; and so **詹姆 and جمًا** and **詹姆** and **詹姆** and **詹姆**. (K.)

**詹姆** : see **詹姆**, in two places. **Also The part, or place, of a ship, in which collects the water that leaks from its seams:** [or **seams: in the CK خروز: ] (K:) a genuine Arabic word. (TA.) **Also, (S, K,) and **詹姆 جمًا** (S, K, and Ham p. 746,) **A company demanding a bloodwit (S, K) or an obligation that must be discharged, (TA, and Ham ubi suprà,) or peace; or coming for some other purpose:** (Ham:) pl. **詹姆**
He came in a great company &c. (S, K.)

**جمع** عظيمة: see **جمع** : and see also **جمع** , in two places. Also The _collective mass of the hair of the head_, or the _head of hair_, (مجمع شعر الرأس S, Mgh, K,) _when more in quantity than what is termed_ (مجمع الشعر) _when it hangs down from the head to the lobe of the ear, and to the two shoulder-joints, and more than that; what does not extend beyond the ears being termed_ (TA:) or the _collective mass_ (مجمع) of the hair of the _nasaccahead_ [or anterior part of the head]; accord. to some, what reaches to the two shoulder-joints: (Msb:) in the M it is said to signify the _hair_; and in like manner in the Deewán el-Adab: but ISd adds that it is also said to mean _hair more in quantity than that which is termed_ (لامة): accord. to IAth, the _hair of the head that falls upon the two shoulder-joints_: in the Muhedhdhib, _What extends beyond the ears_: in the Mukaddameh of Z, _what extends to the lobe of the ear:_ accord. to IDrd, _much hair_: (TA:) [see also لامة and جم: (Msb, TA) and جم: (TA:) dim. (TA.) Hence, رأ لمعة غسلها جمته, meaning [He saw a spot, and washed it] _by a moistening of his_: جم: the prefixed noun being suppressed. (Mgh.) Also [app. A flower-bud:] the _fruit_ [rendered by Golius nodosior pars] of a plant, from which the flower comes forth. (KL.) [See an ex. above, voce **جمع**.] If from **جمع** applied to hair, it would seem rather to mean _A tuft._ One says also, حذف جمحة الجزارة ثم أكلها [app. meaning He threw away the husk of the walnut: then ate it]. (TA.)

**جمع** : see **جمع** , in two places: and see also **جمع**.

**جمع** _A state of resting_; (Fr, S, Msb, K;) as also **جمعة** : (TA:) particularly of a horse. (Fr, S, Msb:) [See **جمع** , of which it is an inf. n.] See also **جمع** , last sentence: and see what next follows.
What has collected of the seminal fluid of a horse [after his resting from covering]; as also, (K.) Also, and, (S, Mgh, Msb, K.) [but see what follows,] The quantity [of flour or the like] that rises above the head of the [measure termed] مَكْوَكٍ, (S, Mgh, K.) after the filling, (Mgh, ) exceeding the طَفَاف thereof; (S, Mgh, K;) as also: (K;) or the fill of a bowl, without a head: accord. to ISk, only said of flour and the like: one says, أعْطَى جَمَامَ الْقَدَحِ دِقَّةً [He gave me the bowlful of flour]: but meaning the resting of a horse is with fet-h only: (Msb:) or, accord. to Fr, one says جَمَامَ الْقَدَحِ الْمَاءِ, with kesr, meaning the bowlful of water; and جَمَامَ الْمَكْوَكِ دِقَّةً, with damm; and جَمَامَ الْفَرْسِ, with fet-h only; and one does not say جَمَامَ, with damm, except in relation to flour and the like, meaning the quantity that rises above the head of the مَكْوَكٍ, after the being filled: one says, أعْطَى جَمَامَ الْمَكْوَكِ when one puts what the head of the will bear, and gives it: (S, TA:) in the T, it is said that جَمَامَ الْمَكْوَكِ means Give thou him [the quantity of] a مَكْوَكٍ without a head: but [SM says,] I have seen in its margin written that the right meaning is, the quantity borne by the head of the مَكْوَكٍ, (TA.) See also جَمَامَ, last sentence.

: see جَمَامَ, in three places: and جَمَامَ, last sentence: and see also جَمَامَة جَمَامَة. It is also a pl. of جَمَامَة جَمَامَة. (S) [and perhaps of جَمَامَة جَمَامَة. (TA.)

 Likewise: (see this latter:) and of جَمَامَة جَمَامَة. (TA.)

: (S, K) and فَرْسٌ جَمَامٌ A well of much water. (S, K.)

 فَرْسٌ جَمَامٌ A horse that, after any run, runs again; (T, S, K;) applied to the female as well as the male: (T, TA:) a horse that goes much. (KL.)

 A plant, or herbage, that has grown somewhat, but not attained its full height: (S:) or much, or abundant, herbage: (K:) or herbage standing up and spreading: (AHz, K:) or that has grown up until it has become like the جَمَامَة جَمَامَة of hair: (TA:) a plant, or herbage, when it first appears in the ground is termed بَرْضٌ جَمَامٌ; then, جَمَامٌ; then, بَرْضٌ جَمَامٌ; then, جَمَامٌ; and then, when it is dry, جَمَامٌ. (S in art. بَرْضٌ جَمَامٌ pl. جَمَامَة جَمَامَة: (S in art. بَرْضٌ جَمَامٌ pl. جَمَامَة جَمَامَة. (K.) And, with بَرْضٌ A [plant of the kind termed] جَمَامَة جَمَامَة that has become half a month old, so that it fills
the mouth. (K.) See also جَمَّة.

Also the state of being satiated, or satisfied, with food, and with drink.

(TA.)

dim. of جَمَّة, q. v. (TA.)

The bean, or beans; syn. باقِلَى. (AHn, K.)

جَمَّة: see what next follows.

A measure, (S,) such as is called مَكْوَك (K,) filled so as to have what is termed جَمَّة; (S, K;) as also جَمَّة: (K:) [fem. of the former جَمَّة. Hence, ] جَمَّة جَمَّة [A] full [bowl]. (K. In the CK جَمَّة.

جَمَّان, with ن, (S,) an irreg. rel. n., applied to a man, (Sb, S,) Having a long جَمَّة: (S, K;) or having a great and long جَمَّة: (Sb, TA;) but if you name a person جَمَّة, the rel. n. formed from it is جَمَّة: (Sb, S) only. (Sb, TA.)

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The skull; i.e. the bone that contains the brain: (S, Msb, K: *) or i. q. قَفْح [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull; (K:) or the bones of the head; (IAar, Mgh, TA;) all of them; the uppermost of them being the ىَبَنْهَا جَمَّة; (IAar, TA;) or the جَمَّة altogether; (ISH, TA;) and the قَفْح is said to be a piece of the جَمَّة: (TA:) pl. جَمَّمٌ, (K;) [or this
is a coll. gen. n., and [is the pl. properly so called, and that which is more commonly known]. (TA.) Sometimes it is used to signify A man; so that one says, خدوا من كل جمجمة درهما [Take ye from every man, or head, a dirhem]; like as one says, من كل رأس产 [Msb:] and وضع الإمام الخراج على الجمجمة على كل جمجمة كذا [The Imám imposed the tax, or land-tax, upon the heads; upon every head so much]. (Mgh.) A wooden bowl: (S, K:) a bowl of glass; as also جحف. (Az, TA.) A kind of measure for corn or the like. (K.) Also Chiefs, or lords, of the Arabs; because the جمجمة is the head, which is the most noble of the members: (TA:) also, (TA:) [the pl.] جمجمة has this meaning. (T, K, TA.) And Any sons of a father that are persons of might, or power, and eminence, or nobility: (T, TA:) and [the pl.] جمجم the tribes (قبائل) of the Arabs Which comprise بطون, and in relation to which persons are called; as Kelb Ibn-Webreh; for when you say كليبي, you do not need to call the person in relation to any of the بطون: (S:) or the tribes (قبائل) in relation to which the بطون are called; as also جمجم. (K.) A well that is dug in salt ground. (S, K.) Sixty head of camels. (IF, IB, TA.) The piece of wood at the head of which is the ploughshare. (TA.) جمجم الحارت [Greater, and greatest, in quantity, and in number, &c.: fem. جمجمة. Hence,] الوحي أحجم ما كان، [in a trad. of Anas, means The revelation being the most that it used to be. (Sh, TA.) A bone having much flesh. (K.) You say also امرأة جمجمة العظام A woman having much flesh (K, TA) on the bones. (TA.) And امرأة جمجمة المرافق [A woman having much flesh on the elbows: or, as seems to be indicated by J, having no prominence of the elbows; and if so, from جمجمة applied to a ewe, in a sense explained in what follows]. (S.) A woman غفيرة [and جمجمة غفيرة &c.,] and جامد الغفير (K:) [and جمجمة the جمجمة الغفير, &c.] They came all together, (S, * Msb, K:) high and low, none of them remaining behind, and they being many: (S, K, in art. غفر:) see art. غفر. (S, K) Hornless, applied
to a ram (Mgh, Msb, K) or he-goat; (Msb;) and so applied to a ewe (S, Mgh, Msb) or she-goat: (S, Msb:) pl. ُمَجَمْ. (Mgh, Msb.)

And [hence,] A man having no spear (S, K, TA) in war or battle: (S, TA:) pl. as above. (TA.) The pl. is also applied to horses, (S,) meaning whose owners have no spears; the spears being regarded as the horses' horns. (Ham, p. 90.)

Also A building having no acroterial ornaments such as are termed ُشَرْف: (S:) and the pl., Mosques having no ُشَرْف (Mgh, TA) upon them, (TA,) [i. e.] upon their walls. (Mgh.)

A flat house-top having no parapet, or surrounding wall. (TA.)

Short; having no elevation. (TA.)

A woman's anterior pudendum. (K.)

And, as being likened thereto, or the reverse may be the case, (TA,) A bowl. (K.)

Also, the fem., Smooth. (IAar, K.)

A helmet: (IAar, K,) to which the epithet ُغَيْفِر [q. v.] is applied because it covers the head: but this meaning of a helmet was not known to ISd on any other authority than that of IAar. (TA.)

A place where water remains: or to which it reaches, and where it ends. (TA.)

The breast, or bosom, or mind: (K, TA;) because it is the place in which are collected the knowledge &c. that it retains. (TA.)

You say, ُبْحَر ِعاَرِّﺬﻟا ُعِسَاو ِرْﺪﱠﺼﻟا 

He is possessed of ample power and might, and free from distress of mind or from narrowness of mind}. (IAar, K, TA.)

Verily he is contracted, or straitened, in mind by affairs, or events. (IAar, TA.)

A thing in which resting is usually known to take place. (TA.)

A boy (IDrd, TA) having a head of hair such as is termed a ُمَجَمْ. (IDrd, K, TA.)

A woman who makes her hair to form a ُمَجَمْ, to make herself like a man: the doing of which is forbidden. (TA.)
He (a horse) overcame his rider, or gained the mastery over him, running away with him: (L:) or broke loose, or ran away, and went at random, without any certain aim, so as not to be turned by anything: (Mgh,) or ran so as to have the mastery over his rider: (Ham p. 568:) and ran away so that he could not govern him: (A:) or became refractory, so that he overcame his rider: (Msb:) and sometimes, (Msb,) this verb also signifies he was quick, or swift, and brisk, lively, or sprightly; denoting in this case a quality that is approved; whereas in the senses before explained it denotes a quality that is disapproved: but in the last sense it is obsolete [unless tropically applied to a man]. (Msb.)

[Hence,] He (said of anything [i. e. of a man or any animal]) went at random, or heedlessly, without consideration or certain aim, not obeying a guide to the right course. (TA.) And He (said of a man, S, L) hastened, or went quickly, to him, or it, so that his course was not turned for anything. (L, TA.)

They hastening, or going quickly: (AO, S, L:) or hastening so that nothing turns them back, like the horse that is termed: (Bd, Jel:) or running like horses that overcome their riders and run away so as to be ungovernable by them. (A.)

The woman went forth from the place where she used to pass the night, in anger, without the permission of her husband. (Msb.)
She went forth from the house, or tent, of her husband, to her own family, before he divorced her; (S, L, K;) inf. n. جمّحَتُ إِلَّا أَهْلُها. (L, TA.) And جمّحَتُ السَّفِينَةُ The ship quitted her course, (A, TA,) and became ungovernable by the sailors; inf. n. جمّحٌ. (TA.)

 Она ушла из дома, или палатки, мужа, к своей семье, до развода с ним; (S, L, K;) инф. n. جمّحَتُ إِلَّا أَهْلُها. (L, TA.) И Гمّحَتُ السَّفِينَةُ корабль вышел из курса, (A, TA,) и стал неподвластным морякам; инф. n. جمّحٌ. (TA.)

The desert led the people, or party, far away, by reason of its great extent. (A, TA.)

Пустыня отвела людей, или группу, далеко, из-за своего большого размера. (A, TA.)

The object of his desire baffled his efforts to attain it. (A, TA.)

Объект его желания бросил его усилия достигнуть его. (A, TA.)

[A trick of overcoming the rider, and running away with him]. You say, دَائِبَةً جمّحةٌ A beast submissive, or easy, or gentle: there is not in her a trick of overcoming the rider, and running away with him, nor a trick of kicking]. (A.)

[A трюк уклонения от управляющего и бегство с ним]. Ты говоришь, دَائِبَةً جمّحةٌ Животное смиренное, или легко, или нежное: в ней нет трюка уклонения от управляющего и бегство с ним, ни трюка кика]. (A.)

جَمْحُ (T, S, A, Mgh, L, Msb, K) and جَمّحَتُ (Mgh, Msb) A horse that overcomes his rider, or gains the mastery over him, (S, A, Mgh, L, Msb, K,) being refractory, (Msb,) and runs away with him, (L,) or runs away so that his rider cannot govern him, (A,) or goes away at random, without any certain aim, so as not to be turned by anything: (Mgh:) or that will not bend his head: (TA:) the former epithet, (T, Mgh, TA,) and the latter, (Mgh, Msb,) applied alike to the horse and the mare: (T, Mgh, Msb, TA:) and the former has two meanings; one denoting what is a fault, for which the horse may be returned; (T, Mgh, TA;) i. e., that habitually takes his own way, so that his rider cannot turn him from it; (T, TA;) or as explained before; (Mgh;) the other meaning being quick, or swift, and brisk, lively, and sprightly; and this does not imply a fault (T, Mgh, TA) for which he may be returned. (T, TA.)

Гмّحٌ (T, S, A, Mgh, L, Msb, K) и جَمّحَتُ (Mgh, Msb) конь, который преодолевает своего всадника, или получает власть над ним, (S, A, Mgh, L, Msb, K,) бунтующий, (Msb,) и бежит с ним, (L,) или убегает так, что его всадник не может его управлять, (A,) или убегает случайно, без какого-либо определенного цели, то не будет поворачиваться ни чем: (Mgh:) или не согнет свою голову: (TA:) первый эпитет, (T, Mgh, TA,) и последний, (Mgh, Msb,) применялись одинаково к коню и лошади: (T, Mgh, Msb, TA:) и первый имеет два значения; одно обозначает, что это défaut, для которого конь может быть возвращен; (T, Mgh, TA;) т. е., которое привычно бежит своим путем, так что его всадник не может повернуть его с него; (T, TA;) или как было объяснено ранее; (Mgh;) другое значение быстрый, или быстрый, и активный, оживленный, и шарманный; и это не означает, что это défaut (T, Mgh, TA) для которого он может быть возвращен. (T, TA.)

[Hence,] Anything [i. e. a man or any animal] that goes at random, or heedlessly, without consideration of certain aim, not obeying a guide to the right course: (TA:) and the former epithet, (Msb, K,) or each of the two,
a man who follows his own natural desire, without consideration, not obeying a guide to the right course of conduct.

so that he cannot be turned back.

Men routed, defeated, or put to flight, in war.

A desert that leads one far away, by reason of its great extent:

An arrow, without an iron point, having a round head, with which the art of shooting is learned by a boy: one with which boys play, putting upon its head a date or some clay, in order that it may not wound: or it signifies also a date put upon the head of a piece of wood, with which boys play: birds are shot at with it, and knocked down, without being killed, so that the shooter takes them: and it is also called upon the end of which he puts a lump of chewed dates of the size of the stopper of a bottle, in order that it may go more directly, and be smooth; without feathers, and sometimes without a notch.

That kind of plant at the extremities of which come forth what resemble ears of wheat, soft, like foxes' tails, or resembling the heads of the and the and the like:

a coll. gen. n.: n. un. with ; pl. and in poetry ; the latter allowable only in cases of necessity. (L.) See also.
see Jāmīḥ, in two places.
1. 

\[\text{ضَّمّ} \], aor. \(\text{ضَمّ} \), inf. n. 

\(\text{ضَمّ} \), said of water, (S, M, L, Msb, K,) &c., (Msb,) [i.e.,] of anything fluid, or liquid, (K,) It congealed; concreted; became solid, or contr. of fluid or liquid; froze; syn. \(\text{قَامّ} \); (S, M, K,) contr. of \(\text{ذَابّ} \); (Msb, K,) as also \(\text{ضَمّ} \). (L, K,) And said of blood, &c., (S, M,) \(\text{It congealed, or concreted;} \) syn. 

\(\text{قَامّ} \) or became dry; dried. (S.) See also 2. \(\text{ضَمّ} \), He, or it, remained fixed, or stationary. (K, L.) You say, 

\(\text{ما زَلّ أَضْرَهَهُ حَتَّى ضَمّ} \) [I ceased not to beat him until he became motionless]. (A.) \(\text{ضَمّ} \) or \(\text{ضَمّ} \), He, or it, was, or became, incapable of growth or increase; lifeless, or dead: see \(\text{ضَمّ} \). \(\text{ضَمّ} \) was, or became, stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance: see, again, \(\text{ضَمّ} \). Also, inf. n. \(\text{ضَمّ} \), said of a man's state or condition [as meaning, \(\text{ضَمّ} \) was, or became, stagnant, or unimproving]. (A.) Also \(\text{ضَمّ} \), aor. \(\text{ضَمّ} \), inf. n. \(\text{ضَمّ} \), She [a camel, &c.,] had little milk. (T, TA.) And \(\text{ضَمّ} \) عَينَهُ. His eye shed few tears: a phrase alluding to hardness of the heart. 

\(\text{ضَمّ} \) [or \(\text{ضَمّ} \)], \(\text{ضَمّ} \) [or \(\text{ضَمّ} \)], (L,) [inf. n. \(\text{ضَمّ} \);] and \(\text{ضَمّ} \), \(\text{ضَمّ} \), \(\text{ضَمّ} \); (A, TA; [in a copy of the A, \(\text{ضَمّ} \), but this is doubtless a mistranscription; see \(\text{ضَمّ} \).)] \(\text{ضَمّ} \) was, or became, niggardly, penurious, or avaricious; (L, A, K,) as also \(\text{ضَمّ} \), (A:) and \(\text{ضَمّ} \), he possessed little good: (A, TA:) or 

\(\text{ضَمّ} \) ли عليه حقاً. My right, or due, was, or became, incumbent, or obligatory, on him; or established against him; (A, K, * TA:) as also \(\text{ضَمّ} \). \(\text{ضَمّ} \) He cut it, or cut it off. (K.) 

2. 

\(\text{ضَمّ} \), inf. n. \(\text{ضَمّ} \); (K,) or \(\text{ضَمّ} \); (so in the L,) \(\text{ضَمّ} \) (water, and expressed juice, L) \(\text{was about to congeal,} \)
concrete, become solid, or freeze; was at the point of congealing, &c.; expl. by "حَأَوَلَ أَنْ أَنْتَ إِلَى الْمِكَّ مَحَدٍ (L, K.) [And the former, It caused water &c. to congeal.]"

"In the former, It caused water &c. to congeal."

4: see 1, in two places. Also, inf. n. "لَوْ اَحْنَأَ (L, K.)

He was entrusted with the management of affairs among a people or party [in the game called حُمَس (see حَمٌّدَتَ أَنْهَيْلاً (T, TA.)]

I made my right, or due, incumbent, or obligatory, on him; or established it against him. (A, K, * TA.)"

4: see 1, in two places.

Also, the first, A stone: pl. حَمَّادَة (Fr, TA.)

A thing that does not grow, or increase; that is incapable of growth, or increase; an inorganic thing; as a mineral and the like: an inanimate thing; a thing that has no soul: [an epithet used as a subst.; or an epithet in which the quality of a subst. is predominant:] pl. حَمَّادَاتِ (Har p.
13. [See also ٌدِمَاج.] ___ Land (ٌأَرْضٌ) upon which rain has not fallen: (T, S, K;) or dry land, upon which no rain has fallen, and in which is nothing: (T, TA:) or land in which is no produce: (A:) or, as some say, rugged land: (L:) or sterile, barren, or unfruitful, land, in which is nothing; as also جَهَادٌ. (AA, L in art. جَهَاد.) ___ A year (سنة) in which is no rain: (S, K;) or in which is no produce of the earth: (A:) and, in like manner, جَامِدٌ a year in which is no herbage, or pasture, no plenty, or fruitfulness, and no rain. (T, TA.) ___ A she-camel having no milk; (S, M, K;) and so a ewe or a she-goat: (L:) or having little milk: (T, TA:) and [accord. to some,] a slow she-camel; syn. (ل: (L, K;) but [this is app. a mistranscription for having little milk, and] ISd says that the explanation does not please him. (TA.) ___ See also جَامِدٌ, in two places. A kind of cloth or garment; as also جَمَاحُ like مَطَّاق (, K,) or جَمَاحُ ﻟِهَل (, S, A, L,) said with reference to a niggard, (S, A, L, K,) in dispraise, (K,) as an imprecation, meaning May a stagnant, or an unimproving, state or condition جَمَاحٌ (جمود الحاَال) be his lot [or his constant lot]: (A:) or may he not cease to be in a stagnant, or an unimproving, state or condition جَمَاحٌ (جماد لَه جَمَاحُ) is [a proper name,] indeed, with kesr for its termination, because it is transformed from the inf. n., namely, جَمَاحَ, which means جَمَاحُ فَجَائِر (الجَمَاحٌ) the fjarة: (S:) and the contr. of جَمَاحُ, جَمَاحُ (S, * A,) which denotes praise. (S.) El-Mutalemmis says,

* لا تقولَ جَمَاحٌ حَلَامٌ*   
* لا أَبْدِأ إِذَا ذُكِرَ جَمَاحٌ* i.e., Say thou جَمَاحٌ to her; [جمودا,] and say not to her [ever, when she is mentioned,] جَمَاحٌ and شكرا. (S.)

* جَمَاحٌ* see جَمَاحٌ, last meaning.
Elevated tracts, softer, or more plain, than what is termed جمّد, and more intermixed with soft, or plain, tracts, sometimes in, or by, that kind of high ground which is termed جمّد, and sometimes in, or by, soft, or plain, tracts. (Ish, L, TA.)

One of the names of the months, (Msb, K,) applied to two of the Arabian months, together called جمّادیان, (TA,) and distinguished by the appellations of جمّادی الآخرة و جمّادی الأولى [the fifth and sixth months of the Arabian year]: (S, K:) it is of the measure جمّادی (S, K) the two months to which it is applied being [said to be] so called because, when the months were named, these two fell in the season of the freezing of water: (ISd, L, Msb:) [but this derivation seems to have been invented when the two months thus named had fallen back, into, or beyond, the winter; for when they received this appellation, the former of them evidently commenced in March, and the latter ended in May; therefore I hold the opinion of M. Caussin de Perceval, that they were thus called because falling in a period when the earth had become dry and hard by reason of paucity of rain, from جمّد, an epithet applied to land upon which rain has not fallen, or from جمّد, an epithet applied to an eye that sheds few tears; which opinion is confirmed by the obvious derivations of the names of other months, (Msb:) [see جمّدی and جمّدی:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see جمّدی and جمّدی:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see جمّدی and جمّدی:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see جمّدی and جمّدی:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see جمّدی and جمّدی:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see جمّدی and جمّدی:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see جمّدی and جمّدی:] afterwards, when the lunar months superseded the solar, the same names were retained:
used, it would also be agreeable with analogy. (Fr, L.) The former of these two months is also called Jumádà the fifth month and the latter, Jumádà the sixth month, from the commencement of the year. (TA.) Lebeed says, [describing a pair of wild asses,]

[Until, when they both pass, and come to the end of, Jumádà, completing six months, they satisfy themselves with green pasture so as to be in no need of water, and his and her abstinence from water becomes of long continuance]: thus cited by Bundár;

being in the accus. case as a denotative of state, and by Jumád the latter, meaning the six months of winter, which are the months of dew; and Aboo-'Amr Esh-Sheybànee says the like. (MF.) AHN says that the Arabs applied the name of Jumád to The whole of the winter; [see above;] whether the winter were at the same time as the months so called or not: and Aboo-Sa'eed says the like. (L.) ___ See also جماد.

A wintry night. (Aboo-Sa'eed, L.) [See Jumad.]

A sword such that he who is struck with it becomes motionless. (A, TA:) or a sharp, cutting, sword. (AA, K.)

, applied to water, (Msb, K,) &c., (Msb,) [i. e.] anything fluid, or liquid, (K,) In a state of congelation, concretion, or solidity; freezing; as also جماد; contr. of مأة جماد [as well as مأة جماد]; (Msb, K,) you say جماد [as well as جماد]; (Msb,) or جماد signifies what is congealed, or frozen, of water [&c.]; ice; (S, A;) contr. of جماد: (S,) [see also جماد:] it is originally an inf. n.: (S, Msb, K,) [or it is an epithet from جماد, like ضخم from خذم:] and جماد is a pl. [or rather a quasi-pl. n.] of جماد, (S, Msb, K,) like as خذم is of خذم: (S, Msb:) you say, قد كثر الجماد [The frozen
waters have become many]. (S.) [Hence,] A hard piece of marrow. (L.)

Remaining fixed, stationary, or motionless. (Bd and Jel in xxvii. 90.) A thing that does not grow, or increase; [incapable of growth, or increase; inanimate;] as stone, in contradistinction to a tree [and an animal]. (Kull.) [See also] لك جامد هذا المال وذاته, جامد (A, L, K *) To thee belongs, or shall belong, what consists of gold and silver [or the like inanimate things], of this property, and what consists of live stock, thereof: (L, K:) or what consists of stones, thereof, and what consists of trees, thereof; or what is solid, thereof, and what is fluid, or liquid, thereof. (L.) [Hence its application in lexicology and grammar to A noun that is not an inf. n. nor derived from an inf. n.; a noun having the quality of a real substantive (اسم عنين), opposed to that which has the quality of an ideal substantive (اسم معين); and a verb that has but one tense and no inf. n., as ليس نعم &c., opposed (as is said in the TA voice متصرف to: it may be rendered (and so I have rendered it), in these cases, aplastic.] Lifeless; dead. (Kull p. 147.) Stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance. (TA.) It is also applied to a man's state, or condition: you say رجل جامد الحال [A man in a stagnant, or unimproving, state or condition]. (S, L.) And to the eye: you say عين جامدة An eye that sheds no tears; (Ks, K:) as also جامدي (A, K: or this last signifies an eye that sheds few tears. (A.) And A man whose eye sheds few tears; (A;) or whose eye sheds no tears. (K.) See also . Also, (L) and محمد نمود جامد الكف, (A, K:) Niggardly, penurious, or avaricious; (M, A, K:) niggardly of that which it is incumbent on him to give: (L:) and محمد, also, a man of little, or no, good; possessing little, or no, good. (K.)
Limits, or boundaries, or boundary-marks, between lands, (IAar, L, K, *) and between two dwellings. (L.)

The person who is entrusted with the management of affairs in a game of chance (here meaning the game called "اْمِسَر"):

(K) [i. q. ضَرِب] or the person entrusted with the management of affairs among a people or party, (T, K, TA,) who does not take part in the game called "اْمِسَر", except that he shuffles the arrows (رضَبِّي) for the players, and has them placed in his hands, and is confided in with respect to them, and compels him who has incurred an obligation to fulfil it: (L, TA:) or one who takes no part in the game called "اْمِسَر", (who is called بَرِم,) but who sometimes shuffles, or deals forth, the arrows, for the players; so in the following verse of Tarafeh:

[And of many a yellow arrow, changed in colour by fire, I have awaited the sound over the fire, and I have deposited it in the hand of one taking no part in the game but only shuffling, or dealing forth, the arrows for the players;] meaning, I have awaited its sound, which was like an answer proceeding from it, when I straightened it and marked it, over the fire: (S:) [or, accord. to the EM (p. 105), where we find حواره in the place of حوارته, the meaning is, and of many a yellow arrow, &c., I have awaited the returning and gaining, while we were assembled at the fire, &c.:] or, accord. to As, it here means a man taking with both his hands so as not to let anything go forth from them: (AA, TA:) or, accord. to As, it here means a man entering upon Jumáدَة, which was in that [the
poet’s] time a month of cold: (S, K: *) or one whose arrow does not gain anything in the game called (L): or a person in whom one confides, and who is tenacious of that which is in his hand or possession, and not to be deceived. (A 'Obeyd, TA.)

A place in which ice is kept. (MA.)

He is my neighbour, his house, or tent, adjoining mine. (K.)
1. \(\text{جَمْرُ} \) see 2, in two places: and see also 4:  and 5. Also \(\text{جَمْرُ} \) He gave him live, or burning, coals. (K.) He put him aside, apart, away, or at a distance. (Th, K.)  

The sun concealed [or as it were put out] the moon [by its proximity thereto: see 4. Also, (K,) aor.  

2. \(\text{جَمْرُ} \), inf. n.  He collected together (Msb, K) a people, and anything. (Msb.)  

\(\text{جَمْرُ} \), inf. n.  She collected together her hair, (S, A, Msb, K,) and tied it in knots, or made it knotted and crisp, (S:) or plaits it: (T, TA:) and \(\text{جَمْرُ} \) he collected together his hair at the back of his head: (Mgh:) and she collected together the hair of her head, and plaits it: and \(\text{جَمْرُ} \) he disposed his hair in locks hanging down loosely from the middle of the head to the back, or plaits hanging down. (TA.)  

And \(\text{جَمْرُ} \) It (a thing) necessitated a people to unite together. (TA.)  

Also, (inf. n. as above, S,) He (a commander, As, A) detained the army in the territory of the enemy, (S, K,) or on the frontier of the enemy's country, (A,) and did not bring them back (S, A, K) from the frontier: (S:) the doing of which is forbidden: (TA:) or he detained them long on the frontier of the enemy, and did not give them permission to return to their families: (As, TA:) or he collected them on the frontiers of the enemy, and kept them from returning to their families.
He fumigated the garment with perfume; (A, * Mgh, Msb;) as also (Mgh, Msb, K;) but the former is the more common. (Mgh.) And He fumigated the mosque with perfume: (Mgh:) [or perhaps it may mean he strewed the ground of the mosque with pebbles; from حصة, like حصة or حصة] He put flesh-meat upon live coals (to roast). (A.) Also, (A,) inf. n. as above, (S, A,) He (a pilgrim, A) threw the pebbles [in the valley of Minè, (S;) and so]. (TA in art. تو.) Hence, [The day of the throwing of the pebbles, by the pilgrims, in the valley of Minè.] (A.) [See He cut off the heart, or pith, (جُمَّار,) of the palm-tree. (S, A. K. *)

The thing, or affair, included the common mass, (K,) or the whole mass, (TA,) of the sons of such a one within the compass of its relation or relations, or its effect or effects, &c. (K, TA.)

He computed by conjecture the quantity of the fruit upon the palm-trees, and then reckoned, and summed up the quantity so computed. (K) He who does so is termed حجَّمُْﲨ (TA.) He prepared the horses for racing &c. by feeding them with food barely sufficient to sustain them, after they had become fat, (أَضَمَّرْها,) and collected them together. (K.) The people, or party, agreed together to do the thing,
and united for it. (K) [See also 5.] أُجُرَّ النَّارَ; and جُمُرْ النَّوُب. inf. n. جُمُرْ النَّوُب, He prepared the fire [app. in a جُمُرْ النَّوُب: (S, * K.) said of a camel, He had his foot rendered even, so that there was no line between its phalanges, (K, TA,) in consequence of its having been wounded by the pebbles, and become hard. (TA.) Also, said of a camel, (S,) and of a man, (TA,) He hastened, or was quick, in his pace, or going; (S, K;) and ran: (TA:) you should not say أُجُرِّ النَّوُب. (S.) See also 1. The night had its moon concealed by its proximity to the sun. (K, * TA.) [See also 1.]

It (a people, or party,) collected together; (A, Mgh, TA;) [and] so جُمُر. (TA:) this verb being intrans. as well as trans.: (Msb: [see 2:]) and جُمُر (a tribe) collected together, and became one band. (As, TA.) It (an army) became detained in the territory of the enemy, and was not brought back (S, K) from the frontier; (S;) as also جُمُر. (K.) See also 10.

He fumigated, or perfumed, himself with aloes-wood [or the like]. (AHn, A, Mgh, K.)

He performed the purification termed with جُمُر. (Mgh, Msb, K,) i. e., with stones, (AZ, S, Msb,) or small stones. (Mgh, TA.)

أُجُرَّ النَّوُب: see what next follows, in two places.

A live, or burning, coal; a piece of smokeless burning fire: (Msb:) or burning fire:

(K:) [but the former is the correct explanation:] when cold, [before it is kindled,] it is called حطب فحم (TA) [or حطب &c.: and when reduced to powder by burning, رمَّد: (L in art. رمَّد;) from جُمُر he collected together: (Mgh:) pl. جُمُر (S, Msb, K) [or rather this is a coll. gen. n.] and جُمُر. and جُمُر. (Msb.) [Hence,] جُمُر in كِدَى [Live coals are in my liver]. (A.)
[Hence also,] *The three live coals;* meaning the first three degrees of heat: the first is in the air; the second, in the earth, or dust; and the third, in the water: [or, accord. to the modern Egyptian almanacs, the first is in the air, and is cold, or cool; the second, in the water, and is lukewarm; and the third, in the earth, or dust, and is hot: the first falling exactly a zodiacal month before the vernal equinox; and each lasting seven days:] whence the saying,

*That was at the time of the falling of the live coal;* i. e., when the heat had acquired strength.

(TA.) Any body of men that have united together, and become one band, and that do not form a confederacy with any others: (S:) or a body of men that congregate by themselves, because of their strength and their great valour; [said to be] from the same word signifying a live coal: (Msb:) or any people that endure patiently fighting with those who fight them, not forming a confederacy with any others, nor uniting themselves to any others: (Lth, TA:) or a tribe that does not unite itself to any other: (K:) or that comprises three hundred horsemen, (K,) or the like thereof: (TA:) or a tribe that fights with a company of tribes: (TA:) pl.

*The sons of such a one are a people able to defend themselves, and strong.* (TA.) is an appellation especially applied to three tribes; namely, Benoo-Dabbeh Ibn-Udd, and Benu-I-Hárith Ibn-Kaab, and Benoo-Numeyr Ibn'-Ámir; (S, A, K;) the first of which became extinguished by confederating with Er-Ribáb, and the second by confederating with Medhhi; the third only remaining [a جَمْرَةٌ] because it formed no confederacy: (S:) or it is applied to 'Abs and El-Hárith and Dabbeh; all the offspring of a woman who dreamt that three live coals issued from her جَمْرَةٌ كَالْجَمْرَةِ. (S, K.) ___ Also *A thousand horsemen.* (S, K.) One says جَمْرَةٌ كَالْجَمْرَةِ [A troop of a thousand horsemen like the live coal]. (S, TA.) *A pebble:* (S, K:) or a stone: (Msb:) or a small stone or pebble: pl. جَمْرَاتٌ (Mgh, Msb, Et-Towsheeh, TA) and جَمْرَاتٌ مَّيْ (Mgh, Msb.) ___ Also sing. of جَمْرَةٌ (S, Msb, K) and of جَمْرَةٌ (TA) in the appellations جَمْرَةٌ مَّيْ (Msb) or جَمْرَةٌ (S, K) and جَمْرَةٌ (TA,) which were three in number, (S, Msb, K,) called جَمْرَةَ العقْبَةٍ (S, K) and جَمْرَةَ الْوُسْطَىٰ (S, K) and جَمْرَةَ (S, K) at
which (i.e. small pebbles, TA) were cast; (S, K) each of these being a heap of pebbles, at Minē, and each two heaps [or rather each heap and that next to it] being about a bow-shot apart: (Msb:) accord. to Th, from he put him aside, apart, away, or at a distance: or from he hastened; because Adam pelted Iblees in Minē, and he hastened away before him: (K, * TA:) or from they collected together: (Mgh:) or from he collected it together. (Msb.) See also.

An assembly; an assemblage; a collection: (K:) a people assembled together.

He counted, or numbered, his camels in one herd, (As, TA,) by looking at their aggregate. (As, T voce q. v.) not, as might be thought at first sight, a form which MF disapproves, though it is said in the TA that his disapproval requires consideration,] They came all together, or all of them. (K.)

A place of assembly of a people. (S, K.) so called because of the assembling [of people therein]; like as they are called because people held conversation therein: (S:) or the two nights during which the moon becomes concealed by its proximity to the sun. (TA.) And (IAar, S,) or (Lh, Th,) The moon in the night when it is concealed by its proximity to the sun: (TA:) or the moon in the end of the [lunar] month; because the sun conceals it (I, e. e. (IAar, TA:) or the dark night: (S:) or the night in which the moon does not rise, either in the first part thereof or in the last: (TA:) or the last night of the [lunar] month. (Aboo-'Amr Ez-Záhid, TA,) You say, [He came to us in the darkest part of the moonless night, or of the night in which the moon did not rise]. (Th, TA,) And [I will not do that as long as the moon in the end of the lunar month becomes concealed by its proximity to the sun; i.e., I will never do it]. (Lh, TA:) What is collected together, of the hair,
and tied in knots, or made knotted and crisp. (TA. [See 2.])

A plait of hair: (T, Msb, K) and i. q. دوایة [app. here meaning a plait of hair hanging down; or a lock of hair hanging down loosely from the middle of the head to the back]:

A plait of hair: (TA:) and جميرة a lock of hair: (TA:) pl. of the former جمائر. (T, Msb.)


g: جمیر: see جمیر.

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The heart, or pith, [or cerebrum,] of the palm-tree, (S, A, Mgh, Msb, K) and جمیار (K) [each a coll. gen. n.] The heart, or pith, [or cerebrum,] of the palm-tree, (S, A, Msb, K, TA,) that is in the summit of its head, which part is cut off, and its outer portion is stripped off from the pith within it, which is a white substance, like a piece of the hump of a camel, large and soft: it is eaten with honey: (TA:) from it come forth the fruit and the branches; and when it is cut off, the tree dies: (Msb:) the spathe comes forth from it, amid the part whence two branches divide: (TA:) the head of the palm-tree; a soft, white substance: from جمیر he collected together; for a similar reason termed جمیر [Mgh:] n. un. جمیرة. جمیرة [See also بلق.] You say, لَه ساق كالأجمارة He has a shank like a piece of the heart of the palm-tree. (A,) And الجمَّار في خِلاخلِهِن [Legs like the heart of the palm-tree are within their anklets]. (A,) Sakhr El-Hudhalee says, using a double trope, likening the fresh juicy stalks of the يرَدَف to the pith of the palm-tree, and then applying this expression to the legs of a woman,
[When their anklets are bent, (for the anklet of the Arab woman is formed of a piece of silver, or other metal, which is bent round so that the two ends nearly meet,) they are choked, or entirely filled up, with plump legs like the pith of the papyrus]. (A, TA.)

Also, A well-known appertenance of a ship or boat; [i.e., the head of the mast; a kind of truck, which is made of harder wood than the mast itself.] (TA.)

And hence, The head [absolutely]: but accord. to Kr, only the vulgar call it so. (TA.)

occurs in a trad., where it is said, دَخَلَتُ الْمِسْجِدَ وَالْإِنسَانُ أَحْمَرُ مَا كَانَوا, meaning I entered the mosque when the people were in their most collected state. (TA.)

Also, (S, K,) and A hard solid hoof: (AA, S, K:) and a hard, strong, compact camel's foot: or one that has been wounded by the stones, and become hard. (TA.)

Also, (S, Mgh, Msb, K,) or other substance, (Mgh,) with which clothes are fumigated, (Mgh,) or with which one perfumes himself by burning it: (Msb:) pl. أَحْمَرُ النَّخلَةِ. (Mgh.)
A vessel for fumigation; a censer; (Msb;) a vessel in which live coals are put, (S, K,) with incense, or some odoriferous substance for fumigation; (K,) a vessel in which aloes-wood is burned: it is disapproved, because generally of silver; but not so what is termed (Mgh:) or (K;) signifies the thing for which the live coals are prepared: (S;) [and (K;) also signifies a blacksmith's fire-place: (K in art. روك)] pl. (S.)

Flesh-meat put upon live coals (to roast). (A.)

One who collects together his hair, and ties it in knots, or makes it knotted and crisp, at the back of his neck, not letting it hang down loosely: (S;) or who plaits the hair of his head. (TA.) He who does so (while he is a مرح, TA) is commanded to shave his head.

(S and TA from a trad.) Also, both the former and ٌتَنْحدم, which is a possessive epithet, without a verb, One whose business is to fumigate garments (&c.) with perfume. (TA.)
\( \text{Jarz} \)

1. \( \text{Jarz} \), (S, A, &c.,) aor. 
   inf. n. (S, Msb, K) and \( \text{Jarz} \) or the latter is a simple subst., (Msb,) said of a camel, (S, K,) and of a man, (A, K,) [He went at a gentle trot or run;] he went a pace quicker than that termed \( \text{Jenn} \), (S, A, Msb, K,) but not so quick as that termed \( \text{Hus} \), (K,) or not so quick as a vehement \( \text{Hus} \); (TA;) he went the pace with which corpses are conveyed to the tomb; which, according to the practice prescribed by Mohammad, is a quick pace]: (TA:) or simply, he went, or went along: (Msb:) and he ran; syn. (Mgh, Msb:) and he went quickly. (Mgh, Msb, TA.) You say, 

\( \text{Jarz} \) a subst. from \( \text{Jarz} \); signifying \( \text{A gentle trot or run; a pace quicker than that termed \( \text{Jenn} \), but not so quick as that termed \( \text{Hus} \), or not so quick as a vehement \( \text{Hus} \); &c.} \) (Msb.) You say, \( \text{Jarz} \) or \( \text{Jenn} \). See the act. part. n., below.]

2. \( \text{Jarz} \), if used, He rode a camel such as is called \( \text{Jenn} \) or \( \text{Jenn} \). See also \( \text{Jarz} \), in two places.

\( \text{Jarz} \), a subst. from \( \text{Jarz} \); [signifying \( \text{A gentle trot or run; a pace quicker than that termed \( \text{Jenn} \), but not so quick as that termed \( \text{Hus} \), or not so quick as a vehement \( \text{Hus} \); &c.} \) (Msb.) You say, \( \text{Jarz} \) or \( \text{Jenn} \). See also \( \text{Jarz} \), in two places.

\( \text{Jarz} \), applied to a he-camel, (S, K,) and \( \text{Jarz} \), applied to a she-camel, (K,) That is ridden by the \( \text{Jarz} \); (S;) that goes the pace described above, [Voce \( \text{Jarz} \) and voce \( \text{Jarz} \): (K, TA:) the latter is also said in the TA to be \( \text{Jarz} \), pl. of \( \text{Jarz} \), pl. of \( \text{Jenn} \). An ass that leaps, jumps, springs, or bounds, quickly: (K:) and \( \text{Jarz} \) or \( \text{Jarz} \) a quick ass; (S, K;) or an ass that leaps,
jumps, springs, or bounds, quickly, and is swift; (TA;) the latter word in this phrase used as a masc. and fem. epithet, though its final letter is a denotative of the fem. gender. (Ham. p. 277. [See below; and see also حیدٛدی]) Umeyeh Ibn-

Abee-'Áïdh (S, TA) El-Hudhalee (TA) says,

[As though I and my she-camel's saddle, when I frightened her, were upon a swift wild ass satisfied with green pasture, so as to be in no need of water, in the sands]. (S, TA.) He likens his she-camel to a wild ass, to which he applies the epithet جميزى, that is, Swift; meaning, علی جميزى جازى بالرمال.

(TA.) As says that this is the only epithet of the measure علی جميزى heard by him applied to a male; and that IAar cited the verse above to him saying حیدٛدی بالدحال, meaning علی عیر ذى جميزى جازى جميزى, i.e., upon an ass having the mode of pace termed جميزى, and that has a similar meaning. (TA.) See also جميزى.

جميزى (S, K) and جميزى (K) [The Sycamorefig: and the sycamore fig-tree: ficus sycomorus; also called the Egyptian fig:] the male fig; (K, TA;) which is found in the Ghowr, or Ghór; [here meaning the Valley of the Jordan,] (TA;) and is sweet: (K, TA;) this is the yellow: the black makes the mouth bleed: (TA;) it is of various colours, or kinds, (ألوان) (K, * TA;) abundant in Syria and in Egypt: n. un. جميزى (TA;) [a fruit] resembling the تن [or common fig]: (S;) AHn says, of the kinds of fig is the fig of the جميزى, a sweet, moist fig, which has long fruit-stalks, and which is dried in the sun: and there is another species of the جميزى, the fruit of
which is like the fig in make, but its leaves are smaller than those of the fig, and its figs are yellow, of a small size, and black: it is found in the Ghowr, or Ghór, and is called the male fig: the yellow is sweet: the black makes the mouth bleed: and its fig has no stalk, but cleaves to the wood. (‘Abd-el-Lateef, Account of Egypt: White’s ed., entitled Abdollatiphi Historiae Aegypti Compendium: p. 22. See also De Sacy’s notes to his transl. of that work, pp. 8286.)

The pudendum muliebre: opposed to the anus. [ٌﺰِّﻤَُﳎ also signifies The pudendum muliebre: opposed to the anus.]

A seller of ُةَﺰْـﻴﱠﻤُﳉا: see ُةَﺰْـﻴﱠُﲨ.

One who rides the camel called ُةَﺰْـﻴﱠُﲨ: see ُةَﺰْـﻴﱠُﲨ. (TA.)

One who rides the she-camel called ُةَزََﲨ: see ُةَزََﲨ.(K, * TA,) as also ُةَزََﲨ: see ُةَزََﲨ.(S, * TA,) (TA.)

Grease, (A,) and clarified butter, (TA,) and water, (S,) or it is improperly applied to the last, (A, TA,) in a state of congelation. (S, A, Mgh, TA.) ___ A plant that has lost its freshness, or juiciness, (Ahn, K,) and become old, and hard, or tough. (Ahn, TA,) ___ A tough rock, (TA,) firm in its place. (K, TA,) [In the TA is added #ٌةْﺮِﻌَﺸْﻘُم: but this is evidently a mistranscription, for #ٌةْﺮِﻘَﺘْﺴُم, which adds nothing to the explanation.]

The buffalo; a kind of #ٌةْﺮِﻘُّم; (Mgh, Msb, TA,) well known: (K,) n. un. with #ٌةْﻮُاَﻤِس: (K,) and pl. جَوَامِيس: (S, Msb, K,) an arabicized word, (T, S, K,) from the Persian; (T, S,) originally #گَٰوَ مَيْس. (T, K,)
(S, A, K,) aor. and (TA,) inf. n. He shaved it, or removed its hair; (S, A, K;) namely, his pubes; (S;) or his head. (A, K;) And She shaved it; namely, her pudendum; or removed its hair: and it (ةَرﻮُﻧ, q. v.) removed it; namely, hair. (A.)

That removes hair; (S, K;) as also (K.) Applied to a year (_year), That shaves off, (S,) or nips, shrinks, shrivels, or blasts, [lit., burns, see َقَﺮْﺣَأ, (K,)] the plants, or herbage. (S, K.)

, applied to the pubes, Shaven, or having its hair removed, (S, A, K, TA,) by means of (ةَرﻮُﻧ, q. v.). (TA,) Applied to a place, Shorn of its plants, or herbage; or having in it no plants, or herbage. (S, K.) See also .
1

He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; (Mgh, Er-Rághib, B; K;) a thing; (Er-Rághib, Msb, B;) So that the several parts or portions became near together; (Er-Rághib, B;) or a thing in a scattered, or dispersed, state; (Fr, S;) and a number of men; (Fr;) as also جمع بينهما [or this has only an intensive signification;] and جمعا . (TA.) [See also the inf. n., جمع, below; and] see 2; and 10. He brought them two together, into a state of union, after separation; and particularly, reconciled them; conciliated them: and he, or it, united, connected, or formed a connexion between, them two: see 3 (last sentence) in art.  

2

He put on, or attired himself with, his clothes. (TA.) The girl put on the عّرِد and the راِّحَم and the تفاحمة; (S, TA;) i. e., became a young woman; (S, K, TA;) became full-grown. (TA.) I have never gone in to a woman; or I have never had a woman conducted to me as my bride. (Ks, K.)  

Also جمع also signifies He composed, arranged, or settled, a thing, or an affair; as in the phrase عّرِد. (S, TA;)  

Also It comprised, comprehended, or contained.] Also He pluralized a word; made it to have a plural, or plurals. (The Lexicons passim.)
like; vigorously; or well. (Bd in civ. 2; Msb, K.) Thus in the Kur [civ. 2], (S, * Bd) Who hath collected much wealth, and hath made it a provision for the casualties of fortune, or reckoned it time after time: (Bd:) [or who hath amassed, or accumulated, wealth, &c.:] or who hath gained, acquired, or earned, wealth, &c.; thus differing from جمع, explained above: but it is allowable to say جمع مالاً وعذده, without teshdeed; (Fr;) and thus it is [generally] read in this passage of the Kur. (Bd.) See also 1. جمعت, (TA,) inf. n. as above, (K,) She (a hen) collected her eggs in her belly. (K, TA.) They were present on the Friday, (S, Mgh, Msb,) or with the congregation (then collected), (Mgh,) and performed the prayers (with the congregation) on that day. (S, Mgh.) Hence the saying, [The first Friday that was observed by the performance of congregational prayer in the time of El-Islám, after the observance thereof in El-Medeeneh, was in Ju-áthà]. (TA.)

جامعه علیًا أمرٌ كذا 3 He combined with him, جامعه علیًا أمرٌ كذا جامعه علیًا أمرٌ كذا (TA,) and aided him, (TA,) to do such a thing. (S, * K, * TA.) It is said in a trad. of Aboo-Dharr, ولا جامع لنا, [which may mean Nor any combining, or nor any coming together, for us afterwards: see 8]. (TA,) جامعه أمرته, (Msb,) inf. n. جامعه أمرته (Mgh, Msb,) He lay with his wife; compressed her. (S, * Mgh, * Msb, K, *) [The latter inf. n. is the more common as meaning Coïtus conjugalis, or the act of compressing], جامعه أمرته, (Msb,) and جامعه أمرته, (Mgh, Msb,) He hired the hireling for a certain pay every week. (Lh, * TA.)

جمع(signifies I put the thing together; such, for instance, as spoil, or plunder. (S.) You say, اجمعت السئي, meaning I collected together from every quarter the camels taken as
spoil from the people to whom they belonged, and drove them away: (AHeyth:) or جعل الأمر جمعاً also signifies The
signifies [simply] the driving of camels together, or collectively. (K.) ___
composing and settling a thing which has been discomposed [and unsettled]; as an opinion upon which one determines, resolves, or decides: (TA:) or جعل الأمر جمعاً _ (AHeyth, K,) i. e. the determining, resolving, or deciding, upon an affair, so as to
make it firmly settled, after it had been unsettled in the mind, or] after
considering what might be its issues, or results, and saying at one time, I will
do thus, and at another time, I will do thus. (AHeyth.) You say, جمع الأمر جمعاً I determined, resolved, or decided, upon the affair; (KS, S, MGH, * MSB, K.) and
I determined, resolved, or decided, upon his affair; (KS, S, MGH, * MSB, K.) as though I collected myself, or my mind, for it; (TA:) as, for instance, a journeying, and a fasting, (MGH, MSB,) and a going
forth, and a tarrying or an abiding; (TA;) and in like manner, جمع أمره He determined, resolved, or decided, upon his affair; as, for instance, a fasting: (TA;) and جمع الرأي I determined, or settled, the
opinion. (TA.) You say also, جمع أمرك ولا تدعه مستنثراً [Determine thou, or decide, upon thine affair, and do not leave it unsettled]. (S.) The saying, in the Kur [x. 72], فاجمعوا أمركم وشركاؤكم, means
Then determine ye, or resolve, or decide, upon your affair, (FR, IBN-'ARAFEH, BD,) and
prepare for it, (FR,) or جعلوه جمعاً جمعاً, [which has the former of these meanings, as shown above,] (AHeyth,) and call
ye your companions, (FR, S, BD, K,) being governed in the accus. case by the verb understood, (BD, TA,) because the verb in the text is not used with شركاؤكم for its object, (S, K,) but only the unaugmented verb: (S:) or the meaning is
then determine ye, with your companions, upon your affair; (BD, K,) so says Aboo-Is-hâk,
adding that what FR says is erroneous: (TA:) or then determine ye upon your affair and the affair of your companions, for فاجمعوا كيدكم, (BD.) It is also said that the phrase, in the Kur [xx. 67], فاجمعوا كيدكم, means
Therefore determine ye, or resolve, or decide, upon your artifice, or stratagem:
(TA:) but some read فَجَّعَوا كِيدَكَم, (Bd, TA,) meaning therefore combine ye all your artifice; leave nothing thereof unexerted; (TA;) and this latter reading is favoured by the phrase [in verse 62 of the same ch.]. (Bd.) Also The agreeing, or uniting, in opinion. (K, * TA.) You say, أَجَمَّعُوا عَلَى الْأُمَّرِ meaning They agreed, or were of one mind or opinion, upon, or respecting, the affair; (Mgh, Msb;) [and so أَجَمَّعُوا عَلَى الْأُمَّرِ] Also The agreeing, or uniting, in opinion. (K, * TA.) You say, اِنْتَقَأْنَةَ ﻰَﻠَﻋ ِﺮْﻣَﻷا meaning They agreed, or were of one mind or opinion, upon, or respecting, the affair; (Mgh, Msb;) [and so اِنْتَقَأْنَةَ ﻰَﻠَﻋ ِﺮْﻣَﻷا] Also The preparing [a thing], or making [it] ready; syn. الإِدَاد. (K, TA. [In the CK, erroneously, الإِدَاد.] You say, أَجَمَّعَ كَذَا I prepared, or made ready, such a thing. (TA.) And أَجَمَّعُوا أَمْرَكَ Prepare ye for your affair. (Fr.) Also The binding the teats of a she-camel all together with the صَرَار, q. v. (K.) You say, اِنْتَقَأْنَةَ ﻰَﻠَﻋ ِﺮْﻣَﻷا, اِنْتَقَأْنَةَ ﻰَﻠَﻋ ِﺮْﻣَﻷا, (S, TA,) and أَجَمَّعَ كَذَا. (TA,) Also The drying [a thing]; drying [it] up; making [it] dry; syn. التَّجَفُّف، التَّجَفُّف والِإِبِيْسَ، التَّجَفُّف والِإِبِيْسَ، التَّجَفُّف والِإِبِيْسَ. (K TA. [In the CK, erroneously, التَّجَفُّف والِإِبِيْسَ، التَّجَفُّف والِإِبِيْسَ]) Hence the saying of Aboo-Wejzeh Es-Saadee, * وأَجَمَّعَتْ الْمَوَاجِرُ كُلُّ رَجُعٍ منَّ الْأَجَمَّادَ وَالْذَّمَثَ الْبَتْناء* i.e. [And the vehement mid-day-heats] dried up every pool left by a torrent [of the hard and elevated grounds and of the soft and even ground]. (TA.) Also اِنْتَقَأْنَةَ ﻰَﻠَﻋ ِﺮْﻣَﻷا: The rain made the whole of the land, both its soft tracts and its hard tracts, to flow: (K) and in like manner you say, أَجَمَّعَ كَذَا The land flowed in its soft tracts [as well as in its hard tracts; i. e., in every part]. (TA.) [See also 10.]
See 8, in three places; and see also 4, latter half.

He withdrew himself from men. (TA in art.)

He withdrew himself from men. (TA in art.)

It (a thing in a scattered or dispersed state, S, and a number of men, Msb, [and a number of things,]) became collected, brought together, gathered together, gathered up, assembled, congregated, mustered, drawn together, or contracted; or it collected, collected itself together, gathered itself together, came together, assembled, congregated, drew itself together, contracted itself; coalesced; combined; (K, TA;) so that the several parts or portions became near [or close] together; (TA;) as also (K,) with [substituted for the] (TA;) and (K,) and signify the same: (Msb, K:) and signifie they became collected, &c., [from several places, or] hence and thence. (S, K:) [See also 10.] You say also, (Mgh) and (Msb) [meaning He was, or became, in company with him; came together with him; met with him; met him; had a meeting, or an interview, with him]. And (S, K:) see 3, first sentence; and see the sentence there next following. And in like manner, (Msb: [but it is implied in the Mgh that the latter verb in this sense is not of established authority.]) [See a similar ex. voce عفترا.]

He, or it, was, or became, compact in make or frame, compressed, contracted, or the like. [He, or it, was, or became, compact in make or frame, compressed, contracted, or the like.]

He (a man) attained to his full state of manly vigour, and his beard
became fullgrown. (K, TA.) The verb is not thus used in speaking of a woman. (S, TA.) (Hence also,) [He was quick and vigorous in executing the needful affair; or in accomplishing that which was wanted; as though he compacted his frame, and collected all his energy: see مشي مجتمعا, below: and see also 10]. (TA in art. كمش. كمش.) (Hence also,) جممت القدر The cooking-pot boiled. (Z, TA.) (Hence also,) said of a thing, or an affair, It was, or became, composed, arranged, or settled.

10 جممت ككل مجعم [He desired, or demanded, the collecting together of every body of soldiers; or he summoned together every body of soldiers]: said of him who demands, or summons, armies, or military forces. (S, TA.) [But this usage of the verb is perhaps post-classical: for Mtr says,] With respect to the saying of ElAbeewardee,

* شامية تستمجم السُئل حرجف *

[A north wind, cold and vehement, inviting to collect themselves together the she-camels whose milk has dried up, they having passed seven or eight months since bringing forth, or since pregnancy], it seems that he has compared this verb with the generality of others of the same class, [and so derived the meaning in which he has here used it,] or that he heard it [in that sense] from the people of the cities, or towns, or villages, and cultivated lands. (Mgh.) استمجم استمجم الوداي [The torrent collected itself together from every place. (S, Mgh, K.)] استمجم الوادي The valley flowed in every place thereof. (TA.) [See also 4, last signification.] استمجم له أمره His affairs, or circumstances, all combined in a manner pleasing to him. (Mgh, K.) استمجم الفرس جريا (S, Mgh, K) The horse exerted all his force, or energy, in running: (K, TA:) the last word is here in the accus. case as a specificative. (Mgh.) You say also, استمجموا لهم, meaning They exerted [all] their strength, force, or energy, for fighting
them: and hence, [app. meaning Verily the men, or people, have exerted all their strength for fighting you]. (A, TA.) — The people, or company of men, all went away, not one of them remaining; like as one says of a valley flowing in every place thereof. (TA.) — The herbs, or leguminous plants, all dried up. (TA.)

inf. n. of 1. (S, &c.) [Hence,] The day of resurrection [when all mankind will be collected together]. (IDrd, K.) — Also, without the article ال, A name of El-Muzdelifeh [between 'Arafát and Minè]; (S, Mgh, Msb, K;) determinate, like عرفات: (TA:) so called because people collect themselves there; (S, Msb;) or because Adam there met with Eve (Mgh, Msb) after they had fallen [from Paradise]: (TA:) [or, app., a name of the tract from 'Arafát to Minè inclusive of these two places: and hence,] the day of 'Arafeh [when the pilgrims halt at Mount 'Arafát]: and the days of Minè. (IDrd, K.) — As an inf. n. used as a subst., properly so termed, (S, *, Mgh, Msb,) it also signifies A collection; a number together; an assembly; a company, troop, congregated or collective body, party, or group; a mass; syn. جماعة, (S, Mgh, L, Msb, K,) of men; (S, L, K,) as also جماعة (L, Msb, TA) and جماعة (Msb) and جماعة (L, TA) and جماعة: (O, K;) but is also used as signifying a collection, a number together, or an assemblage, of other things than men; [of beasts, as camels, horses and the like, bulls and cows, antelopes, gazelles, &c., i. e. a herd, troop, or drove; of dogs, i. e. a pack; of sheep and goats, i. e. a flock or bevy; of bees, and locusts, &c., i. e. a swarm;] and even of trees, and of plants; (L, TA;) it signifies a collection, or an assemblage, or aggregate, of any things, consisting of many and of few; (Msb;) [as also جماعة جماعة and جماعة جماعة.] a number, a plurality, and a multitude, of any things: (TA:) the pl. of جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة: (S, Mgh, Msb, K;) — And particularly, An army; a military force; (TA;) as also [or, more probably, جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة جماعة,] meaning For him or shall be, the like of an army's share of the spoil. (TA.) — Also
The plural of a thing [or word; i.e. a proper plural, according to the grammarians; and also applied by the lexicologists to a quasi-plural noun, which the grammarians distinguish by the terms جمع and اسم جمع]; and so جمع لَوَيْن اسم جمع, (S, K,) and جمع اسم لازم [app. meaning a subst. which does not govern another as its complement in the gen. case like as جمع اسم لازم, i.e. an intransitive verb; so that you say of the الحبايلة, for instance, the plural is جمع الحبايلة الأخيبة; for in this manner I always find it used when it has this signification, which is frequently the case in several of the older lexicons, and in some others; not جمع الحبايلة الأخيبة (TA;) [whereas you say, جمع الحبايلة الأخيبة (S, K,) i.e. the جمع of الحبايلة الأخيبة is what comprises a number [of things]. (S, K.) See also this last word below. ___ And see also the next paragraph, in three places. ___ The Worst sort of dates; (S, Mgh, Msb, K;) because they are collected together and mixed, (Mgh, Msb,) from among the dates of fifty palm-trees:

(Mgh:) and afterwards, by predominant usage,

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[any] bad dates: (Mgh, * Msb:) or a certain kind of dates (K, TA) mixed together, of several sorts, not in request, and not mixed but for their badness: (TA:) or it signifies, (Mgh, K,) or signifies also, (S, Msb,) palm-trees (As, S, Mgh, Msb, K) of any kind, (As, Mgh, Msb,) growing from the date-stones, (S, K,) of which the name is unknown. (As, S, Mgh, Msb, K,) ___ Red gum;

(Ibn-Abbád, K;) [app. because collected and mixed with gum of lighter colour.] ___ The milk of any camel having her udder bound with the صرَار [q. v.]; (l. e. the milk that collects in the udder so bound;) that of any camel not having her udder bound therewith is called جمع وفِواق. (K.) جمع (TA, and EM p. 102,) and جمع الكَفَ (S, Msb, K,) and جمع الكَفَ (Msb, K, and so in the margin of a copy of the S, as
The fist; the hand clinched; (S, Msb, K;) the hand with the fingers put together and contracted in the palm: (TA, * and EM ubi suprà;) pl. (K.) You say, I beat him, or struck him, with my fist. (S, Msb. *) And They beat him, or struck him, with their [clinched] hands. (TA.) And جاء فلا ان بقيسة ملؤ جمعه a she-camel with young. (TA.)

Such a one came with a quantity in his grasp as much as filled his clinched hand. (S, TA.) And جمع الكف signifies [also] The quantity that a hand grasps, of money &c. (Ham p. 778.) ٌعـُـﲨَأ and جمع ثيابه i. e. I took, or seized, such a one by the part where his garments met together. (Msb.) Their affair, or case, is concealed, (S, K,) undivulged by them, and unknown by any one [beside them]. (S, TA.)

She is as yet undevirginated, or undeflowered, (S, Mgh, K,) by her husband. (S, Mgh.) She was divorced being yet a virgin. (TA.) And ماتت جمع, (S, Mgh, Msb, K,) and جمع, (Ks, S, Msb, K,) and جمع, (K,) she died a virgin: (Mgh, Msb, K;) or it signifies, (S, K,) or signifies also, (Mgh, Msb,) she died being with child; (AZ, S, Mgh, Msb, K;) whether suffering the pains of parturition or not: (AZ:) or heavy with child: (K:) occurring in the first sense, (Mgh, TA,) or, as some say, in the last, (TA,) in a trad., in which it is said that a woman who so dies is a martyr: (Mgh, TA:) it properly signifies she died with something comprised in her, not separated from her, whether it were a burden in the womb, or her maidenhead: (Sgh:) [the pl. is جمع] The women died being virgins: or being with child. (AZ.) You say also, A she-camel with young. (TA.)
ٌﻊِْﲨ : see the next preceding paragraph, in six places.

ٌﻊَُﲨ pl. of ْجمء، fem. of ْجمع [q. v.].

is [a subst.] from الاجتماع, like as [its contr.] is [ a subst.] from الافتراق: (Mgh:) and signifies A state of union, agreement, congruity, or congregation: or sociableness, socialness, familiarity, companionableness, companionship, fellowship, friendship, and amity: syn. as in the saying, أَدَّمَ الله جمعة ما بينكما [May God make permanent the state of union, &c., subsisting between you two]. (Aboo-Sa'eed, K.) Hence, (Mgh,) يَومُ الجمعة, (S, Mgh, Msb, K,) the original form, (TA,) of the dial. of 'Okeyl; (Msb, TA;) and يَومُ الجمعة, (S, Msb, K,) the most chaste form, (TA,) of the dial. of El-Hijáz; (Msb, TA;) and يَومُ الجمعة, (Msb, K,) of the dial. of Benoo-Temeem; (Msb, TA;) and, in consequence of frequency of usage, يَومُ الجمعة alone; (Mgh;) A well-known day; (K;) [the day of the congregation, i.e. Friday; ] formerly called (TA) the day of the العربية: (S, TA:) called يومُ الجمعة because of the congregating of the people thereon: (Msb;) Th asserts that the first who named it thus was Kaab Ibn-Lu-ei; and he is related to have said that it was thus called because Kureysh used to gather themselves together to Kusei, [on that day, in [the building called] دار النبوة: (TA:) accord. to the R, Kaab Ibn-Lu-ei was the first who collected a congregation on the day of the العربية, which was not called يومُ الجمعة save since the coming of El-Islám; [or it was not generally thus called before El-Islám; for it is added,] and he was the first who named it يومُ الجمعة; for Kureysh used to congregate to him on this day, and he used to preach to them, and to put them in mind of the mission of the apostle of God, informing them that he should be of his descendants, and biddng them to follow him and to believe in him: (TA:) or, as some say, it was thus called in the time of El-Islám because of their congregating [thereon] in the mosque: accord. to a trad., the Ansár named it thus, because of their congregating thereon: (TA:) or it was thus named because God collected thereon the materials of which Adam was created: (I 'Ab:) those who say يومُ الجمعة regard it as an epithet, meaning that this day collects men much; comparing it to ْجمة and ْجمعات and ْجمعة : (TA:) the pl. is ْجمعات (S, Mgh, Msb, K) and ْجمعات (Msb, K) and ْجمعات (S, Mgh, Msb,
K) and (Msb, K;) of which the last is pl. of "جمع" [as well as of "جمع"] according to analogy, but not so "جمع" (AHát) [nor either of the other pls. mentioned above]. In like manner you say "صلاة الجمعة" [The prayer of Friday], and, in consequence of the frequency of usage, " الجمعة" alone. (Mgh.) With the quiescent, is also a name for "الجمع"; [The week; i.e.] the days of the week [collectively]; of which the Arabs are said, by IAar, to have reckoned the Sabbath [i.e. Saturday] as the first, though they called Sunday the first of the days. (Msb.) "جمع" is also syn. with [meaning Things collected together; or a collection of things]; (K;) as in the phrase [a collection of pebbles]. (TA.) You say also "رمل الجمعة", meaning A handful of dates. (S, K.)

"جمع" [Of, or relating to, a plural.]

One who fasts on Friday by himself. (IAar, Th.)

"جمع" [as signifying a plural, in three places. [The primary signification seems to be the last there mentioned; where it is said, "جمع"] is What comprises a number [of things]: (S, K;) one says, "جمع" [الحمر جمع الإم" [wine] is what comprises a number of sins: or] that in which sin is comprised, and known to be: the saying is a trad.: (TA:) or "جمع" signifies the plurality [جمع] of sins. (Msb.) Hence also the saying of El-Hasan El-Basree, "ءآَوَذَأَو ﱠنِإَف ﺎَﻬَﻋﺎَِﲨ ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَﻫَدﺎَﻌَمَو ﺎَ الأهَدﺎَﻌَمَو ﺎَهذهَ اللَّيْلَةَ ﻓَإِنَّ جَمَاعَهَا ﻓَيَدَلَّلُوا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا ﻋَلَّهَا \\

Tell me a saying comprising [virtually] a plurality of sayings. (TA:) [See a similar phrase below, voce "جمع"] [Hence also,] A stonecooking-pot of the largest size: (Ks, L:) or "جمع" جمعة، and "جمعة" جمعة, (S, K, TA,) a cooking-pot that comprises a slaughtered camel; or, accord. to the A, that comprises a sheep or goat: (TA:) or a great cooking-pot; (S, K;) as also "جمع" : (Sgh, K;) pl. [most
Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA.)

[See also 3.]

In a state of collection, congregation, or union; being together; met together; [as also جمجم] contr. of متفرق. (S, K.) You say: \[A people, or number of men, in a state of collection, &c.; being together; met together;\] syn. مجتمعون: (TA:) and in like manner, إيل جماعة Camel in a state of collection; &c. (TA.) [All, or the whole, of any things or thing.] See جمجم, last sentence. [As an epithet in which the quality of a subst. is predominant,] A tribe [or any number of men] in a state of collection, congregation, or union; being together; met together; syn. حي مجتمع. (S, K.) See also جمجم, in four places. A man compact, or compressed, or contracted, in make, or frame: (مجتمع الخلق) strong; who has not become decrepit nor infirm. (TA:) A man having his arms, or weapons, collected together. (TA:) A man of right, not disordered or unsettled, opinion, or judgment, or counsel. (TA:)

He determined, resolved, or decided, upon the affair, so as to make it firmly settled, [after it had been unsettled in his mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus. (AHeyth.)
 Anything of which the several component parts are collected, brought, gathered, or drawn, together. (IDrd, K.) [Hence,] as an epithet, applied to a woman, it means Short. (TA.)

[Hence also,] جماعة النَّاسِ The cluster of the Pleiades: (IDrd:) or persons who collect together for the rain of the Pleiades, which is the rain called الوَسَمِ, looking for the fruitfulness and herbage resulting from it. (IAar.) [And جماعة النَّاسِ A medley, or mixed or promiscuous multitude or collection, of men, or people, (S, Msb, K,) of various tribes; (S, K,) as also جماعة alone: (TA:) or the latter, people scattered, or in a state of dispersion. (Hamp. 302.)] جماعة also signifies The place [either properly or tropically] which comprises the origin of anything; (K, TA;) the Source of descent or extraction of people; and hence applied by I 'Ab to main tribes from which other tribes are derived; or, as some say, used by him as meaning Various classes of men, such as are termed أُوْزَاعٌ and أُوْسَاعٌ. (TA.) [And The main, or most essential, part of a thing. Thus,] جماعة الإنسان The head of the man. (TA.) جماعة النَّمر The contraction (جمع) of the envelopes of the flowers of dates, in one place, upon the germs of the fruit, or produce, thereof. (TA.)

[act. part. n. of 1; Collecting; &c.] جَمَاعٌ one of the names of God; meaning The Collector of the created beings for the day of reckoning: or, as some say, the Combiner of things of similar natures and of things of contrary natures, in existence. (IAth.)
belly; [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) ___ Also, (Msb.) or المسجد الجامع (S, K.) [The congregational mosque;] the mosque in which the [congregational]

prayers of Friday are performed; because it collects the people for a certain time; (Msb;) and you may also say، المسجد الجامع (S, K.) like as you say حق اليقين وحق اليقين، [the latter] as meaning حق الشيء اليقين; for it is not allowable to prefix a noun to another of the same meaning except with this kind of subaudition; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves: (S:) or المسجد الجامع is a mistake: (K:) so says Lth; but all others allow it; for the Arabs prefix a subst. to another signifying the same thing, and also to its epithet, as in the phrases in the Kur [ch. xcviii. v. 4] and وعد الصدق [ch. xlvi. v. 15]: (Az, TA:) [pl. ﺞِﻤْﻌَّRootElement aster] مصر جامع [A great town comprising a large population; a comprehensive great town]. (Msb in art. مدن [where it is given as the explanation of ﱠمَدَّنَة;] and K in art. قرى [where it is less properly given as the explanation of جامع: see the paragraph commencing with ﱠجَمْعَةَ جَامِعَة;] last signification. ___ A she-ass pregnant when beginning to be so. (S, O, K.) جامع أُمِّ ______ جامع [collar of the kind called] A ______ جامع An affair that collects people together: or, as Er-Rághib says, a momentous affair, on account of which people collect themselves together; as though the affair itself collected them. (TA.) [Similar to this is the saying, ﱠصَلَةٌ جَامِعَةٌ لِكُلِّ الْنَّاس ﱠضَطِيفَةٌ] Prayer is a collector of all people. (Msb.) ___ It is said of Mohammad، (Msb.) ﱠكَانَ يَتَكْتَمُّ بِجَوَامِعَ الْكَلِمِ He used to speak comprehensive but concise language; language conveying many meanings in few words. (Msb, K. [In the CK, الكلم is omitted.]) And hence the saying of ‘Omar Ibn-'Abd-el-'Azeez، ﱠعَجِبَتْ لِمَنْ لاَحْنَ النَّاسَ كَيْفَ لَا يَعْرِفُ جَوَامِعَ الْكَلِمِ، meaning [I wonder at him who vies with men in endeavouring to show his superiority of intelligence,] how it is that he does not know the way to confine himself to conciseness, and abstain from superfluity, of speech. (TA.) In like manner, (TA,)
it is said in a trad., meaning I have had communicated to me the Kur-án, (K, TA,) in which many meanings are comprised in a few words. (TA.) signifies Prayers, or supplications, combining petitions for good and right objects of desire with praise of God and with the general prescribed observances proper to the case. (TA.) You say also, I praised God with words comprising various forms of praise. (Meb.) [See also Isha.] You also say, A man who combines such qualities that he is suited to hardship and to easiness of circumstances. (As. in art. And) A man combining all kinds of good qualities. (TK in that art.) A beast fit for the saddle of either of the kinds thus called. (Sgh, K.) A hecamel, and a she-camel, that fails of putting forth the tooth called at the time expected; expl. by: but this is not said except after four years: (K:) so in the copies of the K; but correctly, accord. to the O and TS, this is not said after four years, [app. reckoned from the usual time of, for this is in the ninth year, or, sometimes, in the eighth,] without the exceptive particle. (TA.)

used as a subst.: see the next preceding paragraph.

[Collecting, comprising, or containing, a greater, or the greatest, number or quantity; more, or most, comprehensive. Of its usage in a superlative sense, the following are exs.].

When he took a false witness, he sent him to the market when it comprised, or contained, the greatest number of people: Aجمع being here in the accus. case as a denotative of state with respect to the سوق: and the reason why كن the أجمع is not here said [instead of كن] is that سوق is sometimes masc. (Mgh.) And [Do thou that which is
most comprehensive in relation to the principles of the ordinances applying to the case].

(Msb in art. حوط.) [As a simple epithet, Entire, complete, or whole: fem. جمعاء. You say,] A beast free from defects, entire in all its limbs or members, without mutilation, and without cauterization; (TA;) a beast from the body of which nothing has gone.

(S, K;) ناقة جمعاء [may sometimes have the like meaning: or,] accord. to IAar, (TA,) A she-camel extremely aged, (K, TA,) so that her teeth have become short, and almost gone. (TA;) It is also a sing.

having the meaning of a pl., (S, K,) without any proper sing. of its own: (S:) its pl. is جمعون and its fem. is جمعاء: (S, K;) and the pl. of this last is جمع, though by rule it should be formed by the addition of و to the sing., like as the pl. of جمع is formed by the addition of و and ن; (S;) the original form from which جمع is changed being جمعآوات; or it is جمع, because جمع is not an epithet, like as حمر, is, of which the pl. is حمر; (L;) for it is determinate, though of the measure of an epithet, which is indeterminate; (AAF;) and though it is in concordance with the noun which precedes it, like an epithet, it is shown to be not an epithet by its not having a broken pl.: (L;) it is a simple corroborative; (S, K;) and so are جمعاء and جمعون and جمع; not used as an inchoative nor as an enunciative nor as the agent of a verb nor as the objective complement of a verb, like as are some other corroboratives, such as حَضَرَت حَقِي قَ جُمِع and كَلَّهَ غَبَّ عَنِّه and جُمَع [I took my right, or due, all of it, or altogether]; and رأيت النساء جمع [I saw the women, all of them, or all together]: the last word in this and similar cases being imperfectly declinable, and determinate word: (Sudot;, TA;) and جاؤوا جمعون [They came, all of them, or all together]: and رأيتهم جمعين [I saw them, all of them, or all together]: and مررت بكم جمعين [I passed by them, all of them, or all together]. (Msb.) Fr mentions the phrases، The palace pleased me, all of it, or altogether، and الدار جمعاء [The house,
all of it, or altogether], with the accus. case, as denotative of state; but does not allow جمع أجمعون nor جمعا to be used otherwise than as corroboratives: 1Drst, however, allows جمع أجمعون to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., [And pray ye sitting, all of you, or all together]; though some make جمع أجمعون [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, [I mean you, all of you, or all together]: (K in art. جمع أجمعون (K) in art. جمعا, the latter mentioned by ISk. (Msb.) And you say, قبضت المال أجمعون I took, or received, the property, all of it, or altogether, (Msb.) And جمعا also, is used as a corroborative: (S, Msb:) as in the saying جاووا جمعا, meaning They came, all of them: (S:) and جمعا [explained above]: (Msb:) and جمعة أجمعون occurs as its fem.; but this is extr. (TA.)

A place of collecting, and the like: (S, Msb, * K) ]pl. [Hence, جمع] in the Kur [xviii. 59], means The place where the two seas meet. (Bd.) And in like manner, where it is said in a trad., [in which seems to have been dropped by the copyist between جمع and جمعا,] the meaning is, [And he struck with his hand] the place where my neck and my shoulder-blade meet. (TA.) [Hence also the phrase جمع المحادم, explained above: see جامع, near the end of the paragraph. And جمعة المحادم, meaning The concurrences of affairs, or of circumstances, or of events.] A place in which people collect, assemble, or congregate: (Msb, * TA:) and [in like manner,] جامة signifies an assembly-room; a
sitting room in which people assemble: (TA:) [pl. of both جَمَاعَةً.] You say, جَمَاعَةٌ. This language, or discourse, is more, or most, penetrating into the ears, and more, or most, circulating in the places of assembly]. (TA.) ___ See also جَمَاعَةٌ, as syn. with جَمَاعَةٌ, in two places; and see 10, first sentence. ___ [The whole of anything, considered as the place in which the several parts thereof are collected: see an instance voce خَفْفٍ; and see also جَمَعَةٍ.]

أمر جَمَعَةٌ, (S, K,) and جَمَعَةٌ عَلَيْهِ, (TA,) An affair determined, resolved, or decided, upon: (S, K:) an affair agreed upon. (TA.) [The former signification applies to both of the abovementioned phrases: the latter signification, perhaps, only to the latter phrase.] ___ خَطْطَةٌ جَمَعَةٌ [A discourse in rhyming prose, or the like, in which is no flaw, or defect. (Ibn-' Abbád, K.)

ٌمَاَمَعَ جَمَعَةٌ A year of dearth, drought, sterility, or unfruitfulness: (Ks, K:) because it is an occasion of people's collecting together in the place where herbage, or plenty, is found. (Ks.) And فَلَاتَةٌ جَمَعَةٌ, (S, TA,) like مَصَانَةٌ جَمَعَةٌ, (TA;) [in Gol. Lex., erroneously, جَمَعَةٌ;] and جَمَعَةٌ مُجَمَّدَةٌ, like جَمَعَةٌ مُهَدَّنَةٌ; (TA;) A desert in which people collect themselves together, not separating themselves, from fear of losing their way, or perishing, and the like; as though the desert itself collected them. (S, TA,) And أَرْضٌ جَمَعَةٌ, like مَصَانَةٌ جَمَعَةٌ, A land of dearth, drought, sterility, or unfruitfulness, wherein the camels upon which people journey are not dispersed to pasture. (TA.)

ٌتَلَافُ جَمَعَةٌ: see جَمَعَةٌ. 

ٌتَلَافُ جَمَعَةٌ: see جَمَعَةٌ جَمَعَةٌ, as syn. with جَمَعَةٌ. Also Sands collected together: (K) pl. جَمَعَةٌ. (TA,) And A vacant, or void, land, destitute of herbage or vegetable produce, and of water. (AA, K.)
Collected; brought, or gathered, together; gathered up; assembled; congegated; mustered; drawn together; [or contracted;] (S, K, TA:) [from several places, or] hence and thence, although not made as one thing. (S, Sgh, L, K.) It is said in the Kur [xi. 105], ذلك يوم جمع له الناس That is a day for which mankind shall be collected. (TA.)

See also جمع.

[A place in which a thing becomes collected, brought together, or the like; or in which things have become so; where they collect themselves, come together, or unite; or in which they are comprised, or contained; a place in which is a collection of things]. You say, البيضة جمعاً[The egg is that which comprises the young bird]. (Mgh in art. البيض.) And جمع الموت signifies the same as حوض الموت, which see, in art. (TA in that art.) [Also The collective mass, or whole, of the hair of the head: (see جمع, in three places:) جمع شعر الرأس meaning the whole head of hair: see also جمع.]

A man who has attained to his full state of manly vigour; (S, Mgh, TA,) and whose beard has become full-grown: (TA:) because at that time his powers have become collected, or because his beard is then full-grown. (Mgh.) [See the verb, 8. And see an ex. in a verse of Suheym Ibn-Wetheel cited in art. دُور, conj. 3.] [He threw him down gathered together, or in a heap]. (S and Msb and K in art. كور, مشي جمعاً جمعاً. He walked quickly, (K, TA,) with vehemence of motion, and strength of limbs, not languidly. (TA.)

The main part of the desert; the part in which [as it were] it collects itself; syn. معظمه وامتنعلها. (TA.)
جمال

1. (K) aor. ُهـ, inf. n. (TA.) He collected [a thing, or things]. (K.) [See also 4.] Also, (S, Mgh, K,) aor. and inf. n. as above, (S, Mgh,) He melted fat; (S, Mgh, K;) and so جمل، اجمل، اجمل, (A'Obeyd, S, K:) this last was sometimes used; (S:) the best form is جملٍ: (Fr, TA:) accord. to Z, جملة signifies he made the melted grease of fat to drip upon bread, putting it again over the fire. (TA. [See ۴. جمل.) جملٍ, meaning May God melt thee like as fat is melted, is a form of imprecation mentioned in a trad., as used by a woman. (TA.) جملة جمال He put the he-camel apart from the she-camel that was fit to be covered. (TA.) جمال, aor. ُهـ; (S, Mgh, Msb, K;) جمال, aor. ُهـ; (Msb;) inf. n. جمالٍ, (S, Mgh, Msb, K, *) originally جمالية; (Msb;) He was, or became, beautiful, goodly, comely, or pleasing, (S, M, Mgh, K,) in person, (M, K,) and good in action, or actions, or behaviour; (M, TA,) or also in moral character: (K;) or elegant, or pretty; i. e., delicately, or minutely, beautiful: (Sb, Msb:) or characterized by much goodness, beauty, goodliness, comeliness, or pleasingness, in his mind, or in his person, or in his actions or behaviour; and also, characterized by much goodness communicated from him to others. (Er-Rághib, TA.) [See جمال below; and see also جمالٍ.]

2. (S, K,) inf. n. ُهـ, (K.) He, or it, embellished, or adorned, another. (S, K,) Hence the saying, إذا لم يجمل مالك لم يجد عليك جمالك [If thy wealth do not embellish thee, thy beauty of person, or of moral character, will not suffice thee]. (TA.) And you say, جمالَ الله عليه, inf. n. as above, meaning, May God render him beautiful. (TA.) He gave a camel to be eaten. (K in art. برقش.) He detained an army long [on the frontier of the enemy]. (K, TA;) like حمر [q. v.]. (TA.)
 Jamal He coaxed him, or wheedled him, with comely behavior or speech, not rendering him pure, or sincere, brotherly affection: (Isd, K) or he associated with him in a good manner: (K) or he treated him with comely behavior. (S, TA.) One says, ُهَلَمَأَجُotoxication and coaxing, &c.] (TA.)

Ajmal He collected a thing (Msb, K) without discrimination, or distinction, (Msb,) or from a state of separation, or dispersion. (K) [See also 1.] And It was collected into an aggregate. (TA.) He reduced a calculation to its sum; summed it up: (S, K, TA:) and in like manner, he summed up a speech, or discourse, and then analyzed and explained it. (TA.) ___

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See also 1. He made good and large [or liberal]: so in the phrase, ُهَلَمَأَجُيthe benefit good and large [or liberal] (K) He made the benefit good and large [or liberal] (K) [to such a one]. (S.) [He acted with goodness, or was good and liberal: and he acted with moderation, or was moderate.

You say,] He was good and liberal, or, perhaps, moderate, in his benefit. (S.)

And He was moderate, not extravagant, in demanding, or desire. (Msb, * K, TA.) It is said in a trad., َمْوَقَأَجُوthe means of subsistence, for every one is accommodated to that which is created for him]. (TA.) The people, or company of men, had many camels; or their camels became many. (S.)

Ajmal He beautified, embellished, or adorned, himself. (K) He affected what is
beautiful, goodly, comely, or pleasing, in person, or in action or actions or
behaviour, or in moral character, &c.]. (S.) You say, [He affected
beautiful, goodly, comely, or pleasing, qualities, more than he possessed]. (TA in art.
He was, or became, patient; or restrained himself from impatience; or
constrained himself to be patient: (Mgh, TA:) from جمال meaning "patience." (Mgh.) Hence the saying,

"وَإِذَا تَصَبَّكَ خَصَاصَةً فَتَحْجَمَلٌ"

And when poverty, or straitness, befalls thee, then be patient, or restrain thyself &c.
(Mgh in art. خص.) He ate what is termed جمال, i.e., melted fat. (S, K *)

He anointed himself with fat. (TA.) And He ate of a camel. (K in art. برقش.)

He (a camel) became a جمال, (S, K:) i.e., such as is termed ربع [or one in his
seventh year], (S,) or such as is termed بالزن [or one in his ninth year], or, accord. to Z, one
that had covered. (TA.)

He-camel; but commonly applied
to the camel as a generic term; in like manner as جمال is applied to the males and the females; but properly the male of
the جمال (TA:) the mate of the جمال (Fr, S, Mgh:) among camels, corresponding to among
US; (Sh, Msb;) corresponding to جمال (Sh, TA;) in general] peculiarly applied to the
male: (Msb;) exceptionally to the female, as in the saying شربت لبن جملى, (K) i.e., I drank the milk of my she-camel; but Isd doubts the correctness of this: (TA:) as corresponding to رجل among us, it signifies a full-grown he-camel:] or it signifies such as is termed زياع [or one in his seventh year]: (S, Isd, K:) or such as is termed جذع [or one in his fifth year]: (Isd, K:) or such as is termed بزل [or one in his ninth year]: (Isd, Mgh, Msb, K:) or such as is termed ني [or one in his sixth year]: (Isd, K:) or, accord. to Z, one that has covered: (TA:) [see also ليجر, and ركاب, and دوعاق:] pl. [of pauc.] لليمجأ (, S, Mgh, Msb, K,) which may be pl. of جمل (, TA,) and أجمل (Msb) and [of mult.] جمال (K) and جمالية (Mgh, Msb, K) and [quasi-pl. n.] جمالات (, S, Msb, K,) which is pl. of جمل (, Mub, TA,) or it may be pl. of جمالية (, TA,) and جمالات [which see also voce ليجر] and جمال (K) and جمال أجمل (, S, K,) pl. of جمالية (, Ham p. 527,) and أجمل. (K.) One says of camels, when they are males, without any female among them, هذه جماله بنى فلان [These are the hecamels of the sons of such a one]. (ISk, S. [See also ليجر.) And they said also جمالان [meaning Two herds of camels, thus forming a dual from the pl. جمال] (, ISk, in TA voce خيل.) It is said in a prov., ما أستر من جماله [He does not conceal himself who leads the he-camel]. (TA.) And in another prov., أتخذ الثيل جمالا He journeyed all the night. (K, TA. [See also Freytag's Arab. Prov. i. 230.]) ___ جمل also signifies A certain fish (IAar, K) of the sea, (IAar, TA,) thirty cubits in length: (K) or, as some say, جمل البحر is the name of a very great fish, also called the بلال, [i.e., the whale,] thirty cubits in length: accord. to some, this, (TA,) or جمل الماء, (Mgh,) is what is called the كوسح (Mgh, TA) and لحم, [i.e., xiphias, or sword-fish,] which passes by nothing without cutting it. (TA.) [In the present day, جمل is an appellation of The pelican.] [The chestnut]. (TA.) جمل signifies also A woman's husband. (L in arts. ذمخ and أخد. See 2 in each of those arts.) ___ Also Palm-trees; (K) as being likened to the he-camel in respect of their tallness and their bigness and their produce: in some of
the copies of the K,ُﻞْﺤﱠﻨﻟا is erroneously put for ُﻞْﺨﱠﻨﻟا. (TA.) ___ See also ُﺢَمْلَة.

: see ُﺢَمْلَة, in three places.

ُﺢَمْلٌ A company, or congregated body, of men. (ISd, K.) ___ See also ُﺢَمْلَة

ُﺢَمْلَة A strand of a thick rope: pl. [or rather coll. gen. n.] ُﺢَمْلٌ: or many strands of a rope, put together to compose a cable: see ُﺢَمْلَة. (TA, in two places in this art.) ___ Hence, app., (TA,) The aggregate of a thing; (K;) the sum, whole, or total; (KL, PS;) it implies muchness, or numerousness, and means any aggregate unseparated: (Er-Rághib, TA:) pl. ُﺢَمْلَة generally means A large sum of money; and in a similar sense ُﺢَمْلَة is often used in relation to various things.] It is said in the Kur [xxv. 34], وقال آنذين كفروا لو لا نزل عليه القرآن حملة واحدة, i. e., [And those who disbelieved said, Wherefore was not the Kur-án sent down, or revealed, to him] aggregated? (TA:) [or in one aggregate?] or at once? (Bd.) [Hence, ُمَلِيَّة as meaning Upon the whole; to sum up.] ___ And hence, in grammar, (TA,) [A proposition; a clause; a phrase; sometimes, a sentence;] a phrase composed of a subject and an attribute, [i. e., composed of an inchoative and an enunciative, (in which case it is termed ُﺢَمْلَة أَسْمِيَةٌ) or of a verb and its agent, (in which case it is termed ُﺢَمْلَة فْعَلَیَّةٌ)] (KT, TA,) [&c.,] whether affording a complete sense, as زيد قائم [Zeyd is standing], or not, as إن يكَوْمُني [If he treat me with honour]. (KT.)

ُجَمَالٌ: see ُجَمَالَة.

ُجَمَالٍ A building, or structure, in the form of a camel's hump: (TA:) [a ridged roof: so in the present day: pl. ُجَمَالِين.]

ُجَمَالٌ inf. n. of ُجَمَالٌ: (S, Mgh, Msb:) [when used as a simple subst., meaning] Beauty, goodliness, comeliness,
or pleasingness, syn. حسن, (S, M, Mgh, * K,) in person, (M, K,) and goodness in action, or actions, or behaviour, (M, TA,) or also, in moral character: (K,) or elegance, or prettiness; i.e., delicacy, or minuteness, of beauty: (Sb, Msb:) or much goodness, or beauty or goodliness or comeliness, in the mind, or in the person, or in the actions or behaviour; and also, much goodness that is communicated from its possessor to another: (Er-Râghib, TA:) accord. to As, [when relating to the person,] حسن is in the eyes; and جمال, in the nose. (TA in art. حسن.) [See also لابع.] One says, أن تفعل كذا، جمالك أن لا تفعل كذا, (ISd, K,) or أن تفعل كذا, (IDrd, TA,) meaning, Keep to that which is most comely for thee to do, and do not thus. (IDrd, ISd, K. [But see what follows.])

___ Also Patience. (Mgh in art. خص.) Aboo-Dhu-eyb says,

* جمالك أيها القلب الفريح
* ستلقي من ثوب فمستريح
* جمال

(S, * TA, the former of which cites only the first hemistich, and the latter substitutes الجريح for its syn. القريح,) meaning, [Keep thy patience, O thou wounded heart: thou wilt find whom thou lovest, and be at rest: or] keep to thy patience, or thy constraint of thyself to be patient, and thy shrinking from what is foul, and be not impatient in an evil manner. (S, TA.)

جمال: جمال
جمال
جمال
A piece of fat melted. (IAar, TA.) [See also جميل.] ___ A fat woman. (IAar, K.) ___ A person, (K,) or woman, (M,) who melts fat. (M, K.)
Melted fat: (S, Mgh:) or melting fat: or fat that is melted and collected: (K, TA:) or fat that is melted, and, whenever it drips, made to drip upon bread, and then replaced over the fire [that it may drip again: see جمال: (TA:) and جمال، also, signifies [the same; or] melted grease. (Mgh, * TA:) [See also جول:] Hence, accord. to Abu-l-'Alà, because, when a man becomes fat and in good condition, his جمال becomes apparent, (Ham p. 155,) as also جمال, (K,) or this last denotes a higher degree of beauty than جمال, (S, Sgh,) and has no broken pl., (TA,) and أجمل, (TA,) Beautiful, goodly, comely, or pleasing, (S, M, Mgh, K,) in person, (M, K,) and good in action, or actions, or behaviour, (M, TA,) or also in moral character: (K:) [like the Greek καλὸς, the Latin pulcher, the French beau, &c.; and so حسن:] or elegant, or pretty; i.e., delicately, or minutely, beautiful: (Msb:) [or characterized by much goodness, or beauty or goodliness or comeliness, in his mind, or in his person, or in his actions or behaviour; and also characterized by much goodness communicated from him to others: see جمال:] pl. of the first جمال: (TA:) fem. جماله, (S, Mgh, Msb, K,) applied to a woman; (S, Mgh, Msb;) as also جماله, (Ks, S, K,) [said to be] an instance of [the measure] فعلاً having no [masc. of the measure] فعالاً; (TA;) [but see above:] or this is applied to any female as signifying perfect, or complete, in body. (Ibn-'Abbád, K.) It is said in a trad., إن الله جميل يحب الجمال Verily God is comely in deeds, (TA,) or an Abundant Bestower of good things: He loveth those who are of the like character. (Er-Rághib, TA,) And you say, [He treated him with comely, or pleasing, behaviour]. (TA,) And [He coaxed him, or wheedled him, with comely, or pleasing, behaviour or speech]. (ISd, K. [See 3.]) [The kind of plants called [أبو جميل the plant; because they embellish by their presence, and render good, the seasoning of food; or because they take away the جمال, i.e., the grease of the flesh-meat, and dry up the food. (Har p. 227.)
 Jamal: see the next paragraph.

A herd, or distinct number, of camels; (K) mentioned before as a pl. of جمل [q. v.]: (TA:) or, of she-camels among which is no he-camel; as also جمال and جمال; (K;) but this is contradictory to a saying of ISk [respecting جمال], mentioned above [voce جمل; where all these three words are said to be pl. of جمل]: (TA:) and also horses: pl. جمال, which is extr. [as a pl.; though, in relation to جمال, it may be a coll. gen. n., forming its n. un. with ژ]. (AA, K)

 Jamal: see what next precedes.

A number of gazelles together: and of pigeons. (Ibn-' Abbád, K)

 Jamal applied to a man, (S, Msb, K,) Large in make: (S, Msb:) or tall in body: (Msb:) or firm [in make], (K,) or big in limbs, complete in make, (TA,) like a he-camel. (K, TA.) And with ژ applied to a she-camel, (S, K,) Resembling a he-camel in greatness of make: (S:) or firm (K, TA) in make, (TA,) like a he-camel (K, TA) in greatness of make and in strength. (TA)

 Jamal (S, K, &c.) and جمال جمال and جمال and جمال (IJ, K) [A cable; the rope of a ship, (S, K,) i. e., the thick rope thereof, (TA,) that is also called قلص, (S, TA,) consisting of [a number of] ropes put together: (S:) and جمال جمال also signifies [the same; or] a thick rope, because consisting of many strands put together; pl. جماليات; (Zj, TA;) which Mujáhid explains as meaning the ropes of bridges; but I 'Ab, as the ropes of ships, put together so as to be like the waists of men in thickness]; (TA.) In all the forms mentioned above, except the last (جمال), the word is read in the phrase [in the Kur vii. 38], (Until the cable shall enter into the eye of the needle):

 Jamal (K, TA:) I 'Ab reads جمال جمال the جمال جمال in سم الحياط, and so do 'Alee and many others: جمال is pl. [or rather coll. gen. n.] of جمال, a strand of a
thick rope; or, accord. to IJ, pl. of جمل [q. v.]; the first is explained by Fr as meaning _ropes put together_; but Aboo-Tâlib thinks that he meant جمل, without tesh-deed. (TA.) حساب الجمل, (S K,) thought by IDrd to be not Arabic, (TA,) and جمل, (K,) but IDrd doubts its correctness, _The calculation by means of the letters._

An owner, or an attendant, of a camel or camels: (KL, TA: * [see also جمال]) and جمالاء حيالة, (S K,) thought by IDrd to be not Arabic, (TA,) and جمالاء حيالة, (S, TA;) similar to حمارة حيالة; (S, TA;) as the former is to حمار. (TA.)

[See an ex. of the latter in a verse cited voce إذا.]

جمال: see جميل.

جمال: see جميل. And also part. n. of جمل. The Arabs say, جمال إن كنت جمالا Become beautiful, &c., if thou be becoming beautiful, &c.]: but when they mean the quality [alone], they say، إنه جميل. 

[Verily he is beautiful, &c.]. (Lh, TA.) A man possessing a جمل [or he-camel]. (TA. [See also جمال.])

_A herd, or distinct number, of camels, (S, K, * TA,) males and females, (TA,) with their pastors and their owners: (S, K, TA: [also said in the K to be a pl. of جمل: in the CK, جمال is erroneously put for الجمل]) or a word formed to denote a pl., meaning camels, (Ham pp. 122 and 490,) males and females; (Id p. 122;) derived from جمل (Id. p. 490;) like بقر (Id. ib. and TA) from بقر (Ham p. 490,) and كليب [from كليب Kaleb]. (TA.) Also A great tribe. (AHeyth, K.)

جمال: see جميل. (S, K.) See also جميل.

جمال: see جميل, جميل, or beautiful, &c. (S, K.)

جمال: pass. part. n. of 4, q. v. Also, applied to a phrase or the like,] properly, Including, or implying, a number of things, many and unexplained: (Er-Râghib, TA:) as used by the lawyers, [confused, or]

requiring explanation. (TA.)

جمال [act. part. n. of 3, q. v. Also] One who is unable to answer a question put to him by
another person, and therefore neglects it, and bears malice against him for some time. (TA.)
Beads made of silver, like pearls; (S;) things in the form of pearls, of silver;

(K;) one of which is called جُمانَانات: (Har p. 181:) or pearls (K, TA) themselves: (TA:) or the first is the proper meaning, and this is metaphorical: (EM p. 161:) [said to be] a Persian word, arabicized. (TA.) Also A kind of belt سَفِيفَة woven of leather, in which are beads of every colour, worn by a woman as a وِشَاحَة [q. v.]: or silvered beads. (K.)
Q. 1 ﺗَرَﻬْﲨ َﺮْـﺒَﳋا ِﻪْﻴَﻠَﻋ (TA,) or he acquainted him with a part of the news, or story, and concealed what he desired, or meant: (Ks, S, K:) or he acquainted him with a part of the news, or story, incorrectly, or not in the proper manner, and omitted what he desired, or meant: (Lth, TA:) or he acquainted him with a small portion thereof, omitting most of what was necessary for him to know, and relating it in a manner different from the proper way: (AZ, TA:) and accord. to the Kitáb el-Addád of Abu-t-Teiyib the Lexicologist, it seems to have a contr. signification; for he says that ﺗَرَﻬْﲨ َﻚَﻟ means, I acquainted thee with the main part of the news, or story. (TA.)

Q. 2 ﺗَرَﻬْﲨ ﺎَﻨْـﻴَﻠَﻋ He held up his head with an assumption of superiority over us; domineered over us; or exalted himself above us. (TA.)

A quantity of sand rising above what is around it, (S, Msb, K,) and collected together; (S1) as also ↓ with ی; (L,) so called from
its abundance and height: (Msb:) or a large quantity of sand, heaped up, and extensive: (Lth, TA:)

and ↓ with ظ, sand compacted together, and extending in an oblong form upon the surface of the earth. (TA.) ___ The generality, or main part, of men, or people: (S, A, K:) and the eminent, elevated, or noble, of them: (TA:) and a great number of people:

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(Msb:) pl. جَاهِرٌ; (A, Msb;) which signifies also collective bodies of men. (TA:) You say, أحمد: هذا قول الجمهور This is the saying of the generality, or main part. (A.) ___ The generality; the greater, main, or chief, part; the main body, main, gross, mass, or bulk; of anything; (K;) as also جَاهِرٌ (W 95.) ___

Also, (K,) or جَاهِرٌ: (TA,) A noble, or high-born, woman. (K, TA.)

جمهورٍ: see جَاهِرٌ, in three places.

جمهوري An intoxicating beverage: (AO, K;) or [beverage of the kind called] بَيْدَة made of grapes, that is three years old: (K;) or i. q. خَنْتَج (TA;) which is expressed juice [of grapes] cooked (Mgh voce خَنْتَج, and TA) so as to be reduced to one third, (Mgh,) such as is lawful to be drunk: (TA:) or the beverage called خَنْتَج to which what has gone from it has been restored, and which is then cooked, and put into vessels, and becomes very potent: (AHn, and Mgh ubi suprâ, and TA:) or juice of grapes cooked until half of it is gone and half remains: (KL:) called جَاهِرٌ because used by most men. (TA.)

جمهور Large, big, bulky, or corpulent. (TA.)

جمهوري A she-camel compact in make; (K;) as though she were a جَاهِرٌ of sand. (TA.)
ٌنﻮُﻨُﺟ (S, Mgh, K;) aor. — , (Mgh, TA,) inf. n. 
It veiled, concealed, hid, covered, or protected, him; (S, Mgh, K;) said of the night; (S, K;) as also ... ٌنﻮُﻨُﺟ (S, K;) or both; (TA;) so in the Kur vi. 76, meaning it veiled him, concealed him, or covered him, with its darkness; (Bd;) and: (S, Msb, K;) or this last signifies he, or it, made, or prepared, for him, or gave him, that which should veil him, conceal him, &c. : accord. to Er-Râghib, the primary signification of ٌنﻮُﻨُﺟ is the veiling, or concealing, &c., from the sense. (TA.) And ٌنﻮُﻨُﺟ ُبَ (S, A, TA,) inf. n. 
The flies made much buzzing: (S:) or made a gladsome buzzing in a meadow. (A, TA.) ٌنﻮُﻨُﺟ ُﺖْﺒﱠـﻨﻟا (TA,) inf. n. 
The herbage became tall, and tangled, or luxuriant, or ...
abundant and dense, and put forth its flowers or blossoms: (S, TA:) or became thick
and tall and full-grown, and blossomed. (M, TA.) And, (Fr, K,) inf. n. jînun, (K), The
land produced pleasing herbage or plants: (Fr, TA:) or put forth its flowers and
blossoms; as also jînun. (K, TA.)

2

jîn see 4.

4

jîn see 1, in four places: and see 8. Also ajhun He (God) caused him to be, or become, jînun [originally
signifying possessed by a jîn, or by jîn; and hence generally meaning bereft of reason; or mad,
insane, unsound in mind or intellect, or wanting therein]. (S, Msb, K,) [And so, vulgarly, jînun,
whoever, or whatever, be the agent.] ma ajhun [How mad, or insane, &c., is he!] is anomalous, (Th, S,) being
formed from a verb of the pass. form, namely, (Th, TA:) for of the marrûb one should not say,
ma aḍrîhî; nor of the mûṣâlî should one say, ma aṣâkî; (S:) Sb says that the verb of wonder is used in this case because it denotes want of intellect
[which admits of degrees]. (TA.) also signifies wâqû in jînun [app. meaning He fell into, or upon, a place
containing, or abounding with, jîn]. (TA.)

5

jîn see 1, in two places. jînun 'alîhî, (S, K,) and jînun, (S,) He feigned himself jînun [i.e.
possessed by a jîn, or by jîn; and hence generally meaning bereft of reason; or mad, insane, &c.;]
to him; (S, K;) not being really so. (TA.)

6

jîn: see 1: and see also 5.

8

ajhun, (accord. to the S,) or ajhun, (accord. to the K,) He was, or became, veiled, concealed,
hidden, covered, or protected, or he veiled, concealed, hid, covered, or protected,
himself, (S, K,) himself from him, or it; (K;) as also. ajhun He was, or
became, veiled, &c., or he veiled himself, &c., by a thing whereby he was veiled, &c. (S.)

He excited him to mirth, joy, gladness, or sport. (TK.)

The darkness of night; as also جنون, جنون, جنون (TA:) the last [written in the CK جنون, جنون, but it is] with fet-h: (TA:) or all signify its intense darkness: (TA:) or all, the confusedness of the darkness of night: (K:) [all, in these senses, are app. inf. ns.: (see 1:) the last, جنون, also signifies night [itself]: (K:) or [so in copies of the K, accord. to the TA, but in the CK and, ] the dense black darkness of night: (S, K:) and جنون, the veiling, or concealing, or protecting, darkness of night. (ISk, S.) Concealment: so in the phrase, لا جنون إلا الأمر There is no concealment with this thing. (K, * TA.) One of the Hudhalees says,

[And there is no concealment with vehement hatred and the looking with aversion]. (TA.) [The genii; and sometimes the angels;] accord. to some, the spiritual beings that are concealed from the senses, or that conceal themselves from the senses; all of such beings; (Er-Rághib, TA;) the opposite of إنس: (S, Mgh, Msb, Er-Rághib, TA;) thus comprising the angels; all of these being جن: (Er-Rághib, TA;) thus called because they are feared but not seen: (S:) or, accord. to others, certain of the spiritual beings; for the spiritual beings are of three kinds; the good being the angels; and the evil being the devils (شياطين); and the middle kind, among whom are good and evil, being the جن; as is shown by the first twelve verses of ch. lxxii. of the Kur: (Er-Rághib, TA;) or it here means intelligent invisible bodies, predominantly of the fiery, or of the aerial, quality: or a species of souls, or spirits, divested of bodies: or human souls separate from their bodies: (Bd:) or the جن are the angels [exclusively]: (K:) these being so called in the Time of Ignorance, because they were
concealed, or because they concealed themselves, from the eyes: so, accord. to some, in the Kur [xviii. 48], where it is said that
Iblees was of the جن: and so, as some say, in the Kur [vi. 100], where it is said that they called the جن partners of God: (TA:) but
some reject the explanation in the K, because the angels were created of light, and the جن of fire; and the former do not propagate
their kind, nor are they to be described as males and females; contrary to the case of the جن; wherefore it is generally said that in
the phrase [in the Kur xviii. 48, above mentioned] إِلَّا إِبْلِيسٌ كَانَ مِنِّ الْجَنِّ, what is excepted is disunited in kind from that from
which the exception is made, or that Iblees had adopted the dispositions of the جن: (MF, TA:) or, as some say, the جن were a
species of the angels, who were the guardians of the earth and of the gardens of
Paradise: (TA:) جَنَّة, also, signifies the same as جن: (S, Msb, K;) so in the last verse of the Kur: (S:) in the Kur xxxvii. 158
meaning the angels, whom certain of the Arabs worshipped; (TA;) and whom they called the daughters of God: (Fr, TA:) a single
individual of the جن is called جَنِّي, [fem. with ة:] (S, TA:) and جَانِ, also, is syn. with جن: (Msb:) or جَانِان means the
father of the جن; (S, Mgh, TA;) [i. e. any father of جن; for] the pl. is جَانُانِ حَائِطًا, جَانًا pl. of حَائِطُ جَانًا: (S, TA:) so says
El-Hasan: it is said in the T, on the authority of
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AA, that the جَانُ is, or are, of the جن: (TA:) or جَانُ is a quasi-pl. n. of جن: (M, K;) like جَامِلُ جَانًا and جَامِلًا: (M, TA:) so in the
Kur lv. 56 and 74: in reading the passage in the Kur lv. 39, 'Amr Ibn- 'Abeyd pronounced it جَانُ: (TA:) It is related that there were
certain creatures called the جَانُ, who were upon the earth, and who acted corruptly
therein, and shed blood, wherefore God sent angels who banished them from the
earth; and it is said that these angels became the inhabitants of the earth after them. (Z, TA.)
[Such a one passed the night a guest of جن] means, in a desolate place, in which
was no one that might cheer him by his society or converse. (TA,) The saying of Moosà Ibn-
Jâbir,
may mean *And my companions, who were like the* جَنَّ, *did not flee* when I came to them and

informed them, *nor was my tongue, that is like the file, deprived of its sharp edge*; or by

his جَنَّ he means his familiar جَنَّ, such as were asserted to aid poets when difficulties befell them; and by his مَبِردٌ his
tongue: (Ham p. 182 [where other explanations are proposed; but they are far-fetched]:) or by his جَنَّ he means his heart;

and by his مَبِردٌ his tongue. (S.) The Arabs liken a man who is sharp and effective in affairs to a جَنَّ جَنَّ and a شَيْطَانٌ جَنَّ: and hence

they said, جَنَّ جَنَّ meaning He became weak and abject. (Ham ubi suprà.) ___ The greater, main, or

chief, part, or the main body, or bulk, of men, or of mankind; as also جَنَّ جَنَّ; (K,) because he who enters among

them becomes concealed by them: (TA:) or the latter means the general assemblage, or collective body, of

men: (IAar, S, * TA:) or what veils, conceals, covers, or protects, one, of a thing. (AA, TA.) ___ The

flowers, or blossoms, of plants or herbage. (K, TA.) ___ The prime, or first part, of youth: (S, K, TA:) or the

sharpness, or vigorousness, and briskness, liveliness, or sprightliness, thereof. (TA.) You

say, جَنَّ جَنَّ That was in the prime, or first part, of his youth. (S, TA.) And أَفْعَل جَنَّ جَنَّ I will do that thing in the time of the first and fresh state of that.

(S, TA.) may also signify The madness, or insanity, of exultation, or of excessive exultation.

(TA.) And one says, جَنَّ جَنَّ, meaning Fear thou the she-camel, for she is in her evil temper on the occasion of her bringing forth. (TA.) ___ Also i. q. جَدٌ جَدٌ [app. جَد, as meaning

Seriousness, or earnestness]; because it is a thing that is an accompaniment of thought, or reflection, and is concealed

by the heart. (TA.)

جَنَّ جَنَّ A [garden, such as is called] جَنَّ جَنَّ: (S, Mgh:) or a garden, or walled garden, جَدَيْة, مَبِردٌ, جَنَّ جَنَّ of trees, or of palm-trees, (Msb, K,) of trees, or of palms and other trees: (K) or only if containing
palm-trees and grape-vines; otherwise, if containing trees, called حديقة: (Aboo-'Alee in the Tedhkireh, TA:) or any بستان having trees by which the ground is concealed: and sometimes concealing trees: (Er-Râghib, TA:) and palm-trees: (S:) or tall palm-trees: (Mgh:) or shadowing trees; because of the tangling, or luxuriousness of their branches; as though concealing at once what is beneath them: then بستان because of its dense and shadowing trees: (Bd in ii. 23:) or بستان of palms and other trees, dense, and shadowing by the tangling, or luxuriousness, and denseness, of their branches; as though it were originally the inf. n. of un. of جنان, and meaning a single act of veiling or concealing &c.: (Ksh ib.:) then, with the article جَنَانَ in Paradise, the abode of recompense; because of the جنان therein; (Ksh and Bd ib.:) or because the various delights prepared therein for mankind are concealed in the present state of existence: (Bd ib.:) [and hence جَنَانَ the gardens of Paradise], (so in a copy of the S,) or جَنَان عَدَن [the gardens of continual abode]: (so in another copy of the S:) [for] the pl. of جنان is جنات (Mgh, Msb, K) and جنات (Msb, TA) and جنات, but this last is strange. (MF, TA.) جَنَانَ Dim. جَنَانْ, vulgarly pronounced جَنَانْ, and applied to A garden; as though it were a little Paradise.]

A thing by which a person is veiled, concealed, hidden, covered, or protected: an arm, or armour, with which one protects himself: (S:) anything protective: (K:) or coats of mail, and any defensive, or protective, arm or armour: (TA:) pl. جنان. A piece of cloth which a woman wears, covering the fore and kind parts of her head, but not the middle of it, and covering the face, and the two sides of the bosom, (K,) or, accord. to the M, the ornaments جِلَّى instead of جَنَانْ of the bosom, (TA,) and having two eyeholes, like the برقع. (K.)

A grave; (S, K;) because it conceals the dead: (TA:) and so جَنَانْ, of the measure فَعِيلْ in the sense of the measure
Grave-clothing; (K;) for the same reason. (TA.)

A garment that conceals the body. (TA.) [See also جنان.] A dead body; (S, K;) because concealed in the grave; the word being of the measure فعل in the sense of the measure منفوض, like نفس in the sense of الفوض. (TA.)

A garment that conceals. (K;) or a garment that conceals one; as in the saying, ما علي فنان إلا ما ترى [There is not upon me a garment that conceals me save what thou seest]. (S.) [See also جن.]

The حرهم [or surrounding adjuncts, or appertenances and conveniences,] (K, TA) of a house; because concealing the house. (TA.) The interior of a thing that one does not see; (K;) because concealed from the eye. (TA.)

The heart; (T, S, M, Msb, K;) because concealed in the bosom; (T, M;) or because it holds things in memory: (M, TA;) or its رواع [i.e. the heart's core, or the mind, or understanding, or intellect]; (K;) which is more deeply hidden: (TA;) and (sometimes, TA) the soul, or spirit; (IDrd, K;) because the body conceals it: (IDrd, TA;) pl. أجنان. (I, K.)

You say, جنان فنان من الفزع, [His heart does not rest in its place by reason of fright]. (TA.)

A secret and bad action. (TA. [Before the word rendered secret is another epithet, which is illegible.])

A state of possession by a جن, or by جن, diabolical, or demoniacal, possession; and hence meaning] loss of reason; or madness, insanity, or unsoundness in mind or intellect; (Mgh;) or deficiency of intellect: (Sb, TA;) [It may generally be rendered possession, or insanity:] جنان is a contraction thereof; (S, K;) or accord. to some, an original form: (MF, TA;) and جنان, also, (an inf. n. and a simple subst., S,) signifies the same as جنان: (S, Msb, K;) as also جنان, (S, K;) and جنان, but this last is vulgar. (TA.)

Also Persistence in evil; and
pursuance of a headlong, or rash, course. (Ham p. 14.)

Anything veiled, concealed, hidden, or covered: (K;) applied as an epithet even to rancour, or malice.

Buried; deposited in a grave. (IDrd, S.) An embryo; a foetus; the child, or young, in the belly; (S Msb, K;) in the womb: (Mgh:) the former of these pls., Waters choked up with earth. (TA.) See also جَنَّةٌ. Also The Vulva. (TA.)

Garment of the kind called مطرَفٌ, (K, TA,) of a round form, (TA,) like the طَيلِسَانٌ, (K, TA,) worn by women. (TA:) in the T, said to be certain well-known garments. (TA.)

Of, or relating to, the جَنَّةٌ. (K.) See جَنَّةٌ. In the saying,

وَيَحَكِ يا جَنَّةٌ هَلَ بِدَا لَكَ
أَنِ تُرَجَّعِ عَقَلِي فَقَدْ أَنْ لَكَ

[Mercy on thee! O Jinneeyeh, (جَنَّةٌ جَنَّي) doth it appear fit to thee that thou shouldst restore my reason? for the time hath come for thee to do so], a woman resembling a جَنَّةٌ is meant, either because of her beauty, or in her changeableness. (TA.) The tallness, or length and height, of a camel's hump. (TA.)

جَنَّةٌ جَنَّي (fem. of جَنَّةٌ, q. v.) See also جَنَّةٌ.
and (as some say, TA) are signs of which signifies the bones of the breast: (S, K) or the heads of the ribs of men and of others: (M, TA:) or the extremities of the ribs, next the sternum. (T, TA.)

: see what next precedes.

: see what next precedes.

: see .

Also A white serpent: (Lth, S, Msb:) or a small white serpent: (Mgh:) or a great serpent: (Zj, TA:) or a species of serpent (AA, M, K) having black-bordered eyes, (M, K,) inclining to yellow, (M, TA,) harmless, and abounding in houses: (M, K) pl. , (AA, TA,) or . (TA.)

: [Because that thou art thus:] (S, K,) from which it is contracted by suppressing the and and transferring the kesreh of the to the (S.) A poet says,

[Because that thou art in my estimation the goodliest of all mankind]. (S.) The is omitted as in the phrase for (Ks, TA.)

What is said by the [or genii]: or, accord. to Es-Sukkaree, strange, uncouth speech or language, difficult to be understood. (TA.)

: see .
A shield: (S, Mgh, Msb, K;) because the owner conceals, or protects, himself with it; (Mgh, Msb;) as also جَنّان (Lh, K) and جَنْان (K) pl. جَنِّان. (K;) Sb held it to be of the measure فَعُلْ, from مَجْنَان; but his opinion is opposed by the fact that the word is of the form which is significant of an instrument, by the doubling of the ن, and by the syns. جَنَّان and جَنَّان. (MF, TA.) It is said in a trad., that the hand [of a thief] shall not be cut off save for the value of مَجْنَان; which in the time of the Prophet was a deenár, or ten dirhems; for this is the lowest amount for which that punishment is to be inflicted. (Mgh.) You say، قَلْب مَجْنَان You say، بَلَق هَّنَّان

[He turned his shield], meaning He dropped shame, and did what he pleased: or he became absolute master of his affair, or case. (K, TA.) And قَلْب لَهُ طَهُر المَجْنَان I turned towards him the outer side of the shield, meaning I became hostile to him after reconciliation. (Har p. 265.) Also A [woman's ornament such as is commonly called]

ٌنُوج A place in which one is veiled, concealed, hidden, covered, or protected; or in which one veils, conceals, hides, covers, or protects, himself. (S.) A land having in it جَنَّان or abounding with جَنّان. (K.) See also جَنْون.

ٌمَجْنَان Possessed by جَنّان, or by جَنّان, or by a devil, or demon; a demoniac: (see Bd li. 39:) and hence meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein: (see جَنْون:) it may generally be rendered possessed; or mad, or insane.] part. n. of جَنّان (Msb:) or anomalously used as pass. part. n. of جَنّان: (S, * K, * TA:) one should not say مَجْنَان. (S, TA:) [pl. جَنْونين] A tall palm-tree: (S, K, TA:) pl. جَنْونين. (S, TA,) And نَبْت مَجْنَان A plant, or herbage, that is tangled, or luxuriant, or abundant and dense, in part, and strong. (TA,) And أَرْض مَجْنَان Land producing much herbage, that has not been depastured. (TA. [See also what next follows.])
Land having much herbage, so that it extends in every way. (K, TA.)

See art.
He bent down over, or fell prostrate upon, him, or it; (As, S, L, K;) namely, a man, (Th, L,) as one does in speaking to another [who is sitting], (Th,) or to shield or protect another from blows, (L,) and as a woman does over a child; (TA;) or a horse, said when a man has bent down to preserve himself [from an arrow &c.]; or a thing; (S;) as also ٌءْﻮُـﻨُﺟ (As, S, L, K,) He persevered, or was fatigued and slow, َءِﱴَﺟ, (L,) and bent down, in his running. (T, TA.)

He had a bending forward of the upper part of his back over his breast: (Lth, K,) or was humpbacked: (S;) or he had a bent and humped back: but Lth denies that ِ(629,118),(753,130) signifies the being humpbacked. (TA.) [See also ُأَـَّـَلْ(756,118),(880,130)лект.]
his back: (AA, TA:) accord. to As, applied to him who has been straight in the back and has then been affected with what is termed جنهاة: it is also applied to an ostrich: fem. جنهاة and جنهاة (TA.) Also جنهاة A ewe, or a she-goat, having her horns bending backwards; (Esh-Sheybânee, K;) and so جنهاة (TA in art. جن.)

A shield: (S, K:) so called because of its being humped, (K, TA, [in some copies of the former of which, for ﹶلَا حَدِيدٌ إِبُه, we find ﹶلَا حَدِيداً إِبُه, i. e. having no piece of iron in it,]) and on account of its bending form. (TA.)

A grave. (K.) [App. so called because the grave of an Arab of the desert generally has a small oblong humped mound raised over it.]
He broke his side: (S, K:) or he hit, or hurt, his side. (TA.) [The aor. of the verb in this sense is probably ُهَبْنَج, and the inf. n., accord. to the TK, is ُهَبْنَج.] He led him by his side; (S, A, * Msb, K:) namely, a horse (S, A, Msb, TA) or the like, (S, A,) and a captive. (S, TA.) In this sense, its aor. is ُهَبْنَج, (A, Msb, TA,) and the inf. n. ُهَبْنَج (S, A, Msb, K) and ُهَبْنَج (K.) Hence, ُهَبْنَج which is forbidden (S, A, TA) in a trad., [in which it is said, َلا ُهَبْنَج] (A, TA) relating to horse-racing and to [the collecting of] the poor-rate, (TA,) means [in the former case] A man's leading, by the side of a horse that he rides in a race, another horse, (S, A, K,) without a rider, (TA,) and when the horse that he rides has become languid and weak, (K,) or when he fears that he will not outstrip upon it, (S,) or when he draws near to the goal, (A,) transferring himself to the other, (S, A, K,) in order that he may outstrip: (A:) and in relation to the poor-rate, it means the collector's alighting in the most remote of the places whence the portion appointed for the poor-rate is to be collected, and then ordering that the camels or the like [that constitute that portion] shall be led to him: or the going of the owner of the property to a distance, [or aside, or out of the way,] with his property, so that the collector is obliged to go to a distance in quest of it. (K. See more in art. ُهَبْنَج, first paragraph.) He placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it; (K;) as though he put him, or it, aside, or as though he walked aside; as also ُهَبْنَج (TA.) And He pushed, thrust, or drove, him, or it, away, aside, or to a distance. (K, * TA.) And ُهَبْنَج أَلْصَر (Fr, Zj, Msb,) aor. ُهَبْنَج أَلْصَر (S, K, *) or ُهَبْنَج أَلْصَر (Fr, Zj, Msb,) aor.
He put aside, or away, or he warded off, from him, (S,) or he removed from him, (S, Msb, K,) or removed far from him, (Msb, K,) the thing, (S, K, *) or evil. (Fr, Zj, A, Msb.) It is said in the Kur [xiv. 38], 

Thou away from me and my sons our worshipping of idols, (S,) or, accord. to one reading, He yearned towards, longed for, or desired, him, or it. (K, * TA.)

[Excellent are the people, they,] to the neighbour who is a stranger. (S. [See also جنب.] And Do not thou by any means refuse me because of being remote (S, A, TA) in respect of relationship. (A, TA.) [See also جناية mentioned below as a subst.] 

The wind was, or became, such as is termed جنوب [i.e. south, or southerly]; (K;) it blew in the direction of the wind thus called: (A, TA;) or the former, (S,) or جنب, (TA,) the wind changed, or veered, so as to become جنوب (S, TA.) [And hence, (see جنب إليه, (IAar, K,) or إلى لقائه, (TA,) aor. —; (K;) and جنب, aor. —; (Th, K;) [inf. n., app., for the verb is said in the K to be like رصن and عِﲰ;] He was, or became, disquieted by vehement desire to see him, or to meet him. (K, * TA,) 

He (a camel) limped, or halted, by reason of pain in his side: (S;) or he had an affection.
resembling [i.e. limping, or halting], (K, TA,) but not the same as this: (TA:) and, (K,) or accord. to As, (S,) his lungs clave to his side by reason of vehement thirst: (S, K,) or, accord. to the Arabs of the desert, as ISk says, he became bent, or contorted, by reason of vehemence of thirst: (S:) and he (a camel) had a pain in his side from vehemence of thirst. (TA.) The epithet is جَنَب; which is applied by Dhu-r-Rummeh to an ass. (S, TA.) The bucket inclined to one side in consequence of the breaking of one or two of the thongs attacking it to the cross-bars. (L, TA.) جَنَب and جَنَب and جَنَب are syn. with أَجَنَب in a sense explained below: see جَنَب. He had, or became affected by, the disease termed ذَاتِ الجَنَب [or pleurisy]: (S, Mgh, Msb:) he had a complaint of his side. (K.) They were, or became, affected by the [south, or southerly, wind called] جَنُوب. (S, A, K.) And also, [in allusion to the fertilizing effect attributed to the wind so called,] They were, or became, affected by that wind in their cattle. (L, TA.)

2 جَنَب: see 1: and see also 3. جَنَب, inf. n. جَنَب. He did not send the stallion-camel among his she-camels, nor the ram or he-goat among his ewes or she-goats. (K.) جَنَب The milk of the people's camels became little: (S:) or the people's milk ceased; جَنَب and جَنَب said of a man, his camels had no milk, nor had his sheep or goats. (K, TA;) or became little: or the people's camels had no milk: and جَنَب said of a man, his camels had no milk, nor had his sheep or goats. (TA.) Hence, جَنَب أَعَامَ جَنَب جَنَب The camels, with the exception of one or two, brought forth no young. (AZ, TA.) The camels did not conceive, so as to have milk. جَنَب [as an inf. n. of which the verb, if it have one in any of the following senses, is جَنَب,] also signifies A bending, or curving, and tension [of the sinews, نَوْتِر], of the hind leg of a horse; which is a quality approved: (S, K:) or, accord. to AO, a turning aside of his fore legs in raising them and
putting them down: but accord. to As, it is in the kind legs, and is in the back-bone and in the fore
legs. (TA.) [See also 2 in art بَنيَب; and see also بَنيَب]

3 جَانِبَه، (A, K,) inf. n. جَانِبَة and جَانِبَة، (K,) He was, or became, at, or by, his side: (A, K:) and he walked, or went, by his side. (A.) Also i. q. بَا عَدَه; (A, K:) i. e. He was, or became, [distant, remote, far off, or aloof, from him; or] apart from him; or in a part, quarter, or tract, different from that in which he (the other) Was; (TA;) thus bearing two contr. significations. (A, K:) جَانِبَه and جَانِبَة and جَانِبَة and جَانِبَة all signify the same, (S, K,) i. e. He was, or became, distant, remote, far off, or aloof, or he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off, or he alienated, or estranged, himself, or he stood, or kept, aloof, from him, or it; he shunned, or avoided, him, or it; as also بَنيَب [and بَنيَب بَنيَم]. You say، لَا بَنيَب بَنيَب في جَانِب قَبْيح He persisted in removing himself to a distance, or estranging himself, from his family. (S, A, K. [In two copies of the S, I find جَانِب here written with fet-h to the َج; but it is expressly said in the TA to be with kesr.]) See also 1.

4 جَانِبَه: see 1, in the former half of the paragraph, in two places. جَانِبَه، (S, IAth, Mgh, Msb, K, &c.,) inf. n. جَانِبَة، (IAth, TA;) جَانِبَة، (IB, K;) but the former is more common than the latter; and the latter, than the next here following; (IB, TA;) and جَانِبَة، (S, Msb, K,) [inf. n. جَانِبَة, agreeably with analogy;] and جَانِبَة، aor. جَانِبَة، جَانِبَة، جَانِبَة، استجِنبَ، جَانِبَة، (K,) and جَانِبَة، (L, TA;) He was, or became, in the state of one who is termed جَانِبَه، (S, IAth, Mgh, L, Msb, K;) i. e., under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (IAth, TA,) لَا جَانِبَه، said by I’Ab, of a man, and of a garment, and of the ground, (TA;) and of water, (Mgh, TA,) means He, or it, will not become polluted (Mgh, TA) by the
touch of him who is so that one should need total ablution in consequence of the touching thereof. (TA.) They entered upon [a time in which blew] the south, or southerly, wind termed جنوب. (S, A, K.) See also 1 in the latter half of the paragraph.

see 1: ____ and 3, in two places: ____ and 4.

see 3.

see 3.

see 4.

, a word of well-known meaning; (S;) The side, or half, or lateral half, syn. شق, (A, K,) of a man &c.; as also جنب and جنابة: (K;) or the part of a man that is beneath the arm-pit, extending to the flank; جنب because it is the side of the person: (Msb:) pl. (of the first, Msb) جنوب (Msb, K) and [of the same, a pl. of pauc.,] أجناب (CK) and [of جنوب] جنابت [جوائز] جنابت (Lh, ISd, K, but not in the CK) and [app. of جنوب (like as ليل is a pl. of ليل) or of جنيبة (like as حجة which is originally حجة) or of both these] جنائب (M, K,) which is extr. (M, TA.) Hence,

I sat by the side of such a one: both meaning the same. (S.) And [Verily he is inflated in the side]: جنوب being here one of those words which are used in the sing. sense though in the pl. form. (Lh, TA.) And [lt. He gave him the side; meaning] he was, or became, submissive, manageable, easy, or tractable, to him. (A.) And جار the side: (K. [Differing from جار الجانب, q. v. infra.]) And الصحب بالجنوب [in the Kur iv, 40] The travelling-companion; the companion in a journey: (S, K;) or he who is near one; or by one's side: or the companion in every good affair: or the husband: or the wife. (TA.) And ذات الجانب (S, A, Mgh, Msb, K, &c,) with which is syn., (K,) [and
sometimes, as will be seen in what follows, A well-known disease; (Mgh.) the pleurisy; called by the first of these three appellations in the present day, a severe disease, being an inflammatory tumour in the pleura, or membrane within the ribs: (Msb.) or an ulcer, or a purulent pustule, that comes within a man's side: (S, TA:) it is a severe disease in the side: accord. to El-Hejeree, it is in either side; and they assert that when it is in the left side, the patient perishes: accord. to ISh, the دَبْيَلَة; which is an ulcer that penetrates into the belly: or the ulcer دَمَّل دَبْيَلَة and دَبْيَلَة that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: he who suffers from it [and dies in consequence], or, as some say, he who is afflicted by a complaint of the side (absolutely) while warring in the cause of God, is reckoned a martyr: (TA:) soldiers in a campaign are notoriously more subject to it than persons in most other circumstances; and it is app. for this reason that it is termed دَأَدَءُجِدْدَانْصُلْا the disease of the courageous chiefs. (A, TA.) [See also بْوُنْج.] A poet says,

* النَّاس جَنْبَ وَالآمِرْ جَنْبَ *

Having a complaint of his side by reason of the disease above mentioned, or what is termed. (TA. [See also جَنْبَ].) A poet says,

* I. q. [A side; meaning a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; or a part,
region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; a vicinage, or neighbourhood; (S, K;) as also (S, Msb, K) and جنّاب and جنّابة (S, K) and جنّية (S) and جنّية (L, TA.) It is said that the primary signification of جنّاب is the part of the body mentioned in the beginning of this paragraph, and that its use in the sense of ناحية is metaphorical, as is the case of شمالي and جنّية ناحية; but جنّاب is mentioned in the Msb as the primary signification of جنّاب; (MF, TA;) though its primary signification accord. to the K and ISd seems to be that first mentioned. (TA.) You say، المشّوا جنّابهم and جنّابيته and جنّابة (They walked, or went on foot, on either side of him). (A, TA.) And مروون جنّابه  يسيرون جنّابه (L, TA) They went along journeying on either side of him. (S, L) And جنّايا and جنّابا بين كُنا عنهم We were apart from them [on two sides and on one side]. (TA.) And نزلوا في جنّابات الوادي [They alighted in the sides of the valley, or in the tracts beside the valley]. (A,) And فلّان لا يطّور جنّابنا Such a one will not approach our quarter: (S:) thus accord. to AO; with fet-h to the ر ل: IJ, however, says, people are wont to say، أنا في دَراَك وجنّبنا [meaning I am under thy protection and in thy quarter]; but that the correct expression is الخرج جنّابي سهل، meaning The heat is on either side of Suheyl [or Canopus: i. e., during the period next before, and that next after, the auroral rising of Canopus; which rising began, in central Arabia, at the commencement of the era of the Flight, about the 4th of August, O. S.]: this is the greatest heat. (TA.) One also says، أحاطوا به من جنّابه [meaning They surrounded him on all his sides; i. e., on his two sides]; dividing the surrounding parts into two, but not meaning that any of these remained vacant. (Expos. of the exs. cited as testimonies by Sb, TA in art. حول.) Also, [and جنّاب which is thus used in the L in art. جنح, and by many authors,] A part, or portion, of a thing; (L;) the greater, or main, or chief, part or portion thereof; most thereof; (L; K;) or a great part or portion thereof; much thereof. (L.) Hence, [or perhaps from جنّاب in the second of the senses assigned to it above, conveying the idea
of juxtaposition, and thus of comparison, [This is little in comparison with the magnitude of thy love; or simply, in comparison with thy love]. (TA.)

[O my grief, or regret, for my negligence, or remissness,] in respect of that which is the right, or due, of God! (A, Bd, TA,) i.e., (Bd,) in respect of obedience to God! (Bd, Jel:) or, in respect of the means of attaining nearness to God! (Fr, TA;) or, nearness to God in Paradise! (IAar, TA:) or, in respect of the way of God, to which He hath called me! i.e., the profession of his unity, and the confession of the prophetic office of Mohammad. (Z, TA.)

The saying of the Arabs, [may be rendered Fear God in respect of his (thy brother's) right, or due, and impugn not his honour, or reputation: or] means, accord. to the copies of the K, [slay him not], or, as in the L, and in the original draught of the author [of the K] [slay him not clandestinely, or on an occasion of inadvertence], from the al-gibla, and throw him not into trouble, or trial: (TA:) or, accord. to some, في جنبه means in detracting from his reputation, or reviling him. (K, TA. [See also Freytag's Arab. Prov. i. 240.]) A poet, cited by IAar, says,

* خَلِيلِي كَفَّا وَآذَّركُوا أَلْلَهُ فِي جَنِينِ *

[O my two friends, refrain, and be mindful of God in respect of my reputation; (see also جَانَب)] meaning, in detracting from my reputation, or reviling me: or, accord. to MF, in my case. (TA.) And one says, ما فعلت في جناب حاجي What didst thou, or what hast thou done, in the case of the thing that I want? (L, TA.)

جناب also signifies Short; (K;) applied to a man. (TA.)

جناب It is also applied as an epithet to a wolf, because he pretends to halt, from guile, or cunning. (L, TA.)
Also A man who goes aside, or to a distance, from the beaten way, for fear of guests' coming to him for entertainment. (K, TA.)

\[
\text{جمهور, (El-Farábee, S, A, Msb, K,) which is sometimes used in the sing. form as pl., and has no fem. form, (TA,) and } \\
\text{جمهور, (El-Farábee, S, Msb, K,) which is said by Az in art. روح to be seldom or never used by the Arabs, but is mentioned by him in } \\
\text{its proper art., (Msb,) and } \\
\text{جمهور, (Az, S, Msb, K,) are syn., (El-Farábee, S, Msb, K,) signifying A stranger; (K;) as also } \\
\text{جمهور: (S:) or a man who is distant, or remote: (Msb:) or distant, or remote, in respect of } \\
\text{relationship: (Az and Msb in explanation of the third and fourth:) [or not a relation; as will be seen from what } \\
\text{follows:] and } \\
\text{جمهور [as an act. part. n.] signifies one alighting, or descending and abiding, or settling, } \\
\text{as a stranger, among a tribe: (S:) pl. of the first } \\
\text{جمهور, (A, TA,) and of the second } \\
\text{جمهور, (S, TA,) and of the } \\
\text{fourth } \\
\text{جمهور, (Msb,) [occurring in the Kur iv. 40] (T, S, A, Msb, K) and } \\
\text{جمهور (TA) The person who is one's neighbour, but who belongs to another people; (T, S, A, Msb, K) who is not of } \\
\text{one's family nor of one's lineage; (A;) who is of another lineage than he of whom } \\
\text{he is a neighbour; (T, TA;) who is not a relation: (MF:) or one who is distant, or remote, } \\
\text{in an absolute sense: (TA:) or the person who is not a relation to another, and who } \\
\text{comes to him, and asks him to protect him, and abides with him: such has the title to } \\
\text{respect that belongs to him as neighbour of the other, and to his protection, and as relying upon his safeguard and promise. (TA in art. } \\
\text{جمهور. [Differing from } \\
\text{جمهور, q. v. suprà.] It is said in a trad., } \\
\text{They are the strangers of mankind, or of the people. (TA.) And in another trad., } \\
\text{قال جارية هل من مصرة خبر قالت على جهور } \\
\text{المخبر [He said to a girl, Is there any news from abroad? She answered,] It is for a } \\
\text{stranger coming from a journey [to give such news]. (TA.) And one says, } \\
\text{هو جمهور مياني [He is a person not related to me]. (A;) ___ Also, ↓ the same four words, (of which only the last is mentioned in this sense in}
the S,) That will not be led; intractable. (K.) _______ is also an epithet from (S, Mgh, Msb, K) signifying A man under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen: (IAth, TA: [see 4:]) and is used alike as masc. and fem. (S, Mgh, Msb) and sing. (S, A, Mgh, Msb, K) and dual (Msb, TA) and pl.; (S, A, Mgh, Msb, K,) being regarded as quasi-coordinate to the class of inf. ns.; for the inf. n., when used as an epithet, must remain, in form, sing. and masc.: (MF in art. عَمَّت) or one may use the dual form (K,) and sometimes they used the pl. (S, Msb, K *) and (S, Msb,) and the fem. pl. (Msb;) but not (K, TA,) applied to a female. (TA.) It is said in a trad., لا تدخِل المَلائِكة بَيْنَهُ وَجِب” meaning [The angels will not enter a house, or chamber, or tent, in which is] one who usually neglects the total ablution when under an obligation to perform it for the cause above mentioned. (IAth, TA.)

_________________ see جَنَب, in four places: ___ and see جَانِب. ___ Also Retirement, or secession, from others: (K, TA;) and in a trad., in which it is enjoined, used as meaning retirement from women; avoiding the sitting by them, and the approaching the place that they occupy. (TA.) You say, رجل ذو جَنَب A man of retirement. (TA.) And نُزِل جَنَب He alighted, or descended and abode, or settled, in a place aside, or apart. (S, TA.) And فَقِع جَنَب He [sat apart, or] retired from others. (A, TA.)

_________________ The state of being a stranger; as also جَنَب. (K. [Both are there mentioned as simple subs.; but the latter is an inf. n.: see جَنَب في بني فَلَان; and what next follows it: and see also 4.]) Both also signify Remoteness in respect of relationship. (TA.) Also, جَنَب, A piece of skin from the side of a camel, (S, L, K, *) of which is made a kind of milking vessel (عَلْبَة), (S, L,) larger than the مَعَالَق, but smaller than the جَونْيَة. (L.) And Every kind of plant, (S,) or

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every kind of tree in general, (K) that produces new leaves such as are termed in the season of the [which may mean either summer or spring]: (S, K) or every kind of plant that produces leaves in that season without rain: (TA:) or a name given to many plants, all of them [perhaps meaning resembling roots, i.e. straggling, or spreading like roots]; so called because less than large trees and higher than those that have no root-stock in the earth; comprising the and and and and and [so in the TA, but I do not find it elsewhere, and think it may be a mistranscription for حضر, of which حزرة (the name of a certain sour tree) is probably the n. un.,] and which are smaller than شجر and superior to all this has been heard from the Arabs: (T, TA:) or green and fresh (TA:) or what is [of a kind] between and شجر (AHn, K, TA;) being [in the TA, but this is evidently a mistake for] of the kind of which the root remains in the winter while the branches perish: (AHn, TA:) or herbage of which the root is deep in the earth; such as the صليان and the (TA voce خضر.)

A thing from which one retires, or withdraws himself, to a distance, or far away, or far off; from which one stands, or keeps, aloof. (K.)

We were remote, or retired, from them; or out of their way. (TA:) Also, (S, A, Msb, K,) and جناب, in five places. [Hence,] كنا عنهم جنابين and جناب We were remote, or retired, from a court, or yard, or an open or a wide space in front of a house or extending from its sides: (S, A, K, TA:) and a place of alighting or abode; or a settlement, or place of settling: (A:) a mansion; an
abode; a habitation; or a place to which a man betakes himself, or repairs, for lodging, covert, or refuge, in a city or town or village or other place of settled habitations; syn. رَحْلٌ: (K.) and a vicinage, neighbourhood, or tract adjacent to the place of abode or settlement, of a people or company of men: pl. أَجْنِبٌ. (S.) You say, أَنَاُِ فِ رَحْلِ جَنَّابِ زِيدِ. I am in the court, or yard, of Zeyd; and in his place of alighting or abode, or settlement. (A, TA.) And فَلَانُ رَحْلٌ جَنَّابِهِ. (A, TA,) and خَصِيبُ جَنَّابِهِ, (S, A,) the former meaning Such a one is possessed of an ample رَحْلٌ [or mansion, &c., as explained above]: (TA:) [and the latter, such a one is surrounded by a plentiful, or fruitful, tract: or both mean such a one is generous or bountiful [or hospitable]. (A.) And فَلَانُ جَنَّابٌ جَدِيدٌ. (S, TA) [meaning Such a one is environed by a tract affected with drought, or barrenness; as explained in the S in art. جَنَّابٌ: but generally used tropically, as meaning such a one is ungenerous, illiberal, or inhospitable]. And أَجْنِبُ جَنَّابٌ القُومَ. [The neighbourhood of the people, or the tract surrounding them, became plentiful, or fruitful]. (S, TA.) And أَجْنِبُ بَيْنَ جَنَّابٍ [Our neighbourhood, or the tract surrounding us, became affected with drought, or barrenness]. (S, TA from a trad.) A man easy to deal with, compliant, or obsequious. (A.) A man easy to deal with, compliant, or obsequious. (A.) And جَنَّابُ بَيْنَ جَنَّابٍ is also a title often given by writers of letters and the like to any great man to whom others betake themselves, or repair, for protection; and sometimes to God; meaning The object of recourse; the refuge; the asylum: similar to الحضرة, q. v., and used in the same manner, i.e., alone, and, without the article, prefixed to the name of the person to whom it is applied, or to a pronoun; but the latter is generally considered as implying greater respect than the former.]
A cord tied to the head and neck of a beast, by which he is led, or drawn. (KL.)

A horse easily led; or easy to be led; tractable; [obedient to the]

[Hence,] فَرْسٌ طَوُّع الْجَنَابِ) (S, A, K, TA;) as also طَوُّع الْجَنَابِ (TA. [See 1, near the beginning.])

[The south wind: or a southerly wind:] the wind that is opposite to that called the جَنَابٌ خَالٌ (S, K;) (so that one says رِيحُ جَنَابٍ خَالٍ [TR.]

, of the fem. gender, and, accord. to Sb, both a subst. and an epithet, [so that one says رِيحُ جَنَابٍ خَالٍ, as well as جَنَابٌ خَالٌ.) (TA,)

[The south wind: or a southerly wind:] the wind that is opposite to that called the جَنَابٌ خَالٌ (S, K;) [consequently, the wind that blows from the direction of the south pole, accord. to the S;] the Wind that blows from the direction of the left hand of a person standing opposite to the kibleh [by which is here meant that corner of the Kaabeh in which is set the Black Stone; which corner is towards the east]: (Th, TA;) or the Wind that blows from the quarter between the place where Canopus rises [S. 29? E. in central Arabia] and the place where the same star sets [S. 29? W. in the same latitude]: (‘Omárah, TA;) or from the quarter between the place where Canopus rises and the place where the sun sets in winter [W. 26? S. in central Arabia]: (As, TA;) or it is a hot wind, that blows in every season; blowing from that part of the tract between the quarter whence blows the east wind (الْحَلَبَة) and that whence blows the west wind (الْيَبُور), which is next to the place where Canopus rises: (T, TA;) or the wind that blows from the quarter between the place where Canopus rises and that where the Pleiades set [W. 26? N. in central Arabia]: (IAar, K;) [the points whence it usually blows seem to differ somewhat in different parts:] As says that the جَنَابٍ خَالٍ is attended by good, and by fecundating influence; and the جَنَابٍ خَالٍ by drying up [of the earth &c.]: (TA;) accord. to IAar, it is hot in every place, except in Nejd, where it is cold, or cool? (MF;) pl. جَنَابَاتٌ (T, K) and [of pauc.] أَجَنَابٌ (T, TA.) One says, of two persons, when they are on terms of sincere friendship, جَنَابٌ خَالٍ (Their wind is south, or southerly); and when they are separated, جَنَابٌ خَالٍ
[Their wind has become north, or northerly]. (TA.)

ٌﺐﻴِﻨَﺟ, applied to a horse and a captive, (TA,) *Led by one's side*; as also \( \text{مَجْنُوبُ} \) and \( \text{مَجْنُوبٌ} \), meaning *horses led by the side*; the teshdeed denoting application to many objects: (S, TA:) pl. [of the first, and of \( \text{مَجْنُوبٌ} \), q. v., or only of this last,] \( \text{مَجْنُوبٌ} \) and [quasi-pl. n.] \( \text{مَجْنُوْبُ} \) and \( \text{مَجْنُوْبُ} \). (K.) One *walking by the side* of another;

(A;) [and] so \( \text{بَنْيَب} \). (K.) __ Any animal or man that is *obedient, tractable, or submissive*. (S, TA.) You say, *He became compliant to him*. (A.) See also \( \text{بَنْيَب} \). Also, applied to a man, [app. *Having a pain in the side*; or *having the pleurisy*; like \( \text{مَجْنُوبُ} \): and hence, or from \( \text{مَجْنُوب} \), q. v., irregularly formed,] as though walking on one side, bent or crooked, 

\( \text{مَتْعَقِفاً} \): so in the L: in the M and K, on the authority of IAar, 

\( \text{مَتْعَقِف} \) [to which I am unable to assign an appropriate meaning, except its modern one of *lagging behind*]: so in the saying of a poet,

\[\begin{align*}
\text{* ربا الجوُّف في أُوْنَي حَتَّى كَأْنَهُ} \\
\text* \\
\text* جَنِيب به إن الجنَّب جَنِيب} \\
\end{align*}\]

[Hunger increased in him (lit. in the two sides of his saddle-bags); so that he seemed as though he walked on one side, bent thereby; for he who has a pain in his side walks on one side, in that manner]. (TA.) Also *An excellent kind of dates*, (K, TA,) well known; (TA,) one of the best kinds of dates. (Mgh in art. جَمْع, Msb.)

\( \text{جَنِيب} \): see in four places: and see \( \text{جَانِب} \). See also \( \text{جَنِيب} \). __ Accord. to IAth, its primary signification is *Distance*: and hence it signifies *The state of him who is under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen*. (TA.) __ The *sperma genitalis* [Itself]. (K. [But in a marginal note in my copy of that work I find this last signification rejected as erroneous.]) See also the next paragraph.
A led horse or mule or ass; (S, TA,) a horse that is led [by one's side], not ridden:

(S, TA;) the two equal loads on the two sides of the camel.

(K.) [Hence, app.,] A she-camel that one gives [or lends] to people, (S, M, K,) with money, (M, TA,) in order that they may bring corn or other provision for him; (S, M, K;) also called علیقة: pl. جناة (M, TA,) The Wool of a نَّث [or sheep in its third year]: (K, M, K;) it is better and cleaner than what is termed عُقیقة, which is the wool of a جَذَع [or sheep in or before its second year]. (TA.)

[Of, or relating to, the quarter of the wind termed the جنوب; south, or southerly.]

The two sides of the nose: (K;) or the two lines that surround the two sides of the

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*nose* of a doe-gazelle: (Sb, TA:) pl. [of the second, agreeably with analogy,] (TA,) ___ See also ُﺐِﺋﺎَﻨَﺟ. [It often signifies The vicinage or neighbourhood of a people &c.: and a region or quarter or tract of a people or country: like ُﺐِﺋﺎَﻨَﺟ. ___ The bank of a river; and any bank, or steep acclivity. ___ And A limit, bound, or boundary: see a tropical usage of its pl. ُﺐِﺋﺎَﻨَﺟ) voce. ُﺐِﺋﺎَﻨَﺟ. ___ And ُﺐِﺋﺎَﻨَﺟ means Beside, aside, or apart; and so ُﺐِﺋﺎَﻨَﺟ in classical writings, means A portion, and particularly a large portion, of property: and ُﺐِﺋﺎَﻨَﺟ alone, in the same, a sum, and particularly a large sum, of money. ___ The latter, also, in post-classical writings, signifies, like ُﺐِﺋﺎَﻨَﺟ, q. v., A man's honour, or reputation, which should be preserved inviolate; so used in the K voce, in an explanation of the latter word taken from IAth; i. q. ُﺐِﺋﺎَﻨَﺟ and ُﺐِﺋﺎَﻨَﺟ, as in the TK in that case.] Avoided and despised. (K, TA,) ___ [Hence, perhaps, ُﺐِﺋﺎَﻨَﺟ Let thou, or leave thou, such a thing alone: see an ex. voce ُﺐِﺋﺎَﻨَﺟ] ___ See also ُﺐِﺋﺎَﻨَﺟ, in four places. ___ And see ُﺐِﺋﺎَﻨَﺟ, in two places. ___ ُﺐِﺋﺎَﻨَﺟ: see what next follows. ___ ُﺐِﺋﺎَﻨَﺟ, in three places ___ You say also, ُﺐِﺋﺎَﻨَﺟ (A,) or ُﺐِﺋﺎَﻨَﺟ (TA,) He has no concern nor acquaintance with such a thing. (A, TA.)

ُﺐِﺋﺎَﻨَﺟ (S, AAF, K) and ُﺐِﺋﺎَﻨَﺟ (AAF, K) Much (A'Obeid, S, AAF, K) of good (A'Obeid, K) and of evil. (K,) You say, ُﺐِﺋﺎَﻨَﺟ (S, K,) much evil. (S,) And ُﺐِﺋﺎَﻨَﺟ means Much [wheat or food]. (Sh, TA.)

ُﺐِﺋﺎَﻨَﺟ: see what next follows.

ُﺐِﺋﺎَﻨَﺟ A shield; (S, A, K,) because it wards off from its possessor what is displeasing to him; (A, TA,) also with damm to the ُﺐِﺋﺎَﻨَﺟ, act. part. n. of 4]. (K,) ___ A thing by which a person or thing is veiled,
concealed, or hidden; a veil, curtain, or covering; (K, TA;) for a house, or chamber, or tent. (TA.) ___
A thing like a door, upon which the gatherer of honey stands; (K, TA;) he being let down
[upon it] by means of ropes to [the place of] the honey [in the face of a rock or mountain]. (TA.) ___ A thing [شيح] [app. here meaning a wooden implement] resembling a comb without teeth (K, TA) and thinned
ing its lowest part, (TA,) with which earth is raised upon, or against, the أعضاد and
فِلْجَان [or raised borders of watering-troughs or the like, and streamlets for
irrigation]. (K, TA. [In the CK, الفِلْجَان is put for المَلْجَان.] ___ The extreme part of the territory of
the foreigners towards that of the Arabs: (S, K:) and the nearest part of the territory
of the Arabs to that of the foreigners. (S) See also مجنب.

; and its fem., with َة: see مجنب. ___ Also, the former, (TA,) or جانب , (K, [but this is said in the TA to be a mistake,]) A
horse wide in the space between the two kind legs, (K, TA,) without what is termed
مَلْجَان [which is an awkward kind of straddling, with the hocks wide apart]: it is a quality approved. (TA. [See also 2; and see مجنب.])

مجنب A man whose sheep or goats [&c.] have few young ones; [and therefore, having little
milk;} (TA in art. نيسر) contr. of نيسر. (S and TA in that art. [See also 2.])

The Van, or fore part, (K, TA,) of an army. (TA.)

المجنبان The right and left wings of an army: (K: [Golius has erroneously written المجنبان, and has given G as the
authority instead of the K:)] or المجنبان signifies a portion of an army (كبينة) that takes one of the two
sides of a way: but the former meaning is the more correct. (IAar, TA.)

جموب pass. part. n. of ٢ [q. v.]: ___ See also مجنب. ___ Also Affected by the disease termed
ذات الجويب [or pleurisy]: (S, Mgh, Msb, TA;) and said to mean also having a complaint of his side, absolutely.
And Affected by the [south, or southerly, wind called] جنوب. (S, TA.) [And Affected by that wind in one's cattle: see 1, last sentence.] سحابة جنوبية A cloud brought by the blowing of that wind. (S, A, K.) The saying of Aboo-Wejzeh,

* سحابة الأنّس مشمول سواءها

means Her familiarity passes away with the جنوب [or south-wind], and her promises pass away with the شمال [or north wind]. (IAar, TA.)
جَنْث

i. q. أَصْلُ جَنْثٍ [as meaning The stock, or stem, or the root, or base, or lowest part, of a tree or plant: and the stock, or origin, of a man]; (S, K;) a dial. var. of جَنْثٍ, or a word mispronounced: (S;) or, as some say, a root (of a tree) of which the أَروُمَةٍ [i. e. root-stock] is erect in the ground: or the part of the ساق [i. e. stock, or stem,] of a tree that is in the ground, above the عَروُق [or roots properly so called]: (L, TA:) pl. [of pauc.] جَنْثَاءَ and [of mult.] جَنْثٌ. (TA.) One says, نَلَافُ ْنِم َكِثْنَجٍ and كِسْنَجٍ, meaning نَلمَ َكِلَصَأٍ [i. e. Such a one is of thy stock]. (S.) And َهُنِإ َعِجْرَـﻴَلَ َلِىِإِ جَنْثٍ قَدْصٍ [Verily he traces back his lineage to an excellent stock, or origin]. (TA.)
\( \text{ﺤﻨﺟ} \) (S, A, K, &c.,) aor. — (S, Msb, K,) agreeably with analogy, of the dial. of Temeem, and the most chaste form, (TA,) and (S, Msb, K,) of the dial. of Keys, (TA,) and — (K,) inf. n. ـ (S, Mgh, Msb, K,) \( \text{He, or it, inclined, leant, or propended,} \) (S, A, Mgh, L, K) إِلَيْهِ (L, Msb) and لَهُ (L) [to, or towards, it]; as also ـ (S, Msb, K,) of the dial. of Keys, (TA,) and ـ (K,) inf. n. ـ (S, L, K,) said of the night, (S, A, L, Msb, K) and of the evening, (A,) and of the darkness, (L,) It inclined to going, or to coming: (A:) or it came on, or approached. (S, L, Msb, K,) \( \text{Also, with the same aor. and inf. n., said of a bird, It contracted its wings to descend, or alight, and approached like one falling, and repairing to a place of refuge.} \) (L) ـ said of camels, ـ (A, L, Msb,) aor. — (L, Msb,) inf. n. ـ (S, L, K,) said of the night, (S, A, L, Msb, K) and of the evening, (A,) and of the darkness, (L,) It inclined to going, or to coming: (A:) or it came on, or approached. (S, L, Msb, K,) \( \text{She came to shallow water, and stuck to the ground,} \) (A, L,) so as to cease from
He (a man) gave with his hand. (TA.) 

He hit, or hurt, its hand [or wing]; (S, L;) i.e., the hand of the bird. (S.) And He hit, or hurt, the arm (hand) of such a one. (K. [In some copies of the K, by the omission of a, this signification is erroneously made to relate to حَنَحا: so in the copies used by MF and SM, who state that the right verb is حَنَح, (S, K;) with damm, (S;) like حَنَح, (K;) inf. n. حَانَح, (TA,) He (a camel) had his the ribs so called broken by reason of the heaviness of his load: (S, K;) or

he (a camel) had the first of his ribs broken in the part next the breast. (TA.) Also signifies He regarded an act as a crime, or sin. Thus, في لَجَنَح أن أَكَلْ مِنْهُ, in a trad. respecting the property of the orphan, means Verily I regard as a crime, or sin, (حَنَح,) my eating, or devouring, [aught] thereof. (TA.)

He furnished it with wings, or the like: see حَنَح.]

He made him, or it, to incline, lean, or propend. (S, K.)

He (an old man) leant towards the ground, supporting himself with his hands upon his knees, by reason of his weakness. (Mgh.) And He (a man prostrating himself in prayer) rested upon his palms, putting his fore arms apart (from his sides, IAth), not laying them on the ground; (so that they became like the wings of a bird; IAth; as also حَنَح. (Sh, IAth, Mgh, K;) in a she-camel is The going quickly, or swiftly: (Sh, K;) or the going so that her hinder part as it were leans towards her fore part, by reason
of her vehement pressing on, (Ish, K, *) by her pushing forward her kind legs
towards her breast: (Ish:) and in a horse, the running with a uniform leaning on one side.

(A, O, K.)

10 It (the night) began. (L.)

It (S, A, Msb, K) and Jnah (S, Msb, K) A part, or portion, of the night: (S, A, K:) or a great, or the greater, part thereof: or the first part thereof: or a part thereof, about the half: (L:) or the darkness thereof; and its confusedness. (Msb.) [As though it were a portion, &c., of a night] is said of a numerous army heavily encumbered. (L.) [See also an ex. in a verse cited voce إن.]

A side (S, Msb, K) of a road. (S, Msb.) And The vicinage or neighbourhood, or the region or quarter or tract, and the shadow or shelter or protection, syn. جناح and its synonyms, (S, K,) as also جناح بات جتح القوم He passed the night in the vicinage, &c., of the people. (S, TA.) And أنا في جناحه I am in his shadow, shelter, or protection. (TA.) See also the next preceding paragraph.

The يد (S, K) [meaning wing] of a bird or flying thing; (S;) i. e., of a bird or flying thing, the limb that corresponds to the يد of a man: (Msb:) and also the يد [i. e. arm, sometimes also meaning hand, (see a signification of جناح,)] of a man: (L, TA:) and (K) the upper arm, or arm from the shoulder to the elbow: (Zj, L, K:) each of these is so called because it is on one side of the body: (L:) and the armpit: (K:) pl. جَنَاحْ (S, Msb, K) and جَنَاحْ (IJ, K:) the sing., though masc., has the latter pl., which properly belongs to a fem. sing. [of this form], because جناح is assimilated to قَرْشَة; (IJ:) [or rather, I think, to يد, which is fem.] but some assert جناح to be both masc. and fem. (MF.) [Hence,] هو مقصوص جناح (He has the wing clipped; meaning) he is one who lacks strength or power or ability; he is impotent. (A, TA.) And خُفْضَ لِه جَنَاحِه (He abased
himself to him: lit. he lowered to him his wing: but see an explanation of a similar phrase in the Kur, below. (A.) And رَكَّبُوا جَناَحٍ الطَّائِرَ (Fr, L, K,) in [some of the copies of] the K, الطَّريق. (TA.) They quitted their homes, or accustomed places. (Fr, L, K.) And فَلَنَّ فِي جَناَحٍ طَائِرَ Such a one is in a state of disquiet, and confounded, or perplexed, unable to see his right course. (L, A.) And ﻰُنَّ عَلَى جَناَحِ السَّافِرِ Such a one employed himself vigorously, labouriously, sedulously, or diligently, in an affair; (A, K;) managing well. (K.) And ﻰُنَّ ﻰﻠَﻋ ْﻰَﺣﺎَﻨَﺟ ﺮَﻔْﺴَﻟا [lit. We are on the wing of travel; meaning] we are about to travel, or journey. (K, TA.) And جَناَحِ ﺍِﻟْفَرْسِ A certain star [γ] of Pegasus; one of the four bright stars, in Pegasus, which form a square; the other three being that at the extremity of the neck, called عَيْنُ الْفَرْسِ, [i.e. α of Pegasus,] that called ﻮَنَكُبُ الْفَرْسِ; [β of Pegasus,] and the star [δ of Andromeda] that belongs to both Pegasus and Andromeda. (Kzw.) And جَناَحِ ﻰَﺣَّرَّـﻟا The fin of a fish.] And جَناَحُ أَنْ آَلِ ﺎَﻟْفَرْسِ The two wings, or blades, of a spear-head or of an arrow-head. (L.) And جَناَاحُ الْرُّقَّـیِ The wing (نَاعُور) of the mill or mill-stone. (L.) And جَناَاحَا الْوَادِیِ The two sides of the valley (A, L) down which the water runs, on the right and left. (L.) And جَناَاحَا ﻦِمْرُودِ تَمْرَدَةٌ لَّا جَناَاحَانِ مِن عَرَاقِ and جَناَاحُ ﺍِﻟْعَرَاقِ [A mess of crumbled bread moistened with broth, having two side-garnishes of bones with some meat remaining upon them]. (A, TA.) ___ See also جَناَحِ جَنَاحٍ ﺍِﻟْفَرْسِ in two places. ___ Also The side, syn. جَانِب. (K.) So in the saying in the Kur [xvii. 25], َحَلَّتْ ﻰَﻠَﻋَ ﻰَﺣَّرَّـﻟا ﺎََﳍ َﻚَﺑِنﺎَﺟَ ﻰَﻠَﻋَ ﺎَﺣَّرَّـﻟا And make soft to them [thy two parents] thy submissive side; i.e. treat them with gentleness and submissiveness: or the former words may be literally rendered lower to them the wing of submissiveness; meaning be submissive to them. (Jel, TA.) ___ And A part, or portion, of a thing; as also جَناَحِ جَنَاحٍ ﺍِﻟْفَرْسِ. (K.)
A sin, a crime, or an act of disobedience: (AHeyth, S, A, IAth, L, Msb, K;) or an inclining thereto: (IAth, * L, TA:) and anxiety, and annoyance or molestation or hurt, which one is made to bear. (L, TA.) in the Kur ii. 235, means, accord. to AHeyth, There shall be no sin, or crime, chargeable upon you: or, accord. to others, there shall be no straitening of you.

See also جَناح, last signification.

Inclining, leaning, or propending: pl. جَناحَةٍ, like as شاهد is pl. of شاهد. (L, TA.)

ejnāh sing. of جَناح which latter signifies The ribs of the breast: (Aci) or the ribs that are beneath [those called] the تراب, of the part next the breast; (S, K;) like the ضلع of the part next the back:

(S:) or the anterior parts of those ribs; so called because they incline over the heart: or the short ribs that are in the anterior part of the breast: or, of a camel and a horse and the like, the ribs against which lies the shoulder-blade: and of a man, the ribs of the back which are called دأى, six in number, three on the right and three on the left. (L.)

A piece of leather upon the fore part of the camel's saddle, upon which the rider leans with his hands, thus resting himself. (TA. [See 8.])

[Furnished with wings, or the like] [Hence,] جَناحٌ ناقة جَناحٌ بالعراق جبَين: جَناحٌ ناقة جَناحٌ بالعراق: جبَين [app. here meaning the forehead]. (TA.)
He collected, or assembled, [i.e. armies, military forces, &c.]. (A.)

He took or prepared, for himself, a [i.e. an army, a military force, &c.]. (A, TA.)

An army; a military force; a legion; a body of troops or soldiers; (L, K;) a collected body of men prepared for war: (Mgh:) auxiliaries: (S, L, Msb, K:) n. un. جَنَدٌ [signifying a trooper; a soldier; an auxiliary]; like as روَمِي is n. un. of روَمَة (Msb:) pl. of the former, جَنَدٌ (S, A, Mgh, Msb) and [pl. of pauc.] أَجَنَاد. (Mgh, Msb.) It is said in a trad., جَنَدٌ وَهَٰذَا جَنَدٌ مَجِنَدَة. (S, A, L) Souls are troops collected together: meaning that they are created of two parties, each party agreeing together, and disagreeing with the other party, like two armies opposed, each to the other. (L.) ___ Also Any kind, or species, of creatures, or created things, regarded as alone, by itself, or apart from others. (K, * TA.) It is said in a prov., إنَّ اللَّهُ جَنِّدَ منَّهَا العَسَلَ Verily to God belong kinds, or species, of created things [by means of which He effects his purposes as by armies or auxiliaries], of which is honey: (Z, K:) first said by Mo'áwiyyeh, when he heard that El-Ashtar had been given to drink some honey containing poison, in consequence of which he died: and used on the occasion of rejoicing at a misfortune that has befallen an enemy: it occurs in the history of El-Mes'oodee thus; إنَّ اللَّهُ جَنِّدَ في العَسَلَ (MF.) ___ Also, [as a term used in Syria, and afterwards by the Arabs from Syria in Spain,] A city [with its territory; i. e. a province, or district]: (K;) or particularly a city of Syria [with its territory]: (AO, TA:) pl. أَجَنَاد. (TA.)
Syria consists of five جناد; namely, Dimashk [or Damascus], Hims [or Emeshsa], Kinnesreen, El-Urdunn [or the Jordan], and Filasteen or Falasteen [or Palestine]: (S, M, A:) they were thus called because the military forces were thence collected. (A.) [See مخلائف.]

Also Of, or relating to, a جند of Syria. (A.)

An army, or a military force, collected. (TA.) See also جند.
جددب

and ججددب ججددب ججددب: see art. ججددب
جندر

: see Q. Q. 1 in art. جندر.
Q. 1 He, or it, made him to cleave to the stones. Hence, May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty. (M in art. رَبِّ).

جَنَّلْ (S, K) and جَنَّلْ (K) Stones; (S in art. جَنَّلْ; جَنَّلْ) used in the sense of [the pl. جَنَّلْ : جَنَّلْ (Sb, TA:) n. un. جَنَّلْ (TA:) or what a man can lift, of stones: (K:) or, as some say, any stone: (TA:) or a mass of stone like a man's head. (T, TA.) Hence, رَبِّ إِلَّا وَجَنَّلْ: تَرَابِبِهِ لَ وَجَنَّلْ see برَابِبِهِ. جَنَّلْ (S in art. جَنَّلْ), or جَنَّلْ (Kr, K,) A place in which are stones (K, S, K) collected together: (Kr, K,) but ISd doubts its correctness. (TA.) And أَرْضٌ جَنَّلْ (K,) and sometimes with fet-h, (Sgh, K,) i. e., to the جَنَّلْ (TK,) A land abounding with stones. (Sgh, K.)

جَنَّلْ Strong and great. (K.)
**1.** 
\( \text{زنج} \), aor. (A, Msb, K.) and \((A,_{})\) inf. n. (TA,) He veiled, concealed, hid, or covered, it.

\( (A,_{Msb, K,}) \) He collected it; or gathered it together or up; (K;) as also \( \text{زنج} \), inf. n. (Sgh, TA.) You say also, \( \text{زنج} \), part. n. مجنز, The man was gathered up [app. as a corpse is gathered up in the grave-clothes]; (TA:) or he died. (Har p. 122.)  

\( (A,_{Msb, K,}) \) He collected it; or gathered it together or up; (K;) as also \( \text{زنج} \), inf. n. (Sgh, TA.) You say also, \( \text{زنج} \), part. n. مجنز, The man was gathered up [app. as a corpse is gathered up in the grave-clothes]; (TA:) or he died. (Har p. 122.)  

\( \text{زنج} \), inf. n. مجنز: see 1. ___ It is used by El-Hasan El-Basree as signifying He put it (namely a corpse) upon the bier. (K, * TA.)  

\( \text{زنج} \) and \( \text{زنج} \) signify the same, (Mgh, Msb, K,) namely, A dead person; a corpse: (K:) but the former is the more chaste: (Msb:) or the former signifies the dead person; and the latter, the bier: (As, IAar, Msb, K:) or the former, the bier; and the latter, the dead person: (Mgh, Msb, K:) so accord. to Th, as related by Aboo-'Amr Ez-Záhid: (Msb:) or the former is said by the vulgar to mean the bier: (As, TA:) or the former signifies the bier with the dead person: (K:) or the dead person upon the bier: (S:) and the bier is not so called unless the dead person is upon it: (AAF:) when the dead person is not upon it, it is called سرير and [so in the TA] signifies the man: or the bier with the man: (En-Nadr, TA:) is derived from جنزة, in the first of the senses assigned to it above: (A, Msb, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جنزة is so called because the clothes are gathered together when the man is upon the bier: (Abd-Allah Ibn-El-Hasan, TA:) some say that it is Nabathean: (TA:) the pl. is جنانزار. (S.) The Arabs say, تركه جنزة I left him a corpse, or dead. (As, TA:) And ضرب الرجل حتى ترك جنزة [so in the TA, The man was beaten until he was left a corpse]. (ISH, TA:) And رمي في جنزة, meaning, He died: (Lth, Mgh:) or he has been
carried, or lifted, and put [into his bier]: this they say when they give information of the death of a man: (TA:)

and they say also, طٰٰنُب في جَنَازَةٍ, meaning the same. (Lth, Mgh, TA.) Also جَنَازَةٍ [or جَنَازَةٍ] A wine-skin [when emptied; as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn- Ki'ás, says,

* وَكَتَ أَرْهَ قَرًةَ صَرِيعًا
* يِنَاحٌ عَلَى جَنَازَتِهِ بَكِيتَ

[And I used, when I saw a wine-skin laid prostrate, its corpse being wailed over, to weep, or accord. to Th, as is said in the TA in art. بكِي, to sing]. (TA.) Anything oppressive and grievous, عَلَى قُومٍ to a people. (Lth, K.) A sick person. (Sgh, K.)

زَائِنَّ : see 1.

[One who recites [or chants the profession of the faith &c.] before the dead in a funeral-procession]. (TA.)
He made it homogeneous, or congenial, with it; or similar, or conformable, to it: expl. in the TK, not well, by شاکله; but the inf. n., with tolerable correctness, by أيکی شیئی بری برمی مشاکل فلمر. The usage of the term تَنَِسِ جَیْس in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جَنَّاس, an inf. n. of جَنَّاس.

3

جَنَّاس, [inf. n. جَنَّاس] It was, or became, homogeneous, or congenial, with it; or similar, or conformable, to it; syn. تَنَِسِ جَیْس. (Mgh, Msb:) هذه بِجَنَّاس, بالمجاَِسا is from جَنَّاس. (S, TA.) You say, اَذِه بِسِنَِیجَی بَلَو اَذِه بِسِنَِیجَی. (A.) And of a man who has not discrimination nor intelligence, one says, فِلٰان بِجَنَّاس الْبَهَیمَ وَلا بِجَنَّاس الْنَّاس. 

Such a one resembles the beasts, and does not resemble men]: (Mgh, Msb, * TA:) so says Kh. (Mgh.) But As says that this usage, (Mgh, Msb,) in the first and last of the above-mentioned phrases, (Msb,) is post-classical. (Mgh, Msb.) The usage of the term جَنَّاس by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَنَِسِ جَیْس]. (TA.)

6

تَنَِسِ الشِیَاَن The two things were, or became homogeneous, congenial, similar, or conformable, ] is a phrase of the scholastic theologians, not [classical] Arabic. (TA.)

جَنَّاس [A genus, kind, or generical class, comprising under it several species, or sorts; or comprised under a superior genus, in relation to which it is a species, or sort,] a ضِرْب of a thing; (S;) or of anything; (Mgh, Msb;) any ضِرْب of a thing; (A, K;) [as] of men, and of birds, and of the
definitions of grammar and of the art of versification, and of things collectively; so accord. to the lexicologists; (ISd, TA;) a term of more common import than نوع [which is a species, or sort]: (S, A, Mgh, Msb, K:) thus animal is a جنس and man is a نوع, (Mgh, Msb,) because the latter is of more particular import than the former, though it is a جنس in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جنس is of more particular import than نوع: (Kull p. 139;) thus also camels are a جنس of beasts: (A, K:) pl. أجناس [properly a pl. of pauc. but used also as one of mult.] (Mgh, Msb, K) and جنس. (IDrd, K.) You say, ﴿أَنَاسُ أَجْنَاسُ وَأَكْثَرُهُمْ أَجْنَاسُ﴾ [Men are of several kinds, and most of them are impure]. (A, TA.) And ﴿نَلَفْ نِم كَسَنِج﴾, meaning [i.e. Such a one is of thy stock]. (S in art. ﴿ثَنِج﴾. [Hence, ﴿مُسِا سَنِج﴾ A generic noun: and ﴿مُسِا سَنِج﴾ a collective generic noun.] ﴿يَصْوَأِ هِسْنِِجَ﴾ signifies He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother: and so, ﴿لْهَِأْلِ هْيَنَب﴾ The assertion, in the K, that J's saying, on the authority of IDrd, that As used to say ﴿سَنِجُا﴾ as meaning ﴿تَسَنَّجُلَا﴾ is a vulgarism, is erroneous, is a matter for consideration; for As said not this, but [what has been cited above, voce ﴿هَسَنَج﴾, or] what will be found below, voce ﴿سْنَج﴾. (TA.)

جنس [Generic; generical.]

جنسية [Generical quality.]

مَجَانِس [Homogeneous; congenial; similar; conformable; syn. ﴿مشَأَكِل﴾. (K.) But IDrd asserts that As used to reject the saying of the vulgar, ﴿هَذَا مَجَانِسَ فَلَدَأ﴾ [This is homogeneous with this, &c.], and to say, It is post-classical. (S.) [See also 3.]
The act of inclining, or declining (T, S, Mgh, K, TA) in speech and in all affairs: (TA:) and declining, or deviating, from the right course; acting wrongfully, unjustly, injuriously, or tyrannically; (T, Msb, * K, TA;) like ﴿ﻒْﻴَﺣ﴾, which some erroneously assert to be the act of a judge only. (T, TA.) You say, ﴿ﻒِﻨَﺟ﴾, aor. ﴿ﰱ﴾, inf. n. ﴿فﻮُﻨُﺟ﴾; (S, Msb;) [and app. ﴿ﻒَﻨَﺟ﴾, aor. ﴿ﰱ﴾, inf. n. ﴿فﻮُﻨُﺟ﴾;] and ﴿ﻒِﻨَﺟ﴾. (T, Msb, TA;) He inclined or declined [in speech and in any affair]; (T, S, TA;) and he declined, or deviated, from the right course; acted wrongfully, unjustly, injuriously, or tyrannically; (T, Mgh, Msb, TA;) ﴿ﻪْﻴَﻠَﻋ﴾ against him. (Mgh.) Hence, in the Kur [ii. 178], ﴿ْﻦَﻤَﻓ َفﺎَﺧ ْﻦِﻣ ٍصﻮُﻣ ﺎًﻔَـﻨَﺟ﴾ (T, TA,) i. e. [And he who feareth, (or, as is said in the K in art. ﴿فﻮﺧ﴾, knoweth,) from, or on the part of, the testator,] an inclining [to a wrong course], or a declining [from the right course?]: (TA:) or a manifest inclining or declining. (Er-Rághib, TA.) You say, ﴿ﻒِﻨَﺟ﴾, aor. ﴿ﰱ﴾; and ﴿فﻮُﻨُﺟ﴾, aor. ﴿ﰱ﴾; inf. n. ﴿فﻮُﻨُﺟ﴾, (K, TA,) which is of the former verb, (TA,) and ﴿فﻮُﻨُﺟ﴾, (K, TA,) which is of the latter verb; He turned away from his course, or way; deviated therefrom. (TA.) ___ Or [app. a mistake for and ﴿ﻒَﻨَﺟ﴾ signifies Depression (اْضِامِ دُخُولُ) in one of the two sides of the breast, or chest, (ٌأَلْرُؤُرْ,) with evenness of the other side: (K;) the verb is ﴿فﻮُﻨُﺟ﴾; and the part. n. is
and َجِنَف . ٌجِنَف َفِنَجَ . ُجِنَفَأ , fem. [of the latter] َجِنَفَاء . (TA.)

3 َفِنَجَ [an inf. n. of which the verb َجِنَف (َجِنَف) is not mentioned]. You say, َفِنَجَ َفِنَجَ [in جَنَف قَبَحِي. He persisted in removing himself to a distance, or estranging himself, from his family; (Aboo-Sa'eed, K;) like َفِنَجَ َفِنَجَ . (Aboo-Sa'eed, TA.)

4 َفِنَجَ He committed an act of inclining [to a wrong course], or declining [from the right course, or acting wrongfully or unjustly or injuriously or tyrannically]; like as you say, َفِنَجَ , meaning he did a thing for which he should be blamed. (S.) See also 1, in five places. َفِنَجَ He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein. (K.) َفِنَجَ َفِنَجَ [Note] He carried himself in a proud and self-conceited manner, [affecting an inclining of the body from side to side,] in his gait. (TA.) [And He inclined on one side in his gait: said of one who is lame of one leg: see َفِنَجَ َفِنَجَ . He affected a declining, or deviating, from his course, or way; he purposely declined, or deviated, therefrom; (K, * TA;) syn. َفِنَجَ . (K.)

And in like manner, َفِنَجَ َفِنَجَ [He affected an inclining to the thing; intentionally inclined to it]. (TA.) You say, َفِنَجَ َفِنَجَ . He inclined to a sin, (S, Mgh,) [or affected an inclining to it, (see the part. n., below,)]] intending, or purposing, the commission of an act of disobedience. (Mgh.)

َفِنَجَ is [an epithet] like َدَفِنَف , applying to a sing. and a pl., [being] also an inf. n. [of َجِنَف, q. v.]: Abu-l-'Iyál El-Hudhalee says,

* أَلاْ دَرَأتِ الخَصِمَ حِينَ رَأَيْتِهِمْ *

* َجِنَفَٰعِلٗا بِالْسَّنِّ وَعِيْوٗا *
Wherefore didst not thou repel the adversaries, when thou sawest them inclining, or acting wrongfully, against me with tongues and eyes?: or, accord. to one reading, أَفْنِج [which is a pl. of أَفْنِج] is a pl. [or rather quasi-pl. n.] of أَفْنِج, like as رَأَح: or it may be for ذُوُي أَفْنِج (TA.)

*_seen أَفْنِج, in two places: and see also 1, last sentence.*

*One who carries himself in a proud and self-conceited manner,* (TA.)

*Gollus, here copied by Freytag, appears to have read مَحُّال* [for which ح* with the unpointed ح:]* with an inclining [of the body from side to side]: (Sh, K:) or one who affects an inclining [of the body from side to side] in his gait, and carries himself in a proud and self-conceited manner therein. (TA.)

*Inclining [to a wrong course], or declining [from the right course], or acting wrongfully or unjustly, [absolutely, as also أَفْنِج and أَفْنِج, or peculiarly] in his testament. (K.) You say, أَفْنِج: He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein. (K.) And خَاصُ مَجِين: An adversary who inclines [to a wrong course], or declines [from the right course]; (K;) who acts wrongfully, unjustly, injuriously, or tyrannically. (TA.) __Inclining; [or pendulous;] applied to a penis. (TA.) __Having a bending back; (S, K;) applied to a man. (S.) __ See also 1, last sentence. __Big, or large; applied to a bowl (قَدْح). (TA.)

*مَجِين: see أَفْنِج, in two places.*
, in the Kur [v. 5], means *Not affecting an inclining to sin; intending, or purposing, it.* (Msb, TA.)
**Q. Q. 1**  
They cast stones of [or with] the  
[app. meaning they constructed a]  

(Lth, TA,) is said by such as hold the ﺖ to be radical; (K,) or it may be that the ﺖ is augmentative, and that the verb is [denominative,]  
similar to  

They cast at us with the  
mentioned by El-
Fárissee on the authority of AZ. (M.) An Arab of the desert, in describing the wars of his people, said,  

One time we are cast at with the  
and another we are shot at with arrows:  

(S, * M:) also mentioned by El-Fárissee. (M.)

**Q. Q. 2**  
They constructed the engines of the kind called  
[app. They constructed the engines of the kind called  

(JK.) See also 1.

The stones of the  
[But] IAar says that  
[app. means The people who  

 manage the  
(TA.)

: see what next follows.

A kind of balista; an instrument [or engine of war] with which stones are cast at the enemy;  
made by binding [in some manner] very tall wooden poles, whereon is placed
what is to be cast, which is then struck with a long pole, and so cast to a very distant place: [this imperfect description (the only one that I have found of this engine) seems to show that it was of a very simple and rude construction:] it is an ancient instrument, anterior to the invention [or use] of gunpowder and cannons by the Christians; and was used by Mohammad in the siege of Et-Táif; but the first [of the Arabs] who used it in the time of paganism is said to have been Jedheemeh El-Abrash, of the Mulook et-Tawáif: (TA:) pl. منجنونات (S, Msb, K) and منجنيقات (Lth, TA) and منجنيق (Sb, Msb, K) and منجنيق (K) dim. منجنيق (Sb, S:) it is fem., (Lth, S, Msb, K, *) preferably, (Lth, TA,) and in most instances;

(Msb;) and hence it is also called منجنيق (M in art. منجنيق) but sometimes it is masc.: (Msb, K:) and is arabicized, (S, Msb, K,) from the Persian (S, K) منجنيق, i.e. How excellent am I! (S,) or منجنيق, i.e. I, how excellent am I! (K;) [Golius asserts it to be from the Greek μάγγανον but this is the original of منجنيق, which has a different meaning: its derivation, however, seems to have been unknown to the Arabs in general; for] some say that منجنيق is of the measure منجنيق (S, Msb: *) or, (Msb,) accord. to Sb, (S,) it is of the measure منجنيق (S, Msb:) because منجنيق is its pl. and the dim. is منجنيق; and because, if the م were augmentative as well as the ن, there would be two augmentative letters at the beginning of the noun, and this may not be in subs. nor in epithets that are not conformable to augmented verbs; and if the ن were made an essential part of the word, the noun would be a quadriliteral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like منجنيق (S, TA:) but MF says that these disquisitions are unprofitable; for in his opinion, all the letters of the word are radical, since it is a foreign word. (TA:) منجنيق [app. A maker of the kind of engine called منجنيق; being mentioned as a surname:] a rel. n. from منجنيق. (K.)
A certain [musical] instrument, which is beaten like the عود [or lute; namely, the Persian harp; two specimens of which are figured in Note 26 to Chap. iii. of my translation of the Thousand and One Nights]; mentioned by El-Khafájee in the Shifá el-Ghaleel; and often spoken of: it is an arabicized word; (MF, TA;) from the Persian ﮓْﻨَﭼ: and applied [also] to the ّفُد, [i.e., tambourine,] with which one plays. (TA.)

A player on the ٌﭻْﻨَﺟ above mentioned. (TA.)
Gano

Gano, i. q. Gano [inf. n. of Ganni, q. v.]. (Sgh, K.)

Gano, applied to a man, i. q. Gano, q. v. (Sgh, K.) And [its fem.] Ganoa, i. q. Ganoa, (Sgh, K.) applied to a ewe, or a she-goat,

meaning *Having her horns bending backwards*. (TA.)


He gathered, plucked, or took from the tree, the fruit; (Mgh, TA;) i. q. He gathered it, plucked it, or took it from the tree, for him. (A'Obeyd, K.) And I gathered for thee truffles. (TA.) And He collected gold from its mine. (TA.) Aboo-Dhu-eyb uses this verb metaphorically, in the phrase 

He committed, against him, or against his people, or party, a crime, or an offence for which he should be punished; (Msb;) as also 

He committed the crime, offence, or injurious action, against him; syn. (Er-Rághib, TA:) and so in the phrase, meaning 

He brought to pass an evil thing or action. (Mgh.) [See also, below.] It is said in a trad., An injurer shall not bring injury save on himself; meaning that one shall not be prosecuted for an injurious action committed by another, of his relations or of others. (TA.) And a poet says,
Thine injurer whom thou shouldst punish is he who brings an injury upon thee: but sometimes the mangy camels infect the sound ones so that these become mangy; and thus a criminal sometimes brings punishment upon his relations: for A’Obeyd says that is a prov. applied to the case of a man who is punished for an injurious action; because brothers sometimes bring injury upon a man [by occasioning his being punished for an injurious action which they have themselves committed], as the latter hemistich of the verse cited above indicates: but AHeyth says that this prov. means The person bringing thee good is he who brings, or will bring, upon thee evil: perhaps intended as a caution; for the Arabs often suspect that a benefactor has some evil intention: and he cites the following hemistich:

*تَعْدُو الصَّحَاحَ مَارَكَ الجَرِبَ*

[meaning Sometimes the places where the mangy camels lie down, and which afford benefit to other camels, infect the sound ones]. (TA. [See also Freytag's Arab. Prov., i. 298.]) You say also, Thou hast brought this as an injury upon thyself]. (K in art. جل.)

3 جائه عليه, inf. n. جَيَانة, He accused him of a جَيَانيَة [or crime, &c.]. (TA.) ___ See also 1.

4 جَيَنَ, جَيَنَت, said of a tree, (S, K,) or of a palm-tree, (Msb,) It had ripe fruit: (S:) or it attained to the time for the gathering of its fruit: (Msb:) or it attained to maturity: (K:) or, said of a tree, it had fruit to be gathered and eaten: and, said of fruit, it became ripe: (TA:) and, said of grass, or herbage, it became abundant. (K.) ___ And The land had much جَيَنَي The land had much جَيَنَي, (S, Msb, K,) i. e. herbage, and truffles, and the like. (S.)

5 جَيَنًّي, جَيَنًّي عليه ذَبْبَ, (TA,) He accused him of a crime, an offence, or an injurious action, that he had not committed; (S, K,) i. e. he forged against him
the charge of his having committed a crime, &c., he being guiltless [thereof]; (TA:)

He accuses us of committing what we did not commit]. (Abu-l-'Abbás, TA in art. جرم.)

We came to rainwater, and drank it: (K:) a phrase mentioned with approval by IAar, but not explained by him: thought by ISd to have this meaning. (TA.)

Whatever is gathered, or plucked; as also جنة: (K) or whatever is gathered, or plucked, from trees, (S,) &c.; (so in a copy of the S;) as also جنة: (S:) so that these two words are of the same class as حققة and حق: or the latter of them is a n. un.: (TA:) or the former signifies what is gathered from trees while fresh; (Msb;) as also جنة: (Msb:) or this last is an epithet applied to fruit, signifying just gathered or plucked; (S, K;) or gathered, or plucked, while fresh: (TA:) and جنان, also, pl. نان, signifies fruit gathered or plucked: (Har p. 369:) جني also signifies fruit [ready to be gathered or plucked]; so in the Kur lv. 54: (Jel:) and is applied to fresh ripe dates: (Fr, K:) and grapes: (TA:) and truffles, and the like: (S:) and even cotton: (TA:) and herbage: (S:) and gold, (K,) which is collected from its mine: (TA:) and cowries, (K,) as though gathered from the sea: (TA:) and honey, (K,) when it is gathered: (TA:) pl. آئنه and آهن, originally آئنه. (TA.) Hence the saying,

* هذَا جَنَآَى وَخَبَآَرُ فِيهِ
* إِذْكَآَلِ جَآَٰن يَدُه إِلَى فِيهِ

[This is what I have gathered, and the best of it is in it; when every gatherer but myself has his hand to his mouth]: or, accord. to one reading, و هْجَانِهُ فِيه (which has the same meaning, TA in art. هجن): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-' Adee El-Lakhmee, the son of the daughter of Jedheemeh: he says that Jedheemeh had ordered the people to gather for him truffles, and some of them ate the best that they found; but 'Amr brought to him
the best that he found, and addressed to him these words: and 'Alee is related to have repeated them on an occasion of his entering
the government-treasury; meaning that he had not defiled himself with anything of the tribute belonging to the Muslims, but had put it
in its places. (TA.)

Also Dates cut from the tree. (TA.)

, primarily, The act of gathering, plucking, or taking from a tree, fruit: [see 1:] ___ then, The
bringing to pass an evil thing, or action: (Mgh, Kull p. 147:) ___ then, Evil, [itself]: ___ then, The
doing a forbidden action: (Kull ib.:) specially used in this last sense; though it has a general application: (Mgh:) ___
[as a simple subst., it generally signifies] A crime, an offence, or an injurious action, for which one
should be punished:

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(Msb:) or an action that a man commits requiring punishment or retaliation to be
inflicted upon him in the present world and in the world to come: (TA:) or any
forbidden injurious action: (Kull p. 134:) and in the language of the lawyers, especially a wounding: and
an amputation, or a maiming: (Msb:) and signifies the same as [known as] [Ham p. 241:] the pl. of جناية
is جنايات and but the latter of these pls. is of rare occurrence. (Msb.)

[known as] : see what next precedes. Also A [garment such as is called] رداً (K, TA,: pl. of جناية)
made of the kind of cloth termed خر. (K, TA.)

A gatherer of fruit [&c.]: ___ and also A committer of a جناية [or crime, &c.]: (K, * TA,:) pl. جناة (S, K)
and  جنَّةٌ جَنَّةٍ (Sb, K) and [of pauc.] أَجِنَّاءٌ أَجِنَّاءٌ، which last is extr., (S, K,) or doubtful. (S.) Hence the prov. أَجِنَّاءٌ أَجِنَّاءٌ, explained in art. بَنِيَ. (S, TA.)  [Hence also,] the جَنَّانِ the جَنَّانِ The wolf. (IAar, TA voce جَابَ q. v.) Also i. q. لَقَاحٌ; (IAar, Az, TA;) i. e. A fecundater of palm-trees. (Az, TA.)

i. q. جَوَانٌ [pl. of جَوَانَ] آلِجَانِ the جَوَانِ analogous to the جَوَانِ. (TA.)

جُنَّةٌ جَنَّةٌ: see جَنَّةٌ.

A place of gathering, or plucking, fruits, &c. (TA.)
1. He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; in such a thing; (S) as also then, aor. and inf. n. as above, he did his utmost, or used his utmost power or efforts or endeavours or ability, in prosecuting the affair: and he exerted unsparingly his power, or ability; or he exerted unsparingly his power, or ability, in the prosecution of the affair, so as to effect his utmost. (Msb.) You say also, Do thine utmost in this affair: (Fr, S, K: *) but not and he took pains, or put himself to trouble or fatigue, to form a right judgment or opinion. (MA.) And I exerted my judgment and my mind so that I attained the utmost of my power, or ability. (T, L.) He tried, proved, or examined, him, [respecting good qualities, &c.]. (L) aor. (Mgh, L, Msb,) inf. n. (Mgh, L, Inf. n. (L Msb,) It, (an affair, and a disease,) and he, (a man,) affected him severely; harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied, him: (Msb) if (disease, L and K, and fatigue, and love, L) rendered him lean; emaciated him: (L, K) he burdened him beyond his power; imposed upon him that which was beyond his power; as also : (Mgh:) and, [as also
he importuned him, harassed him, or plied him hard, in asking, begging, or petitioning. (A.) [Hence,] جَهَدَ, said of a man, He was severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied: (S, L:) or was grieved, or made sorry or unhappy. (L.) And أُصِبْبِهِمُّ فِحْوَ ۖ مِنَ المَّطَرُ and جَهَدَوا جِهَدًا شَدِيدًا Drought befell them, and they consequently became severely distressed. (S.) And جَهَدَوا They were, or became, afflicted with drought, barrenness, or death; or with drought, and dryness of the earth. (L.) And رجل يجَهَد أن يَجْعَلُ سَلَاحَهُ مِنَ الضَّعْفِ A man who imposes upon himself a difficulty, or trouble, or fatigue, or a difficult or severe task, or who strains, or strains himself, in the carrying of his weapons, or arms, by reason of weakness. (Mgh.) And جَهَدَهَا جَهَدَ دَابَّةً He jaded, harassed, distressed, fatigued, or wearied, his beast; i. q. بلَغَ جَهَدًا : (K:) or he tasked, or plied, his beast beyond his power in journeying, or marching, or in respect of pace. (S, Msb.) أَجْهَدْتُهُ عَلَى أَنْ يَعْفَ كَذَا وَكَذَا I importuned him, or harassed him, to do such and such things. (L.) Also, (S, Msb,) aor. as above, (A,) and so the inf. n., (Msb,) He deprived it (namely, milk,) of its butter; (S, A, K,) entirely: (S, K:) or churned it so as to extract its butter and render it sweet and pleasant: or mixed it with water; (Msb,) or diluted it so that it consisted for the most part of water: and in like manner it is used in relation to broth. (A.) Hence, (Msb,) جَهَدَهَا He lay with her; or compressed her: (L, Msb, from a trad.:) or i. q. دُفِعَهَا and حَفَرَهَا [which has a similar meaning]. (L.) جَهَدَ الطَّعَامُ He desired the food eagerly; longed for it; (S, K;) as also جَهَدَ الطَّعَامُ and أَجْهَدْتُهُ He desired the food eagerly; longed for it; (S, K;) as also جَهَدَ الطَّعَامُ and أَجْهَدْتُهُ. (K.) And جَهَدَ الطَّعَامُ The food was eagerly desired, or longed for. (S.) Also He ate much of the food: (S, K,) he left nothing of it. (A.) You say also, هَذَا كَلَا جَهَدَهُ التَّمَالُ This is herbage, or pasture, of which the cattle eat perseveringly. (AA, TA.)
It (a state of life) was, or became, hard, difficult, strait, or distressful. (S, K.)

3. جهاد, inf. n. of جهاد, properly signifies The using, or exerting, one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation; and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Kur xxii. 77. (Er-Rághib, TA.) See also 1, first sentence. You say, جهاد العدو, (JK, A, Mgh,) inf. n. as above (JK, Mgh, K) and مjahada, (JK, K.)

He fought with the enemy: (K:) or he encountered the enemy, imposing upon himself difficulty or distress or fatigue, or exerting his power or efforts or endeavours or ability, [or the utmost thereof,] to repel him, his enemy doing the like: and hence جهاد came to be used by the Muslims to signify generally he fought, warred, or waged war, against unbelievers and the like. (Mgh.) You say also, جهاد في سبيل الله, inf. n. جهاد, (S, Msb) and مjahada, (S,) [He fought, &c., in the way of God; i. e., in the cause of religion.]

4. جهاد, as trans.: see 1, in six places. ___ Also He made, or incited, another, to strive or labour or toil, to exert himself or his power or efforts or endeavours or ability, &c.; trans. of 1 in the first of the senses assigned to it above. (JK.) ___ جهاد ماله He was thrown into a state of difficulty, distress, affliction, trouble, inconvenience, or fatigue. (L.) ___ جهاد ماله He consumed, or wasted, and dispersed, his property: (K:) or gave it away, and dispersed it, altogether, here and there. (En-Nadr, TA.) As intrans., He (an enemy) strove, laboured, or exerted himself, in enmity, (K, TA,) علينا against us. (TA.) ___ He acted with energy, or With the utmost energy: so in the phrases سار فاجهاد He marched, or journeyed, and did so with energy, or with the utmost energy; and حلف بالله فاجهاد He swore by God, and did so with energy, &c.: in which cases one should not say فجهاد. (Aboo-' Amr Ibn-El-Àlà, L.) ___ He took the course
prescribed by prudence, precaution, and sound judgment, in the affair; syn. احِتَاطَ (L, K. __)
He became in a state of difficulty, embarrassment, distress, affliction, trouble, inconvenience, or fatigue. (L.) __ It (a thing) became mixed, or confused. (K.) He entered upon land such as is termed جَهَادٌ: he went forth into the
desert; and into the plain, or open country. (JK.) __ It rose up; rose into view;
appeared. (JK.) You say, اجْهَدَ لِي الْقُومَ The people, or company of men, came within my sight, or view; syn. اجْهَدَ فِي الْشَّيْبِ Hoariness appeared upon him, and became much: (TA:) or became much, and spread: (A:) or became much, and was quick in its progress, (K, TA,) and spread. (TA.) And أَجَهَدَتْ لَهِ الأَرْضُ The land became open to
him. (L, K. *) And in like manner, اجْهَدَ فِي الْطَرْيقِ The road, and the truth, became open, apparent, and manifest, to him. (L, K. *) And اجْهَدَ لَكَ الْأَمْرُ The thing became, or has become, within thy power; or reach; (Aboo-Sa'eed, K;) and offered, or presented, itself to thee. (Aboo-Sa'eed, TA.)

اجْهَدَ see 1.

اجْهَدَ see 1, in five places. __ as a conventional term means A lawyer's exerting the faculties [of the
mind] to the utmost, for the purpose of forming an opinion in a case of law [respecting a doubtful and difficult point]: (KT:) the seeking to form a right opinion:
(KL:) [investigation of the law; or the working out a solution of any difficulty in the law, by means of reason and comparison: and] the referring a case proposed to the
judge, [respecting a doubtful and difficult
point, from the method of analogy, to the Kur-Án and the Sunneh. (L, TA. *)

**Power; ability;** as also جهد (S, A, I Ath, L, Msb, K;) the latter of the dial. of El-Hijáz, and the former of other dials.; (Msb;) and جهود in the Kur ix. 80 is read both جهد and جهده: (S:) and جهده signifies also labour,
toil, exertion, effort, endeavour, energy, diligence, painstaking, or extraordinary painstaking: (L: [see جهده: ]) or جهده has the signification first mentioned above, (Fr, S, I Ath, Msb,) and جهده, with fet-h,
is from جهاد, جهده in this omer, جهده in the Kur ix. 80 is read both جهده and جهد, being an inf. n. from this verb, (Msb,) and signifies, [as also جهود] one's utmost; the utmost of one's power or ability or efforts or endeavours or energy: (Fr, S, I Ath, Msb, K;) You say, بنذل الجهده, (Msb in art. بلغ,) and المجهود, (S, A,) or جهده, (Mgh,) [and جهده] He exerted unsparingly his power or ability: (Mgh:) [or his utmost power or ability or efforts or endeavours or energy; as shown above.] And جهده, بلغ جهده, (A, L,) and جهوده, (A,) He accomplished the utmost of his power or ability; did his utmost. (A, L. [Like جهده جهد, [K;) as in the saying, بلغ جهده دايتته (JK, TK,) i. e. I will assuredly accomplish the utmost of my power, or ability, in the affair.

See also جهدي is syn. with جهده; (K;) as in the saying, لابلغن جهديا في الأمر. (JK, TK, [In a copy of the A, جهادي; and so in the TA, I believe from that same copy.]) [So, too, is جهادى; as in the saying,] The utmost of thy power, or ability, and the utmost of thy case, is, or will be, thy doing [such a thing]; syn. قصاراك (K, K,) andjpeg, (JK, K,) and the strongest, or most forcible, of their oaths; (K, * Jel:) or the strongest, or most forcible, of their oaths; جهد being originally an inf. n.,
and in the accus. as a denotative of state with جهودن understood before it, or as an inf. n. (Bd.) Also Difficulty; or grievousness; embarrassment, distress, affliction, trouble, inconvenience,
fatigue, or weariness; (S, A, IAth, Mgh, Meb, K;) so accord. to some who say that جهد, with damm, has the first of the significations assigned to it above; (Msb;) as also مهود: (Mgh:) a disease, or difficulty, that distresses or afflicts, a man; as also جهد الّباءء. (JK.) Hence, جهد, (Msb,) i. e. A state of difficulty, or trouble, to which death is preferred: or largeness of one's family, or household, combined with poverty. (L, K. *) [Hence also,] بلغ جهد دابته، [i. e. بلغ مشتقتها.] i. q. جهدها: see 1. (K.) _ Also Small provision, upon which a man possessing little property can live (JK, L) with difficulty. (L.) And جهد المثل What a man who possesses little property can afford to give in payment of the poor-rate required by the law. (L, from a trad.)

جهد see جهد, in five places. Also Milk mixed [with water: see مهود]. (JK.)

جهاد Hard land: (JK, S;) or land in which is no herbage: (TA:) or hard land in which is no herbage: (K;) or level, or even, land: or rugged land: also used as an epithet; so that you say أرض جهاد: (TA:) or level, smooth land, in which is no hill: (JK;) or the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it: and such is what is termed a صحراء: (ISh, TA:) or an open tract of land: (Fr, TA:) or sterile, barren, or unfruitful, land, in which is nothing; as also جماد: pl. جماد. (AA, L) Also The fruit of the أرک: جهاد: (IAar, K;) and so جهاد: (IAar, TA.)

مرعى جهيد Pasture much eaten by cattle. (S, A, K.) And أرض جهيدة الكالاَا Land of which the herbage is much eaten by cattle. (A.)

جهد: see جهد.

جهاد: see جهد.
Striving, labouring, or toiling; &c.: see 1. Hence, Our journeying is laborious. (TA in art. &c. in an ex. &c.) And Striving, labouring, or toiling; &c.: see 1. Hence, Our journeying is laborious. (TA in art. &c. in an ex. &c.) And

Intense labour or exertion, or the like: or severe difficulty or distress &c.: an intensive expression, (K, TA,) like شاعر شاعر and لائل لائل. (TA.)  Eagerly desiring [food]; longing for [it]: (JK, S:) pl. اجهاد اجهاد. (JK.) Hungry and greedy, leaving no food. (A.)

A man thrown into a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue. (L.)

He is one who takes the course prescribed by prudence, precaution, or sound judgment, for thee; syn. محمَّد محمَّد. (L.) And  A sincere, or faithful, and careful, adviser, or counsellor. (L.)  A man in a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble or fatigue: possessing little property; poor. (L.)  And A man whose beast is weak by reason of fatigue. (L.)

Severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied: (S, Mgh, L:) distressed, or afflicted, by disease or difficulty: (JK) afflicted with drought, barrenness, or dearness; or with drought, and dryness of the earth: (L:) and angry. (JK.) A hard, difficult, strait, or distressful, state of life. (TA.)  Milk deprived of its butter (S, A) entirely: (S:) or mixed with water: (Msb:) or diluted so as to consist for the most part of water; and in like manner, broth: (A:) or churned so that its butter is extracted and it is rendered sweet and pleasant: and used as meaning eagerly desired, or longed for, and drunk without its occasioning disgust, by reason of its sweetness and pleasantness: (Msb:) or eagerly desired, or longed for; and
so food in general: (JK, L:) or *eagerly desired, or longed for, and drunk with perseverance, on account of its pleasantness and sweetness.* (L:) See also جهده, in six places.


It (a thing, A, Msb) was, or became, plain, apparent, conspicuous, open, or public; syn. ظَهَرَ, (A, Msb,) and بَدَا, (TA,) and عُلِّنَ: (K:) or the radical signification is, it (a thing) was, or became, exceedingly plain to be perceived, either by the sense of sight or by that of hearing. (Er-Rághib, TA.) [Accord. to some, when relating to what is visible, it is tropical; and when relating to what is audible, proper: but if so, it seems to be so much used in the former sense as to be, in that sense, conventionally regarded as proper. See also جَهْرَةٌ.] 

He (a man, TA) was, or became, great, or bulky, (K, TA,) [and therefore a conspicuous object,] before the eyes of the beholder. (TA.) [And He was, or became, pleasing, or goodly, in aspect: see جَهْرَةٌ, below.] Also, (A, Msb, K,) inf. n. جَهْرَةٌ, (A, Msb,) It (the voice) rose [so as to be plainly heard]; was, or became, high, or loud. (A, Msb, * K.) Also, (S,) inf. n. جَهْرَةٌ, (TA,) He, (a man) was, or became, high, or loud, of voice. (S, TA.) 

He (a man) was unable to see in the sun. (S, Msb, TA.) And in like manner said of the eye. (K.) جَهْرَةٌ, (Msb, TA,) inf. n. جَهْرَةٌ; (TA;) جُهْرَةٌ [by جُهْرَةٌ], (A, Msb;) and جُهْرَةٌ; (A, Msb, TA;) [and جُهْرَةٌ; (TA;) He made it plain, apparent, conspicuous, open, or public. (A, Msb, TA;) جُهْرَةٌ الكَلامَ; (K;) and جُهْرَةٌ, (S;) and جُهْرَةٌ; (TA;) and جُهْرَةٌ بالقُولِ, and جُهْرَةٌ بِالقُولِ; (TA;) and جُهْرَةٌ بِالقُولِ, and بَقِرَأَتَهُ, (TA;) and بَقِرَأَتَهُ, (Sgh, Msb, TA,) aor. جُهْرَةٌ, inf. n. جُهْرَةٌ جَهْرٌ, and جُهْرَةٌ جَهْرٌ; (TA;) and جُهْرَةٌ بِكَلَامِهِ, (A;) He uttered the speech, and the saying, and his supplication, and his prayer, and his recitation, with a plain, or an open, voice; openly, publicly: (S, Msb, K, TA;) جُهْرَةٌ, (A;) جُهْرَةٌ بالقُولِ, and جُهْرَةٌ بالقُولِ; (S;) and بَقِرَأَتَهُ, (A;) he uttered his speech, and the saying, and his recitation, with a raised, or
loud, voice; aloud: (S, A:) and جَهْر الصَّوْت he raised the voice [so as to make it plainly heard]. (K.) And جَهْر جَاهِر, جَاهِر جَاهِر بالبَعَانصِي, he made known the acts of disobedience that he had committed, by talking of them: he who does so is termed جَاهِر بالبَعَانصِي, and جَاهِر, جَاهِر ما في صدره. (A.) And جَهْر الأَمْر جَاهِر, جَاهِر الأَمْر بالبَعَانصِي. He revealed what was in his bosom. (A.) And جَهْر البَعَانصِي, اجْهَر مَا في صدره: جَهْر البَعَانصِي, سَعَى, حَذَايْمِينَهُ. He revealed the story after he had concealed it. (A.) And اجْهَر البَعَانصِي, اجْهَر البَعَانصِي. He made the case, or affair, notorious. (TA.) Also اجْهَر, He discovered it (K, TA) ocularly. (TA.) He saw him (a man) without any veil (K, TA) intervening; (TA;) as also اجْهَر البَعَانصِي, اجْهَر البَعَانصِي: اجْهَر البَعَانصِي. The people looked towards such a one without any veil intervening between them and him. (TA.) He treated him, or regarded him, with reverence, veneration, respect, or honour: (K;) or (TA;) he regarded him as great in his eyes: (K, TA;) he saw him to be great in aspect, or appearance; (S, TA, K;) or (TA,) he was pleased with his beauty, and his form, or appearance, or state of apparel or the like; as also اجْهَر البَعَانصِي. He saw it (an army, S, A, K, and a people, TA) to be numerous in his eyes; as also اجْهَر البَعَانصِي. He cleared out the well, (S, K,) and took forth from it the black fetid mud that it contained; as also اجْهَر البَعَانصِي, اجْهَر البَعَانصِي: اجْهَر البَعَانصِي. He entirely, or nearly, exhausted the well of its water: (K;) or the
former, he reached the water of the well, (K, TA,) in digging: or so جهر alone: (TA:) and accord. to Akh, جهرت الريكة signifies I cleared out the mud that the water covered in the well, so that the water appeared and became clear. (S.) 'Aisheh said, describing her father, جهر دفن الروآء, lit., He cleared out the filled-up wells of abundant water so as to make the water well forth; alluding to his rectifying affairs that had become disordered. (TA from a trad.)

He cleared out the filled-up wells of abundant water so as to make the water well forth; alluding to his rectifying affairs that had become disordered. (TA from a trad.)

We came to them in the morning, at the time called الصباح, (S, A, K, TA,) when they were inadvertent. (S, K, TA.)

He traversed the land (S, K) without knowledge. (S.)

He shook the milk-skin to make butter, (Fr, S, K,) and took forth its butter. (Fr, TA.)

The sun dazzled the eye, and confused the sight, of the traveller; syn. أصدرت عينه. (K.)

3

It's inf. n. signifies The fighting with any one face to face: and the showing open enmity, or hostility, with any one: and the reading, or reciting, a thing aloud: and the speaking loudly. (KL.) You say, جهر بالعداؤة, (Msb,) inf. n. جاهر, (S, Msb) and جهر, (Msb,) He showed open enmity or hostility, with another. (S, * Msb.) And جاهرتهم بالامر I acted openly with them in the affair, or case; syn. عالنتهم به. (JK.) [And جاهر He treated him openly with enmity &c.]__ جاهرهم بالامر, (TA,) inf. n. جاهر مالا, جاهر, (K,) [is explained as signifying] He vied with them, or strove to overcome or surpass them, in the affair, or case. (K, * TA.) [But

4

It's also signifies He begat sons goodly in stature (IAar, K) and in aspect, (IAar, TA,) or in cheeks: (K;) or, a squint-eyed son. (IAar, K.)

signifies The showing oneself openly: and acting openly, or being open in
one's conduct or converse, with others. You say, [They showed open
enmity, or hostility, one with another; syn. (S in art. تجاهرBAL) ] [And. تجاهر BAL He feigned
himself unable to see in the sun: see the part. n., below.]

8 استجهره see 1, in eight places.

10 جهّره : see 1. Also He took it forth. (TA from a trad.)

Q. Q. 1 جهّره : see 1, in four places.

جهّره : see جهّرة, in two places.

جهّرة : see جهّرة, in six places.

جهّرة : see جهّرة, in two places.

A thing that is plain, apparent, conspicuous, open, or public. (K.) You say, رآه جهّرة (S, A, &c.) He saw him, or it, [plainly,] without the intervention of any veil: (TA:) and رآه جهّرة [signifies the same: or] he saw him, or it, with exceeding plainness: (Er-Râghib, TA:) or the former signifies he saw him, or it, with his eyes, ocularly, or before his eyes, (S, A, Bd in ii. 52, Msb,) without anything intervening: (S:) so in the Kur. [ii. 52], حَنْتَ لَمْ تَرَ كَنَا جهّرة, [like جهّرة,] and metaphorically used in the sense of معاينة: it is in the accus. case as an inf. n. of جهّرة, or it is thus used as a denotative of state relating to the agent or the object: and some read جهّرة, as an inf. n. like غَلْبَةّ, or as pl. of جهّر, and as such it is a denotative of state: (Bd:) or جهّرة is here from جهّرة BAL ante. الكية: (Akh, S:) accord. to Ibn-' Arafah, it here signifies unconcealed from us: (TA:) and in the Kur. iv. 152, ocularly; not concealed from us by anything. (K, * TA.): You say also, جهّرة كَلّمَهُ جهّرة [and جهّرة He spoke to him plainly, with an open voice, aloud, or publicly]. (S, TA.): And لقِي نَهْرَا جهّرًا and
He met him in the daytime, openly, or publicly]. (K.)

A blaze covering the face of a horse: or the quality of having such a blaze:] a subst. from جهَر applied to a horse. (TA.) A cast in the eye. (AA, TA. [See also جَهَر.])

جَهَر: see جَهَر. and جَهَر: see جَهَر, in three places.

Also, and جَهَر, An army seen to be numerous. (A.) And the former, Bold; daring: in the K, erroneously, جَوَهَر. (TA.)

جَهَر: see جَهَر, but in another place, جَهَر High, loud, or vehement, speech; (Msb, K, TA;) as also جَهَر (K;) and so applied to the voice; (Msb, TA;) as also جَهَر (TA) and جَهَر (TA) and جَهَر (TA) and جَهَر (A) and جَهَر (S, A) and جَهَر الصوت (S, A) and جَهَر الصوت A man having a high, loud, or strong voice. (S, A, TA.) A man (S, A) of pleasing, or goodly, aspect; (S, A, K;) as also جَهَر : (K;) fem. of the former with ٌة. (S:) beautiful: (K;) of goodly aspect, who pleases the beholder by his beauty: and a face of goodly, or beautiful, fairness: (TA;) and جَهَر a man (TA) of goodly aspect, (K, TA,) and of goodly and perfect body. (AA, K, TA.) Also, (K,) or جَهَر لِلنَّخير Adapted to, or constituted for, goodness: (A, K;) because he who beholds him desires his beneficence: (TA:) pl. جَهَر. (A, K.) Also Milk not mixed with water: (Fr, S, K;) or from which the butter has been taken forth. (TA.)

جَهَر [an inf. n. (see جَهَر)] Pleasingness, or goodliness, of aspect; (S, A, K;) as also جَهَر (K) and جَهَر : (TA:) and a quality pleasing to behold: for] Abu-n-Nejm says,

وَأَرَى الْبِيِّضَ عَلَى الْنَّسَاء جَهَرًا
And I regard fairness in women as a quality pleasing to behold: (S:) and جِهْر signifies the form, or appearance, or the like, and goodliness of aspect, of a man: (K:) or what pleases by its beauty, of the form or appearance or the like, of a man, and and goodliness of aspect: (S:) [and simply aspect, or outward appearance. ] You say، بنَون ذُو جِهْر Sons goodly in stature and in aspect: (IAar, TA:) or in stature and in cheeks: (K:) but the former is the more agreeable with authority. (TA.) And ما أَحْسَن جِهْر فلَان How goodly is the form, or appearance, or the like, and the beauty of aspect, of such a one! (S, A: *) [or simply, the aspect; for] you say also، رَجَل حِسْن الجِهْرِ وَأَسْوَى جِهْرِهِ How evil is his aspect!]. (A.) And أَرَنَى جِهْر فَرْعَان فَنَعْرَت سُوَهُ [I saw his aspect, and so knew his mind]. (A.)

Such a one is chaste in secret conduct and in public behaviour]. (A.)

جوهر a word of well-known meaning, (Msb,) [a coll. gen. n., Jewels; precious stones; gems; pearls: any kind of jewel, precious stone, or gem: and also applied (as in the T, M, Mgh, Msb, and K, voce تَبَيَّن, q. v.,) to native ore:] any stone from which is extracted, or elicited, anything by which one may profit: (K:) n. un. with فَعُول, (Msb,) and is from الجِهْر، (Msb,) and is from جَوْهِر، (T and K voce جَوْهَر شَيْء) The diversified wavy marks, streaks, or grain, of a sword; syn. فَرْنَذ. (T and K voce جَوْهَر شَيْء) The essence of a thing; or
that whereby a thing is what it is; the substance of a thing: the constituent of a
thing; the material part thereof: that upon which the natural con-
stitution of a thing is as it were based; or of which its natural constitution is
made to be; [or, as IbrD thinks to be meant in the K, the collective parts and materials of a
thing, of which its natural constitution is moulded;] expl. by موضّع عليه جَبِّلَتِه (K) or, as
in some Lexicons, [as the JK and the Msb,] مَخْلُقَتْ عليه جَبِّلَتِه [which is virtually the same]: (TA:) and الذِّئات الجوهر and
الحقيقة and الظاهرة are all syn. terms; and the first has other significations; but in the classical language it signifies الأصل المركيّات [the original of compound things]; and not what subsists by itself. (Kull.) [Hence, الجوهر The indivisible atom.] ___ In the conventional language of scholastic theology, الجوهر signifies

Substance, as opposed to accident; in which sense, some assert the word to be so much used as to be, in this
sense, conventionally regarded as proper. (TA.) See also الجوهر.

جوهر A jeweller; a seller of الجوهر [or جواهر]. (TA.) ___ [In scholastic theology, Of, or relating to,
substance, as opposed to accident.]

Also A man having the eyeball, or globe of the eye, prominent and
apparent, or large and prominent; syn. جَاهِظٌ: or resembling such as is termed جَاهِظٌ. (TA.) And this latter, An eye having the ball, or globe, prominent and apparent, or
large and prominent; syn. جَاهِظَةٌ: or resembling what is thus termed. (TA.) ___

Having a pretty cast in the eye: (AA, K) fem. as above. (K.) ___ That cannot see in the sun;
(S, A, Msb, K) applied to a man, (A, Msb,) and to a ram: (S:) fem. as above: (S, A, Msb, K) or weak-sighted in the
sun: (Lh, TA:) or that cannot see in the daytime: \(\text{ذِإ اَﺰَﻏ} \) signifying that cannot see in the night: (TA:) and the fem., a woman who closes her eyes in the sun. (A.) ___ A horse having a blaze that covers his face: fem. as above. (K.) ___ Also the fem., Open, bare, land, not concealed by anything: (A:) or plain land, in which are no trees nor hills (K, TA) nor sands: (TA:) pl. \(\text{ٌتاَواَﺮْﻬَﺟ} \). (A, TA.) ___ And A company (S, K) consisting of the distinguished part (TA) of a people: (S:) the more, or most, excellent persons of a tribe. (K.) You say, [with reference to distinguished persons,] \(\text{َﻒْﻴَﻛ ْﻢُﻛُؤاَﺮْﻬَﺟ} \). How is your company? (S.)

Notorious; applied to a thing: (TA:) and so \(\text{مَهْر بَه} \) applied to a man: (A, TA:) and \(\text{مَهْر} \) plain, apparent, or conspicuous; applied to a thing. (TA.) ___ \(\text{ُفوُﺮُﳊا ُةَرﻮُﻬْﺠَﳌا} \) The letters that are pronounced with the voice, and not with the breath only; the vocal letters; the letters (nineteen in number, S) that are comprised in the saying: (S, K) opposed to \(\text{ُﺔَﺳﻮُﻤْﻬَﳌا} \) (TA:) so called [accord. to some] because there is a full stress in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice. (Sb, S.)

Water which, having been buried in the earth, has been drawn until it has become sweet. (TA.) ___ A well cleared out, and cleansed from the black fetid mud which it had contained. (S.) ___ And Wells frequented [and in use], (K,) whether their water be sweet or salt. (TA.)
Feigning himself أَجِهر ﺡَيْرَتُ ﻣَتَجاَهر; as in the saying, cited by Th,

 كالناظر المتجاهر

[Like the looker that feigns himself unable to see in the sun]. (TA.)
He fitted out, equipped, furnished, or supplied, a bride, and a traveller, and a corpse, (S, Msb, K,) and an army, (S,) with her, or his, or their, [i.e. requisites, equipage, furniture, accoutrements, or apparatus]: (S, Msb, K,) he provided a warrior with a beast to ride, and with other requisites for his expedition: (TA:) he prepared him or it. (TA.) You say also, جَهَّرَ عَلَى الْحَيْلِ [He fitted out the horsemen and sent them against him]. (S.) See also 4.

He despatched, or he hastened and completed the slaughter of, the wounded man; (As, S, Mgh, Msb, K;) he made his slaughter sure, or certain: (JK, K:) جَهَّرَ عَلَى الْحَيْلِ, with teshdeed, signifies the same, but denoting muchness, or frequency, or repetition, of the action, or its application to many objects, and intensiveness: (Msb:) جَهَّرَ عَلَى الْجَرِيحِ signifies he slew the wounded man. (IDrd, TA.) You should not say, ﴿تَجَرَّأ عَلَى الْجَرِيحِ﴾, (S,) or جَرَّأ عَلَيْهِ. (ISd, TA.)

He fitted out, equipped, furnished, or supplied, himself; or he or it became fitted out or equipped or furnished or supplied; with his or its جَهَّرَ [or requisites, &c.]: (K:) he prepared himself. (S, K.) You say, ﴿تَجَهَّرَتْ لأَمْرٍ كَذَا﴾, (S, K, *) and تَجَهَّرَتْ, (S, K, *) and اِجْهَزَتْ لأَمْرٍ كَذَا, (K,) I prepared myself for such a thing. (S, K.)
 equipments, equipage, furniture, accoutrements, or apparatus, (Msb,) of a bride, [i. e. her paraphernalia,] and of a traveller, and of a corpse: (S, Msb, K:) provisions and other requisites for a traveller: (Har p. 104:) pl. [of pauc.]

Accord. to some, Household goods or furniture and utensils: accord. to 'Alee Ibn- 'Eesà, excellent goods that are conveyed from country to country: and hence the جـهاز of the bride: (Har p. 104:) or excellent goods that are conveyed as merchandise. (Mgh.)__ Also the former, What is upon a camel that is used for riding [consisting of the saddle and its appertences]. (K.) It is said in a prov., جـهاز ضرـب في جـهازه، [to the ج], (As, S, K;) i. e. He took fright and fled or went away at random, and did not return: (K;) or it is said of a thing that goes away and does not return: (As, S;) originally relating to a camel from whose back the saddle with its apparatus tumbles, falling between his legs, in consequence of which he takes fright and flees or runs away at random, so that he goes away into the land: (As, S, K:) ضرب signifies he went; (سـار;) for which in the CK is put صار;) and the meaning of the phrase is, he went stumbling upon his apparatus. (K.) In the T it is said, The Arabs say، جـهاز ضرـب، meaning The camel took fright and ran away at random, beating the ground with his feet so as to throw down the apparatus and load that were upon him. (TA.) Also the former, The pudendum of a woman. (S K, TA.)

A horse quick, or swift, in running: (AO, S;) or the former, a horse that is light, or active. (K.)
One for whom are prepared travellingprovisions and equipage, that he may perform the pilgrimage for another. (Mgh.)

One who sends forth traders with excellent goods: or who travels with such goods. (Mgh.) Hence, app., the vulgar term, meaning A rich merchant. (Mgh.) And Travelling-companions who assist one in the loading of the beasts. (Msb.)

: see the next preceding paragraph.
and he was about, or ready, to weep: (A.) or his soul heaved, and quitted him. (TA.)

He was ready, or about, to desire, and to mourn: (IDrd.) and He was ready, or about, to weep. (El-Umawee, K.)

He was frightened at the thing, or afraid of it: (AA, K,) or he fled from the thing. (Sgh, K.) They came quickly to me, frightened. (A.)

He removes, and goes quickly, from land to land. (K.)

He came to the people, or company of men. (TA.)

He hastened such a one. (Ibn-'Abbaád, K.)

A flow of tears (A, K, TA) falling one after another on the occasion of He betook himself to him by reason of fright or fear, seeking protection, and being about, or ready, to weep; like as the child betakes himself to his mother by reason of fright or fear, (As, S, K,) and to his father; (As,) being about, or ready, to weep; (As, S,) as also (AO, S, K,) Aajeesh Eneh Naseem, (S, A,) or Aajeesh Eneh Naseem, inf. n. Aajeesh; (TA,) and Aajeesh; (S, A, TA,) His soul heaved, (S, A,)

and he was about, or ready, to weep: (A:) or his soul heaved, and quitted him. (TA.)

He was ready, or about, to desire, and to mourn: (IDrd:) and He was ready, or about, to weep. (El-Umawee, K.)

He was frightened at the thing, or afraid of it: (AA, K,) or he fled from the thing. (Sgh, K.) They came quickly to me, frightened. (A.)

He removes, and goes quickly, from land to land. (K.)

He came to the people, or company of men. (TA.)

He hastened such a one. (Ibn-'Abbaád, K.)

A flow of tears (A, K, TA) falling one after another on the occasion of 

[or the betaking oneself to another by reason of fright or fear, &c.] (TA,) A company of men; as
also جاهشة : (K.) or the latter signifies a party, and a multitude, of men. (TA.)

جَهْوَش Quick; who removes, and goes quickly, from land to land. (K.)

جَهَشَة : see جَهَشَة. 
جَهْضِ ١ ِفِجنِاَضُيِّنِهِ عَنْ أَبَو سَفِيْنَانَBut Aboo-Sufyán endeavoured to turn me away from him (TA.)

٢ُﺞَهْضِ ٣ ِفِجنِاَضُيِّنِهِ عَنْ أَبَو سَفِيْنَانٌَضْفِِ محَبرَتِهِ عَنْ أَبَو سَفِيْنَانٌَضْفِِ محَبرَتِهِ عَنْ أَبَو سَفِيْنَانٌَضْفِِ محَبرَتِهِ عَنْ أَبَو سَفِيْنَانٌَضْفِِ محَبرَتِهِ عَنْ أَبَو سَفِيْنَانٌَضْفِِ محَبرَتِهِ عَنْ أَبَو سَفِيْنَانٌَضْفِِ محَبرَتِهِ عَنْ أَبَو سَفِيْنَانَBut Aboo-Sufyán endeavoured to turn me away from him (TA.)

٣ُﺞَهْضِ ٣ ِفِجنِاَضُيِّنِهِ عَنْ أَبَو سَفِيْنَانَBut Aboo-Sufyán endeavoured to turn me away from him (TA.)

٤ُﺞَهْضِ ٣ ِفِجنِاَضُيِّنِهِ عَنْ أَبَو سَفِيْنَانَBut Aboo-Sufyán endeavoured to turn me away from him (TA.)
young one before its form was apparent: (AZ:) or in an imperfect state: (TA:) or

إنها جهضت ولدها, she (a camel, and a woman,) cast her young one imperfect in form.

(Msb.)

جهة: see جهض, in two places.

[The act of a camel's, and of a woman's, casting an imperfect fœtus;] a subst. from جهدsaid of

a camel and of a woman. (Msb.)

جهش, applied to the young one, or fœtus, of a camel, (S, A, Msb,) and of a woman, (Msb,) i. q. [pass. part. n. of

جهش, q. v.]: (S, A, Msb: *) or, (K,) as also جهش, on the authority of Fr, being, as he says, like

خاج, in the K,

erroneously, جهش, (TA,) an abortion: or a young one perfectly formed, and into which

the spirit has been inspired, without its living: (K:) or جهش signifies the young one of a
camel that is cast before its form is apparent. (TA.)

جهش: see the next preceding paragraph.

جهاد, applied to a she-camel, (S, Msb, K,) and to a woman, (Msb,) act. part. n. of جهش [q. v.]; (S, Msb, K,) as also with

جهاد: (Msb:) pl.جهاد. (K.)

جهل A she-camel that is accustomed to cast her young (S, A) in an imperfect state. (TA.)
He (a man) became frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S:) or he was, or became, coarse, or rough, and contracted, and ugly, in face. (K.) Also, said of the pubes, It was coarse, rough, or big. (TA.) ُﻪَﻤَﻬَﺟ (S, K) and ُﺔَﻣﺎَﻬَﺟ (K,) He grinned, frowning, or looking sternly, austerely, or morosely, in his face: (S:) or he met him, or regarded him, with a displeasing, (JK, K, TA,) frowning, or grinning and frowning, (TA,) face: (JK, K, TA:) or ُﻪَﻤِﻬَﺟ ُﻪَﻟ signifies he showed a sour, a crabbed, or an austere, face. (TK in art. عَبِيس.) A poet says,

* وَبَلَدَةَ ْجَهَمَ *
* زَجَرَتْ فِيْهَا عِبَالا رَسُوْمَا *

(S, * TA,) i. e. [Many a region] that exhibits to the impotent that which he dislikes, [or that frowns upon the weak, or impotent, I have chidden therein a strong she-camel that leaves the marks of her footsteps upon the ground.] (S.) You say also, ُبَرْهْنَاتُ ُمْهَـِجاَتِ ُءَآَمْـِسَلا مَـِهِجَمَ The sky had clouds such as are termed جَهَمَ. (K.)

* ُْـِجَمَ ُبَِـِجَمَ *
* أَجْهَـِمَ ُسْـِمَاءَ *

4 ُْـِجَمَ ُبَِـِجَمَ see 1, in six places.
He entered upon, (K, or journeyed in, (A, TA,) the portion of the night termed جهم. (A, K, TA.)

A coarse, or rough, and contracted, and ugly, face; as also جهم; (K,) or, as in some of the lexicons, جهم الوجه. (TA,) And جهم Frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S, Mgh:) or coarse, or rough, in face: (JK, TA:) applied to a man: (JK, S, Mgh, TA:) and to a lion. (JK, TA,) And [hence,] جهم The lion. (K.) See also جهم.

A big cooking-pot. (K.)

And جهم, (JK, S, K,) both mentioned by Fr, (S,) A portion of the night: (JK:) the first of the last portions of the night, (JK, S, K, TA,) extending [app. from midnight] to near the period a little before daybreak: (TA:) or the remaining portion of the darkness of the last part of the night: (K:) or the former signifies, [or each,] the beginning of the night, extending to a fourth part: or, as some say, the middle of the night: (KL:) pl. of the former جهم. (JK,) You say, مضى من جهم the first جهم and جهم [app. meaning A portion, or a portion at the commencement of the latter part, of the night passed]. (A'Obeyd, TA,) Also the former, Eighty camels: or the like. (K.)

Clouds in which is no water: (JK, S, K,) or that have poured forth their water (K, TA) with the wind. (TA.)

Impotent; (JK, S, K;) weak; as also جهم. (K,) See an ex. in the first paragraph.
[Hell; or Hell-fire,] (T, S, K, &c.;) a name of the fire with which God will punish, (T, S,) in the life to come, (T,) his disobedient and unrepentant and unbelieving servants;

(S;) a proper name of the abode of punishment: (Bd, ii. 202:) a word rendered quasi-coordinate to the quinqueliteral-radical class by the doubling of the third letter: (S:) accord. to some, it is an Arabic word, applied to the fire of the world to come because of its depth; [see the last paragraph;] (T, TA;) or originally syn. with the fire, or the fire; (Bd in ii. 202;) and imperfectly decl. because determinate and of the fem. gender: (T, S;) accord. to others, it is an arabicized word, (T, S, Bd ubi suprà,) imperfectly decl. because determinate and of foreign origin; (T, TA;) some say, originally Persian; (S;) others, from the Hebrew ُرﺎﱠﻨﻟا fire, or the fire; (Bd in ii. 202;) and applied to a well (ٌﺔﱠﻴِﻛَر, S, K, or ٌﺮْـﺌِﺑ, Ham), Deep; (S, K, Ham;) in which he who falls into it perishes. (Ham.)
The air: (K;) or [the atmosphere; i. e.] what is between the heaven, or sky, and the earth; (S, Mgh;) the air [or the region] between the heaven, or sky, and the earth: pl. أَجْوَآءَ . (TA.) In the air between the heaven, or sky, and the earth: (Jel:) or in the middle of the sky: (Katádeh, TA:) or in the air that is remote from the earth. (Bd.) A low, or depressed, part of the ground; (M, K;) as also جَوَاْةَ : (K;) or a wide part of a valley: (S, Msb:) pl. in the latter sense, Msb, or in the former, K, TA) جَوَاْةَ (Msb, K) and [of pauc.] جَوَاْةَ . (TA.) It has the latter meaning in the saying of Tarafeh, [addressing a lark,]

* خَلَأَ لَكَ الْحَوَْوَ فَبَيْضَىَ وَأَصْفَىَ *

[The wide part of the valley has become vacant for thee; so lay thine eggs, and whistle]. (AA, S.) Az says, I entered, with an Arab of the desert, a [hollow place in which water collected, termed a] دَحَْلَ, in El-Khalsà, and when we came to the water, he said, هَذَا جَوَةَ مَنَ أَمَّاءَ لَا يُوقَفُ عَلَى أَقْصَاهُ [This is an abyss of water: one knows not the utmost extent of it]. (TA.) A vacant, void, or desolate, place, in which is no one to cheer by his company. (Ham. p. 293.) The inside, or interior, of a house or tent; (K;) and of anything; of the dial. of Syria; also termed جَوَاْةٌ , (TA,) and جَوَاْةٌ ; (K;) [in the CK is erroneously put for نِ;]) in which last, the أَرْيَدَ جَوَاْةَ وَيرِيَدَ بِرَا is augmentatives for the purpose of corroboration. (TA.)

I desire concealment, or secrecy, and he desires publicity. (A in art. بَرِ.)
see جو, in two places.

Hence the saying of Selmán, [explained in art. بر. (TA.)] [It generally signifies *Inner, inward, or interior;* and *secret, or private;* opposed to بَرَانِيَّةٍ; and is now vulgarly pronounced جوانِيَّةٍ.] It is a rel. n. [irregularly formed] from جو signifying any low, or depressed, part of the ground. (T in art. بر.)
جواء

جواء is a dial. var. of جيء [aor. of جاء] and meaning He comes, or will come: (K:) mentioned by Sb, who gives as an ex. انا أَجِيوُوكَ وأنَّيَوُوكَ for أنا أَجِيوُوكَ وأنَّيَوُوكَ, I will come to thee and inform thee, (TA.)
جوالق

جوالق and جوالق and جوالق: see art.
He made a hole in it; or rent, or tore, it; as also اجتیاب he made a hole through, or in, or into, it; perforated, pierced, or bored, it: He cut it: He cut it in like manner as one cuts a جیب [or an opening at the neck and bosom of a shirt &c.]: he made, or cut, a hole in the middle of it; cut a piece out of the middle of it; hollowed it out; or excavated it. You say, جاب السجرة He made a hole in the rock; hence, in the Kur [xxxi. 8], داود نیذلا اواباج رخصلا (Fr, S, TA) And Thamood, who made holes in the rocks, cut the rocks, hollowed them out, and made them dwellings, in the valley, (Fr, Bd, Jel,) or or he cut the جیب of the shirt: He hollowed out, or cut out in a round form, the جیب of the shirt: (TA) He cut the garment, or piece of cloth; or cut it out; as also اجتیاب. And the horn cut the flesh and came forth. The horn cut the flesh and came forth. He traversed, or crossed, a country, a land, and a desert, and the darkness: A rájiz says,
[She passed the night cutting through the black darkness, like as the tailor cuts through the woollen tunic of the valiant chief, making the opening at the neck and bosom]: (S: [but in one copy, instead of جَيب, I here find جَيب; and in art. بَيْرُط, شَقّ]) and Sh remarks that this [verb بَيْرُط, or the inf. n. بَيْرُط] is not from بَيْرُط [meaning the opening at the neck and bosom of a shirt &c.], because its medial radical is و, and that of بَيْرُط is (TA:) [i. e., جَاب, aor. بَيْرُط], جَاب, aor. بَيْرُط. One says also, of news, [It traverses the earth from country to country, or the land from town to town]. (S, TA.) And of proverbs, بَيْرُط They are current in the countries, or towns. (TA.) ___ It is said in a trad., بَيْرُط The Arabs were rent from us, like as the mill-stone is rent from its pivot; we being in the midst, and they around us. (TA.) ___ جَاب: جَاب the d.عَوَّة (TA: so accord. to an explanation of the act. part. n.)

2 بَيْرُط: see 1. ___ Also, said of the light of the moon, It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) جَاب عليه [from بَيْرُط a shield] He shielded him. (TA: so accord. to an explanation of the act. part. n.)

3 بَيْرُط: see 2. ___ Also, said of the light of the moon, It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) جَاب عليه [from بَيْرُط a shield] He shielded him. (TA: so accord. to an explanation of the act. part. n.)

4 بَيْرُط: see 3. ___ Also, said of the light of the moon, It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) جَاب عليه [from بَيْرُط a shield] He shielded him. (TA: so accord. to an explanation of the act. part. n.)

* بَيْرُط: see 4. ___ Also, said of the light of the moon, It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) جَاب عليه [from بَيْرُط a shield] He shielded him. (TA: so accord. to an explanation of the act. part. n.)

* بَيْرُط: see 4. ___ Also, said of the light of the moon, It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) جَاب عليه [from بَيْرُط a shield] He shielded him. (TA: so accord. to an explanation of the act. part. n.)

* بَيْرُط: see 4. ___ Also, said of the light of the moon, It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) جَاب عليه [from بَيْرُط a shield] He shielded him. (TA: so accord. to an explanation of the act. part. n.)
responded to him, (Msb, TA,) either affirmatively or negatively. (Msb.) And he answered, or replied to, his saying. (Msb.) And he answered, or replied to, his question. (TA.) And he answered, or replied to, his prayer; (Msb,) He accepted his prayer; and he answered, or replied to, his prayer by gift and acceptance. (TA.) It is said in the Kur [ii. 182], I answer the prayer of him who prayeth to me;] therefore let them answer me; (TA;) i. e., let them answer my call by obedience, (Jel,) when I call them to belief and obedience: (Bd:) accord. to Fr, what is here meant [by the last verb] is تَلِيَةٌ [q. v. in art. لَيْ: (TA:) or let them give me their assent, or consent, to my call; or let them obey my call: for you say, [على شيء] He obeyed him, or complied with his desire, in doing a thing, [or consented to do it,] when summoned, or invited, to do it. (Msb.) The land produced plants, or herbage. (Ham. p. 94.) Tears running, or flowing; as though called for and answering the call. (Har p. 71.) The forms أَجْوَبَ and أَجْوَبَ [as verbs of wonder] are not used: therefore you say, أَجْوَبَ جَوابَ [not ما أَجْوَبَ جَوابَ]; not أَجْوَبَ مِنْكُ [meaning He is better in answering, or replying, than thou; but see أَجْوَبُ [below]. (Sb, TA.)

They returned one another answer for answer, or answers for answers; they answered one another; replied, one to another; held a dialogue, colloquy, conference, disputation, or debate, together; bandied words, one with another: (K,) and both signify i. q. (S, TA.) In like manner one says of...
turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) [Hence,] The first and the last parts of his speech correspond, or are consistent. (A, TA.)

7 اَجَبَ: It (a garment) became rent, or slit: see اَجَبَ. ___ Said of a cloud, or a collection of clouds, It cleared away [so as to leave an open space]. (S, Msb.) It is said in a trad., وَإِذَا أَجَبَ السَّحَابُ عَنِ الْمَدِينَةَ حَتَّىَ صَارَكُلًا كَلِيلًا And the clouds became gathered and drawn together, and cleared away from the city [so that they became like a crown]. (TA.) [It (a place) was, or became, clear, open, or unobstructed.] See جَوْية اَجَبَ She (a camel) stretched forth her neck, to be milked; (K;) as though she complied with the desire of her milker to be restrained [for that purpose]: but Fr says that he had not found a verb of this measure from اَجَبَ. (TA.)

8 اَجَبَ: see 1, in three places. ___ He dug a well. (K.) And اَجَبَت, said of a wild cow, She hollowed out, or excavated, a place to shelter herself from the rain. (TA.) ___ He put on, i. e. clad himself with, (T, S, K,) a garment, (T,) or a shirt; (S, K;) he entered into a shirt: and in like manner, the darkness. (TA.)

10 اَجِبَت, inf. n. اَجِبَتْ: see 4, nine places.

اجِبَ: see اَجَبَ, in art. اَجِبَ, اَجِبَ, اَجِبَ: an inf. n. (of 1, q. v.,) used in the sense of a pass. part. n. Hence,] a tribe is said to be كَانُون اَجِبَ as meaning Cut [as it were] from one

father; [sprung from the loins of one father;] occurring in a trad. (TA.) ___ A fire-place; [so called because hollowed out;] syn. كَانُون اَجِبَ A large دُلُو [or bucket; because of its hollow form]. (Kr, K,) ___ A
shield; (S, K) as also جُبَّة (TA) and جُبَّة (K) [see a verse cited voce :لبـ] pl. of the first أَجَابَاتِ (TA.) A
garment like the ثَقْرَة [so called because it has a slit in the middle, through which the head is put:] (S) or a
woman's shift. (K) See also جُبَّة [A kind, or sort.] You say, فَلَان فِي جُبَّةٍ مِن خَلْق In such a
one are two kinds of temper, or disposition]; i. e., he does not remain in one temper, or disposition. (TA.)

And Dhu-Rummeh says,

*

جوَبِينَ مِن هَمَّامِ الأَعْوَال

meaning Thou hearest two kinds of the sounds, or voices, [or mutterings,] of the ghouls. (TA.)

جُبَّة meaning The [part called] طَوْق of a shirt, (see art. جُبَّة,) is, accord. to some, from the root جُبَّة, because the
middle of it is cut out: accord. to others, from the root جُبَّة. (TA.)

جُبَّة is an inf. n. of أَجَابَ (Kr, TA,) or a simple subst. (A Heyth, S, TA) used in the place of an inf. n. (A Heyth, TA. See 4.) Hence,
[He heard ill, and therefore answered ill]: (S, A, K:) a prov., and therefore not
to be rehearsed otherwise than in the original way, as above: [not to be altered by the substitution of إِجَابَةٍ for إِجَابَةٍ or إِجَابَةٍ]
jُبَّةٍ إِجَابَةٍ إِجَابَةٍ: (S, A, K:) its
origin is said to have been this: Sahl [or Suheyl] Ibn- 'Amr had an insane son; and a man said to him، أَيْنَ أَمْلِكَ أَيْنَ أَمْلِكَ [Where is thy mother !],) answered, She is gone to buy flour: whereupon his
father uttered the words of this prov. (TA. [See also Freytag's Arab. Prov. i. 603.]) See also جُبَّة جَايَةٌ المَدِرَى is a dial. var. of
جَايَةٌ المَدِرَى: (K: [see art. جَابَ]) accord. to AO and SH, it is without أ: accord. to the former, it means A doe-gazelle when
her horn has come forth; and accord. to the latter, when her horn has cut the skin and
come forth: (T, TA:) or it means having smooth horns; and if so, it has no [known] derivation. (TA.) [See also
art. درَى.]

جوَبِة A depressed place amid the houses of a people, into which the rain-water
flows: (TA:) a pit, an excavation, or a hollow, (T, K, TA,) round and wide: (T, TA:) a gap, or an opening, in the clouds; and in mountains: and a clear space (S:) a place (Ahn, K) that is clear, (Ahn,) plain and smooth, (Ahn, K,) such as is termed [or wide and depressed tract], (Ahn,) in a tract that is hard, or hard and level, or level but rough, (Ahn, K,) and such as is of large extent, not in sands nor in a mountain; so called because [for the most part] clear of trees: (Ahn:) and an intervening space between houses; (K;) as also (TA:) and a wide, or spacious, and smooth tract, between two lands; (K:) any wide gap, or opening: any gap, or opening, without buildings: (TA:) pl. جوابات (S, K) and جوابات (TA.) The former of these pl. also signifies

The pudenda of women; syn. جواب. (TA.) See also جواب

i. q. جواب, q. v. (S, K) So in the phrase, إنَّهُ حسن الجيبة Verily he is good in respect of answer or reply or response: or here it seems rather to signify, agreeably with analogy, the mode, or manner, of answering or replying or responding. (S.)

جواب An answer, a reply, or a response, (Msb, TA, *) to a letter, or writing, and to a saying, or question; and this is either affirmative or negative: (Msb:) [accord. to some, it is only after a question or demand; but this is not correct; for it is often a reply to an affirmation:] [q. v.] is syn. therewith; (S, K;) and so are جوابات [q. v.] and جوابات: (K;) the pl. of جواب is حرف جواب A responsive, or replicative, particle. And جواب شرط An apodosis; the complement, or correlative, of a condition; as أكرمتكم جواب شرط إن جئتني أكرمتكم جواب قسم The complement of an oath. (TA:) Also The sound of a bird pouncing down from the sky. (TA from a trad.)

جواب [An excellent well-digger:] a surname given to Mالك Ibn-Kaab El-Kilabee, (AO, ISk, S, K, *) because he dug
not a well nor bored a rock without making it to yield water. (AO, ISk, S.)

__A traverser of countries; one who travels much. (TA.)__ Hence, جواب ليل سهيم One who travels all the night without sleeping. (TA.) And جواب جواب جواب الفلاة The guide of the desert. (TA.)

And جائع العين The lion. (K.)

**جانابة خير** News that traverses the earth, from country to country, or town to town:

(S, A: *) or **i. q.** طريقة خارقية [app. a mistranscription for طريقة خارقة, meaning recent news that traverses the land]. (K.) And **i. q.** جواب الامثال Current proverbs; such as traverse the countries. (TA.)

And جواب, [see 4,] in the following question, put to Mohammad, (TA,) جائب الدعوة is either from أناليل جواب دعوة (K, TA) I traversed the land, (TA,) and signifies More, or most, penetrating to the places whence the answer is imagined to proceed; (K, TA;) or [it signifies more, or most, quick in being answered,] from جواب الدعوة, of the measure فقير, [i. e., originally جواب,] the prayer became answered, which, however, is a verb not in use, like as فقير and شديد are imagined to be derived from فقر and شديد: (Z, TA;) or it signifies more, or most, quick of answer, [from جواب,] and is [anomalous, and] similar to أطاع أطاع أطاع أطاع أطاع [more obedient], from أطاع he obeyed, (M, L, TA,) and to أطاع أطاع أطاع أطاع [more, or most, excellent in giving, from أعطى he gave], and لوقاهم لوقاهم لوقاهم لوقاهم [pl. of لقحة a fecundating wind, (in the Kur xv. 22,) from أفتح أفتح أفتح أفتح أفتح he, or it, fecundated ], (M, L, K, TA,) and the like; (M, L, TA;) and if so, the word is anomalous because a word of the measure أفعل of this kind is not derived from a verb of more than three letters, except in certain cases of deviation from the constant course of speech: (L, TA:) the meaning is, What part of the night is that [in which prayer most quickly penetrates? or in which prayer is most quick in being answered? (Mgh:) or what part of the night is that in which God is most quick in answering prayer?
[pass. part. n. of 1, q. v.:] Anything cut in the middle, or of which the middle is cut out; as also (T, TA;) and the latter, anything hollowed out in the middle. (TA.)

An iron instrument with which one cuts [or perforates or hollows out]. (S, TA.)

See also جواب one of the names of God; The Answerer of prayer; He who recompenses prayer and petition by gift and acceptance. (TA.)

A land of which one part has been rained upon (K, TA) and not another. (TA.)

An instrument with which palm-sticks and canes &c. are bored by the maker of cages or crates or the like. (TA in art. ثقب.)

Speech, or language, of which the several parts correspond, or are consistent. (A, TA.)

A garment rent, or slit. (Ham p. 338.)
جَوْح

1. جَوْحٌ، (S, A, K) inf. n. جَوْحٌ هُوَ (a man, S) *extirpated, or exterminated, (S, A, K)* a thing:

(S): He (God, S) *destroyed (S, A, K)* a man's property, or cattle, *(S,)* by *what is termed* جَائِحَةَ جَائِحَةِ، (S, A:) as also جَائِحَةَ جَائِحَةَ، (S,) inf. n. جَائِحَةَ جَائِحَةِ، (K:) and جَائِحَةَ جَائِحَةِ، (S,) inf. n. جَائِحَةَ جَائِحَةِ، (K:) You say [also], جَائِحَةَ جَائِحَةِ، (S,) inf. n. as above; and جَائِحَةَ جَائِحَةِ، (S,) and جَائِحَةَ جَائِحَةِ، (TA:) and جَائِحَةَ جَائِحَةِ، (S, A, TA:) i.e. [The bane, or pest, or the like, destroyed the property, or cattle; as also جَائِحَةَ جَائِحَةِ، (Msb:) and one says of anything, such as drought, or dearth, and civil war, or conflict and faction, &c., جَائِحَةَ جَائِحَةِ، (TA:) and جَائِحَةَ جَائِحَةِ، meaning it extirpated, or exterminated, the property, or cattle. (TA:) And جَائِحَةَ جَائِحَةِ، (S,) or جَائِحَةَ جَائِحَةِ، (TA:) and جَائِحَةَ جَائِحَةِ، (S, A, TA:) i.e. [The calamity, bane, pest, or the like, or drought, or dearth, destroyed or] extirpated [them, or] their property, or cattle.

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(TA:) And جَائِحَةَ جَائِحَةِ، (S,) the enemy destroyed, or made an end of, his property, or cattle; syn. جَائِحَةَ جَائِحَةِ، (TA:) جَائِحَةَ جَائِحَةِ، (IAar, TA:) i.e. جَائِحَةَ جَائِحَةِ، (IAar, K:) جَائِحَةَ جَائِحَةِ، (IAar, K:) He destroyed the property, or cattle, of his relations. (IAar, TA:) And, aor. جَائِحَةَ جَائِحَةِ، (IAar, K:) جَائِحَةَ جَائِحَةِ، (IAar, K:) He deviated from the road, or beaten track. (IAar, K:)

4. جَائِحَةَ جَائِحَةِ، (IAar) جَائِحَةَ جَائِحَةِ، (IAar) جَائِحَةَ جَائِحَةِ، (IAar) see 1, in three places.

8. جَائِحَةَ جَائِحَةِ، (IAar) جَائِحَةَ جَائِحَةِ، (IAar) جَائِحَةَ جَائِحَةِ، (IAar) see 1, in five places.
A destructive bane or pest or the like: (Msb.) and a year of drought or dearth or sterility: (Mgh.) pl. جَوَائِح. (Mgh, Msb.) [And hence,] The locust. (IAar, T in art. جَح.)

A bane, a pest, (Msb,) a calamity, or the like, (S, Msb, K,) or a great calamity, (Mgh, TA,) that destroys, or extirpates, men's property, or cattle; (S, Mgh, Msb, * K, TA;) as drought, or dearth; or civil war, or conflict and faction, and the like: (S, TA:) drought, or dearth, that destroys, or extirpates, men's property, or cattle; as also جَوِّاح: (Wàsîl, TA:) or a calamity that befalls a man, and destroys all his property, or cattle: (A’Obeyd, T:) or severe drought or dearth, that destroys, or extirpates, men's property, or cattle: (ISh:) sometimes it is the effect of large hail; and sometimes, of excessive cold or heat: (T:) or (accord. to Esh-Sháfi’ee, Mgh, Msb) a blast, or blight, or calamity arising from the atmosphere, that destroys the fruits, (Mgh, Msb, TA,) or some thereof; (Mgh;) only relating to fruits: (TA:) pl. جَوَائِح. (A, Mgh, Msb.) It is said in a trad., أمر بوضع الجُوائِح, which is an elliptical phrase, meaning He commanded to remit the poor-rate in respect of things affected by a blast, or blight, (Mgh, Msb,) namely, property, (Mgh,) or fruits, (Msb,) so affected; (Mgh, Msb;) i. e., that no portion thereof, (Mgh,) or of the remains thereof, (Msb,) should be taken for the poor-rate. (Mgh, Msb.)

جَح: see what next follows.

Property, or cattle, destroyed by a bane, or pest, or the like; as also [belonging to art. جَيِّح], and جَح: (Msb.) جَح [A person or thing] that destroys, or extirpates, everything. (K, TA.)
*jad*

1. *jad*, aor. n. *jad* and *jad*, *itt* (a thing, *s*, or a commodity, an article of household-goods, or the like, *msb*, and a work, or performance, *ta*) was, or became, *jad* [i.e. good, goodly, approvable, or excellent; the verb being the *contr. of* *raud*, as is implied in the *a* and *k*: (*s*, *a*, *msb*, *k*) in this sense, accord. to some, of the class of *qal*; accord. to others, of the class of *qur*. (*msb.*) [Also said of a man, meaning *he was, or became, excellent, or egregious*, in some quality; sometimes, though very rarely, in a quality that is disapproved.] And *jad*, (*s*, *a*, *msb*, *k*) of the class of *lq* (*msb*). aor. as above, (*s*, *msb*) inf. n. *jad*, (*s*, *a*, *msb*, *k*) with *damm*, (*s*, *msb*) *he was liberal, bountiful, munificent, or generous*: (*k*) or *he affected, or constrained himself, to be generous*: (*msb*) or *he gave without being asked, to preserve the receiver from the ignominy of asking*: (*mf*) or *he gave what was meet to him to whom it was meet*: (el-karmánee, *ta*) or *he gave what was meet to him to whom it was meet, not for a compensation; so that it has a more special signification than *anj*n*.* (*mf.*) You say, *jad bimalal* [*he was liberal, &c., with his property*]: (*s*) or *jad bimalal* [*he affected, or constrained himself, to be generous with the property*]. (*msb.*) Hence, (*msb*) *jad benw* (*s*, *msb*, *k*) aor. as above, (*s*, *a*) inf. n. *jad* (*ta*) and *jad* (*s*, *ta*) *he gave up his spirit*, (*a*, *msb*, *ta*) at death; (*s*, *msb*) like as one gives away his property; said of one in the agony of death: (*ta*) and *he gave away his life, in war*. (*msb.*) And you say also, *jadat* *nafs* [*his soul, or spirit, resigned itself, or departed*]. (*msb* in art. *jadat almatar*. *nafs* inf. n. *jad* (*ta*) and *jad* (*s*, *msb*) *he shed many, or abundant, tears*: (*lh*, *k*) said of a horse (*s*, *a*, *l*, *msb*, *k*) aor. as above, (*s*) inf. n. *jad* (*s*, *l*, *msb*, *k*) and
He became fleet, or swift, and excellent, (L,) in his running. (A, L, K,)

[See an ex. in a verse cited voce ٌداَﻮُﺟ in art. دَﻮَﺟ] See also 4, in two places. ___ He inclined to him, or it. (TA.)

He overcame him in liberality, bounty, munificence, or generosity. (K.) See 3. ___ They were rained upon with a copious, or an abundant, rain. (L.) And ٌداَﻮُﺟ, aor. جادههم, inf. n. جاده, It (rain) rained, or descended, upon them copiously, or abundantly. (L.) And ٌداَﻮُﺟ They were rained upon with a copious, or an abundant, rain. (L.) And ٌداَﻮُﺟ, inf. n. جاد, (S, L, K,) inf. n. جاد: (As, TA;) and ٌداَﻮُﺟ, (S, K,) inf. n. جاد They were rained upon with a copious, or an abundant, rain: (S, L, K;) or, so that the moisture of the rain met that of the soil. (As, TA.)

He (a man, S, A) thirsted, or became affected by thirst: (S, A, K;) or thirsted vehemently: (accord. to an explanation of ٌداَﻮُﺟ in the K;) or was at the point of death, or destruction; (K;) as though destruction rained upon him. (TA.) ___ [Hence,] إن أَجَاد إِلَيْكَ Verily I am affected with a longing desire to meet thee: (A;) or إنَّ أَجَاد إِلَيْكَ Verily I am affected with a longing desire for thee, (K, TA,) i. e., to meet thee, (TA,) and am impelled towards thee:

(K;) and يَجاد البالائِة He is affected with longing desire for such a female; like as you say ُأَﻤْﻈَﻳ (A.) One says also, لَو ٌداَﻮُﺟ (S, A, K, in the CK) and overcame him. (K.) ___ [Also, app., aor. جاده الهوى, (S, A, K, in the CK) and overcame him. (K.) ___ (L, TA;) and you say, جاده النُعاس Drowsiness, or slumber, overcame him; (L;)

as though sleep rained upon him. (TA.)

ٌداَﻮُﺟ see 4: ___ and see also 1.
He vied with him, or contended with him for superiority, in liberality, bounty, munificence, or generosity. (S, TA.) You say, فجاده جاده He vied with him, or contended &c., in liberality, &c., and overcame him therein. (TA.)

He made it good, goodly, approvable, or excellent; (S, A, * K;) as also اجادة الأرض you said, gave utterance to, uttered, or expressed, what was good, approvable, or excellent; he said, or did, well, or excellently; (L, Msb, K;) as also أودد جوده جادد, inf. n. جادد من قول أفعال من قول أفعال (Msb;) as also جادد من قول أفعال (L,) and inf. n. جادد. (L,) [You say, اجادة worked, or excellently, in his work. (L,) Said of a horse, and hence, likewise: see 1. Also He had with him a horse such as is termed جوده جادد [i.e. fleet, or swift, and excellent].] (S:) or he became possessed of such a horse; (A, K,) as also أودد جوده أودد جادد [His two parents so engendered him]. (TA.)

She brought forth a child, or children, of liberal, bountiful, or generous, disposition. (A,) And اجادة ولد Begot the child, or children, of liberal, bountiful, or generous, disposition; (K,) and in like manner, جاده ين فا جاده بابا [His two parents so engendered him]. (TA.)

He chose what was good, goodly, approvable, or excellent, among all things. (Hamp. 299.) He affected nicety, or refinement; he was, or became, nice,
exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best, to be done; and exceeded the usual bounds; in his work of art, or his manufacture; syn. (A, TA.) And He was dainty, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best; and exceeded the usual bounds; in his food and his apparel; (JK and K in art.) he was studious of his diet and apparel, always eating exquisite food and wearing sumptuous clothing. (TK in that art.) I chose, or selected, the best, or most excellent, (, ) thereof for thee. (TA.)

They considered [or tried] which of them had the best argument, or plea, or allegation: (K, TA:) so says Aboo-Sa'eed on the authority of an Arab of the desert. (TA.) And They consider, or see, [or try,] which of them will be best in narration, or talk, or discourse. (A.) [Also They vied, or contended together for superiority, in liberality, bounty, munificence, or generosity.]

He reckoned it, or esteemed it, good, goodly, approvable, or excellent: (S) or he found it to be so: (K) or he desired, or sought, that it might be so, (A, K,) and chose it, or selected it; (A;) as also . (A.) You say also, He esteemed his judgment, or opinion, good: or found it to be so. (TA in art. ) He desired, or sought, or demanded, his liberality, bounty, munificence, or generosity. (K.) He desired, or sought, that he [a horse] might be such as is termed [i. e. fleet, or swift,
and excellent. (K.) It came or happened, well. (KL.)

**جوذ** Copious, or *abundant*, rain; (S, L, K;) as also *جاجد* : (S:) or rain *that thoroughly irrigates* every thing: (M:) or rain *that is not exceeded*: (M, L, K;) accord. to some, who observe that the phrase, mentioned by Sb, *أخذتنا بالجوذوفوقها* [Thou hast assailed us with a storm of reproach or the like *not to* be exceeded, and with that which is above it,] is one of hyperbole and reproach. (M, L.) It is an inf. n. thus used as an epithet [and therefore applicable without variation to a fem. as to a masc. n., and to a dual and a pl. as to a sing. n.]: (L:) and is also pl. [or rather a quasi-pl. n.] of *جاجد*, (S, L, K;) like as is of *صاحب*. (S, L.) You say [A copious, or an abundant, rain; &c.]: (L;) and [A cloud yielding a copious, or an abundant, rain; &c.]: (IAar, L;) and *هاجت لنا مهماً جوذ* [A copious, or an abundant, rain, &c., became stirred up for us]: (S, K: *) and you also say, [contr. to the usage mentioned above, or as though جوذ were an epithet from جاد, and this originally ضخم, like منطران جودان] [Two showers of rain, copious, or abundant, &c.]: (S, K, *) [app. signifying the same as جوذ used as a pl., occurring in the following verse of Sakhr El-Ghei, *

[Its dust makes sport with the wind in the morning and evening, or night and day, and so do the violent showers of big drops, and the pouring of copious, or *abundant*, rains, &c.], (L, K, *) is a pl. having no sing.; (K;) or it may be so, like *تباشير* تعاجيب and *تعابير* لفتياة, and or it may be pl. of *جُواد* [an inf. n.]. (L.) You say also, *أصابته جُواد* [Copious showers of rain fell upon him, or it]. (A.) See also *جُواد*. 

*جواد* [an inf. n. of 1, (q. v.,) in two senses; as also جوذ: and an inf. n. of un., signifying] A single affection of
thirst; a thirsting. (S, K.) ___ See also جواد.

Saffron. (S, K.)

جواد, used alike as masc. and fem., (S, K.) Liberal, bountiful, munificent, or generous: (S, * K:) or one who affects, or constrains himself, to be generous: (Msb:) or who gives without being asked, to preserve the receiver from the ignominy of asking: (MF:) or who gives what is meet to him to whom it is meet: (El-Karmánee, TA:) or who gives what is meet to him to whom it is meet, not for a compensation; so that it has a more special signification than جواد: (MF:) pl. [of pauc., masc.,] جواد, (S, A, K,) like as قذال is pl. of قذال, but the ج is made quiescent because it is an unsound letter, (S,) [in some copies of the K جواد] and جواد, (S, K,) contr. to analogy, (TA,) or جواد, (S, K,) reg., as pl. of جواد, (A,) and جواد, (S, K) and جواد, (CK, [in some copies of the K omitted,]) or جواد, جواد, or جواد, [written in the latter manner in a MS. copy of the K,] with أ added to the [proper] pl. form جواد or جواد, accord. to the doctrine of Sb: (TA:) جواد is used as a fem. pl., (S, Msb,) and is like نور pl. of نور. (S.) ___ Also, applied alike to the male and the female, (S,) A courser; a fleet, or swift, and excellent, horse; (L;) a horse fleet, or swift, in running; or excellent in running, or in the motion of his legs; as also جواد: (Bd in xxxviii. 30:) or that outstrips others: (Jel ib.:) i. q. جواد: (S, L, K;) pl. جواد, (S, A, Bd, L, Msb, K,) which by rule should be جواد, like طوال جواد, but this latter form has not been heard from the Arabs; (L;) or جواد is pl. of جواد, or of جياد: (Bd ubi suprâ;) and جواد has also for its pl. جياد [a pl. of pauc., and irregular, or this is pl. of جياد, and therefore, though irregularly, retains the ج substituted for و] (S, L,) and جياد [also a pl. of pauc., but agreeable with rule, or this is pl. of جواد,] (L,) and جياد (S, L) is pl. of جواد: (L.) Hence, جواد, جواد. (S, A) and جواد: (A, TA,) We came on, or advanced, like a horse that is termed جواد: جواد: جواد. (A, TA.) And سرت إليه جواد: جواد: جواد. (S, A) and جواد (A, TA,) We ran a long run. (A, TA.) And عقبنا عقبة جواد: جواد: جواد. (S, A) and جواد (A, TA,) We
journeyed a long march or stage, and two long marches or stages, and long marches or stages. (S, A, TA.)

Thirst: (S, K:) or vehemence of thirst. (K.)

Also, [accord. to the K جودة, but this is corrected in the TA,) Drowsiness, or slumber. (TA.)

Good, goodly, approvable, or excellent; contr. of رد ى (A, K;) applied to a thing, (S,) or a commodity, an article of household-goods, or the like, (A, Msb,) and a work, or performance: (TA:) pl. جيات (S, A, Msb, K) and جياتات, (K,) the latter a pl. pl., [i. e. pl. of جية,] (TA,) and جياتان, (S, K,) with hemz, [and, accord. to some,] contr. to analogy. (S.) [It is also applied to a man, meaning Excellent, or egregious, in some quality; sometimes, though very rarely, in a quality that is disapproved.]

Better, and best; more, and most, goodly or approvable or excellent]: see 5. __ [More, and most, liberal, bountiful, munificent, or generous. Hence, More liberal, &c., than Hátim]; a prov. (Meyd.) ___ [More, and most, fleet, or swift, and excellent; relating to a horse. Hence, More fleet, &c., than the courser that surpasses others]; a prov. (Meyd.)


A field, or garden, rained upon: (A:) [or rained upon copiously, or abundantly.] And 

Land rained upon with a copious, or an abundant, rain. (S, L, K.) — A man (S, A) 

affected with thirst: (S, A, K:) [or, with vehement thirst: (see جوايد:) or at the point of 
death, or destruction. (K.) — And [hence.] Affected with longing desire. (L.) — Also

Overcome by drowsiness, or slumber: (TA:) or distressed by drowsiness, or slumber, 

&c. (Lh, L.)

Also A man possessing a horse such as is termed جوايد [i.e. fleet, or swift, 

and excellent]: pl. جوايد [by rule pl. of جوايد, q. v.]. (A, TA.) — حتف جوايد Present death. (K, TA.)

One who says, utters, or expresses, or who does, (K, TA,) much, or often, (TA,) what is 
good, goodly, approvable, or excellent; (K, TA,) as also جوايد: (TA:) [or rather the latter is a simple, not an 

intensive, epithet:] the former is applied to a poet, (S, A, K,) as syn. with the latter, (K,) or as meaning Who says, or utters, 
much, or often, what is good, or excellent:

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(S:) and both are applied to a workman, or an artificer: pl. of the former جوايد. (A.)
جوذاب

جوذاب: see art.

جوذاب.
1. جاور He declined, or deviated, from the right course; (S, A, K) and so جاور (TA) inf. n. (A): he wandered from the right way: (TA) he pursued a wrong course: (K) or he left the right way in journeying: and it (anything) declined. (TA) You say also, جاور عَنِ الْطَّرِيقَ He declined, or deviated, from the road, or way. (S, Mgh, Msb) And جاور, (S, Mgh, Msb) He acted wrongfully, unjustly, injuriously, or tyrannically, (S, * Mgh, Msb, K) عَلِىَهُ against him, (S, TA) في حُكْمِهِ in his judgment, (Msb) or عَلِىَهُ in judgment. (S, TA) The plants, or herbage, of the land grew tall: (A, TA) and so جَأَرت. (TA) See also 10.

2. جور He attributed, or imputed, to him, or charged him with, or accused him of, wrongful, unjust, injurious, or tyrannical, conduct; (S, K) contr. of عَدَلَهُ. (A) He prostrated him (S, K) by a blow, (S) or by a thrust of a spear or the like; from جاور he, or it, declined; (A) like جور. (S) He threw it down, (TA) and overturned it; (K, TA) namely, a building, and a tent, &c.:

(TA) he took it to pieces; namely, a tent. (A)

3. جاور inf. n. جَوَرُ and جواَرَ (S, Msb, K) and جواَرَة (S, M, and some copies of the K) or the last is a simple subst., (Msb) and جوار (M, and so in some copies of the K instead of جوار, of which forms the second جوار) is more chaste than the third (S, TA) and than the fourth, as relating to the verb in the sense here following, though some disapprove of it, and assert the third and the fourth to be more chaste; (TA) He became his جاور or neighbour; (K) he lived in his neighbourhood, or near to him: (Msb, TA) or he lived in a dwelling contiguous to his.
Also (TA,) inf. n. حاور, (K,) and حاور is said to be a quasi-inf. n., and more chaste than حاور as relating to the verb in the sense here following; (TA,) *He bound himself to him by a covenant to protect him.*

(K, TA,) *And حاور, inf. n. حاور and حاور ناراً, and حاور في فلان, and حاور and حاور ناراً are said to be a quasi-inf. n., and more chaste than حاور as relating to the verb in the sense here following; (TA,) *He protected himself by a covenant with the sons of such a one.*

i. q. [He confined himself in a mosque, or place of worship, during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing]. (S, K.) But حاور ناراً, and حاور ناراً, signifies absolutely *He abode in Mekkeh, and El-Medeeneh;* not necessarily implying conformity with the conditions of اعتكاف required by the law [though generally meaning for the purpose of study; and so in the neighbourhood of the great collegiate mosque called the Azhar, in Cairo: so that the term حاور means a student of Mekkeh &c.]. (TA.)

4 حاور (S, A, &c.,) inf. n. حاور (Mgh, K) and حاور (Kr, K,) [or the latter is rather a quasi-inf. n., like حاور from حاور, having a privative effect. (Mgh.) It is said of God, حاور ولا جبار عليه He protects, but none is protected against him.

(TA.) And in the Kur [lxii. 22], حاور ولا جبار عليه Verily none will protect me against God. (TA.) *He put the household-goods, or commodities, into the repository;* (K, TA,) *and so preserved them from being lost.* (TA.) *It is said [of God] in a trad., حاور ولا جبار عليه He makes a division between the seas, and prevents one from mixing...*
with another and encroaching upon it. (TA.)

5. ٍتُجُرَ He became prostrated; (S;) he fell down; (K;) by reason of a blow. (S, TA.) ___ It (a building, TA) became thrown down, or demolished. (K.) ___ He (a man, TA) laid himself down on his side (K) upon his bed. (TA.)

6. ٍتَجُورُوا and اَجْتُورُوا (S, K) are syn., (S,) signifying They became mutual neighbours; they lived near together: (K, * TA:) the [radical] و in the latter verb remaining unaltered because this verb is syn. with one in which the و must preserve its original form on account of the quiescence of the preceding letter, namely, اَجْتُورُوا, (S, TA,) and to show that it is syn. therewith: but اَجْتُورُوا also occurs. (TA.) ___ [Also They bound themselves by a covenant to protect one another.]

7. اَجْتُورٌ see 6.

8. ٍتُجْرِى see 6.

9. ٍتُجَارِ ٍمُسْتَجِرُوا (K,) the latter like جَارَ as syn. with مُسْتَجِرُ, (TA,) He sought, desired, or asked, to be protected; to be granted refuge; to be preserved, saved, rescued, or liberated. (K.) And ٍتُجَارِ He desired him, or asked him, to preserve, save, rescue, or deliver, him, from such a one. (S.) And ٍمُسْتَجِرُوا (S, A, Msb,) He had recourse to him for refuge, protection, or preservation; he sought his protection. (TA.)

10. جَارٌ A neighbour; one who lives near to another; (S, Mgh, Msb, K;) one who lives in the next tent or house: (IAar, Th, T, Msb;) pl. [of mult.] جَارُونَانَ (Msb, K) [and جَوارُ (Msb, K) [and جَوارُ (Msb) pl. (a pl. not of unfrequent occurrence, and mentioned by Freytag as used by El-Mutanebee,)] and [of pauc. ] اَجَوارِ and جِئُرَة (K;) like قَاعِةٌ, قَاعِةٌ, قِغَةٌ, قِغَةٌ, and اَجَوارُ, the only similar instance: (TA:) fem. with جَارِةِ (Mgh.) [in the Kur iv. 40] is The relation, or kinsman, who is abiding in one's neighbourhood: or who is abiding in one town or district or
the like while thou art in another, and who has that title to respect which
belongs to nearness of relationship: (TA:) or the near neighbour: (Bd, Jel:) or the near
relation: (Jel:) or he who is near, and connected, by relationship or religion. (Bd.)
A stranger [who has become one's neighbour]. (TA:) A person whom one protects from wrongful, unjust, injurious,
or tyrannical, treatment. (S, Mgh, Msb, K.) One who seeks, or asks, protection (Msb, K) of
another: (Jel:) signifying he who seeks thy protection. (TA:) A protector; (A, Mgh, Msb, K) one
who protects another from that which he fears; (Msb:) one who grants refuge, or
protects, or preserves. (AHeyth.) They are protectors from that
thing, is a phrase mentioned by Th, respecting which ISd says, I know not how this is, unless the sing. be supposed to be originally
, so as to have a pl. of the measure [as originally جاره is originally جاره جارة فعلة]. (TA:) An aider, or assister. (IAar, Msb,
K.) A confederate. (IAar, Msb, K.) A woman's husband. (Msb, K.) A man's wife; (Msb:) as also
: (S, M, A, Mgh, Msb, K:) or the latter, the object of his love: (M:) and the latter also, a woman's fellow-wife; (Mgh,
Msb, TA:) so called because the term ضرة is disliked, (Mgh, Msb,) as being of evil omen. (Mgh.) A partner who has
not divided with his partner: so in the trad. [explained in art. صقب]; as is shown by
another trad. (Az, Msb.) A partner, or sharer, (Msb, K,) in immoveable property, such as land
and houses, (Msb, TA,) and in merchandise, (K, TA,) whether he divide the property with
the other or not, (Msb,) or whether he be partner in the whole or only in part. (TA:) One who divides with another. (IAar, K.) The [or pudendum] of a woman: and The
anus; as also جاره. (IAar, K, TA:) The part (IAar, K) of the sea-shore (IAar) that is near to the
places where people have alighted and taken up their abode. (IAar, K.)
Declining, or deviating, from the right course: and acting wrongfully, unjustly, injuriously, or tyrannically: (TA:) pl. [of the latter], applied to men, جوأر, (K, TA;) i. e. Declining, or deviating, from the right course: and acting wrongfully, unjustly, injuriously, or tyrannically: (TA:) pl. [of the latter], applied to men, جوأر, (K, TA;) i. e.

some substitute for it, as a correction, جوأر, (K,) which, however, requires consideration, (TA,) and جوأر. (K.) You say طريق جوأر A road, or way, deviating from the right course. (TA,) And هو طويل جوأر جوأر عن طريقنا He is declining, or deviating, from our way. (TA.) Also, for جوأر, meaning Wronged, or unjustly treated, by the judge.

He possesses, of property, an extraordinary abundance. (A, TA.) See also جوأر.

جراء: جار, in three places: and جوأر: and see also 4.

جراء: جوأر: جوأر: جوأر see جوأر.

Verily he is good in respect of the mode, or manner, of جوأر [i. e. living as a neighbour, or binding himself by covenant to protect others]. (TA.)

جوأر A rain accompanied by vehement thunder: (K,) or by a vehement sound of thunder: (S:) or a copious rain; as also جوأر: جوأر: جوأر, (K in art. جأر:) and, accord. to As, جوأر: جوأر: (TA:) and an exceedingly great torrent. (TA. [In this last sense written in a copy of the A جوأر, and there said to be tropical.]) See جوأر: and see also art. جوأر. You say also جوأر [app. meaning A camel nine years old that brays loudly: or] hard and strong: and جوأر a bulky camel. (TA.)
جوار: see 3. Also The part of the exterior court or yard of a house that is coextensive with the house. (K, * TA.) Abundant and deep water. (K.) Whence جور applied to rain. (TA.) Ships: a dial. var. of جوار; on the authority of Sâ'id, (K,) surnamed Abu-l-'Alâ: (TA:) said in the K to be strange; but similar instances are well known. (MF.)

جوار: see 3, in two places. ___ Also, and جوار, or the latter is only an inf. n., The covenant between two parties by which either is bound to protect the other. (TA.)

جوار: see what next precedes. [Also a pl. of جار.]

جائر: see جور. ___ Also Wide and big; applied to a [bucket of the kind called] غرب: and so, with ء, applied to a [skin of the kind called] قرية. (A, TA.)

حجار: [as meaning Thrown down, or overturned,] occurs in the following prov.:

* يوم بِيَومَ الخْفَضِ المِحْجَرِ *

[A day for a day of the household-goods (or, accord. to the TA, the hair-cloth tent) thrown down, or overturned]: applied in the case of rejoicing at a calamity befalling another: a man had an aged paternal uncle, and used continually to go into the latter's tent, or house, and throw down his household-goods, one upon another; and when he himself grew old, sons of a brother of his did to him as he had done to his paternal uncle; wherefore he said thus, meaning, this is for what I did to my paternal uncle. (K.)

جاوار: see 3, last sentence.
(κ.) He went, or passed, in, or along, the place, and left it behind; (Mgh, K;) [whether this be meant for one signification or two, does not appear; but in either case it is evident that one signification is he passed through, or over, or along, and beyond, the place; and this signification is of frequent occurrence;] as also 

He traversed, or crossed, its place, i. e., middle, and passed through it: (Mgh;) or he went, or passed, in, or along, the place; (As, S, A, Msb, TA;) as also: (S: [so it appears from its being said that is syn. with: مسلاك: ]) and in like manner, the road: (TA:) and traversed, or crossed, it; (As, S, A, Msb;) and also signify he left it behind him, (As, S, A, K,) and traversed, or crossed, it; (As, S, A, Msb;) and and signify he left it behind. (TA.) You say, which is like [I passed amid, or among, the houses: (see the remarks on the letter د:) or I went to and fro amid, or among, the houses, in a hostile attack upon them: or Went round about them]. (Ibn-Umm-Kásim, TA.) And [I passed by, and beyond, such a thing]. (TA.) And He passed by him, or it; syn. (M and K in art. م.) And He passed, or crossed, over it. (L.) and are syn. [in this last sense]. (TA.) You say, May God aid thee [to pass, or cross, over, or] to pass along, and to leave behind thee, the Sirát. (TA.) And it is said in a trad. respecting the Sirát, [And I, with my people, shall be the first who will pass over it]: see 3. }
The piece of money passed, or was current, and he accepted it as current: in the TA written جاز الدرهم فتدوذه, جاز الدرهم كتدوذه, and without any syll. signs; but that the reading which I have adopted is right appears from what immediately follows: a poet says,

[Pieces of money whereof there are current and bad]: and Lh mentions the saying, لم أر النفقه تتفق بجوذ مكان كما جوز مكبه. I have not seen money for expenses pass away in a place as it passes away in Mekkeh: ISd says, He has not explained it, but I think that the meaning is جاز, inf. n. جاز, The thing was, or became, allowable; it passed for lawful: as though it kept the middle (جوز) of the road. (TA.) You say, جاز البيع, and جاز البائع, (A, Mgh,) and جاز العقد وغيره, (Msb,) [The sale, and the marriage, and the contract, or other thing, was, or became, allowable; or] passed as right, sound, valid, or good [in law: ] (Msb:) or had effect. (Mgh.) [And جاز له أن يفعل كذا It was allowable to him to do so. And يجوز أن يكون كذا It may be so; or such a thing may be.] in the sense of جازة: see 4, second sentence, in two places.

جوز see 4, in nine places.

جاوز 3, inf. n. جاوز: see 1, in six places. جاوز الجد, جاوز القدر, inf. n. جاوزة, and so جاوز, alone; He exceeded, or transgressed, the proper bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: he, or it, was, or became, excessive, extravagant, exorbitant, or immoderate. (The Lexicons &c. passim.) جاوزت الشيء آل غبره (S, Msb *) I passed from the thing [to another thing]; (Msb;) as also جاوزته; (S, Msb;) i. q. جزته. (S.) جاوز عن ذبه: see 6. [Hence, app.,] It was of my disposition to be easy, or facile, in selling and demanding. (TA from a trad.) جاوز به: see 4, in two places.
He made him to go, or pass along; as also جازه: (TA:) he made him to go, or pass along and beyond: (S, IF, Msb, K;) as also جازه, as will be shown by an ex. below, and جازه, جوزه, جازه, جازه, for which we find جازه incorrectly substituted in the K. (TA:) A rájiz says,

"خلوا الطريق عن أبي سأرة "

"حتى يجوز سالما حاره"

[Leave ye the road to Aboo-Seiyárah until he make his ass to pass through, or over, safely]. (S.) And it is said in the Kur [vii. 134, and x. 90], [And we made the Children of Israel to pass through the sea]. (TA:) You say also جوزهم إلهم, جوزهم إلهم, He led for them their camels one by one until they passed. (K.) ___ [He made it to pass, or be current; as also جوزه: as in the following phrases.] جعلته جائزة, جعلته جائزة, I made his name to pass, or be current, by stamping money with it: (ISk, S, TA:) and ضربت, ضربت, I coined, or minted, money in his name. (ISd, TA:) And جوز الضراب الدراهم, جوز الضراب الدراهم, The coiner, or minter, made the dirhems, or pieces of money, to pass, or be current. (Mgh.) ___ He made it, or held it, to be allowable, or to pass for lawful; he allowed it, or permitted it; (S, K, TA;) as also جوزه:

(З, TA:) syn. سوق: (S, K;) and syn. of جازة [the inf. n. of the former verb,] إذن (K, TA: omitted in the CK.) You say, جاز له ما صنع, جاز له ما صنع, He made, or held, what he did to be allowable, &c. (S, K;) And هذا هم لا يجوزه العقل [This is of the things which reason will not allow]. (A, TA:) ___ [He granted him the authority or degree of a licentiate in some one or more of the various departments of learning, for the instruction of others therein; he (from other learned men, to teach the same) جاز لفلاع جميع مسوماته من مشايخه He ters which he had heard from his sheykh, to teach the same to
The licentiate is termed دادح: and the matters which he relates are termed جائزات. (TA.) He (the judge, A, Mgh) made the sale, (A, Mgh, K) and the marriage, (A, Mgh,) and the contract, (Msb,) to have effect; he executed or performed it; (Mgh, Msb K;) he decreed it. (Mgh.) And [in like manner] جوزه، and جوزه رأيه، and جوزه، He made his judgment, or opinion, to have effect; he executed or performed it. (K.) Hence the saying, in a trad. of Aboo-Dharr, قبل أن يجيبوا علي، i.e., Before they slay me, and execute your order upon me. (TA.) ٌزﺎَُﳎ He gave me water for, (S, K *) He gave me water for, (S, K) or he watered for me, (K) my land, or my beasts. (S, K) And جوزه إبله، جوزه، (K) inf. n. تجويز, (TA,) He watered his camels. (K.) And اجاز الوفد He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another. (TA.) And اجاز مال He gave him water wherewith to travel the road. (A.) And اجز مال Give thou me some water that I may go my way, and pass from thee. (Abboo-Bekr, TA.) ___

Hence, (Abboo-Bekr, TA,) and اجازة بجائزة (S, A,) He (the Sultán) gave him a gift, or present, (Abboo-Bekr, TA,) and he gave him a gift, or present, of high estimation. (S, A. *)

*) Or the origin of the expression was this: Katan the son of ‘Owf, of the tribe of Benoo-Hilál-Ibn-‘Ámir-Ibn-Saasa’ah, gave the government of Fáris to ‘Abd-Allah Ibn-‘Abbás; and El-Ahnaf passing by him with his army on an expedition to Khurásán, he waited for them upon a bridge, and said, [Make ye them to pass over]; and he began to mention the lineage of each man and to give him according to his rank; (S:) or from the fact that a certain commander, having a river between him and an opposing force, said, [Whoso passeth this river shall have such a thing]; and whenever one passed over, he received a جائزه جائزه بنحو ما كنت أجزؤهم به, Give ye to the party who come as envoys, or the like, a similar جائزه جائزه to that which I used to give them. (TA.)
The darkness of the night cleared away. (A.,) He relaxed, or remitted, in his prayer; (S, A, Mgh, Msb, K, TA;) and so in other things; (A,) and abridged it; and was quick in it: said to be from the act of traversing, and going, or passing along: (TA;) or did less than was sufficient in it. (Msb. ) Hence, He accepted the dirhems, or pieces of money, as current; did not reject them: (A, Mgh:) see 1: or he accepted them as they were, or notwithstanding what was in them: (Lth, TA;) or he accepted them notwithstanding what was intermixed with them, (K, TA,) [of bad money,] concealed therein, and notwithstanding their fewness. (TA.) In the phrase بِذَوْيُوْجُيَّتْلَا the inf. n. is made trans. by means of ب because it implies the meaning of بِذَوْيُوْجُيَّتْلَا [The accepting less than what was due], which is made trans. by the same means. (Mgh.) also occurs in the sense of in a trad. of Ibn-Rawáhah: This is thine, or for thee, and be thou remiss, or not extreme, in, or with respect to, the division: and is allowable, though we have not heard it. (Mgh.) You say also, He bore patiently, or with silence and forgiveness, and with feigned neglect, or connivance, in this affair, or case, what he did not so bear in another. (K, * TA,) See also 6, in three places. He made use of a trope, or tropes, in his speech. (S, K) [See جَوَازُهُ, below.]

: see 1, first sentence: and see also 3. i. q. جَوَازُهُ, explained above, ] in it, or with respect to it. (K. See 3.) He (God, S, A, or a man, Msb) passed him by, or over, without punishing him; or forgave him; (S, A, Mgh, Msb;) namely, an evil-doer; (A, Mgh, Msb;) and He passed by, or over, without punishing, or forgave, his sin or offence. (A, K, *) You say,
pass me by, or over, without punishing me; or forgive me. (S, A.)

followed by a noun in the accus. case, also signifies He forgave him a thing. (L.) And the same alone, He feigned himself neglectful of it; he connived at it. (K.) ___

Also, this last phrase alone, He transcended it. ___

see 5.

and: اِجْتِازُ بِه ۱۰

He asked, or demanded, of him permission. (K, * TA.) ___

He asked, or demanded, of him the authority or degree of a licentiate; i.e., a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) [See 4.] He asked, or demanded, of him (S, K) water for; (S,) or to water [for him], (K,;) his land, or his beasts. (S, K,) He approved it. (Har p. 326.)

The middle (S, K) of a thing, (K,) or of anything; (S;) as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA;) and the main part of a thing, (K,) or of the night: (TA:) pl. زَوْجُ (Sb, S, A;) beside which it has no other. (Sb.)

[The Walnut; or Walnuts;] a well-known fruit, (K,) which is eaten: (Msb:) a Persian word, (S,) arabicized; (S, Msb, K;) originally زَوْجُ (Mgh, Msb, K;) n. un. زَوْجَ (S, TA:) pl. زَوْجَ (S, K, TA: in the CK) زَوْجَ (S, TA:) the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the Sarawát (السَّرَّوَات) are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength. (AHn. TA.) ___

زَوْجُ بَيْنَ زَوْجٍ (K,) or زَوْجُ بَيْنَ بَيْنَ (KA,) جَزَزُ بَيْنَ (TA,) with the short alif, as heard from the physicians, in Persian جَزَزُ بَيْنَ (Mgh, under the letter ب,) [vulgarly called جَزَزُ (TA:) جَزَزُ (TA:) The nutmeg;] a certain medicine; (K,) it is of the size of the gall-nut (ﺺْفَع,) easily broken, with a thin coat, (Mgh, TA,) having a pleasant odour; (Mgh,) or a pleasant and sharp odour; and the best kind is the red, with a
black coat, and heavy: (TA:) it is good for [affection of the face termed] ﻟِّـوْﻗة (TA:) [affection of the face termed] ﻟِّـوْﻗة, [affection of the face termed] ﻟِّـوْﻗة, it is good for the [affection of the face termed] ﻟِّـوْﻗة, [affection of the face termed] ﻟِّـوْﻗة, [affection of the face term ed] ﻟِّـوْﻗة, [affection of the face termed] ﻟِّـوْﻗة, strengthens the stomach and heart, and removes cold. (Mgh.) ﺗَأْرِﺣ (or citror.). [Nux vomica;] also a certain medicine, (K;) having a power similar to that of the white [or hellebore]. (TA.) ﺗَأْرِﺣ [or citror.]. (TA.) The datura stramonium, or thorn-apple;] also a certain medicine; (K;) having the property of producing torpor; resembling the [see what follows]; having upon it small, thick thorns; and its seed is like that of the [see what follows]; [The cocoa-nut;] what is commonly called the

A certain constellation (S;) a certain sign of the Zodiac; (K;) [namely, Gemini;] said to cross the جوز (i.e. the middle, TA) of the sky; (S, TA;) for which reason it is [asserted to be] thus called. (TA.) Also i. q. [The constellation Orion]: (A and K in art. ﺏِﺣﺎَﺻ) ﻲِﺴْﻔَـﻧ [O master of the water (may my soul be thy ransom) hasten the watering of my
camels, and make my detention little]. (TA.) The water with which beasts are watered, or with which seed-produce is watered: (AA, S, K;) [and] water which is given one that he may travel with it the road. (A, Mgh.) [See also جائزة.] Hence, (Mgh.) The traveller's pass, (A, Mgh, K,) given him to prevent any one's offering opposition to him: (A, Mgh:) pl. جائزة. (A, TA.) The office, or authority, of a guardian and affiancer. (TA.)

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جائز [act. part. n. of جاز, in all its senses]. ___ Passing, or current, money. (Mgh.) See an ex. above, voce جائز. [And hence,] جائز, and, (K, TA,) for the former of which we find, in some copies of the K, الشعر, which is incorrect, (TA,) Verses, or poems, and proverbs, current from country to country, or from town to town. (K, TA.) Applied to a contract, [and a sale and a marriage, Allowable; passing for lawful;] passing as right, sound, valid, or good [in law]; having effect. (Msb.) The beam of a house, or chamber, upon which rest the موارض, or rafters;] that upon which are placed the extremities of the pieces of wood in the roof of a house or chamber; (AO, TA;) the palm-trunk, (S,) or piece of wood, which passes across between two walls, (K,) called in Persian سهم of the house or chamber: (S:) pl. [of pauc.] جائزة, (S, CK, TA,) in [some of] the copies of the K, incorrectly, جائزة, (TA,) [and both these are given in the CK,] and [of mult.] جائزان (S, K) and جائزان (CK, but omitted in my MS. copy of the K and in the TA,) and جائزات. (Seer, K.)

A draught of water; (S, K;) as also جوزة (K;) or ↓ the latter signifies a single watering, or giving of water to drink; (S, K; [see an ex. in art. اذان, conj. 2;]) or such as a man passes with
from one person to another: and both signify the quantity of water with which the
traveller passes from one watering-place to another; as also \( جَيْرَةٌ \) It is said in a prov.,
\( لَكِلَّٰ جَابِهٕ جَوْةٕ ثَمَّ يُؤُدُّنٕ \), i.e., For every one that comes to us for water is a single
water- ing, or giving of water to drink; then he is repelled from the water: or, as in the
\( مٰ \), then his ear is struck, to indicate to him that he has nothing more than that to receive from us. (TA.) ___ Hence, (A,
Mgh,) accord. to Aboo-Bekr, (TA,) [but see 4,] A gift, or present: (Aboo-Bekr, S, Mgh, K:) pl. 
\( جَوْاثٕ \). (S, A, Mgh.) ___

Hence also, (Mgh,) Kindness and courtesy: (K:) or kindnesses and courtesy shown to those
who come to one as envoys or the like: (Mgh:) or provisions for a day and a night
given to a guest at his departure after entertainment for three days. (Mgh, TA.) It is said
in a trad., المِصِيَافُ ثَلَاثٌ أَيَّامٌ وَجَائِزَتُهُ يَوْمٌ وَلِيلةٌ وَمَا زادُ فُهُوُ صَدِقَةٌ, meaning, [The period of] the entertainment
of a guest is three days, during the first of which the host shall take trouble to show him large kindness and courtesy,
and on the second and third of which he shall offer him what he has at hand, not exceeding his usual custom; then he shall
give him that wherewith to journey for the space of a day and a night; and what
is after that shall be as an alms and an act of favour, which he may do if he please of neglect if he
please. (TA.)

\( مَجَازٕ \) A way, road, or path, (S, K, TA,) which one travels from one side [or end] to the
other; (K, TA,) as also \( مَجَازٕ \). (TA,) You say, جَعَلَ فَلَنَّ ذَلِكَ الْأَمْرَ مَجَازًا إِلَىٰ حَاجَتِهِ. Such a one made
that thing a way to the attainment of his want. (S, TA,) \( مَجَازٕ نَّهْرٕ \) signifies A bridge. (A,) And
\( مَجَازٕ \) alone [also] signifies A road [or salt tract]. (K,) ___ A privy, or place where
one performs ablution; syn. مَتَبِّرٕ. (TA,) A trope; a word, or phrase, used in a sense
different from that which it was originally applied to denote, by reason of some
analogy, or connexion, between the two senses; as, for instance, أَبَى, properly signifying a lion, applied to a courageous man; (KT, &c.;) what passes beyond the meaning to which it is originally applied; (TA:) [being of the measure مْنَعْلُ in the sense of the measure حَقْيَةً فَاعِلٍ] contr. of حَقْيَةٌ. (K.)

[This is also called دِسَأ, properly signifying a lion, applied to a courageous man; (KT, &c.;) to distinguish it from what is termed مَجَاز عُرْفَأ, and مَجَاز لُغَوَى, which is a word, or phrase, so little used in a particular proper sense as to be, in that sense, conventionally regarded as tropical; as, for instance, دَابَى, in the sense of a man, or a human being; it being commonly applied to a beast, and especially to a horse or a mule or an ass.] A مَجَاز, when little used, becomes what is termed حَقْيَةٌ استِعْتِرَةٌ [i. e. a metaphor] (as أَبَى used as meaning a courageous man), or مَجَاز مُرَسَل [a loose trope] (as أَبَى used as meaning a benefit, benefaction, favour, or boon). (KT, &c.) also signifies A tropical meaning.]

Mَجَاز: see 4, in the middle of the paragraph.

Mَجِير A commissioned agent of another; an executor appointed by a will; syn. وصِيَّ, and كَوْل. because he executes what he is ordered to do: so in the conventional language of the people of El-Koofeh: (Mgh:) or a slave who has received permission to traffic. (Mgh, K.) The guardian and affiancer [of a woman]; syn. (K.) You say, ﯾَهَذَهُ أُمْرَةٌ لِيَسَ لِهَا مَجِيرُ (This is a woman who has no guardian and affiancer): and Shureyh is related to have said, إذا أَنْكَحَ الْمَجِيرَانَ فَالْبِكْرَاحُ لَأَوَّلِ. [When the two guardians and affiancers give a woman in marriage, the marriage is the former's]. (TA:) The manager of the affairs of an orphan. (K.)

Mَجَازَة see مَجَاز, in three places. A land containing trees of the جُوز [or walnut]; (S:) or a land (in the K, مَكَانٍ [a place], which is wrong, TA) abounding with جُوز. (A, K.)

Mَجِازَى Tropical.
Going, or passing along. (K.) One who travels, or penetrates, along a road. (K.)

__ One who loves to hasten, or outstrip. (K, TA.)
جوس

1. جوس, aor. جوستس, (S, TA,) inf. n. جوس, (A, K,) He sought for, or after, (Z), S, A, K,) a thing, (Z), A, K,) or news, or tidings, (S,) with the utmost of his endeavour. (Z, A, K,) ____ [Hence,] جاسوا خلال الدير . جوس, (S, A,) in the Kur [xvii. 5], (TA,) inf. n. as above, (S, A, K,) They went through the midst of the houses (تغلوها), and sought for what was in them, as a man seeks for news, or tidings; as also اجناسوا: (S:) or they went to and fro among the houses, in a sudden attack: (A, K:) or the meaning in the Kur is, they slew you amid your houses; and حاسوا signifies the same; going and coming: (Fr, TA:) and, inf. n. as above, (K,) and جوسان, (S, K,) they went round about (Z), S, A, K) by night, (S,) among the houses, (Z), A, K:) looking if any remained whom they had not slain, (Z), TA,) or doing mischief: (A:) and اجتياس signifies the same as جوسان, (K, TA,) the going round about by night. (TA.) جيس also signifies It (anything) was trodden: جواس is said to be like: دوس (TA:) and you say, جوستس The lion trod upon them: or came into the midst of them, and did mischief among them. (TA; [in which the inf. n. of the verb in this sense is said to be جوستس جوس: جوستس جوس: جوستس جوس: but the latter is probably a mistranscription for جوستس جوس: جوستس جوس:])

8. إجتوس see 1, in two places.

جواس One who treads upon everything: or who comes into the midst of a people, and does mischief among them. (TA.) ____ Hence, (TA,) The lion. (K, TA,) And in like manner it is applied to a
man. (TA.)
A palace: or a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building]: (S, K, and Hamp. 823:) or a fortress; syn. حصن:

(M, IB, TA:) or [a building resembling a حصن: (M:) an arabized word, (Lth, JK, S, M,) from the Persian كوشك: (TA;) its primary meaning is a حصن in a state of demolition; and a ruined قصر: pl. جواسيق, جواسيق, and جواسيق, جواسيق;

the latter formed by giving fulness of sound to the kesreh, or by poetic license. (Ham ubi suprà.) There were, in the Karâfeh, [the great burial-ground of the Egyptian metropolis,] numerous قصور, i. e., what are called جواسيق, جواسيق, having belvederes (مناظر) and gardens: but most of the جواسيق were without gardens and without a well; being lofty belvederes: all of them were called قصور.

(El-Makreezee's Khitat, ii. 453.)
The breast; (S, A, K;) as also [S] and (S, A:) and particularly that

of a man; as also (K;) and the middle of a man. (K.) Also The fore part (صدر) of the night; like (S;) and so (TA:) or the middle thereof; (K;) as also (AA;) and a great portion thereof: or of the latter part thereof: (K;) or a portion of the latter part thereof: (TA:) or from the time of a quarter to a third thereof. (T, TA.) You say, [A portion of the fore part, &c., of the night passed]. (S.)

: see above, in two places.
The breast: (IDrd, S, Mgh, K:) or the broad part of the middle of the breast: and the fore part of the body of a locust. (TA.) A coat of mail: (S, Mgh, K:) or mail with which the breast and the [or parts adjoining the breast] are clad. (M, TA.) The middle of the night: (S, K:) and (so in the S, but in the K or ) the fore part thereof: (S, K:) pl. You say, An early portion of the night passed: (S:) or [simply] a portion of the night. (M, TA.) It is a dial. var. of, [in the first of the meanings explained above, and also as relating to the night,] although augmented. (TA.) A manufacturer of coats of mail. (K.)
جَوَعَ

1. جَوَعَ (S, Msb, K) aor. جُوَعَ, (Msb, K) or جُوَعَ, (S, so in two copies,) or this is a simple subst., (Msb, TA,) and جَمَاعَةَ (S, K) He was, or became, hungry; or empty in the belly; (TA;) contr. of ضَعَ. (S, K, TA.)

[See also جُوَعَ below.] Hence, جَوَعَ إِلَيْهِ (K,) or جَوَعَ إِلَيْ لِقَانِه, (M, TA,) He desired, (M, K, TA,) and longed, (K,) [as though hungering,] to meet with him; like عَطَشَ إِلَيْ مَالِه. (M, K, TA.) And جَوَعَ إِلَيْهِ (M, K, TA,) He longed for his property. (AZ.)

2. جَوَعَ see 4, in two places.

3. جُوَعَ (S, Msb, K) inf. n. جَعَة, جُوَعَ; (Msb;) جُوَعَ (S, Msb, K) inf. n. جُوَعَ (Msb;) He constrained him to be hungry, or empty in the belly: (S, K, TA;) or he debarred him from food and drink. (Msb.) It is said in a prov., جُوَعَ كَلِبَكْ يَتَبَعُكَ [Make thy dog to be hungry and he will follow thee]; (S, K, TA,) meaning constrain thou the ignoble to have recourse to thee, by want, in order that he may continue by thee; (K, TA;) for if he be in no need of thee, he will leave thee: and for جُوَعَ, some say جُوَعَ (TA.)

4. جُوَعَ (S, Msb, K) inf. n. جَعَة, جُوَعَ (Msb;) and جُوَعَ (S, Msb, K) inf. n. جُوَعَ (Msb;) He constrained him to be hungry, or empty in the belly: (S, K, TA;) or he debarred him from food and drink.

5. جُوَعَ جُوَعَ، (S, K,) You say, جُوَعَ لِلَّذِائِبَاتِ وَتَوَحَّشَ لِلَّذِائِبَاتِ [Make thyself hungry, or make thy stomach empty of food and beverage, (see art. جُوَعَ جُوَعَ,) or] abstain thou from eating the full quantity of food, for the purpose of taking medicine. (TA.)

6. جُوَعَ (Kl, Ps.,) Hence, جُوَعَةُ العَلْمُ The being insatiable of knowledge. (TA.)
 Джُوعٍ, a subst., (Msb, TA;) signifying Hunger; or emptiness of the belly; (TA;) contr. of شُبعٍ; (S, TA;) as also جَعَّةٍ, [properly an inf. n.,] and جَعَّةٌ, (K, TA;) and جَعَّةٌ. (TA.) You say, جَعَّةٌ لَهُ وَنُوعٌ [May God decree hunger to him]: accord. to Sb, an instance of inf. ns. in the accus. case by reason of a verb understood: it is a form of imprecation: and the latter noun may not be put before the former, because it is a corroborative to it: (TA;) or, accord. to some, نوعٌ means thirst. (S, &c., in art. نوعٌ.) And جَعَّةٌ عام مِجَعَةٌ and جَعَّةٌ (S, K) and جَعَّةٌ (TA;) A year in which is hunger, or emptiness of the belly: (K, TA;) and جَعَّةٌ عام مِجَعَةٌ [the year of hunger; &c.]: (Msb;) pl. مَجَعٌ and جَعَّةٍ جَعَّةٌ: as in the phrases وَقِعَوْنَ وَقِعَتُوْمُ [Cases of hunger, &c., befell them] and وَقِعَتُوْمُ [They fell into cases of hunger, &c.]. (TA.) And جَعَّةٌ مِجَعَةٌ, meaning The sucking which occasions interdiction [of marriage with the woman whose milk is sucked and certain of her relations] IS that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh.) [See also 1 in art. رضمٍ.] And it is said in a prov., سمَّى كَلْبٍ مِجَعَّةٍ أَهْلَهُ [The dog's becoming fat is by reason of the hunger of his owners occasioned by] murrain befalling the camels; (K, * TA;) his owners falling into hunger and distress and leanness: (TA;) or كَلْبٍ was the name of a certain man, who was an object of fear, wherefore he was asked for a pledge, and he pledged his family: then obtaining possession of the camels, or cattle, of the people to whom he had pledged his family, he drove them away, and left his family: (K, TA;) some relate this prov. differently, saying سمَّى كَلْبٍ سمَّى كَلْبٍ [by reason of the distress of his owners, or his family]. (TA;) [See Freytag's Arab. Prov. i. 615.]

جُوعةٌ A single temporary affection of hunger. (S, TA.) A state of destitution and hunger of a tribe. (TA.)

جَعَانٍ: see the next paragraph.

جَعَانٍ, (Msb, K, TA;) but not جَعَانٍ, [as the vulgar say,] for this a mistake, (TA;) Hungry; or empty in
the belly: (K, * TA:) or debarred from food and drink: (Msb:) the fem. [of the former] is جائعة and [of the latter] جوعي جوعي (Msb, K) and the pl. [of the former] is جَعُوَّ (S, Msb, K) and جَعِيَّة, with the و changed into ى, (L,) and [of the latter, or perhaps of both,] جَعِيَّة (S, K) and جَعَّة (K * in art. سوَع) and جَعَّة [with the و changed into ى contr. to rule, if this be not a mistake for جَعَّة, in which the و is changed into ى by rule]. (Msb.) You say جَعَّة جَعَّة نائِع، the latter word being an imitative sequent; (TA;) or, accord. to some, signifying thirsty. (S, &c., in art. عوَّن) A man whose cookingpot is not full. (TA.) A woman slender in the [waist, or] belly: (K, * TA:) [See art. وضُح.]

[The space in which one becomes hungry]. You say، هو مني على قدر جَعَّة الشَّيْبَان، i.e., عَلَى قِدْرَ مَا جَعَّة الشَّيْبَان، [He, or it, is distant from me as far as the space in which he who is satiated with food becomes hungry]: (O, K: *) and in like manner، عَلَى قِدْرَ مَعْطُش الْرَّيْانَ، [as far as the space in which he who is satisfied with drink becomes thirsty]. (Z, TA.)

*امة جائعة الوَشَاح: A man (S) who always shows himself, or is seen, to be hungry: (S, A, O, K:) or, accord. to Aboo-Sa'eed, who is always eating one thing after another. (Sgh, L.)
جوَف

جوَف

The being [hollow, or] wide and hollow within: (PS:) or the being empty, vacant, or void: an inf. n. of which the verb is of the class of تَعَب, like خَاف, جَاف, sec. pers. جَفَت, aor. جَاف: (Msb:) the being wide, spacious, or ample: (K:) the inf. n., or source, whence شيء أَجَف. (S.) [See also 10.]

جوَف

جوَف

جوَف

جوَف

It reached his جَوف [or inside, or interior; &c.]. (TA.) It (medicine) entered his جَوف. (TA. [See also 8.]) And جَافه الجراحة The wound reached his جَوف.

جوَف

جوَف

جوَف

جوَف

He pierced him and pierced his جَوف: (Mgh, Msb:) and جَافه, inf. n. جَاف, he pierced him in his جَوف. (TA.) أَجَفته الطَّعَنة, and جَافته بالطَّعَنة, I made the spear-wound, or the like, to reach his جَوف. (Ks, A ’Obeyd, S, K.) جَاف الصَّيد He made the arrow to enter the جَوف of the object of the chase. (TA.)

جوَف

جوَف

 الجوَف

[He made it hollow; hollowed it out:] he made it to have a جَوف: (Msb:) And of a thing that is جَوف, (S, K,) i. e. جَوف, جَوف, جَوف, جَوف [In it is a hollowing out; meaning a hollow, in which sense جَوف has a pl., namely، جَوَفَيَة. (S, K.)___ See also 1.

 الجوَف

جوَف

جوَف

جوَف

جوَف

He shut, or closed, the door. (S, K, TA.) Hence, in a trad., And shut ye the doors, and extinguish the lamps. (TA.)

 الجوَف

جوَف

جوَف

جوَف

جوَف

جوَف

It was, or became, hollow, or empty within. (KL.) __ See also 8.
The leaf was in the geb or inside of the plant called ِجَفْرَعَلَا, not having yet come forth. (S.)

He entered its ًجَفْرَأٍ (or inside, or interior; he entered into the midst of it); as also ًجَفْرَأٍ (S, K) [See an ex. in a verse of Lebeed, voce أصلٍ; and see also 1.]

It (a thing) became wide, spacious, or ample. (S, K) [See also 1, first sentence.] He found it (a place) to be ًجَفْرَأٍ (i.e. hollow, or empty within; or wide, spacious, or ample).

[A hollow; an interior empty, vacant, or void, space;] a vacancy: pl. ٌفاَجَأٌ: this is the primary signification: then it was used in relation to a thing capable of being occupied and of being unoccupied; so as to be applied in the sense next following. (Msb.) ___ The ًجَفْرَأٍ (or inside, or interior, (Msb, KL_) of a house [&c.]. (Msb.) ___ [The midst, or middle, of a thing.] ___ A low, or depressed, (S, K, TA,) and wide, (TA,) tract, or portion, of land, or ground: (S, K, TA:) What is wider than the ٌشَعْبَةٍ (or abrupt, water-worn, banks): sometimes it is wider than a valley, and deeper: and sometimes it is a plain, or soft, tract, that retains water: and sometimes it is completely round, so that it retains water: accord. to IAar, it signifies a valley: or, as some say, the interior (بَطْنٍ) of a valley. (TA.) ___ The belly, or abdomen, of a man: (S, K;) or, accord. to ISd, the interior of the belly: and the part upon which close the shoulder-blades and the upper arms and the ribs and the two flanks (الصُّفُLAN,): (TA:) the chest, or thorax; i.e., the part of the body that is separated from the ٌجَفْرَأٍ (or belly, or abdomen,) by the ٌحَجَابٍ (or diaphragm, or midriff); containing the heart and its appertences: (Zj in his Khalk el-Insan:) pl. as above. (TA.) See also ِجَفْرَأٍ. It is one of the words ِجَفْرَأٍ: The leaf was in the ِجَفْرَأٍ of the plant called ِجَفْرَعَلَا, not having yet come forth. (S.)
that are not used adverbially except with prepositions. (Sb, TA.) It is said in a trad., 

Forget not ye the جوف and what it hath collected; meaning what enters into it, of food and beverage: but some say that جوف here means the belly and the فرج [or vulva, or pudendum muliebre], together, which are also called الأجوزان: and some say that the meaning is, the heart and what it hath retained, and kept in memory, of the knowledge of God. (A 'Obeyd, TA.)

الأجوزان is also applied by the people of El-Ghowr (K) and of El-Yemen (TA) to The tents of their عمَّال [or governors, or collectors of the poor-rates]. (K.)

The جوف الثلآخ الأخر, occurring in a trad., means The last third of the night: [or] the fifth of the sixths of the night: (K:) not the half, as some assert. (TA.)

جوف : see جوف.

أجوز : see جوف. Also, and without tesh-deed, (S, K,) [app. meaning, when with the article ال, written and pronounced الجوف,]

in the accus. case جوفيا, by poetic license, (S,) A species of fish; and so جوف. (S, K.)

جوفان The penis of an ass: (El-Muārrij, K:) and of a man. (TA.)

جوف : see جوف.

جائف Reaching the جوف. (Msb.) [Hence,] جراحه جائفه, (S, Mgh, K, &c.,) or جراحه جائفه (Msb,) A spear-wound, or the like, that reaches the جوف, (S, Mgh, Msb, K,) by which is here meant [the interior of the body or head, or], accord. to I Ath, any vital part, as the belly and the brain: (TA:) and sometimes, that penetrates into the جوف: (A 'Obeyd, S, Mgh:) and that passes through also: (A 'Obeyd, S:) and said to be such as is in the pit between the collarbones, and in the pubes; but not in the neck, nor in the throat, nor in the thigh, nor in the leg: (Mgh:) not if it reaches the interior of the bone of the thigh: (Msb:) opposed to جائف. (S in art. جلف.) Hence, جائف is applied to A great fault or imperfection or Vice. (TA from a
A deep [water-course, &c.: see جَوَّافَہ] \(\text{pl. جُوَّافُهُ}\) \(\text{K, TA.} \) [In the K, \(\text{قَصِيرةً} \) is erroneously put for \(\text{فُعْورةً} \)]

The deep recesses of the جَوَّافَہ [or chest] in the places where the soul has its seat; expl. by ما مَتْ�َرَ من الجَوَّافَہ في مَيَامَ رَوح. \(\text{L, K.} \) So in the phrase, used by El-Farezdak, And he drove back the soul into the midst of the deep recesses of the chest: \(\text{L, TA.} \) but some read بين الخِسَاسِف. \(\text{TA.} \) The cephalic vein; a vein that runs along the upper arm to the [cartilage called نَغَحَن of the shoulder-blade; it is the فِّلِيق. \(\text{TA.} \)

Having a جَوَّافَہ; \(\text{TA.} \) \(\text{يَوْلُو} جَوَّافَہ: \(\text{S, K;} \) \) but the latter is more properly rendered [hollowed, or hollowed out: \(\text{Msb.} \) wide, spacious, or ample; \(\text{S, K;} \) as also جَوَّافَہ, \(\text{S, TA.} \) and جَوَّافَہ, \(\text{S, K;} \) with damn, \(\text{K;} \) thus correctly written, being a rel. n. altered from the original form, like and سِهَلَى, \(\text{Sgh, TA;} \) but meaning wide in the جَوَّافَہ, &c., written by J [in the S] جَوَّافَہ, &c., with fet-h: \(\text{TA.} \) great in the جَوَّافَہ; \(\text{TA.} \) as also جَوَّافَہ; \(\text{AO, S, K;} \) each applied to a man: \(\text{TA.} \) \[fem. جَوَّافَآ] \(\text{TA.} \) You say and جَوَّافَہ, \(\text{S, K;} \) \[Hollow, and hollowed, pearls; \] or] both signify the same. \(\text{TA.} \) And قَناَة جَوْفَاء An empty \[or a hollow\] cane, or reed: \(\text{K;} \) and in like manner, شَجَرة [a tree]; \(\text{S, K;} \) having a جَوَّافَہ A wide, or an ample, bucket: \(\text{K;} \) and جَوَّافَہ دَلَاء جَوْفَاء, \(\text{S, K;} \) \[a wide, capacious, cooking-pot. \(\text{Ham. p. 719.} \) And The lion that is great in the جَوَّافَہ \[or belly, &c. \] \(\text{K;} \) And The belly and the جَوْفَة The belly and the جَوْفَة [or vulva, or pudendum muliebre]; \(\text{S, K;} \) because of their width. \(\text{TA.} \) See also جَوْفَه. Hence the trad., إنّ أَخْوَفٌ جَوَّافَہ ما أَخْوَفُ عَلِيْكَ جَوْفَةٍ [Verily what I most fear for you are the belly and the vulva]. \(\text{TA.} \) A cowardly man; as also جَوْفَهٍ, جَوَّافَہ; the last explained in the K as meaning having no heart:
pl. [of the first] ٌفْﻮُﺟ (TA.) A horse white in the ٌفْﻮُﺟ [or belly] as far as the part where the sides terminate, whatever be the colour of the rest of him; (AO, TA;) as also ٌفْﻮُﺟ (TA.) [See also ٌفْﻮُﺟ.] In the conventional language of the science of inflection, [A hollow word; i. e.] a word having an infirm letter for its medial radical; (K, TA;) as also ٌفْﻮُﲨ (TA.) ٌفْﻮُﲨ: see ُفَﻮْﺟَأ. ٌفْﻮُﲨ: see ُفَﻮْﺟَأ, in two places. ٌفْﻮُﲨ: see ُفَﻮْﺟَأ, in three places. ___ Also A beast ٌفْﻮُﲨ قَﻠَـﺑ [q. v.] reaches up to his belly: (As, S, K;) or a horse whose ٌفْﻮُﲨ قَﻠَـﺑ reaches to his sides is said to be ٌفْﻮُﲨ قَﻠَـﺑ (AA, TA.) [See also ٌفَﻮْﺟَأ, last meaning but one.] ___ And an epithet applied to the bird called ٌفْﻮُﲨ صَرِد, because it is white in the belly. (Mgh and Msb in art. صَرِد.) ٌفْﻮُﲨ: see ُفَﻮْﺟَأ.
وَلَ، (S, K, &c.,) aor. وَلَ أَوَّلُ (S, K) and وَلْ أَوَّلُ (Aًz, S, ISd, Z, Sgh) and أَوَّلُ (ISd, K) and
(1) لَلَوَّلُ، (Ibn-‘Abbád, K, TA,) in some copies of the K جَلِّلَانُ; (TA;) and in like manner, اجْتَالَ، and
(2) لَلَوَّلُ، (S,) inf. n. لَوَّجَأُ: (K;) or لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S, K,) and لَلَوَّلُ، (S, K,) inf. n. لَوَّجَ أَوَّلُ، جَلِّلَانُ;
(S, K,) He went round or about, or round about; as also لَوَّجَ أَوَّلُ، جَلِّلَانُ، (K;) or لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S,)
signifies he went round, or about, or round about, much, or often; agreeably with what Sb says of the measure لَوَّجَ أَوَّلُ، جَلِّلَانُ;
but accord. to the O, لَوَّجَ أَوَّلُ is an inf. n. of جَلِّلَانُ. (TA;) You say، جَلَّلَانُ He went about, or round about, in the
countries, or districts, not remaining fixed, or settled: (Msb:) and لَوَّجَ أَوَّلُ، جَلِّلَانُ، (T, TA,) or لَوَّجَ أَوَّلُ، جَلِّلَانُ,
(S, K,) inf. n. لَوَّجَ أَوَّلُ، جَلِّلَانُ، (T, TA,) or لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S,) he went about, or round about, much, or often, in the
countries, or districts. (T, S, TA.) And لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S,) inf. n. لَوَّجَ أَوَّلُ، جَلِّلَانُ، (T, S, TA.) And
لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S,) inf. n. لَوَّجَ أَوَّلُ، جَلِّلَانُ، (T, S, TA.) And لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S,)
lوَّجَ أَوَّلُ، جَلِّلَانُ، (S, K,) i. e., They assailed, or assaulted, one another; (TA,) or لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S, Msb, K,)
in battle, وَلَّجَ أَوَّلُ، جَلِّلَانُ، (S, Msb, K,) [and so, app., لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S, Msb, K,) means لَوَّجَ أَوَّلُ، جَلِّلَانُ، (S,)
There were between them mutual [assailings, or assaults, and] defendings. (Ibn-‘Abbád, TA.) And لَوَّجَ أَوَّلُ، جَلِّلَانُ، (TA,)
The company of men were routed, defeated, or put to flight, وَلَّجَ أَوَّلُ، جَلِّلَانُ، (K,) and then returned to the fight, or charged, or assaulted. (K,)
Defeat befell the
Muslims: a metonymy; used only in relation to the favourites of God; from ُنَﻻَﻮَﳉاُ ُنَﻻَﻮَﳉاُ ُنَﻻَﻮَﳉاُ ُنَﻻَﻮَﳉاُ (Mgh.) or ُنَﻻَﻮَﳉاُ ُنَﻻَﻮَﳉاُ ُنَﻻَﻮَﳉاُ ُنَﻻَﻮَﳉاُ (Sgh, TA) or ُنَﻻَﻮَﳉاُ ُنَﻻَﻮَก็ตาม(9,6),(992,951)
wind makes the dust, and the pebbles, to turn round about, to circle, or to revolve.] They turned about, or revolved, [in their minds, the idea, or opinion, respecting the matter that was between them.] (TA.) And [They turned about, or revolved, thoughts, ideas, schemes, or contrivances, in their minds]. (Jel in ix. 48.) 

They turned about, or revolved, thoughts, ideas, schemes, or contrivances, in their minds. (Jel in ix. 48.) 

They turned about, or round about, his five fingers in his bag.] Accomplish, or finish, the affair in which thou art engaged. (M, K, TA.) 

see 1.

see 1, in two places.

He turned them from their course. (K.) He (the devil) caused them to leave, or forsake, the right way. (T, TA.) 

The devils excited them to lightness, or levity, and unsteadiness, so that they turned away from their religion, to error; i.e., they carried them away and drove them from their religion]. (Sgh, TA.) [See also 10.] See also 1, last two sentences.

The devils turned them from the right course, to error; fascinated them so that they turned with them. (A, TA.) And [The thing excited him to lightness, or levity, and unsteadiness. (TA.) [See also 8.] 

The horses removed, or displaced, that by which they passed. (O, TA.) 

The thing [or white clouds] were driven together after a state of dispersion, and became ready to rain: (M, TA:) or it means The thing, i.e., the wind.
came to them, and removed them, or displaced them, and
dissundered them, and
drove them away. (TA.) We saw the rainless clouds going about,
or
round about, in the horizon, (A, TA,) or in the sky. (TA.)

... see جَولٌ, in five places: قَالَ جَولٌ... see جَائِلٌ.

... see جَولٌ, in two places. Also A large army, or military force, or
troop of horse: (Sgh, K:) pl.

... A herd of camels: and a troop of خَيلٍ [meaning horses or horsemen]: as also جُولُ, جُولٌ in both these senses: (K:) or the latter, which is also explained in the K as signifying a herd of camels, and a flock of ostriches and of sheep or goats, is pl. of the former: (TA:) or the former signifies thirty [horses or horsemen]: or forty: (K:) or

less: or more: (TA:) or the choice, or best, of camels: and [in like manner] جَوَالٍ signifies the choice and best; as in the saying, أَخْذَ جَوَالَةَ مَائَةَ [He took the choice and best of his cattle, or property]. (K. [See also 1, last two sentences: and see جَولان.] ) And Many great sheep or goats. (K. ... Also

A male mountain-goat that is old, or advanced in age: (M, K:) pl. جَأَوَلٌ. (M, TA.)

... The wall [that surrounds the interior] of a well: accord. to A `Obeyd, every side of a
well, from its top to its bottom: and جَالٌ signifies the same: (S:) or the former, the side, or lateral part, (M, Msb, K,) of a well, and of a grave, and of the sea, and of a mountain; as also جَالٌ (M, K) and جَيْلٌ: (K, TA; in the CK جَيْلٌ:) or the Surrounding parts [or sides] of a grave: (M, TA:) and جَالَّا الْوَادِيٍّ [the two sides of the water of the valley: and جَالَّا الْبَحْرِ the two shores of the sea, or
great river: (T, TA:) pl. of pauc.] جَأَوَلٍ, جَأَوَلٍ, جَأَوَلٍ, جَأَوَلٍ (Az, S, Msb, K,) pl. of جَوَالٍ and جَوَالٍ, جَوَالٍ and جَوَالٍ, جَوَالٍ (TA,) and of mult.] جَوَالَةٌ جَوَالَةٌ جَوَالَةٌ جَوَالَةٌ; (so in copies of the K, and in the M, but in some copies of the K جَوَالٍ جَوَالٍ جَوَالٍ جَوَالٍ:) and جَأَوَلٍ is pl. of جَأَوَلٍ. (TA.) Also, as in the
T and the Moheet, (TA,) The portion of rock that is at the bottom of the water, (K, TA.) upon
which is the casing of the well; so that if it quit its place, the well falls to ruin.

This is water of which the rock beneath it is not to be reached]. (TA.) ___ [And from this word as signifying the casing of a well, or the portion of rock above mentioned,] Intelligence; (S, K, TA;) judgment, and intelligence, or full intelligence, or intelligence to which one has recourse; (T, TA;) understanding of the heart; (TA;) and resolution, or fixed purpose of mind; (S, M;) and prudence: (T, TA;) He has not intelligence and judgment, or fixed purpose of mind, to withhold him, or protect him; like the جول of a well; (S, M, * TA; *) because a well, when cased with stone or the like, is stronger. (TA.) And A man having judgment and intelligence, or full intelligence, or intelligence to which recourse is had; whose جول does not become demolished: and in like manner, هو مزبور مافوق الجو، and in the contr. case, نيس لفلان جول Such a one has not intelligence nor prudence; i. e., his جول is demolished, therefore one is not sure that the زبر [that rests upon it] may not also fall: and جال ليس له جول, and جال ليس له جول, He has not prudence. (T, TA.) I did it on account, or for the sake, or because, of him, or it. (Ibn-'Abbád, TA.) See also جول: جول, جول. جول: see جبل.

Dust; as also جول, جول, جبلان, جبلان, جبلان, (K;) both mentioned by Az, (TA;) and جبلان, (K;) mentioned by ISd: [or] all signify dust which the wind makes to turn about or round about, to circle, or to revolve, upon, or from, the surface of the earth. (TA.) And Small pebbles which the wind makes to turn about or round about, to circle, or to revolve; (K, TA;) as also جبلان.
The first, or beginning, [lit. the revolving, (see 1,)] of anxieties. (Ibn-'Abbád, K, TA. 

In the CK, erroneously, جولان الخوم.) You say, في قلبه جولان الخوم In his heart are revolving anxieties. 

The small, or young, and bad, of cattle: (Fr, S, K:) so in the M and O; but in a copy of the M, written جولان خولان; which is app. a mistake. (TA.) Accord. to Ibn-'Abbád, The choice, or 

best, of cattle: the contr. of what is said by Fr. (TA. [See also جول.)

A man whose benefits are common to the near and the distant; (K, TA;) whose benefits go round to every one. (Sgh, TA.)

A horse having a flexible head: (TA:)
and a swift horse, that turns about howsoever one turns him. (K, * TA.)

: see the next preceding paragraph.

: Also Rainless clouds going round about. (A, TA.) And, applied to a [woman's ornament of the kind termed] and to a camel's belly-girth, Loose; not tight; unsteady; as also . (T, TA.) [Hence,] A woman slender in the waist. (Z, TA.)

An affair in which one is engaged. (M, K.) See 4, last sentence.

: More, and most, wont to go round, or about, or round about; to circle, or revolve; ] is from the first of the verbs in this art.: and hence the prov., [More wont to go about, or round about, or more restless, than a ; a certain animalcule, or insect, that is constantly moving about: see art. (Har p. 661.) Also, [as meaning More, and most, circulating, ] applied to language, or discourse. (TA in art. ) [See an ex. voce ] (Lh, M, K,) and , and , (M, K,) A day of much dust (T, M, K) and wind: (T, TA:) from signifying dust. (TA.)

: see .

A place in which one goes round, or about, or round about: (TA:) [a field of battle: a circus:] a place of exercise for horses. (Har p. 16.) [Hence] one says, [There remained not any scope in the affair, or case?]. (TA.)

A certain garment for women, (M, K,) doubled, and sewed together at one of its two sides, and having an opening made to it at the neck and bosom; in which a woman goes about: (M, TA:) or for a young girl; (K) the being for a woman: (TA:) a small garment in which a girl goes about: (S:) or a garment which a girl wears before
she is made to keep herself behind, or within, the curtain, and in which she goes about: (Z, TA:) accord. to IAar, i. q. (TA.) Imra-el-Keys says,

[At the like of her the staid would fixedly gaze with tenderness of desire, when she has become of erect and justly-proportioned stature, between such as wears a woman's shirt and such as wears a young girl's garment]. (S, * TA.) ___ A woman's anklet. (Ibn-'Abbád, K.) ___ An amulet, a phylactery, or charm of the kind termed عَوْدَةٌ. (IAar, K.) ___ A crescent of silver in the middle of the necklace termed قَلَادةٌ. (IAar, K.) ___ Silver [itself]. (Th, K.) ___ A good, or sound, درهمٌ [or silver coin]. (IAar, K.) ___ A shield; (S, O, K;) sometimes used in this sense; (S, O;) as also جَالٌ. (Ibn-'Abbád, TA.) ___ A large wooden bowl. (IAar, TA.) ___ A white دُبٌ [or piece of cloth] that is put upon the hand of him to whom the players at the game called رِسْﻴَﳌا commit the arrows [to be shuffled and distributed, in order that he may not be able to distinguish them by the feel,] when they have collected themselves. (ISd, K, * TA.) [For the same purpose, a piece of thin skin was also used: see رِيْاَبِيَة.] A pool of water left by a torrent; because the water goes round about in it. (IF, TA.) A wild ass. (IAar, K.)

ٌمُسْتَجاَلَن [pass. part. n. of 10, Turned from the right course, &c.:] excited to lightness, or levity, and unsteadiness: (TA:) being bereft of his reason, or intellect. (AA, TA.)
A vessel, (K,) or (IAar, TA,) of silver: (IAar, K, TA,) or a white dish or tray, of glass or of silver: (Mgh:) or a vessel (ظرف) of glass: (Har p. 200:) [a Persian word, i. e. جام, arabicized; or] a genuine Arabic word: (TA:) pl. [of pauc.] جَأَوْم, with ین, (IAar, K,) and جَأَوْم and (as some say, IAar, TA, [of mult.]) جَأَم, (K,) with damm, (TA, in the CK جَأَم,) and [of pauc. or mult.]

جامات: (IAar, K:) but IB says that جام is pl. of جامة, as is also جامات: [instead of which he should rather have said that جام is a coll. gen. n. of which the n. un. is جامة, (though this requires consideration, as the former is commonly used as a sing.,)]

and that the pl. of the latter is جامات:] that its dim. is جَأَمَأ and that it, i. e. جام, is of the fem. gender. (TA.)

جام: see above.

جام: see above.
جوُن

1. جَوَنَ (K, TA, [in the CK, erroneously, جَانَ]) inf. n. جَوُنَ (TA,) It (the face) became black. (K.)

جوُنَ White: and black: (S, Msb, K;) thus bearing two contr. significations: (S:) and جَوُنَ, also, has the latter signification: (IAth, TA in art. جَوَنَ) or جَوُنَ signifies black tinged over with red: (T, M, TA:) and black intermixed with red: the colour of the (TA:) and also red: (K:) or of a pure red colour: (TA:) and, applied to a horse and a camel, of the colour termed أدَهْم (S, K,) intensely black: (S:) every camel, and every wild ass, seen from a distance, is of this colour: fem. with ُه (T, TA:) and, applied to a plant, or herbage, green, (K,) or intensely green, (TA,) inclining to blackness: (K, TA:) pl. جَوُنَ (S, TA:) like as صَمَم صَمْم, (S,) and of صَمْم, (M, TA.) You say also, جَوُنَ The sun is characterized by what is termed جَوُنَ (S:) or is intensely glistening and clear: (Az, TA.) [See also جَوُنَ below.] See also جَوُنَ. Accord. to ISk, جَوُنَ means The white man: opposed to جَوُنَ meaning the negro. (TA in art. البيض.) Also Day: (AO, S, K:) pl. as above. (K.) So in the saying,

* غَيْبَ يَأْتِ الجَنَّةَ لَوْنَ
* مَا الْيَلِّ أَوْأَخِلاَفِ الجَوُنَ

[The passing of the nights, and the alternating of the day, have changed, O daughter of El-Holeys, my colour]. (AO, S,) And, accord. to certain of the lawyers, metaphorically, The light: and the darkness. (Msb,) And accord. to IAar, The فِرْقَة فِرْقَة [app. فِرْقَة meaning day-break]. (TA.)

The two extremities of the bow: (Fr, Az, K.)

جوُنَ The sun; (K;) [l. e.] the sun's disc; because it becomes black [or of a blackish colour tinged with red] at setting; (S;) or
it may be because of its whiteness and clearness; but it is said to be only applied to the sun when it is setting; opposed to

ٌﺔَﻟاَﺰَﻏ;

as observed by MF: (TA:) [see also ٌنْﻮَﺟ: (IAar, TA:) or a خَابِيَّة ُءَ (IAar, TA:) smeared with

tinged with red] at setting. (TA:) ___ A jar such as is called, (IAar, TA:) or a خَابِيَّة ُءَ (IAar, TA:) smeared with
tar, or pitch. (S.) [See an ex. in a verse of Lebeed cited in art. كِـٰٓدمَك.] See also ٌجَوْنَاء. (IAar, TA:) And A bucket دَلُو (دَلُو) that has become black. (IAar, TA:) ___ And i. q. [which may here mean either A piece of charcoal, or the blackness of night or the like]. (IAar, K;) And i. q. (K,) because of its becoming black. (IAar, K;) [perhaps as a subst., meaning A red thing]. (K;) ___ See also ٌنْﻮَﺟ.

The quality [i. e. colour], in horses, denoted by the epithet ٌجَوْنَاء like ٌجَوْنَاء; (S;) in horses, i. q. ٌجَوْنَاء: (K;) and in the sun, also, the quality denoted by ٌجَوْنَاء [as fem. of ٌجَوْنَاء, q. v.]: and blackness; as in the saying, َلا أَفْعَلُ حَتَّى تَبُيَّضَ ٌجَوْنَاءَ القَٰرَ [I will not

do it until the blackness of pitch, or tar, become white]; but if you say ٌجَوْنَاء, the meaning is the [smeared with tar, or pitch]. (S.) A small basket سَلِيْلَة (سَلِيْلَة), (K;) or ْسَفْطَ, (K in art. ٌجَانَ: (K,) or sometimes pronounced with ْسَفْطَ, (K in art. ٌجَانَ:) called in Persian ْهَشْيَش ٌنَادَمَب [a receptacle for bottles or the like]; (KL:) originally with ُء; (K;) or sometimes pronounced with ُء; (S;) El-Fárisi approved the suppression of the ُء; (M, TA:) pl. ٌجَانَم. (S, M, K;) [See also ٌرَيْعَة.] A small mountain. (K.)

ٌنْﻮَﺟ ٌةَرْحمَأ [perhaps as a subst., meaning A red thing]. (K.)

Also A cooking-pot; (K;) because it is black. (TA:) And A she-camel such as is termed ٌدَهْمَاء ٌنْاَءَء [of an intense, or a dark, gray colour, without any admixture of white]; from ٌجَانَ ٌجَانَ said of the face. (K.)
Also A species of the kind of bird called قطا، (S, K,) black in the belly and wings, larger than the [species called] كدرى، one of the former species being equal to two of the latter: (S, TA:) or, accord. to ISk, the قطا compose two species; one called كدرى جوني and the other كدرى رديك; and the other، غطاط، and the former is dusky, or dingy, or of a hue inclining to black and dust-colour، (أكرد،) in the back, black in the inner side of the wing, yellow in the throat, short in the legs, having in the tail two feathers longer than the rest of the tail: (T, TA:) or, as some say، the جوني كدرى and جوني كدرى are one of the two species of the قطا، and the other is the غطاط; and the former are short in the legs، yellow in the necks، black in the primary feathers of the wings، of a white hue tinged with red (صهب) in the tertials: (TA voce غطاط، q. v.:)

[but see جوني: the جوني is described by De Sacy، on the authority of the book entitled درة المتناقا من عجائب المخلوقات وغرائب الموجودات، thus: le djouni a les barbes internes des ailes et les pennes primaires noires; il a la gorge blanche، ornée de deux colliers، l'un jaune et l'autre noir; son dos est d'un gris cendré، moucheté، mêlé d'un peu de jaune: on appelle cette espèce djouni، parce que sa voix ne rend pas un son clair et sonore، mais qu'elle fait entendre seulement une sorte de gargouillement dans le gosier: (Chrest. Arabe، 2nd ed.، ii. 369:)] it is stated in the handwriting of As، on the authority of the Arabs، that جوني، applied to the قطا، is with ء، app. meaning that it was pronounced جوني: (M، TA:) a single bird of this species is termed جوني: (S:) and you say also جوني كدرى، بهة، (TA:) [but جوني، seems to be also used as a n. un.، like رومي for it is said that] جون is pl. [or rather coll. gen. n.] of جوني، like as مَكْرُ is of مَكْرُة، (Ham p. 605.)
from the verse: He met him, or encountered him, with, or he said to him, or did to him, or he accused him, to his face, of, that which was, or a thing that was, disliked, or hated. (S, K.) And [in like manner,] He encountered him with evil [speech or conduct]; or confronted him therewith: whence we may infer that he was encountered with evil; said in chiding a he-camel: see below. (TA.) A woman of Ghatafán, being chidden by her son, and being asked why she did not reply against him, said, meaning I fear that he would encounter me with more than this. (JK.)

and are rendered by Golius Ad dignitatem evexit: spectabilem reddidit: as on the authority of the S; but in my copies of the S the two verbs are and and belong to art. and, though mentioned in the present art.]

see 2.]

He magnified himself; or was, or became, proud, haughty, or disdainful: or he affected rank, station, or dignity, not possessing it. (TA.)

Rank, station, or dignity; and belong to art. with, or in the estimation of, the Sultán; as also on the authority of Lh, (TA, as from the K, [but not in my copies,]) or, accord. to Sgh, of Ks.: the former word [probably arabicized from the Persian but] said to be formed by transposition from this being first changed to; then, to; and then, to: or, accord. to Lh, it is not from, but from [app. first pers.
of rank, station, or dignity]. (S.) And [Such a one is possessed of rank, station, or dignity] To such a one belongs rank, station, or dignity, among them. (Aboo-Bekr, TA.) The dim. of جاه [or of جاه] is جوهية . (TA.) جاه, indecl., with kesr for its termination; and, accord. to As, sometimes, جاه, with tenween; (S;) or جاه, (JK, K,) and جاه, (Lh, K,) and جوه جوه, or جوه جوه, (accord. to different copies of the K, but) indecl., with kesr for the termination, [i. e. جوه جوه, جوه جوه, or جوه جوه, جوه جوه,] mentioned in the م, (TA,) and جاه لا جهبت , جاه لا جهبت , (IDrd, TA, [see 1,]) ejaculations used for chiding a he-camel, not a she-camel: (As, JK, IDrd, S, K:) or one says to a she-camel, جاه جاه and جاه جاه . (A 'Obeyd, TA in art. جوه: [or perhaps there is an omission here: I think it more likely that what A 'Obeyd said was that one says to a she-camel جاه جاه , and to a he-camel جاه جاه.])

The face, or countenance: syn. وجه; as also: وجه: (Lh, K;) the latter with kesr: (TA:) so in the saying، نظر وجه و وجه، وجه سوء and وجه سوء [He looked with an evil face or countenance]. (Lh, K,) جوه جوه, جوه جوه, or جوه جوه: see the next preceding paragraph.

وجه: جاه.
وجه: جاه.
وجه: جاه.
وجه: جاه.

and جاه: جاه.
جوهر

: see art. جهر.

: جهری. see art. جهری.
(S, K) aor. — , (TA) inf. n. (K) He (a man, S) was, or became, affected with what is termed (K) meaning ardour: and violence of amorous desire; or of grief, or sorrow: (S) or inward love: (M, K) and grief, or sorrow: (K, and so in a copy of the S:) and ardour: and violence of love: or of grief, or sorrow: (K:) [see حب:] also as meaning consumption; or an ulcer in the lungs: and long continuance, or oppressiveness, of disease: and a disease in the chest: (K) or any inward disease during which one does not find food to be wholesome: (TA:) part. n. (S, K:) fem. (TA:) You say also, (S) You say also, (S,) meaning I found the country, or town, to disagree with me. (S.) And (S) and (TA; as also (K, TA,)) or he disliked it, namely, a city, and found it to be insalubrious: or, as AZ says, he disliked it, namely, a country, even if it agreed with him in respect of his body: and he says, in his Nawádir, that signifies the yearning towards, or longing for, home, and disliking a place, even if in the enjoyment of ease and plenty: and disliking it without yearning towards, or longing for, home: and also the not finding the food nor the beverage in a land to be wholesome: but not when one likes the residing in it but its food and beverage do not agree with him. (TA,) And His heart was burnt
by the fire of enmity. (Ham. p. 219.)

: see 1: ___ and see what next follows, in two places.

part. n. of 1, q. v.; (S, K;) and signifies the same, being an inf. n. used as an epithet. (K.) Hence, (S,) the former,

(S, K;) as also ↓ the latter, (K, and so in a copy of the S,) signifies Stinking water; (K;) or water that has become altered and stinking. (S, TA.) ___ and A land that disagrees with one. (K.)

Contracted in the bosom, (K, TA,) by reason of disease therein, (TA,) so that his tongue cannot explain for him, (K,) or so that his tongue can hardly, or not at all, explain for him. (TA,) ___: see ~.~
He faced him, fronted him, was opposite to him, or was over against him: a dial. var. of جَاجْئِاهُ. (IAar, K.) You say also, مُرْ بِي مَجَاءِهَا He passed by me being in front, or opposite. (TA.)
Aor.

1 جيأ

جأ

[1]

Intransitively and transitively. (Msb.) say,

ءآجِدَيَز

Zeyd came; or was, or became, present. (Msb.) And sometimes one says,

ءآجِدَيَز

I came to Zeyd. (Msb.) And sometimes one says,

ءآجِدَيَز

I went [as well as I came] to him, or it. (Msb.) And sometimes one says,

ءآجِدَيَز

I came from the town, or country]; and meaning The rain [came, or] descended. (Msb.) And sometimes one says,

ءآجِدَيَز

The order, or command, of the Sultán came, or arrived. (Msb.) And sometimes one says,

ءآجِدَيَز

The assistance of God shall come (in the Kur ex. 1) is [not a figurative but] a proper phrase. (Er-Rághib, TA.) Sb mentions, on the authority of certain of the Arabs,
(Msb.) And praise be to God who brought thee; and praise be to God because, or that, thou campest, or hast come; but not praise be to God unless you say or you say [after which you say] He begot a child, or children; like and and She brought him forth; gave birth to him; like and It (a word) conveyed, or imported, a meaning also signifies He brought to pass, did, executed, performed, or effected, a thing; and he said, gave utterance to, or uttered, a thing: like in both these senses.] And he did, or such a thing. (TA.) Hence, in the Kur xix. 28, I did a good thing. (Bd. [See another ex. voce ارْمِإ, likewise from the Kur.]) And He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA in art. يِدَع.) And (K in art. تَأَمَّ) or (more commonly) He (a horse) performed, or fetched, run after run is also syn. with, like, as in the saying, The building became, or came to be, firm, strong, or compact. (Kull p. 11.) And hence the phrase, What became, or has become, thy want? syn. ما جَآَهُ مَا جَآَهُت حَاجْتِكَ, (M, K,) thus in all the copies of the K, with the noun in the accus. case; i.e. What became, or has become, thy want? syn. ما جَآَهُ مَا كَأَت حَاجْتِكَ, (Er-Radee, TA;) being here an interrogative, and the implied pronoun [in the verb] being made fem. because its predicate is fem.: but some say حَاجْتِكَ, in the nom. case, [as it is in the CK, meaning What did, or has, thy want become?] regarding as the subject of جاءت, and as the predicate of this verb. (TA.) See also 3.

[inf. n. of جُاَيْتَ] signifies The act of facing, or fronting; being opposite, or over against:
and the act of coinciding, as also جَابَّنِي مِن قَرْبَ. (AZ, K.) You say of a man, He faced me, fronted me, was opposite to me, or was over against me, at a short distance. (TA.)

And جَابَّنِي مِن قَرْبَ. (AZ, K.) You say of a man, He passed by me being in front, or opposite. (TA.) And I coincided with such a one in his coming. (TA.) And لو جَآوَتُ هَذَا المَكَانُ جَابَّنِي أَي تَغَيَّرُ. (AZ, K.) You say of a man, Hadst thou passed beyond this place, thou hadst met with rain, or coincided with rain in its coming. (TA.)

As also جَابَّنِي فَجَعَتْهُ. [so in copies of the S, and in copies of the K, as from the S, but in the TA, as from the S, جَابَّنِي, جَاَبَّنِي, جَأَبَّنِي, and said to be with two hemzehs, though this is evidently wrong.] aor. the former verb of the measure جَابَّنِي فَجَعَتْهُ, since the former verb has an infirm letter [ى] for its medial radical and س for its final, not the reverse, (Sgh, K;) [therefore] what J says is not allowable unless it be an instance of transposition; (IB, TA;) but what is given by F [and Sgh as the correct form] is that which is accord. to rule, and what J says is that which has been heard from the Arabs, as ISd has pointed out; (TA;) [and rule is not to be regarded when it is contr. to classical usage;] the meaning is, He vied with me, or strove to surpass me, in frequency of coming, and I surpassed him therein. (S, K.)

He made him, or it, to come. (Kull p. 11.) [Hence,] أَجَأْتُهُ بِهِ. أَجَأْتُهُ, أَجَأَتِهِ: جَآَتُهُ, جَآَتَهُ, جَآَتْهُ. (K.) i. q. أَجَأْتُهُ: جَآَتُهُ, جَآَتَهُ, جَآَتْهُ. (S, K.) I compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; (Fr, S, K;) or made him to want it, or be in need of it: (S:) in the dial. of Temeem, أَجَأْتُهُ. (TA in art. أَجَأْتُهُ.) It is said in a prov., شَرٌّ مَا جَآَتُكَ إِلَى مَعْرُوقٍ عَرْقَوبٍ. (It is an evil thing that compels thee to have recourse to the marrow of a hock); for, as As says, the عَرْقَوب contains no marrow, and only he who cannot obtain any [other] thing is made to want it. (S.) And it is said in the Kur xix. 23, فَآجَآءَهَا المَخَاضُ إِلَى جَذَعَ النَّخْلَةَ. And the motion of the child in her womb compelled her to betake herself to the trunk of the palm-tree. (Bd.)
جيئة [A coming;] a subst. from جاء (S, K,) of the measure فعلة, with kesr to the ج (S.)

جيئ and جئ: see what next follows.

جيئ, (K,) mentioned by Sb as an extr. word, (TA,) [but regularly formed, of the measure فعل,] and جئ, also written جئ, جئ, (K,) with the ك changed into hemzeh, (TA,) and جئ, (K,) [originally جئ, of the measure فعل, denoting intensiveness, in the CK written جئ,] mentioned by IJ as anomalous, A frequent comer. (TA.) One says، إنه جئئ جخير Verily he is a frequent bringer of good. (TA.)

جيئ, [originally جئئ, then جئئ, then جئئ, and then جئئ, Coming; act. part. n. of 1.]
جیب

1. جیب, aor. جیب: see 1 in art. جیب, in two places.

2. جیب, inf. n. جیب: see 1 in art. جیب.

The [or opening at the neck and bosom] (K) of a shirt (S, K) and the like; (K;) as, for instance, of a coat of mail: (TA:) or the opening of a shirt at the uppermost part of the breast: (Msb, MF:) or the opening in a garment for the head to be put through: or such an opening as a sleeve and a (MF:) pl. [of mult.] جیب, (Msb, K,) also pronounced جیب, جیب, (TA;) [like پیوتو for بیوتو] and [of pauc.] جیب, جیب, جیب, جیب, (TA;) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to A pocket.] ___ The heart, the bosom. (K.) So in the saying, (TA.) [He is pure, or sincere, of heart or bosom]: (K;) or trusty, trustworthy, or faithful. (S. [See also art. ناصح.]) A poet says,

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[And thou hast exasperated a bosom the heart of which was faithful to thee]. (TA.) You say also, (K in art. درع جیب عنه) هو دنس الجیب (He is a person of foul heart). (A in art. دنس) And He cleared his heart, or bosom, of it. (K in art. درع q. v.) The place of entrance of the land, or country: (K;) pl. جیب, (TA.)
Hollowed {sapphires}]: occurring in a trad. describing the banks of the river of Paradise: but accord. to
one reading, it is "جَبِيب"; accord. to another, "جَبِيب" or "جَبِيب"; and accord. to another, "جَبِيب" or "جَبِيب". (TA.)
God afflicted them with a calamity. (TA.)

God: مَجِيحَ i. q. مَجِيحَ: see art. مَجِيحَ. (Msb.)
He had a long neck: (A, Msb, K:) or a long and beautiful neck: (S, L:) or a slender and long neck. (L, K.)

Having a long neck: (A, Msb, K:) or having a long and beautiful neck: (S, L:) or having a slender and long neck: (L, K:) or it is not applied to a man: (T, TA:) fem. أُجِيدَاءَ، (S, L, Msb, K,) with which is syn. أنْعَقُ أَجِيدٌ: (K:) or this signifies having a beautiful neck: (L:) pl. جَوْدَ [originally جِيْدٍ]. (S, A, K.) And

A long and beautiful, or slender and long, neck. (L)
He plastered a watering-trough or tank with gypsum. (TA.)

Gypsum; syn. chalk. (IAar, TA.) [In modern Arabic, lime: see also what next follows.]
Quick lime, and the mixtures thereof, with which are plastered watering-troughs or tanks, and baths; syn. صاروج: (S, K:) quick lime and gypsum mixed with ashes: (IAar TA:) or quick lime alone. (TA. [See also جيحور.]) [A limeburner: so in the present day: see نتون.] Heat in the chest, by reason of rage or hunger; as also جائز: (S, K:) or cough, or the like.

(Ham p. 56.) It is app. of the measure فعال، or it may be of the measure فعال [originally جييار]. (IJ, TA.)

Strength, or vehemence. (TA.)

جائز: see جيار.

A watering-trough or tank made small: or made deep: or plastered with gypsum. (K.)
He (a horse) reared, and became excited. (TA.) His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. جَعَشَتْ إِلَيْهِ نَفْسَهُ. (S, K, TA:) or عُشْتَ; (S, K:) when this last signification is meant, you say جَعَشَتْ إِلَيْهِ نَفْسَهُ. (TA in that art.)

His heart quitted its place by reason of fear. (EM p. 79.)

His bosom boiled with wrath, or rage. (TA.) You say also, صَدِرَهُ يَجِيشُ عَلَى الْبَالِغِ. (A.)

Anxiety boiled in the bosom: and in like manner, جَعَشَتْ الْغَيْسَةُ فِي الصَّدِرِ. (T, TA.)

Choking wrath or rage boiled in the bosom. (T, TA.)

War, or
the war, boiled, raged, or began to boil between them. (I, TA.) In the following words of a poet, cited by IAar,

* قَامَتْ تَبْدِئَى لَكَ فِي جَيْشَانَا *

[She arose, showing herself to thee; in her strength and youth, being for,] جَيْشَانُ [the inf. n., meaning as rendered above, is with sukoon to the ] by poetic license. (Isd, TA.)

2 جَيْشُ, [from جَيْشُ, جَيْشُ] He collected, or assembled, armies, or military forces. (S.) And جَيْشُ جَيْشًا [He collected, or assembled, an army, or a military force]. (A.)

5 تَجْسَا, see 1. جَيْشًا, from جَيْشُ, They became collected, or assembled, as an army, or a military force; or they formed themselves into an army, or a military force.

10 استجَا, [from جَيْشُ, جَيْشُ] He demanded, or summoned, armies, or military forces, من مَّهْلٍ كَذَا from such a place. (A.) And استجِا He demanded of him an army, or a military force. (S.)

جَيْشُ: see جَلْاَشُ, جَيْشُ, in art. جَائِشُ, in two places; and see تَجْائِشُ, below.

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جَيْشُ: An army; a military force: (A, K:) or a body of men in war: (T, K, TA:) or men going to war or for some other purpose: (T, K, TA:) pl. جَيْشُ. (S, A Msb, K.)

جَيْشَةُ: A single rising, or heaving, or the like: pl. جَيْشَاتُ البَاطِيلِ: hence the phrase جَيْشَاتُ البَاطِيلِ [app.
meaning *The risings of false or vain things* in the mind, or the like. (TA.)

A cooking-pot boiling, or boiling much. (A.) ___

A horse that rears and is excited when thou puttest him in motion with thy heel. (K * TA.)

The soul; syn. the *nafs*; (K;) [as also the *jaash*, sometimes written *jaash*, without ا*; mentioned by some in art.

(TA.) Quasi
جَيَاعِيَ

and: جَيَاعِيَ جِياعي. see جَيَاعِيَ, in art.


The dead body stank, or became stinking. (S, * K, TA.)

He became a stinking dead body. (Mgh, KL.) See also 1.

A carcass, or corpse, i.e., a dead body [of a beast or a man], that has become stinking; (S, Mgh, K;) or, as some say, in a general sense; whether stinking or not: (TA:) or, of beasts and cattle, an animal that has died a natural death, or been killed otherwise than in the manner prescribed by the law, and has become stinking; (Msb:) [and the corpse of a man:] (see pl. of mult.] (S, Mgh, Msb, K) and [of pauc.] (S K.) [Hence,] One who sleeps all the night, and labours all the day. (TA from a trad. [See also art. قطرب.]

IDrd mentions this word in art. جوف, holding the کي to be originally و. (TA.)

A rifler, or ransacker, of graves; (K, TA;) because he removes the [grave-] clothes from the corpses, and takes them; or, as some say, because of the stinking nature of his act. (TA.)
A nation, people, race, tribe, or family of mankind; (S, Msb, K;) such as the Turks, and the Greeks, (S. TA,) and the Chinese: (TA:) pl. أَجْيَالُ (M, Msb, TA) and أَجْيَالانُ (M, TA.) (TA.) And A generation of men. (TA.) See also جُوُلٌ. جَيْلُ: جَيْلٌ, in art. جَيْلَانُ الخَصِيَّ Small pebbles which the wind makes to turn about or round about, to circle, or to revolve: (S, K;) but this belongs to art. جَوْلٌ, أَجْيَالٌ جَيْلَانُ: جَوْلٌ, أَجْيَالٌ, جَيْلَانُ, in art. جَوْلٌ, أَجْيَالٌ جَيْلَانُ: جَوْلٌ, أَجْيَالٌ, جَيْلَانُ, in art. جَوْلٌ, أَجْيَالٌ جَيْلَانُ: جَوْلٌ, أَجْيَالٌ, جَيْلَانُ, in art.
He wrote a ج. (K)

The letter ج masc. and fem.: (T, K, * TA:) pl. جيمات and جيم. (TA.) Quasi
ジー

ジー : see جوه, جوه in art. جوه.
1. **ジェル**

He was ignorant; (S) he was characterized by **ジェル** in any of the senses assigned to this word below: (TA) and he was ignorant of it; he did not know it; (Sh, JK, Msb, K) contr. of **علم**. (Msb, K) You say, مثل لا **ジェル** مثلك The like of me will not be ignorant of the like of thee. (Sh, TA) And **ジェル** على غيره He acted in an ignorant or a silly or foolish manner towards another: and wrongly. (Msb) And **ジェル** الحق, **ジェル** فلان رأيه, He was ignorant, or silly, or foolish, in his opinion, or judgment. (Sh, TA) And **ジェル** الحقيقة He neglected the truth, or the right, or due; [or he ignored it;] syn. أضاعه. (Msb) See also 6. The cooking-pot boiled vehemently; contr. of **جُعلت القدر**. (TA)

2. **ジェル**

He attributed to him **ジェル** [or ignorance, &c.]. (S, Msb, K) And **ジェル** عليه He caused him to fall into **ジェル**. (TA)

3. **ジャメラ**

The acting with levity, and in an ignorant or a silly or foolish manner, with any one. (KL) [You say, **ジャメラ**, meaning He so acted with him.]

4. **ジェル**

He feigned, or made a false show of, **ジェル** [or ignorance, &c.]. (S, K) And **ジェル** عليه He feigned ignorance (to him). (K)

5. **ジェル**

He reckoned him, or esteemed him, **ジェル** [or ignorant, &c.]. (S, TA) He, or it, excited him to lightness, or levity, and unsteadiness. (S, K) The wind put the branch into a state of commotion. (K, TA)
an inf. n. of 1: Ignorance; contr. of علم: (S, Msb, * K: *) [and silliness, or foolishness: and wrong conduct: (see 1:) it is of two kinds; namely, simple, which is the non-existence of knowledge of that which should be known; and compound, which is a decisive belief not agreeable with the fact, or reality: so accord. to Ibn-El-Kemál: or, accord. to Er-Rághib, it is of three kinds; namely, the mind's voidness of knowledge, which is the primary meaning; and the believing a thing to be different from what it is; and the doing a thing in a manner different from that in which it ought to be done: or, accord. to El-Harállee, the proceeding in dubious affairs without knowledge. (TA.) It is said in a prov., 

[Doubt is sufficient ignorance]. (Msb.) And it is said in a trad., 

[Verily there is, among the kinds of knowledge, what is ignorance].: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.)

جاهل see what next follows.

جاهل and جاهل, [but the latter has an intensive signification,] Ignorant: (Msb, K:) and silly, or foolish, in conduct: and wrong in conduct: (Msb:) [characterized by جهل in any of the senses assigned to this word above:] pl. جهال (K, KL) and جهل جهل جهل جهل جهل: (K:) see جاهلي. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Kur ii. 274], يحبهم. جاهلي. i. e., The ignorant of their [real] state [Would reckon them possessed of competence]. (TA.) هو جاهل منه, (K, TA,) i. e., He is ignorant [of him, or it, or] of his, or its, state, or condition. (TA.) The lion (K, TA) that is ignorant of the prey. (TA.) [In the CK, جاهل the áṣád is a mistake for جاهل the áṣád.] جاهل: see جهلة. Also Great as an epithet applied to a smooth rock (صفاة). (K.)
A piece of wood with which one stirs live, or burning, coals (综合体), or wine (综合体); (so in some copies of the K) of the dial. of El-Yemen. (TA.)

A pagan; a pagan Arab; one of those who are called collectively the jahiliyya; and

sometimes, a pagan poet; a poet of the first, or earliest, of the four classes which are ranked in chronological order; of the class which was succeeded next by the . [See also .]

The time, or state, of ignorance, or paganism; or of intense ignorance; the time of the , or cessation of the mission of apostles, and of the effacement of the signs of their religion. (JK.) One says, that was in the time, or state, of paganism, or of intense ignorance. (S.)

An affair, or an event, or a case, and a land, and a habit, a property, a quality, a practice, or an action, that induces a man to believe a thing to be different from what it is. (Er-Rághib, TA.) A desert in which are no signs of the way. (S.) And

A land in which are no signs of the way: (TA:) or in which one will not go aright (综合体) unless by means of the , which is the contr. of . (TA:) accord. to the K, it has neither dual nor pl.; but it has both, as 'Iyád and others have affirmed. (MF, TA.)

see .
A cause of, or an incitement to, ignorant, silly, foolish, or wrong, conduct; a thing that incites one to ignorant, or wrong, conduct. Hence the saying, Children are a cause of silly, or foolish, conduct. (S.)

[Unknown]. You say, I ventured upon traversing the desert notwithstanding its unknown character. (S, TA.) A man of unknown origin. A book of unknown authorship. In grammar, The passive voice. A she-camel that has never been milked: or that has no brand upon her: (K, TA.) and a she-camel that has never conceived. (Z, TA.)

Making himself like the ignorant; feigning himself ignorant: or reckoning, or esteeming. (Har p. 572.)

A she-camel light, brisk, or agile, in her pace, or going. (TA.) A she-camel that has never been milked: or that has no brand upon her: (K, TA.) and a she-camel that has never conceived. (Z, TA.)
The sixth letter of the alphabet: called حاء (respecting which latter see the letter ب). It is one of the letters termed مهموس، or nonvocal, i.e. pronounced with the breath only, without the voice; and of those termed حلقيه، i.e. faucal, 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 خ: next after it [with respect to the place of utterance] is ع [having the lowest place of utterance; then ج and ح, and ح and خ 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 حيليّه، 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 حيان.] As a numeral, it denotes Eight.]
حاء:

حاء: حاء, حاء, حاء, حاء. and see the letter ح, and see arts. حاء, حاء. and حاء.
حب

[signifying He, or it, was, or became, loved, beloved, an object of love, affected, liked, or approved, is originally حب or حب to this shaj'a]. You say, حب إلى هذا الشيء. حب, [aor. حب or حب, ] inf. n. حب. This thing was, or became, an object of love to me. (K. [The meaning is there indicated, but not expressed. In the CK, حب is erroneously put for حب.]) And حب إلى إه I became loved, beloved, or an object of love, to him: [said to be] the only instance of its kind except لبيب and لبيب. (K.) And ما كنت حبب، Thou wast not loved, and thou hast become loved. (S.) See also 5. _

Beloved, lovely, pleasing, charming, or excellent, is he, or it]; (TA;) and so حب, [which is more common,] formed from the same, by incorporating the former ب quiescent and incorporating it into the latter after transferring the dammeh of the former to the ح. (ISk, S, TA.) A poet says,

وزادة كلها في الحب أن مبتَت

وحب شيئاً إلى الإنسان ما مبتَت

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

هجرت غضوب وحب من يتجنب

وعدت عواد دون وليك تشعب

[Ghadoob 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 حبّ بفلان, below.] ___ [Both are also verbs of wonder.] You say, حبّ بفلان, (As, S, and so in copies of the K,) and حبّ, (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'Obeyd and Fr read this حبّ بفلان, saying that it means حبّ بفلان, 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 حبّ, [aor., accord. to analogy, — ,] He stood still, stopped, or paused. (K.) And حبّ, with damm, He was fatigued, or tired. (K.)

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, حبّ عإذ إلهإ حسناته, [His beneficence made him an object of love to me]. (A, TA.) And حبّ أله إلهإ حبّيز النزورين, [God made faith lovely to him]. (A, TA.) And حبّ إله إلهإ حبّ الدوآه, [Thy visiting me hath been made pleasant to me]. (A, TA.) (He formed the medicine into pills, or little clots or balls: see its quasi-pass., 5]. (K in حثر, &c.) And حبّ He filled a water-skin &c. (AA, TA.) See also 5.

His حبّ He acted, or behaved, in a loving, or friendly, manner with him, or to him. (A, TA.) See also 4.

They loved, affected, liked, approved, or took pleasure in, one another.] And حبّ He acted, or behaved, in a loving, or friendly, manner with him, or to him. (A, TA.) See also 4.
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 استحب signifies the esteeming [a person or thing] good: (S:) and the preferring, or choosing, [a person or thing,] as also إحب means he loved, or esteemed, him, or it, above another, or others; preferred him, or it, to another, or others. (K, A, * TA.) I loved not, or liked not, that; like تَنَظ for تَنْنَظ, and تَلَظ and تَلَظ for تَلْلَظ. (Lh, TA.) I would that it were thus, or that such a thing were. ] It is said of Ohod, in a trad., هو جبل, 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 يَبِحَب فيها [In an hour, or a time, in which food is loved, or liked]. (TA.) How beloved, lovely, pleasing, charming, or excellent, is he, or it, to me! (As, S, K, * TA,) and so he أحب إلى به. (A, TA.) [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, How greatly does the believer love God! and how great an object of love is he to God! (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 AО, [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 ﱠﺐُﺣ is meant ﱠﺐُﺣ. (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,) إِلَيْهِ to him. (S.) and حَبَّ تَحْبَبَ are both Syn. with تَوَدَّ. (TA,) ___ [Also, app., He became, or made himself, an object of love or affection to him: see ﱠﺐُﺣ, said to be syn. with مَتَحَبَ.] He became swollen, or inflated, like a jar (حَبَّ), 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 حَبَّ is also used in this sense, but ISd doubts its correctness: (TA:) one says, شَرَبَتُ الإِبلُ حَتَّى حَبَّتُ The camels drank until they were satiated. (S,) حَبَّ تَحْبَبَ the hoar-frost formed into grains like small pearls]. (TA in arth. حَبَّ تَحْبَبَ) صَلَاحٌ [The saliva formed, or collected, in little bubbles upon the teeth]. (AZ, TA,) ___ The milk became decomposed, and formed little clots of curd]. (S in arth. حَبَّ تَحْبَبَ) مَحْرُورٌ [The butter formed into little clots, when first appearing in the milk or cream]. (S and K in arth. حَبَّ) The verb is also used in like manner in relation to honey, (K in arth. حَبَّ) and دَبَسّ (S in that arth.) and medicine. (TA in that arth. [See also 2.] ___ حَبَّ تَحْبَبَ the skin broke cat with pimpls, or small pustules: so in the language of the present day: see حَبَّ. (TA in arth. حَبَّ.)
They loved, or affected, or liked, one another. (S, A, * K.*) 

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] the [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 ُلِزﺎَﻨَﻣ ِﺮَﻤَﻘﻟا in art. لﺰﻧ) when Canopus rises with them. (TA.) [The ُالطَّرَﻓَة is there put for ُالطَّرَﻓ.] 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 ُالطَّرَﻓ, 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 حـَب A cry by which a he-camel is chidden, to urge him on. (TA voce حِوْب, q. v.) حَب, (S, Msb, K,) a [coll.] gen. n., (Msb,) n. un. حَبْيَة; (S, Msb, 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: (Msb:) [but applied also to various other seeds; among which, to beans, (as in the Mgh in art. ُبِلَق,) and peas and the like; and kernels; and the stones of grapes, dates, pomegranates, and the like: (Mgh voce عِجم:) by some it is applied even [to berries; as, for instance,) to grapes: you say ُحَبْيَةٌ من عنب حَبْب, as well as ُحَبْب, and the like: (TA:) [and hence, to beads: (see حَبْب:) the pl. (of حَبْب, Msb) is حَبَّابَات (S, Msb, K) and حَبْبَابَات (K,) pl. of حَبَّابَة; (TA:) and (of Msb) حَبَّابَات (Msb, K) and حَبَّابَات, [or this is pl. of حَبَّابَة also,) like حَبَّابَات كَلَّامَة as pl. of كَلَّامَة [and of كَلَب.; (Msb:) and حَبَّ is also called [by lexicologists, but not by grammarians,) a pl. of حَبَّة. (TA.) ___ [Hence,] Seed-produce, whether small or large. (TA.) ___ And حَبْبَة ُالْحَبْبَةُ الْخَضْرَاءَ i. q. (S, K) i. q. البَطْم (The fruit of the terebinth-tree, or pistacia terebinthus of Linn. (Delile, Flor. Æg. no. 936.)) (K.) ___ And حَبْبَة ُالْحَبْبَةُ السَّوَدَاء (S, K) i. q. البَطْم (The black aromatic seed of a species of nigella]. (K.) [But see art. مَوْد. And for other similar terms, see the latter word of each.] ___ And
and Hail. (S. [See a metaphorical usage of the first of these in a verse cited voce آٰبُنآ.])

[Hence likewise,] حب also signifies Pimples, or small pustules: [so in the present day: and any similar small extuberances: a coll. gen. n.: n. un. with حب] (S and K * in art. حب.)

حب Love; affection; syn. دو (A,) or ود (K) inclination of the nature, or natural disposition, towards a thing that pleases, or delights; (Kull p. 165;) contr. of غب: (Mgh, TA;) حب and حب [this being said in the S to be syn. with حب and in the K to be syn. with حبة, and it is used as an inf. n. in an ex. cited voce دوح in art. دوح,] and حب (S, K) and حب (K) and حبة (S) signify the same; (S, K;) i. e., as above. (K.) The degrees of حب are as follow: first, هوى, the inclining of the soul, or mind; also applied to the object of love itself: then, علاقة, love cleaving to the heart; so termed because of the heart's cleaving to the object of love: then, كلف, violent, or intense, love; from كلفة, signifying difficulty, or distress, or affliction: then, عشق, [amorous desire; or passionate love; ] in the S, excess of love; and in the language of the physicians, a kind of melancholy: then, شغف, ardour of love, accompanied by a sensation of pleasure; like لوعة and لوعة; the former of which is ardour of love; and the latter, inward love; and violence of amorous desire, or of grief, or sorrow: then, عتاب, a state of enslavement by love: then, ولل, lovesickness: then, هيام, distraction, or loss of reason, in love: and then, حب, a state of wandering about at random in consequence of overpowering love.

(Kull ubi suprà.) [Accord. to the Msb, it is a simple subst.: but accord. to the K, an inf. n.; and hence, حب, meaning حب لما أحببم, I love with loving, i. e. much, what ye have loved]. (Har p. 186.) Hence the phrase, نعم وحية وكرامة 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 حبة may be here used for حب to assimilate it in termination to كرامة: see what follows]. (S, TA.) Hence also the saying of Abu-l-' Atà EsSindee,
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 من حبب حبيبته; or it may be pl. of حبب, like as عشش is of عش; (TA:) or it may be an inf. n. of حبيبته; some also read من حبب حبيبته, 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 من جنبك from thy part [or from thee]. (TA.) See also حبيب. Also a Persian word, arabicized, (AHát, S, Msb,) from خنب, (AHát, TA,) [or خب or خب, i. q. خانية, (S, Msb,) 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 حبب:]:) pl. [of pauc.] أحبب and [of mult.] حبب. (S, Msb, K.) From this last signification is [said to be] derived the phrase بحب وكرمته, [pronounced بحب هرمته], lit. A jarstand and a cover will I give thee, or the like, كرامة 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 حبب وكرمته.]

An ear-ring formed of one حبة [or bead]. (K.)
n. un. of جَابِر بْن حَبَّة a name of Bread. (ISk, S.) ___ See also حَبَّة, in two places.

___ [A grain; meaning the weight of a grain of barley; a wellknown 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. (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 فَلَانَة حَبَّة قَلْبِهِ [Such a woman smote his heart's core]. (A, TA.) A want: or an object of want; a needful, or requisite, thing: [It is also used in a pl. sense.] You say, حَاجَة: see حَبَّة, in two places: ___ and حَبَّب. [It is also used in a pl. sense.] You say, هُوَ مِن حَبَّة نَفْسِي [He is of the beloved of my soul]. (TA voce حَمَّة.) ___ And حَبَّاتَك also signifies What thou lovest to receive as a gift, or to have. (K.) You say, اخْتَرْ حَبَّاتَك Choose thou what, or whom, thou lovest; as also حَبَّاتَك. (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. حَبَّب: (S;) or seeds of herbs, or leguminous plants, (يَقُول,) 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 حَبَّة: (Msb;) or different seeds of every kind: or the seeds of the herbage called عَشَب: 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 حَشْيَش: (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 عَشَبٌ, and their leaves, that are scattered and mixed therewith: such as the ذَرَقٌ بِسَبُسٍ and حَقَّقَلا.
and and ملاح and نفل, 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 صيف (T, TA.)

Also, (S, K,) and حباب, (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.)

Thine utmost: (Msb:) or the utmost of thy power: (S:) or the utmost of thy love: or, of thine endeavour حبابك أن تعمل ذلك, (S, Msb, * TA,) and حبابك أن يكون ذلك, (TA,) Thine utmost, (Msb,) 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, Msb, * TA,) and that event's taking place. (TA.) Also, and حباب and ↓, 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] ذيبان: but it is said that the third word applies particularly to water: (TA:) or the first signifies the streaks, or lines, of water, (As, K, TA,) resembling variegated work: (As, TA:) or the Waves of water that follow one another: (TA:) or the bubbles حباب الماء 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 طرطب بعابها وفَزَرت بحبابا] accord. to IDrd, حباب الماء تكسره وَتَقَسَّرُه, [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,) 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. عب (حبيب) 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 حبيب المسك, by which is meant *Musky dew:* or, perhaps, *musky
bubbles.* (IAth, TA.)

حبب: see حبيب, in two places: ___ and حبيب. 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 شيطان. (A ‘Obeyd, S, TA.) ____ And a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is حبيب [accord. to
the CK حبيب], meaning *A certain black aquatic insect or small animal.* (K) The
present world; (K, TA;) metonymically used in this sense. (TA.)

حبب: see حبيب, in two places: and حبيب.

حبب A person *loved, beloved, affected, liked,* or *approved:* (S, * A, Msb, * K;) as also and
محم وب محب, (S, Msb, K,) of which two the former is generally used for the latter, (S, K, TA,) in like manner as are used
محب و محب, متور متور منف و مكور, and each of which has its proper verb of the measure حبيب, (TA,) and حبيب (S, K) and حبيب
which last is also applied to a female, and has for its pl. حبيب: (K:) the fem. of حبيب is with مووم; (Msb, K,) and so is that of
حبب, (K, TA,) [and that of حبيب,] and that of حبيب: (TA:) the pl. of حبيب is instead of حبيب, which would be the
reg. pl. but for the repetition of the حب, and the pl. of حبيب is حبيب: (Msb:) the pl. of حبيب is [a pl. of pauc.] and
حبب and حبب and حبب and حبب, which last is rare (عازيز) [as a pl.], or is a quasi-pl. n. (K.) Though
حبب is uncommon it occurs in the following verse of ‘Antarah:

*وَلَقَدْ نُزِّلَتْ فَلاَ نَظِنَّ غِيْرَهُ*
[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, (IAar, KL, TA,) and ḥab, (K, KL,) A person loving; a lover; a friend; (KL;) i. q. ḥab : (IAar, K, TA:) [fem. of each with ء] the pl. of the first i.e. ḥab (TA) [and ḥab and ḥab, 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 ḥab and ḥab [A woman loving to her husband]. (Fr, S, K.* )

The kid. (Har p. 227.) ḥab: see ḥab.

Ao ḥab, (K,) or Ao ḥab, (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 ḥab and ḥab 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 ṭa‘a‘a, 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 ḥab 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 As, 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.) ṭa‘a‘a and Ao ḥab, (S, K) and Ao ḥab, (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,
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 حبايب imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or حبايب (S, K) and simply حبايب (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 حبحة, (IAar, K,) signifying weakness, (IAar, TA,) [and their meaning is faint fire.] A flying insect resembling the [species of locust called جندب, (K, * TA,) spotted with yellow and green: when people see it, they say, "Spread forth thy wings (ِﻚْﻳِﺪْرُـﺑ,) hobáhib;" whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حبة, meaning حبب, as in the phrase حبب الآمر [Loved, beloved, affected, loved, or approved, is the thing, or affair; or lovely, charming, or excellent, is it]; (K;) and in حبب زيد [Loved, beloved, &c., is Zeyd]; (S:) is composed of حب, (Sb, Fr, S, K,) a verb of praise, in the pret. form, invariable, originally حبب, (Fr, S,) and حبب (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, حب زيد (Ibn-Keysán, TA;) and حب زيد (Sb, S, K; *) which shows that the noun that follows it may not be regarded as a substitute for حب. (S:) [but see what follows.] It is allowable, but bad, to say, حب زيد (TA.) [There are, however, various opinions respecting حب and the noun that follows it.] Some hold that حب is a noun, composed of حب and زيد, 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 حب is a verb in the pret. form; and حب, its agent; and that the noun particularized by praise may be an inchoative, of which حب is the enunciative; or it may be an enunciative of which the inchoative is suppressed, so that حب هو زيد is for حب هو زيد [Loved, or beloved, &c., is this person: he is Zeyd], or حب زيد الممدوح [loved, &c., is this person: the person praised is Zeyd]: others hold that حب is a pret. verb, composed of حب and زيد, and that the noun following it is its agent; but this is the weakest of opinions: one also says, in dispraise, حب زيد (I 'Ak p. 235.)

حاب An arrow that falls [in the space] around the butt: حواب (K.)

أحب More, and most, loved, beloved, &c. You say, هذا أحبت إلى من ذلك This is more an object of love, affection, liking, or approval, or is more lovely, charming, or pleasing, to me than that. And هو أحبتهم إلى This is the most beloved of them to me.

حبّ: see حبيب, in three places. حبيب, حبيبة, المحبّة and المحبوبة and محبّة and محوبة are epithets of El-Medeeneh.

حبّ, and its fem.: see حبيب, in three places.

حبّ Also A cause of love or affection: محبّة: محبة, محبّة محبّة, محبة محبة, &c.] You say, أوتي فلان محبّة القلوب Such a one was gifted with qualities that are the causes of the
love of hearts']. (A, TA.)

حَبَّةٌ: مَحْبَةٌ.

مَحْبَةٌ إِلَى النَّاسِ [see 5]. (A, TA.)

مَحْبَةٌ: مَحْبَةٌ;

بَوْبُحَ: مَحْبَةٌ, in two places. [see a surname of The serpent. (K.)] [See also}

حَبَّةٌ: مَحْبَةٌ,

حَبَّةٌ: مَحْبَةٌ مَحْبَةٌ;

حَبَّةٌ: مَحْبَةٌ مَحْبَةٌ, in two places. [see a surname of The serpent. (K.)] [See also}
He made it beautiful, beautified it, (S, K, TA,) or adorned it, or embellished it, (Msb,) 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, (S, A, L, Msb, but in the Msb or, not also,) He made him happy, joyful, or glad; (S, A, L, Msb, K;) affected him with a happiness, joy, or gladness, that made his face to shine, or of which the mark, or sign, (حَبَر, i.e. أَثَر, أَثْرَ,) appeared upon his countenance; (Bd 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. (Bd in xliii. 70, and TA.) His skin was beaten so that there remained the mark of the beating. (S, K,) The wound broke out afresh: (S, K;) or became healed, but left scars. (Ks, S, K,) His teeth became of a yellow colour mingled with the
whiteness: (K:) or became yellow; (A, Msb;) syn. فَلَحَتَ، (S.) [See also حَرَّمُ .]

2 حَرَّمُ: see 1, in two places. ___ Also, inf. n. حَرَّمُ, He pared it well; namely, an arrow. (TA.)

3 حَرَّمُ: see 1, in two places. He, or it, left a mark upon him, or it. (TA.) And حَرَّمُ احْبَرَتْ الْضَّرْبَةَ جَلَدُهُ and حَرَّمُ احْبَرَتْ الْضَّرْبَةَ جَلَدُهُ. (TA.)

4 حَرَّمُ: see 1.

The blow made a mark, or marks, upon his skin. (TA.)

Ink, syn. مَدَادُ، (Msb,) and نَقْصُ، (K,) with which one writes: (S, Msb:) so called because it is one of the means of beautifying writings; (Mohammad Ibn-Zeyd, TA;) or because it beautifies, and makes plain, handwriting; (Hr, TA;) or because of the marks that it leaves: (As, TA:) pl. [of pauc.] حَبْرٍ [IDrst, TA] and [of mult.] حَبْرٍ. (TA.) ___ I. q. [The variegation, or figuring, of cloth or of a garment; or a kind of variegated, or figured, cloth or garment]: (IAar, K;) pl. حَبْرٍ. (K, * TA.) [See also حَبَرُ.] A mark, or sign, of the enjoyment of ease and plenty: (As, S, K: [in one copy of the S, and in the CK, for أَثَرُ النِّعمةِ أَثَرُ النِّعمةِ, I find, erroneously, أَثَرُ النِّعمةِ أَثَرُ النِّعمةِ]) and [hence,] beauty; (As, S, A, K;)
beauty of aspect; or a beautiful and pleasing aspect, that satisfies the eye by its
comeliness: (As, S, TA:) colour; complexion: (Fr, IAar, S, TA:) pl. حبورة (S) and حبورة. (K, * TA.) One says,
Verily he is beautiful, and of goodly appearance: (As, S:) or of
beautiful complexion. (IAar.) And he had a beautiful complexion His colour, or complexion, (Fr, S,) or
beautiful, (A,) and goodliness of form or aspect, departed: (Fr, S, A:) from the saying,
ואתא האל מseq. הנשמאה האgetInstanceות והخدام The camels came beautiful in colours and in
appearances). (Fr, S, A.) One says also, where seems to be the inf. n. of I
made him, or it, beautiful. (S.) Also, (S, K,) and حبارة (TA) and حبارة (K) and حبارة (S, K) and حبارة, (A, K,) A mark, or
trace, (S, 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] حبارة (Yaakoob, S, K) and [of the first and third, accord. to analogy,] حبارة (TA;) and of the fourth
حبارة (Yaakoob, S, TA,) it having no broken pl. (TA.) One says, Upon him are marks [of beating, &c.].
(See also حبارة, or جلد حبارة الضرر, or جلد حبارة الضرر.)
Upon his skin is the mark of beating. (A.) And
Upon his hand is the mark of work, or labour. (A.) See also حبارة. Also, [like the
Hebrew, and the Chaldee,] A like; an equal; a fellow. (K.) See also حبارة.
with it is said to be a n. un. ; (Msb;) A yellowness that mingles with the whiteness of the teeth; (K;) a yellowness of the teeth; (Sh, A, Msb;) what is termed قُلِّح in the teeth: (S;) or قُلِّح 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 حفر and حفر: (Sh, Msb, TA;) pl. حبور. (K.)

Also Extraordinariness (ملابسه) in a thing that is described as beautiful. (K.) [See 1.] ___ A musical performance, or concert, instrumental or vocal or both, (جمع) in Paradise; (Zj, K;) agreeably with which signification Zj explains [the verb in] the verse of the Kur [xxx. 14, or xliii. 70]: (TA;) and any sweet melody. (K.) See also حبور.

A [garment of the kind called] بردة, (S, Mgh,) or a sort of بردة, (K,) of the fabric of El-Yemen, (S, Mgh, K,) striped [هُنُمْر] [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 (مُخْطَطَت): (Msb:) pl. حبور and حبور and حبور and حبورات: (TA;) [or rather حبور and حبور are coll. gen. ns.] Accord. to Lth, (Az, Mgh, TA,) حبور is not a place, nor a known thing, but only signifies حبور وشى [see حبور]; (Az, Mgh, Msb, TA;) and one says بردة، (S, Mgh, Msb, TA;) and one says بردة حبورة، (Mgh, Msb, TA;) and برود حبورة، (Mgh, TA;) like as one says *تَوَلُّوْبَ قَرْمَزَة* signifying a certain dye. (Az, Msb, TA.) [The term حبور is now applied in Egypt to A lady's outer covering of silk, black for the married, and white for the unmarried, worn in ridding and walking abroad; the former worn also by concubine slaves. See also حبور.]
A seller of ink. (K.) حَبَّار, 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.)

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

(مَسْبَك، ك) حَبَّر and حَبَّر and جَبَّر and جَبَّر [in the CK حَبَّر] and حَبَّر (K) The young one of the жَابَر: (مَسْبَك، ك) pl. حَبَّار. (K.) [See also حَبَّر below.]

: see what next precedes.

: see what next precedes.

: see what next precedes.

: see what next precedes.

: see حَبَّر. Also The ةَهَاء [i. e. form, or aspect, or the like, or goodliness of form or aspect,] of a man. (آبوب-سافوان، لح.)

: see حَبَّر, in three places.

, (S, K) or حَبَّر حَبَّر and حَبَّر, with kesr, (مَسْبَك،) which last occurs in a verse of إل-أَجَّج, for حَبَّر, [by poetic license,] (S,) and حَبَّر, (آ، ك) حَبَّر and حَبَّر, (K,) Happiness, joy, or gladness: (S، مَسْبَك، ك) or the first signifies cheerfulness; i. e. pleasure, or delight, and dilatation of the heart, which has a visible effect in the aspect: (تَاء حَبَّر) and the same word (IAth) and حَبَّر (آ، IAth، K) and حَبَّر, (K,) a state of ease and plenty; syn. نعمة: (IAth، K: [in the CK and in a MS. copy of the K, erroneously، نعمة:]) or a state of complete, or perfect, ease and plenty: (آذ:) and amleness of the
circumstances of life. ([Ath.] [See 1. Hence the saying,] \(\text{كل حبرة بعدها عبرة} \) [After every state of happiness, or joy, &c., is a tear]. (A.)

\(\text{Ａgarment of the kind called} \) [br’d, variegated, (K)] [i. e.] Striped. (TA.) One says \(\text{لِبِس حِبرة الحبور وآسَى عَلی سَرْر السرور} \) (He clad himself with the mantle of cheerfulness, and seated himself firmly upon the couch of happiness). (A.) Also, applies to a garment, or piece of cloth, \(\text{Ａnew:} \) (S, K) and soft and new; (K, TA;) applied to the same; (TA;) and so \(\text{Ａsoft} \); (K,) which also signifies a soft thing; (TA;) pl. of the former \(\text{Ａsoft} \). (K.) And Clouds; syn. \(\text{Ａsoft} \); (S;) or clouds spotted (mnnr); (K;) in which one sees what resembles, by reason of the abundance of their water; but Er-Riyáshee disapproves of this. (TA.)

\(\text{Ａa word respecting which J says,} \) its alif [written ی] is not the fem. alif nor the alif of quasi-coordination; [as F says of the alif of قُبَّاعٍ, though he finds fault with J for saying thus of the alif of حُبَارَى; (see أَلْفُ التَّكْثِيرُ, in art. ا)] 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: (S:) 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, (S, Msb, K,) well known, of the form of the goose, with a dustcolour upon its head and belly, and the back and wings of which are for the most part of the colour of the quail; (Msb;) 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 EdDahna, 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,

by preventing the hawk from continuing its flight, and, as some say, causing its
feathers to drop off: whence the prov., [see art. حبارى (TA:) سلح is applied alike to the male
and the female, and used as sing. and pl.: (S, K;) but it has pl. forms, (TA,) namely, حباريات (S, Msb, K, TA) and حبارات (TA:)
accord. to Sb, it has not حبار, [in the TA incorrectly written حبارى, as though it had the article ال prefixed to it, or were prefixed
to another noun,] nor حبارى, [though both of these are mentioned as pls. of it in several of the grammars of the Arabs,] in order to
distinguish between حبارى and nouns of the measures ءﻶفع and ئلأع and the like. (TA.) It is said in a prov.,

[And everything certainly loves its offspring: even the bustard; and it flies by its
side]: (S, Mgh: *) [in the TA, ويدفع عندى: it flies by the side of its young one to teach it to fly before its wings have grown,
because of its stupidity: (TA:) the حبارى is thus specially mentioned because it is proverbial for stupidity, and, notwithstanding its
stupidity, loves its offspring, and teaches it to fly. (S, Mgh.) Another prov. is, [Such a one is dying with the concealed grief of the bustard:] because the moults with other birds, but its new feathers are slow in coming: so when the other birds fly, it is unable to do so, and dies of concealed grief. (TA.) [See also حبور, and حبور.

حبار A sitting-place, or a company sitting together, (مجلس) of unrighteous persons [or revellers]: (S, K:) from حبَر it made him happy, &c. (S.)

حبَر (Msb, K,) which is the most approved form, (Msb, TA,) and حبَرة (S, Msb,) because it is an instrument, (Msb, TA,) a correct form, though said in the K to be incorrect, (TA,) and حبور (Msb, K) and حبور (K,) the last used by poetic license, (TA,) The place, (S, K,) or earthen pot, or glass bottle, (TA,) in which ink is put: (S, K, TA:) pl. حبور. (Msb.)

Also, the first of these words, A thing, or things, in which happiness, joy, or gladness, is usually found: such are women said to be. (TA from a trad.) [A cause of happiness, joy, or gladness; agreeably with analogy: of the same class as محنة and محنة.]

محرة: see the next preceding paragraph.

محرة: see the next preceding paragraph.

محرة: see the next preceding paragraph.

محرة: see the next preceding paragraph.

محرة: A man (T) having his skin marked by the bites of fleas. (T, K,) ___ An arrow well pared. (K.)
applied to a man, [Very happy, joyful, glad, or cheerful;] of the measure جبوري from جبور (S.) a soft, tender, or delicate, man: pl. جبوري (AA, TA.) A certain bird: or the male of the جبوري: or its young one. (K.) See جبور.
حبس

حبسه ١

حبسه

He confined, restricted, limited, kept in, prevented from escape, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, arrested, restrained, withheld, debarred, hindered, impeded, or prevented, him or it; contr. of خلاة; (S, TA;) syn. ومنعه; (A, Mgh, Msb, K, TA,) and أمسكه; (TA;) as also : احتشمه (S, K: *) and i. q.

You say, لا تخس دواب النّدر لا يحبس دركمmeaning, "Your milch animals shall not be confined, or restrained from pasturing". (TA.) And حِبَسَ الملك عليه[He confined, or restricted, the property to him, by will or otherwise]. (Mgh in art. وقَف) And حِبَسَ نفسه عليه كذا[He confined, or restricted, himself to such a thing]. (S and K voce حِبَسَ.) And حِبَسَ عنه وجهه[He restrained, or withheld, him from his course, purpose, or object]. (S in art. وألت; &c.) And حِبَسَ عنه حاجته[He withheld, or debarred, him from the thing that he wanted]. (K in art. وبيت; &c.) [Hence,] حِبَسَ, (IDrst, Mgh, Msb, K,) inf. n. حِبَسَ, (TA;) and أحبسه; (S, IDrst, Mgh, Msb, K, [in one copy of the S, and in one of the A, أحبسه, which is perhaps allowable,]) inf. n. إحِبَاسٌ, حِبّسه; (TA;) and احْبَسْنِيَ, (IDrd, Mgh,;) inf. n. إِحْبَسٍ, (IDrd, TA;) in سبيل الله; (S, IDrst, A, Mgh;) He bequeathed it, or gave it, (namely, a horse, S, IDrst, A, Mgh,;) unalienably, (S, IDrst, Mgh, Msb, K,) to be used in the cause of God, or religion; (S, IDrst, A, Mgh,;) i. e., to the warriors, to ride it in war against unbelievers and the like: (TA:) it is said that the chaste forms are حِبَسَ and أحبسه; (TA;) or the latter of these two is sometimes used; (Mgh;) but has an intensive signification [or is applied to several objects]: (Msb;) حِبَسَ is said to be a bad form; (TA;) it is used
by the vulgar, but is allowable: is used in preference, to signify the bequeathing or giving of horses and other articles of property that are forbidden to be [afterwards] sold or given, to distinguish between that which is so forbidden and that which is not: (IDrst, TA:) the reverse is the case with respect to for the first of these three is the most chaste, and the last of them is disapproved and rare: (TA:) signifies He made a thing to remain in itself unalienable, (K, * TA,) not to be inherited nor sold nor given away, (TA,) assigning the profit arising from it to be employed in the cause of God, or religion. (K, TA.) Mohammad is related to have said to 'Omar, respecting some palm-trees belonging to the latter, (Mgh, TA,) which he (the latter) desired to give in charity, (TA,) Make thou the property itself to remain unalienable, (Mgh, TA,) in perpetuity, (Mgh,) not to be inherited nor sold nor given away, (TA,) and assign thou the profit arising therefrom to be employed in the cause of God, or religion. (Mgh, TA.) [See ]

2 حبس see 1, in four places.

3 حبض صاحبه [He confined his companion, or restricted him, &c.,] or [more probably, and agreeably with analogy,] he confined his companion, &c., the latter doing the same to him. (TK.)

4 حبس see 1, in three places.

5 حبس علی كذا He confined, restricted, limited, restrained, or withheld, himself to such a thing. (S, K,) حبس عن الريف He held back from the riders. (TA,) حبس عن الريفي He withheld himself, or held back, in, or respecting, the affair. (TA in art. حوز.)

7 حبس see 8.
He, or it, was or became, confined, restricted, limited, &c.; and he confined, restricted, limited, &c., himself; (S, A, K;) [as also أَحْبَسٌ; but this latter is probably post-classical.] Said of urine [as meaning It became suppressed]. (S and Msb in art. حَقِّب; &c.) syn. أَحْبَسَة, which see, in two places. (S, K;) Also He appropriated it to himself; restricted it to his own special possession: (A, TA;) or he made, or constituted, it what is termed حَبِّس. (TA.)

حبَس A place of confinement, restriction, imprisonment, or the like; a prison; a jail; (A, Msb;) as also حَبْس, (Lth, A, TA,) which is also an inf. n.; (Lth, TA;) or, accord. to analogy, حَبِس, (Sb, TA:) pl. of the first, حَبَس; (Msb;) and of the second [and third], حَبِسَ. (A.) See also حَبِس.

حبَس a contraction of حَبِس, which is pl. of حَبِس [q. v.]. (IAth, TA.)

حبَس A dam constructed of wood or stones, in a channel of water, to confine the water, (S, K;) that people may drink from it and water their beasts; (S, TA;) as also حَبِس, (El-'Ámiree, K;) pl. حَبِس, (S, TA) and حَبِس (Meyd, in Golius;) or a dam by which the water-course of a valley is obstructed, in any place where it is confined: (TA;) or stones put in the mouth of a river or rivulet or the like, preventing the overflowing of the water: (IAar, TA;) or a مَسْتَنْعَمَة for water; [i. e. a thing like a حَوْض, or water-ing-trough for beasts &c., in which the rain-water is collected;] (S;) as also حَبِسّ, (TA;) or a thing like a مَسْتَنْعَمَة for water: (AA, K;) pl.

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what surround a portion of ground such as is called, which is the same as a

ٌمَشَأْرَة, in which the water is confined until they are full, when it is made to flow
to other parts: (TA:) or a حبض is what is surrounded by dams [or by ridges of earth]
which confine, or retain, the water [for irrigation]; as also ٌمَشَأْرَة and ٌدَرَبَد (R, TA in art. شور.)

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.)

حسى, (Ibn-'Abbád, K:) thus called by the name

[Signifying A state of confinement, restriction, limitation, &c.]: you say:

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.

(Msb.)

حسى, (pass. part. n. of جَمَس, i. q.) Confined; restricted; limited; &c. (TA.) Anything

bequeathed, or given, unalienably, (Lth, Mgh, Msb,) for the sake of God; whether an animal or land

or a house; (Mgh;) as also حبض and حبض and حبض: (Msb:) pl. of the first حبض, (Mgh, Msb,) and, by contraction, حبض:

(Msb:) is used as a sing. and as a pl.: (Msb:) it is of the measure فَعْلَم and is sometimes

used in the place of the pass. part. n. of حبض: (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 حبض (S, Mgh, K)

and حبض (K:) and حبض (S,) or حبض (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 حبس which Mohammad is related to have made common property were what the pagan Arabs bequeathed, or gave, unalienably, for (so in the TA, and this I regard as the true reading, rather than من, which is the reading in the Mgh and L,) the (camels called) سول بال، and such as was called حام: (Mgh, L, TA:) Hr, in the Ghareebeyn, gives the reading حابس, which, says IAth, if correct, is a contraction of حبس. (TA.) [From حبس, used as a subst., has been formed, app. in postclassical times, the pl. حابس: see De Sacy's Chrest. Ar., sec. ed., vol. i. p. 189.] حبسة, also, [used as a subst.,] signifies A thing that is bequeathed, or given, unalienably, in the way of beneficence: and its pl. is حابسات.

(TA.)

حبس [A jailer.]

حبس [act. part. n. of حبس; Confining; restricting; limiting; &c.]: pl. حابسات: حبسة. (IAth, TA:) [Hence,] حابس The Restrainer of the Elephant: an epithet applied to God; alluding to the case of Abrahah. [See Kur ch. cv.] (TA.) And حابس A skin that retains the water [&c.]. (TA.) And حابس [قاله حابس] Herbage that is abundant, and retaining the water. (TA.) See also حبس. Also i. q. ذو حبس, or حبوس. (Hamp. 188.)

حبس and حابس: see حبس. Also, the latter, [or both,] The manger, or stable, of a beast. (TA.)

حبس: see حبس, in two places.
Camels that remain at the house; syn. داجنة: as though they were restrained from pasturing.

(TA.)
1 حِبْشَةُ لَهُ "He collected for him something;" as also حَبْشَةً، inf. n. حَبْشَةَ and حِبْشَةٌ حِبْشَةً, (K, TK;) or حِبْشَةٌ حِبْشَةً, (S;) [whence it appears probable that the author of the K is in error in regarding حِبْشَةً as an inf. n.;] He collected for him something; as also حَبْشَةً, inf. n. حَبْشَةَ and حِبْشَةٌ حِبْشَةً likewise signify he collected it. (TA.) You say also, حَبْشَةً قُومَهُ, inf. n. حَبْشَةَ لِعِيَالِهِ, inf. n. حَبْشَةً حَبْشَةً, (S,) He gained, or earned, and collected, for his family, or household; like حَبْشَةً; as also حِبْشَةٌ. (TA.)

2 حِبْشَةً see 1, in two places.

3 اَحْبَشَتْ بُولَدَةً "She brought forth her child like an Abyssinian in colour." (S.)

4 ﺗَحْبِشُوْا They collected themselves together, (S, * A, TA,) عليه against him; as also ﺗَحْبِشُوْا. (TA.)

5 ﺗَحْبِشُوْا: see 1.

6 ﺗَحْبِشُوْا see 1, in two places.

7 حِبْشَةُ: see the next paragraph.

8 حِبْشَةُ, (S, A, Msb, K,) a coll. gen. n., (Msb,) and حِبْشَةُ, (A, MF,) or this is a pl., and the former is also said to be an anomalous pl., (TA,) and حِبْشَةُ, (S, A, Msb, K,) also said to be an anomalous pl., (TA,) and wrong with respect to rule, (T, M,) having no sing. of the measure فَاقِلٌ, (M,) for they did not use حابَشَةً as a sing. thereof, like فَاسِقٌ as sing. of فِسَقَةٌ, (T,) but became used as a dial. var., (T, Msb,) commonly obtaining, for حابَشَةٌ, (Msb,) and is allowable in poetry in cases of necessity, (T,) and حَبْشَةُ (IDrd, K,) also used as syn. with حابَشَةٌ, (IDrd,) or it is pl. of حابَشَةٌ, with damm, not a sing. as it seems to be from the mention of it in the K, (MF,) and حابَشَةً حابَشَةً, (A, TA,) and حابَشَةُ, (A,) which is a pl. (IDrd, S, K) of حابَشَةٌ, (IDrd,) like as حَبْشَةً.
A certain race of the blacks; (S, A, Msb, K, &c.;) [namely, the Abyssinians; who, however, are not properly called blacks: ] one of whom is called. (A, Mgh, Msb.) The dim. of حيشش is حيشش. (Msb.)

It also signifies The country of the [or Abyssinians]: (K:) a proper name applied thereto. (TA.)

A black ant. (M in art. لد.)

Also A certain well-known bird; [the Numidia; which comprises the species commonly called the Guineahen, and pintado: so applied in the present day:] the word is thus, [without the article لا, apparently as a proper name, and] in the dim. form, like كميت and كميت: (S, TA:) it is strangely omitted in the K. (TA.)

What is collected, (S, * and TA in art. حيشش) of men, and of property; as also حيشش: (TA ubi supra:) pl.

A company, or body, of men, not of one tribe; (S, K;) like حيشش; (TA;) as also حيشش and حيشش: (S;) or as also حيشش; (K, TA;) of which the pl. is حيشش; (TA:) the pl. of حيشش in this sense is as above. (TA.)
*الحِضَّار* see *الحِضَّار*.

*الحِضَّارُ* see *ًةَحِضَّارُ* 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.)

*حِباَشَة* see *حِباَشَة*.
\textit{He} (a beast, Az, S, or a camel, Isd, K) \textit{ate much,} (S,) or \textit{had pain in his belly from pasture which he found unwholesome, or from eating much of herbage,} (Isd, K,) \textit{so that he became swollen, or inflated, thereby} (S, Isd, K) \textit{in his belly,} (S,) \textit{and there would not come forth from him} (S, Isd, K) \textit{what was in it,} (S,) or \textit{anything}; Page 502

\textit{He did not void either thin dung or urine, his belly being bound:} (Az:) or \textit{he} (a sheep, or goat, Isk, S) \textit{became swollen, or inflated, in his belly, in consequence of eating} \textit{the herb called} (Isk, S, K, *\textit{which is the} \textit{lotus, melilot, or bird's-foot-trefoil:)} (Isk, S:) or \textit{he} (a beast) \textit{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, \textit{his belly became swollen, or inflated:} (Isd, Z, L:) you say also, \textit{his belly became swollen, or inflated, so that he died:} (Az, TA:) or \textit{his} (a man's) \textit{belly became swollen, or inflated, by food &c.:} (Mbr, TA in art. 1) \textit{and} \textit{he} is also said of the skin, \textit{meaning it became swollen, or inflated.}

\textit{Hence, app., i. e. from} \textit{said of the belly,} (Az, TA,) or it is from this verb \textit{said of a beast,} (Z, Iath, TA,) \textit{aor.} \textit{;} (Az, Msb, K, &c.,) \textit{aor.} \textit{;} (Az, Msb, K,) and \textit{aor.} \textit{;} (Az, Az, Msb, 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:) \textit{inf. n.} \textit{with the} \textit{quiescent,} (Az, S,) thus differing from the inf. n. of \textit{said
of the belly, (Az, TA,) and حَبْطَة, (Az, S, Msb, K,) which latter, accord. to AZ, is the inf. n. of ضَرْبُ حَبْطَة; (T, TA,) His work, or deed, became null, or void, or of no account; it went for nothing; it perished; (Az, Msb, TA;) for like as he of whom one says حَبْطَة بَطَنِه, 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,) حَبْطَة دَمِه, aor. حَبْطَة مِعده, (Z, Msb, K, TA,) but not حَبْطَة also, as is implied in the K, (TA,) and in this case the inf. n. is حَبْطَة, (Msb, * TA,) with the ب movet, (TA,) His blood (the blood of one slain, K) went for nothing; unretaliated, and uncompensated by a mulct. (Msb, K, TA,) حَبْطَة said of the water of a well, i. q. حَبْطَة, q. v. (TA,) Said of a wound, (S, Ibn-' Abbád, K,) aor. حَبْطَة, (K,) inf. n. حَبْطَة, with fet-h to the ب, (S, K,) It had scars remaining after having healed: (Ibn-' Abbád, K, *) or it broke open again; or became recrudescent; syn. عَرْب [which has the signification given above on the authority of Ibn-' Abbád as well as what follows it] and نُكْس. (S,) [See also حَبْطَة below.]

4 حَبْطَة seems to signify, in its primary acceptation, He made him, (namely a beast,) or it, (the belly,) to be in the state termed حَبْطَة, which see below. And hence,] حَبْطَة عَمَلَهُ He (God, S, K, or a man, Msb) made his work, or deed, to become null, or void, or of no account; to go for nothing; to perish; (Msb, K, * TA;) to be ineffective of reward; or he annulled its reward. (S,) So it signifies in the Kur [xxxiii. 19, &c.]: and you say, إن عَمَلَ عَمَلًا صَالِحًا أَتَبَعَهُ ما حَبْطَهُ وَإِنْ أَرْسَلَ كِلَمَةً طَيِّبَةً أَرُسْلَ خَلْفَهُ ما حَبْطَهُ [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,) حَبْطَة الدُّمَ He made the blood to go for nothing; unretaliated, and uncompensated by a mulct. (Msb, K, * TA, *) حَبْطَة الْضَّرْب The beating made a mark or scar, or marks or scars, upon him. (TA,) حَبْطَة مَآءً الْزُّكَةُ (AA, S,) The water of
the well went away, and did not return (AA, S, K) as it was; (AA, S;) as also حَبْطٌ , aor. — (TA.)

He turned away from, avoided, shunned, and left, such a one. (IDrd, K.)

Q. Q. 3 حَبْطٌ 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 حَبْطٌ: from حَبْطٌ (TA.) [See 1.]

حَبْطٌ [inf. n. of حَبْطٌ, 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]
[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 مَّمَّا يُبْنِي الرَّيْبُ مَضِا يُقْتَلُ حِبْطًا أو يَبْلُغُ
[Verily, of what the (rain, or season, called) رَيْبُ 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 عَلْبٌ [pl. of عَلْبٌ]: (K:) the excrecent flesh
upon the scars of wounds. (Sgh.)

حَبْطٌ part. n. of حَبْطٌ; 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 حِبْطِيَةٌ the pl. حِبْطَى (K) and حِبْطِةٌ. (M, TA.) You say also فَرْسٌ حِبْطٌ القَصِيرٌ حِبْطِةٌ. A horse swollen, or inflated, in the flanks. (TA.)

The disease in which the belly is swollen, or inflated, from eating the herb called دَرَقٍ (K) or, as Az says, accord. to some, it is with the pointed حَبْطٌ, signifying the being in a state of commotion, agitation, convulsion, tumult, or disturbance. (TA.)

حَبْطٌ: see حُبِطَى.

حَبْطَى: see حُبِطَى.

حِبْطًى, with tenween, and ن, the ن and the أ [which latter is written in the former word ى being added to render the word quasi-coordinate to سَفْرَجَل, (S, TA,) the derivation being from حِبْطٌ, (TA,) A man short and bigbellied; (S, TA;) as also حِبْطَى: (S:) [see the last of these words below:] or filled with wrath, or rage; or by repletion of the belly; (K;) as also حِبْطَى and حِبْطَى: (Ks, Lh;) and this last, a woman short, ugly, and bigbellied; (K;) also related with س [i. e. حِبْطَى, or, as it is written in the ل, حِبْطَى, but this I think a mistranscription].

(TA.) When you form the dim., you may reject the أ, and change the أ [which is the final letter] into ى, so that [the dim. becomes حِبْطٌ, for which, accord. to a wellknown rule, you say حِبْطٌ, with kesr to the ط, and with tenween; for the أ is not to denote the fem. gender, that the letter preceding it should be with fet-h, as in حِبْطُى حَبْطِى and حِبْطُى] the dims. of حَبْطٌ and حَبْطٌ: you may also retain the أ, and reject the أ; saying حِبْطٌ: 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 حِبْطَى, with teshdeed to the ى, and with kesr to the ط; and in the latter
instance, you say \( \text{حَبِينِيط} \). (S, O, TA.)

see \( \text{حَبِينِيط} \).

see \( \text{حَبِينِيط} \).

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: (I\(\text{Ath}, \) 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 \( \text{حَبِينِيط} \).
(S, Msb, 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

ٌﻖَﺒَﺣ (S, Msb, K) and ٌقﺎَﺒُﺣ (Msb, K) and ٌقْﺒَﺣ (K,) He, or she, broke wind. (S, Msb, K,) ___ [Hence,]

They revile such a one; and act in an ignorant, or a silly, or foolish, and a wrong manner towards him. (TA.)

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[The mentha pulegium of Linn., or pennyroyal; 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 حَبَقَ the leaves whereof are like those of the خَلَاف [q. v.]; of which one kind grows in the plains, and another on the mountains; not depastured; (TA;) called in Persian َلَبَيْنَيْنُ, (K, in the CK الفوذنج,) or َلَبَيْنَيْنُ, (S,) or َلَبَيْنَيْنُ, (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 َلَبَيْنَيْنُ [q. v., in the CK erroneously, َلَبَيْنَيْنُ]; (K, * TA;)
and grows abundantly by water: (TA:) [a coll. gen. n.: n. un. with ة: and] pl. حَبَّاقٌ\(^\text{a}\). (IKh, TA.) حَبَّاقٌ\(^\text{b}\) so called because it grows upon the sides of rivers, and because the crocodile eats of it much. (TA.) حَبَّاقٌ\(^\text{c}\) Marjoram, sweet marjoram, [Common artemisia, or mugwort, or the] حَبَّاقٌ\(^\text{d}\) [or حَبَّاقٌ\(^\text{e}\) [Chamomile] حَبَّاقٌ\(^\text{f}\) [or حَبَّاقٌ\(^\text{g}\) Marum; so called in the present day;] حَبَّاقٌ\(^\text{h}\) [or حَبَّاقٌ\(^\text{i}\) Marjoram, sweet marjoram,] حَبَّاقٌ\(^\text{j}\) Common artemisia, or mugwort, حَبَّاقٌ\(^\text{k}\) [Chamomile] حَبَّاقٌ\(^\text{l}\) which is the Sultán of the houses. (TA.) حَبَّاقٌ\(^\text{m}\) [Common clinopodium, or wild basil,] حَبَّاقٌ\(^\text{n}\) [a word of Persian origin,] meaning the musk of the Franks. (TA.) حَبَّاقٌ\(^\text{o}\) [which is Garden-basil: ] حَبَّاقٌ\(^\text{p}\) (S, O, L, TA,) in the K, erroneously, حَبَّاقٌ\(^\text{q}\) Emission of wind from the anus, with a sound; حَبَّاقٌ\(^\text{r}\) mostly used in relation to camels and sheep or goats; (K;) accord. to Lth, in relation to goats; but sometimes used in relation to human beings; a simple subst., as well as an inf. n.; (TA;) as also حَبَّاقٌ\(^\text{s}\) حَبَّاقٌ\(^\text{t}\) ya حَبَّاقٌ\(^\text{u}\) is said to a female slave, [in reviling her, meaning O thou stinking one! (K,) like as one says to her حَبَّاقٌ\(^\text{v}\) حَبَّاقٌ\(^\text{w}\) A single emission of wind from the anus, with a sound: (K;) or a slight emission thereof. (IDrd, TA.)
A sort of date, of bad quality: (As, S:) or dates such as are termed dāl; (Msb, K;) dust-coloured, small, and somewhat long; of bad quality: (As:) so called because of their badness; (Msb;) or so called in relation to [a man named] Ibn-Hobeyk. (TA.) It is said in a trad., He (Mohammad) forbade two sorts of dates; the جعور and لون الحبيّق.

(As:) or لون الحبيّق (Msb;) meaning, in the case of the poor-rate. (S, Msb.)
حَيَّك هِبَّتِكْ، اور. — (S, K) and — (K,) inf. n. حَيَّك، (S, K,) He bound it; or tied it; and made it fast, or firm: (K: [see also 2:] he made it well: (TA:) he wove 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 احِتْبِكْهَ signifies the same: (K:) or this latter, he made it (i. e. anything) firm, or compact: and made it well. (IAar, S, Msb.) It is said of ’Āśheh, in a trad., "كَانَتْ احِتْبِكْكَ ثُمَّ الْدِّرْعُ في الصَّلَاة" She used to bind the إزار [or waist-wrapper], and make it fast, beneath the shift, in prayer; (S;) from حَيَّك، q. v.: (TA;) or كانت في الصَّلَاة احِتْبِكْ بإزار فوق القميص she used, in prayer, to bind an إزار over the shirt. (Msb.) [It is said that] احْتِبَاك is also syn. with احْتِبَاء, on the authority of As: (S:) [i. e., that] احِتْبِكْ بِإزاره is syn. with احِتِبَيْنَه و شَدّه إِلَي يَدِه. حَيَّكُت الحَظْرَة بِصِبَاتٍ كَمْ حَيَّكِ and حَيَّك ُو حِيَّك عَروَشُ الكَرْمُ بالحُيَاليَّات I bound the enclosure for cattle with canes, or reeds, (or perhaps we should read بتَضْيِبان, 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, حَيَّك also signifies He sewed the leaves of a book: and he bound a book.] حَيَّك also signifies The act of cutting: and smiting [or severing] the neck. (K.) One says, حَيَّكْ بِالسِّيفٍ، اور. — and — (IAar, 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. (IAar, TA,) And حَيَّك عَروَشُ الكَرْمَ He cut the
trellises of the grapevine. (TA. [But this has another meaning, explained above.])

2 حَبَكَ, (A, TA,) inf. n. حَبِيكَ, (Sh, K,) He made firm, or fast, (Sh, A, K,) a knot. (A, TA. [See also 1.] He

striped, or wove with stripes, (A, K,) a [garment of the kind called] كَسَاء. (A, TA.)

5 حَبَكَ He bound, or tied, the حَجَّة, i. e. the حَجَّة: [see حَبِيكَ, below:] (K:) or i. q. [he

raised, or tucked up, his clothes; or girded himself, and raised, or tucked up, his clothes; &c.]. (IDrd, K.) And حَبَكَ She (a woman) bound, or tied, her حَجَّة [q. v.] upon her

waist. (IDrd, K.)

8 حَبِيكَ see 1, in four places; and see حَبِيكَ.

(ط) are various readings in the Kur [li. 7]: حَبِيكَ is a contraction of حَبِيكَ, of the dial. of Benoo-Temeem: حَبِيكَ is a contraction of حَبِيكَ is as though its sing., or n. un., were حَبِيكَ حَبِيكَ is as though its sing. were حَبِيكَ حَبِيكَ is the common

reading, and is pl. of حَبِيكَ حَبِيكَ is of a form unused [in any other instance]: (TA:) حَبِيكَ is like حَبِيكَ [as

though its sing. were حَبِيكَ]: (Bd:) حَبِيكَ is affirmed to be a mixture of two dial. vars.: حَبِيكَ is of a rare measure, like إِبْل &c.

(TA.)

حَبِيكَ i. q. حَجَّة [i. e. The part of the حَبِيكَ (or waist-wraper) where it is tied round the

waist; which part is folded, or doubled]: (Sh, K;) whence حَبِيكَ, meaning the binding, or tying, the

حَبِيكَ: or the folds of the حَجَّة, let down, before the wearer, for the purpose of his

carrying anything therein. (TA.) And An حَبِيكَ [itself]: (Ham p. 37.) And A cord, or

rope, which one binds on the waist: (K;) and حَبِيكَ [also] signifies a cord, or rope, or an

إِزَار, or other thing, with which the waist is bound; pl. حَبِيكَ: whence the saying, حَبِيكَ:
meaning Such a one prepared himself to go away; or applied himself exclusively and
diligently to an affair. (Har. p. 160.) And The thong [in the CK, erroneously،
القدم] that connects
the head to the pieces of wood called، خَضَبَف، of the [camel's saddle called]
قَنَب (K, TA،) and of the [Saddle called] رَحْل (TA،) as also حَبَّاك (K，) Pl. of (of the former, TA) حَبَّك and (of the latter,
TA) حَبَك. (K،)

\[\text{Also An enclosure for cattle} (حَظَرَة)، [made] with canes, or
reeds، (\text{بَقَصِيات}) [or perhaps we should read

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\[\text{put crosswise, and then bound, or tied:} (Az، TA،) or pieces of
wood put together like a حَظَرَة، and then bound in the middle with a cord، or rope,
that joins them together. (Lth، TA，) ___ The كَفَاف [i. e. selvages، or the like،] of a garment، or piece of
cloth. (Z، TA，) ___ The black threads with which are sewed the borders، or extremities، of a
cloth of the kind called] لِبَد (Ibn-‘Abbád، TA،) ___ A streak، or line، (طَرِيقَة) in sand and the like؛ as also حَيْكَة: pl. of
the former حَيْكَك؛ and of the latter حَيْكَات: (S،) or حَيْكَك، the pl. of حَيْكَك، signifies the ridges of sand [that are
formed by the wind؛ (K) the ripples (درج) of sand، and of water، when moved by the wind؛ pl. of حَيْكَك

احْتَكَسَ مَنْهِ [the ripples of water،] and so حَيْكَات، (Az، TA،) [i. e.] حَيْكَة [the ripples of water،] and so حَيْكَات، (S،) [respecting the
coat of mail، here mentioned، see what follows: in like manner،] حَيْكَك (T، K) and حَيْكَات،
and حَبْكَ, all as pls. of حَبْكَة, [or rather حَبْكَة is a coll. gen. n.,] signify the *streaks* of locks of hair; (K:) or of a helmet; (T, K; [in the CK, the البَيْضَة erroneously put for البَيْضَة]) and likewise of sand, *such as are made by the wind*: (T, TA:) the حَبْكَ of the sky, (S, K;) sing. حَبْكَة, (K;) are the *tracks of the stars*: (S, K;) and حَبْكَة signifies also streaks, or *tracks, in the sky*: and the heavens; because in them are the paths of the stars: and حَبْكَ, the *streaks of a mountain*: (TA:) and حَبْكَ درَع, the rows of rings of a coat of mail: (TK in art. حَبْكَ:) [In a passage in the S, cited above, it seems to be implied that it means *the ripples, or folds, thereof:*] or the scales of silver with which a coat of mail is ornamented; likened to the scales on the back of a fish, by their being termed the حَبْكَة of a coat of mail: (TA in art. حَبْكَة:) حَبْكَة, the blackness of the part above the wings of the pigeon. (Ibn-{	extsuperscript{A}b}bád, A, K.) The phrase حَبْكَةُ هُسْأَر, in a description of Ed-Dejjál [or Antichrist], means *The hair of his head is rippled (متكسر) by reason of crispness;* like stagnant water, and sand, when the wind blows upon them, and they in consequence thereof become rippled (يتتجعدان); *and marked with streaks:* or, as some say, it is حَبْكَةُ الشَّعَرَة, as in the K, meaning the same; (TA:) or *crisp-haired:* (K:) or حَبْكَةُ الشَّعَرَة, (IDrd, K, * TA,) meaning the same: (TA:) or إن شعره حبَكَ حبَكَ: (S:) or رأسه حبَكَ حبَكَ. (TA.) In the phrase, in the Kur [li. 7], وءآَمَّسَلا تاذ حبَكَة, it is said that حبَكَة means *the tracks of the stars,* (S, Er-Rághib, TA,) *and the milky way:* or *ideal tracks:* (Er-Rághib, TA:) or *streaks of clouds:* (TA:) or beautiful طَرَاقَات [which is generally understood to mean, in this instance, *streaks,* or the like; but may also be rendered *stages, one above another,* to the number of seven]: (Zj, TA:) or *structures,* or construction: (Mujáhid, TA:) or beautiful construction. (I 'Ab, TA.) See also the paragraph, above, commencing with دَأَتَ الحَبْكَة.

حَبْكَ and حَبْكَة Bound, or tied; made fast, or firm: (K, TA:) made well: woven well: (TA:)

*made beautiful in the effect of the work therein:* applied to a piece of cloth: (K, TA:) and the former,
[app. as meaning firmly, or well, made,] to a bow-string also. (TA.) ___ For the former, see also حَبَّاكُ, in two places.

حَبَّاكُ and its pl. حَبَّاَكُ: see حَبَّاكُ, in seven places.

حَبَّاكُ [in the present day, signifies A sewer of the leaves of books: a binder of books: and also an ornamental sewer: and a maker of the kind of lace called شَريِط.]

حَبَّاكُ Striped; applied to a [garment, or particularly to one of the kind called] كَسْاء. (A, TA.) ___ حَبَّاكُ الشَِّعَر: see حَبَّاكُ, in the latter part of the paragraph.

حَبَّاكُ: see حَبَّاكُ. (Hence,) A strong horse; (K;) firm, or compact, in make: (TA:) or strong in make; applied to a horse &c. (S.) And حَبَّاكُ دَأَبَةٌ حَبَّاكُ: A beast having a well-knit frame. (Sh, TA.) And حَبَّاكُ المُتَنَّ وَ العَجْر Even, and high, in the back and rump. (Lth, TA.)
He bound, tied, or made fast, him, or it, with a rope, or cord. (K, TA.) [Hence,] حبل signifies also The making a covenant. (KL.) And The obtaining أمان [i.e. a promise, or an assurance, of security or safety]. (KL.) And The placing a snare for game. (KL) And The catching game With, or in, a snare. (KL) You say, حبل الصيد, (Az, ISd, Msb, K,) aor. حبل, (Msb, TA;) and حبلت, (Az, S, ISd, Msb, K,) and حبلت, (TA;) He took, or caught, the game with the حبلة [or snare]: (Az, S, ISd, Msb, K;) or he set up the حبلة for the game. (ISd, K.) And حبلتή، the snare [caught him, or] clung to him: and hence, قذى حبلته عينه [Motes which his eye caught]; a metaphorical phrase, used by Er-Rá'ee; the eye being likened to the snare; and the motes, to game. (TA.) And حبل عن البراح [He was prevented, as by a snare, or by a rope, from quitting his place] (TA.) And احيلت زوجها [app. meaning Her husband entrapped her: or laid a snare for her]. (TA.) And احيلت الموت, احيلت الموت [Death ensnared him; or took him]. (ISd, Z, TA.) And حبلته قلالة Such a woman smote his heart with her love; [or captivated him,] as also احيلتته, (TA;) [And accord. to the CK, حبل also signifies the same as مداهنة [i.e. The endeavours to conciliate; &c.]: but the reading in the TA, and in my MS. copy of the K, is مداهنة: which, however, occurs afterwards in the K as a meaning of حبل حبلة داهية: (S, Mgh, Msb, K,) aor. حبلت, (Msb, K,) inf. n. حبلة, (S, Mgh, Msb, K, TA, [in the CK حبلة,]) said of a woman, (S, Mgh, Msb,) and of any female beast, (Msb,) She was, or became, pregnant: (S, Msb, K;) حبلح حبلحة and حبلحة, (Msb, K, TA, [in the CK حبلحة]) said of a woman, (S, Mgh, Msb,) and of any female beast, (Msb,) وقفت حبلة أممه به [The time of his mother's being pregnant with him]. (S.) [Hence,] حبل signifies also The being full. (ISd, K, TA.) You say, حبل من الشرابъ, (K,) inf. n. حبل, (K, * TK,) He became
full of beverage, or wine, and of water; (K, TA,) and his belly became swollen

[therewith, like that of a pregnant woman]. (TA.) ___ And The being angry. (K, * TA.) You say,

Such a one became angry. (TK.)

Inf. n. (M, A, K, [in the CK, and in my MS. copy of the K, erroneously, أَرْزَع, أَرْزَع,]) The seed-produce shot forth [قدَف] one part thereof upon another, or parts thereof upon others: (M, K, TA;) or the ears of the seed-produce [or corn] became compacted and filled with the grain. (A, TA.)

The [trees called] produced their حَبْل, or حَبْل; or] scattered their blossoms, and organized and compacted their fruit [i. e. their pods with the seeds therein]; expl. by [meaning عَقَدَ النَّتْمَر from the الحِبْلَة [q. v.], like عَقَدَ النَّتْمَر from the عَقَدَة] He fecundated it; syn.قَمْحَة. (S, K,)

see 1.

In a trad. in which it is لَبَحَأ, (TA,) see 1, in four places.

[as meaning A rope, or cord]; (S;) a certain thing well known; (Msb;) a thing with which one ties, binds, or makes fast, a beast &c.; syn. بَلَط [as meaning a halter]; (M, Msb, K,) as in the Kur cxii. 5; (TA;) and so أَحْبَل : (M, K,) in the former sense, the pl. [of pauc.] is أَحْبَل (S, M, K) and أَحْبَل [of mult.] حِبْلَة (M, K) and حِبْلَة (M, K) and حِبْلَة (M, K) and حِبْلَة (M, K) and حِبْلَة (L voce حِبْلَة) [and حِبْلَة, agreeably with a usage of the Arabs, which is, to add جَعْل to any pl. of the measure حِبْل, or of that of حِبْل, (see جَعْل, حَجَر,) and حِبْلَة, which is anomalous, as in the phrase حِبْلَة [Cords of pearls], occurring in a trad.; or this is a mistranscription for جَعْل, جَعْل.] حِبْلَة: (TA:) and in the latter sense, the pl. is حِبْلَة. (M, Msb, K,) In a trad. in which it is
said that a man's hand is to be cut off for his stealing a

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...ullan in حبلٍ حبل, the حبل of a ship may be mean. (Mgh in art. بيبض) (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. حبلٍ حبل: (TA:) mutual connexion by such a bond. (ISd, Msb, K.) You say, وصل فلان في حبل فلان هو يخطب في حبل فلان Such a one married his daughter to such a one. (Har p. 223.) And it is said in a trad., إنّا بيننا و بين القوم حبلاء و نحن فاطعوها 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, إّنه لواسع الحبل Verily he is large, or liberal, in disposition; [or in the scope of his friendship;] and ضيق الحبل narrow therein. (TA.)  A covenant, or compact: (S, Msb, 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, Msb, 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. حبلٍ حبل. (TA.) You say, كانت بينهم حبال فقطعوها 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] Unless [they have] a covenant from God and a covenant from men: (Ibn-'Arafeh, 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-Rághib, TA;) And it is also said in the Kur [iii. 98], и. e. [And hold ye fast]
by the covenant of God: (TA:) or the means of approach, or access, unto God; i. e. the Kur-án, and the Prophet, and intelligence, &c., which are the means of obtaining the protection of God; for حَبَّل is metaphorically applied to any means of access to a thing: (Er-Râghib, TA:) or these words of the Kur mean and follow ye the Kur-án, and abstain from schism. (A'Obeyd, TA.) And in like manner, the saying of Ibn-Mes'ood, عَلَيْكَمُ حَبَّلُ 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:) حَبَّلُ مِنَ الرَّمَلِ means a long, extended, tract of sand, collected together, and elevated: (Msb:) [or simply حَبَّلٌ] pl. حَبَّال. (TA.) A long, creeping, or twining, stalk or shoot or branch; likened to a rope or cord: pl. حَبَّال: often occurring in descriptions of plants by AHN and others. See also حَبَّل. The دَيْرَو; [a name applied to each of the two carotid arteries, and sometimes to each of the two external jugular veins;] also called حَبَّلُ الْوَرَيد: a vein between the windpipe and the two sinews called the عَلَبَاَوَان. (Fr, TA:) a certain vein in the neck, (S,) or in the حَلَق. (Msb.) The عَائِق [or part between the shoulder-joint and the neck]: (K:) or حَبَّلُ العَائِق, (K,) or حَبَّلُ طَرِيقَةً, (TA,) signifies the طَرِيقَة that is between the neck and the head of the shoulder-blade: or a sinew between the neck and the shoulder-joint: (K:) حَبَّلُ العَائِق signifies a bond, or ligament, between the عَائِق and the neck: (T, Msb, TA;) or between the neck and the shoulder-joint: (Lth, TA;) or certain sinews. (S,) A certain vein, or nerve, عَرَق, in the fore arm, (K, TA,) extending from the wrist until it becomes concealed in the shoulder-joint: (TA:) or حَبَّلُ الْدِّراَعِين in the arm: (S,) حَبَّلُ الْدِّراَعِ signifies the sinews that appear upon the two fore arms; and in like manner, those of a
horse. (TA.) One says, (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 حَبَلَةَ 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. لَقِث (Az, K.)

حَبَلَة: see حَبَل.

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

وَكَنْتُ سَلِيمُ الْقُلْبِ حَتَّى أُصَابَتُ منَ الْلَّامِعَاتِ الْمُرْقَاتِ حُبَلٌ

[And I was sound of heart until calamities befell me from the resplendent females, exhibiting their beauty]. (TA.) رجل حَبَل: A learned, sagacious, intelligent man. (IAar, K. *) [And حَبَل also signifies Very intelligent, or very cunning. Pl. حَبَل. You say, إِنَّهُ حَبَلٌ أَحْبَالُ من أَحْبَالُ] It also signifies The fœtus in the womb: (Mgh:) pl. أَحْبَال. (K.) It is said in a
He forbade the selling of the offspring of the offspring (S, Msb, K) in the belly (Msb, TA) of the she-camel &c.; (Msb;) [i.e.,] the offspring of the fœtus (A'Obeyd, S, Msb) in the belly of the she-camel [&c.;] (A'Obeyd, Msb;) [i.e.,] what the fœtus will bring forth, if it be a female; (Mgh;) the ُةَﻠْـﺒَﳊا being the sign of the fem.

gender; (A'Obeyd, Mgh, Msb;) 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, Msb, TA) of pregnant beasts, (T, Msb,) or of sheep or goats: (M, TA:) or the meaning is, what is in the belly of the she-camel: (A'Obeyd, Esh-Sháfi‘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 ُةَﻠْـﺒَﳊا in ُةَﻠْـﺒَﳊا. (TA.) ___

Anything that is in another thing: thus, for instance, the pearl is the ُةَﻠْـﺒَﺣ of the oyster-shell; and the wine is the ُةَﻠْـﺒَﺣ of the glass bottle. (A, TA.) Fulness; (ISd, K, TA; [see َﻞِﺒَﺣ;) as also ُةَﻠْـﺒَﺣ , (IAar, K.) ___

Anger: (K, TA;) anger and grief; as in the saying ِﻪِﺑ ٌﻞَﺒَﺣ In him is anger and grief: (Az, ISd, K, TA:) from the same word as meaning the pregnancy of a woman. (Az, TA.)

A cry by which sheep or goats are chidden. (Sgh, K.)

The fruit, or produce, of the [kind of trees called] عضاعة , (S, K,) in general: (K;) or the pod, or receptacle of the seeds, of the سَلَمْ and سَلَمْ; [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] عضاعة being termed ُةَﻠْـﺒَﳊا; (TA:) or the fruit, or produce, of the سَرَح, resembling the [species of kidney-bean called] ُةَﻠْـﺒَﳊا; (IAar, TA;) or of the سَلَمْ and سَلَمْ and سَلَمْ, (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 سَرَح: (Az, TA:) pl. ُةَﻠْـﺒَﳊا, [or rather this is a coll. gen. n.,] and [the proper pl. is] ُةَﻠْـﺒَﳊا. (K.) Hence, in a trad. of Saad, و ما لنا طعام إلا الخبز و ُةَﻠْـﺒَﺣ.
We having no food except the حَبْلَة وَرَمْسَة. (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. (As, TA.)

A certain herb, (بَلَّة, ISd, K,) sweet, or pleasant, of the herbs termed دُكُور: so says ISd: and in one place he says, a certain tree which [the lizards termed] ضِباب eat. (TA.) See also what next follows.

A certain herb, (M, A, K) and حَبْلَة (M, A,) or حَبْلَة (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 As:

(TA:) or it signifies a stock of a grape-vine having its branches spread upon its trellises: (TA:) or the first and second signify a branch of a grape-vine: (S) or, accord. to Lth, حَبْلَة [thus in the TA, without any syll. sign,] signifies a grape-vine: and also a طَاق [app. here meaning an arch] of the branches of a grape-vine: so in the T: (TA:) and حَبْلَة and حَبْلَة [are coll. gen. ns., and] signify grapevines. (K;) A sort of grapes of Et-Tā'īf, white, and pointed at the extremities. (TA.) See also حَبْلَة: and see what next follows.

Pregnant: (S, Mgh, Msb, K;) as also حَبْلَة حُبْلَانة 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: (Msb:) pl. of the first حَبْلَة (S, Mgh, Msb, K) and حَبْلَيَات (Msb, K) and حَبْلَيَات (S, TA,) which last is pl. of حَبْلَات: (TA:) and the pl. of حَبْلَة is حَبْلَة, (K,) which is extr. (TA.) One says, اللَّيْل حَبْلَة لَسْت تدري ما تلد [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** حَبَلَة.

**حَبَلَة** Of, or relating to, one that is حَبَلٍ, i.e. pregnant. (S, K.)

**حَبَلَة**  See حَبَلَة. **Hence,** حَبَلَة Full [of beverage, or wine, and of water; see حَبِّل]; as also حَبَلَة: fem. of the former حَبَل; and of the latter حَبَل [which is anomalous]: (AHn, ISd, K, TA:) and حَبِّل a man full of beverage or wine. (Z, TA.) **And** حَبَلَة Angry; (K, TA;) full of anger; حَبِّلَة against such a one: (TA:)

fem. with ء. (Ibn-'Arafeh, K, TA.)

**حَبَلَة:** see the next preceding paragraph. [By rule, it should be with tenween, like عَرِّيْن, and should form its fem. with ء.]

**حَبَلَة:**  See حَبَلَة. **حَبَلَة:**  See حَبَلَة.

**حَبَلَة:**  See حَبَل. Also Much hair. (Az, TA.)

**حَبَلُ بَرْحٍ** 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.)

**حَبَلَة** (S, Msb, K) and **حَبَلَة** (Lth, Msb, K) and **حَبَلَة** (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:) a شَرْك, and the like: (Msb:) or peculiarly applies to the cord حَبَلَة of him who takes, catches, or snares, game or the like: (Er-Rághib, TA:) pl. of the first حَبَلَة, (Msb, TA,) and of the second [and third] حَبَلَة. (Msb.) It is said in a prov., حَشَى دُؤْوَةً بِحَبَلَةً [Frighten thou the wolf to catch him
with the snare; 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,] Women are the snares of the Devil. (TA.) And حبايل الموت The causes of death. (K.) And حبايل الإبل He is one who takes good care of the camels, so that they do not escape from him. (TA.) [For the pl. حبايل, see also حبل, in two places; in the first sentence, and near the end of the paragraph.]

One who binds, ties, or makes fast, a rope, or cord. (TA.) Hence, (TA,) meaning O binder, or tyer, of the rope, bear in mind the time of untying. (TA.) The setter of the snare for game; (S, TA;) as also حبايل [properly signifying the owner of the حبل; and حلبلا, the shooter with نبل, or the owner of نبل: 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, حَوَّلٌ حَبَّالَهُ عَلَى نَابِلَهُ He turned it upside down. (K.) And اجع حَبَّالَهُ نَابِلَهُ, Turn thou it upside down. (TA.) An enchanter. (Sgh, K, TA.) A [lizard of the kind called] ضَبْطٌ that feeds upon the حبلة [q. v.]; (S, M, K;) and so a gazelle. (TA.) حَبْلَةٌ حِبَّالَةٌ A rope [in the form of a hoop] by means of which one ascends palm-trees; (S, M, K;) made of bark, or of [the fibres of the palm tree called] لِبَحٌ لَّبَحٌ. (Har pp. 544-5.) حُبَّالةٌ حِبَّالةٌ: see حبالة, voce حبلة. حبالةٌ أَحُبُّ احْبٌ: see حبالة, voce أحبة.
The time of pregnancy: (K) [or the time of one's mother's pregnancy: for] you say, käna đâlîk in mihbāl. 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:

* خُطْهُ لَهُ ذَلِكَ فِي المَحْبَل
  لا تَقِهَّ المَوْتِ وَقِيَّاهُ
* * *

[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 mihbāl: so in the TA in arts. Hīlī and wqāf: 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 mihbāl, (TA,) which means mihbāl, (K, TA,) and this is the reading best known, signifying the place of gestation in the womb. (TA.)

mihbāl: see what next precedes. ___ Also Hair crisped, or twisted and contracted: so accord. to the K; in which is added, ُهْبِشُ ِلْثَجَلَا; but the right reading is ُهْبِشُ ِمْهَبْلَا [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. مضخور [meaning plaited, or twisted]. (TA.)

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

muntīb: 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.)

حَابِلَ: حَابِلَ
He (a man) had the dropsy; as also he had a disease in the belly, whereby it became large and swollen. (K.) [Hence,] He became filled with anger against him. (K. TA.)

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.)

The tree called دَفَلَى [q. v.]; as also حَبَن . (K.)

[all which are applied in the present day to A boil]: (K.) and [small swellings or pustules, of the kind termed] خُراج, (K.) like دُمَل . (S. K.) or a thing that comes upon the body, or person, generating pus, or thick purulent matter, and swelling: pl. [of the former] حَبَن . (K.) Also, the former, An ape, or a monkey; syn. قُرُد . (Kr, K.)

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,
A certain small beast or reptile, (S, K,) well known; (K;) the (Mgh:) or a species of the [kind of lizards termed] (Msb:) so called because of the largeness of its belly; from [q. v.]: also called حبينة; (S, Msb, K;) and sometimes the article ال is prefixed to it, (S, Msb, K;) so that it is called أم الحبين (S, Msb,) by poetic license: (TA:) it is of the form of the حرب [or chameleon], broad in the breast, and large in the belly: (TA:) or, accord. to some, (TA,) it is the female of the حرب: (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] (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,

[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 kind 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 is determinate, like ابن آوى ابن عرس (S, Msb;) and [so is] حنينة [S, T.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 which is strange,] and [so is pl. حنينات (Msb.:) ___ The Arabs say, in one of their imprecations, صبٍّ الله عليك أم حنين مأخصا meaning [May God pour upon thee] the night. (Ibn-Buzurj, TA in art. مَخَصٍّ.)

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

أحنى Having the dropsy; (S, Mgh, Msb;) as also حيبون (KL) [and حينٍ; 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. حيّنة, (S, K,) applied to a woman: (S:) pl. حين. (TA:) Hence, (TA,) the fem., Big-bellied; (K, TA:) applied to a woman. (TA:) And A foot (قدِّم) having much flesh in the [app. here meaning the pulpy portion of the sole]; (K) as though it were swollen. (TA,) And A pigeon (حمَّام) that does not lay eggs: pl. حينٍ. (K)

حبون: see the next preceding paragraph.

محنى Angry. (K)
حوٍّ (Msb, K.) [aor, حَوَّ] inf. n. حَوَّ (K.) He, or it (a thing, Msb, TA), was, or became, or drew, near. (Msb, K.) And hence, (TA,) حَوَّتِ لِلْخَمْسِينِ I was, or became, or drew, near to fifty [years]; (S, ISd, TA;) [as also حَوْتُ الخَمْسِينِ; for] IAar says that حَاوَا حَيَا هُمَا both have this signification. (TA.)

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 hence, (K;) حَوَّتِ الشَّرْاسِيفُ The water-course, or channel of a torrent, became [contracted,] so that one part thereof was near to another. (K.; حَوَّ، S, Mgh, Msb, K.) [aor, حَوَّ] inf. n. حَوَّ (Mgh, Msb,) said of a child, (S, Mgh, Msb, K.) before he stands; (Lth, TA;) as also حَوَّ, aor. حَوَّ, inf. n. حَوِّي, which, however, is rare; (Msb;) He crept, or crawled, [or dragged himself along,] upon his posteriors; (Mgh;) or so حَاوِّي عَلَى أَسَتَهُ: حَوَّ (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, حَاوِّي إِلَّا حِيَا, meaning He came not save creeping, or crawling: and مَنْ حَوَّيَ إِلَّا حِيَا [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 حبا المالم, (Msb.) 

And حبا إلى الغرض. (Msb.) 

And حبا the mal. (TA.) The cattle clave to the ground, motionless, by reason of emaciation. (K.) 

And حبا السفينة. (TA.) The ship ran. (K.) 

It (a thing) presented itself, or its breadth, or width, or its side, to him, or it; syn. اعتراض, (K.) or عرض, (Mgh;) as do, for instance, waves to a ship; (TA;) and as clouds, like a mountain, before they cover the sky. (S.) And حبا the mal, aor. حبا inf. n. The sands rose up, extending sideways: (TA;) or extended widely. (IAar, TA.;) حباه, (S, Msb, K;) aor. as above, (TA;) inf. n. حبا (TA) and حباه, (S, TA;) or this is a simple subst, (K;) and the inf. n. is حبای, (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 حبای below.]) You say, حبا and and and 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. حبا 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.) حبا ما حوله He defended, protected, or guarded, what was around him; (As, S, K;) as also حباه, inf. n. حباه, (S, K;) J cites as an ex. of the former verb, from a poem of Ibn-Ahmar, the phrase لم يحبها فحل [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, حباه فحال فلان يحبه قصاصهم [Such a one fights in their defence; or defends them in a distant quarter: but generally meant ironically: see 1 in art. حباه]; both signify the same. (Abu-l’Abbás, TA.)
2 حَبَوَ He vied, or contended, with him in giving.

3 حَابَاهُ 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.) حَابَاءَ فَمَحِيَلَ He abated the price, or payment, to him in selling: (M, L, P) or he treated him in an easy and a gentle manner therein: (T.) from حَبَاءَ signifying a gift. (M.)

4 رَمِيَ فَمَحِيَلَ He shot, and made his arrow to fall short of the butt (Ia, K) and then to leap so as to hit the butt. (Ia, T.)

5 حَبَوَ see what next follows.

8 حَتَبَ He drew together and confined his back and his shanks (S, M, M, and H. p. 179) with his رَدَاءَ, (S) or with a garment, or piece of cloth, or with some other thing, (M, M, and H. supra,) when sitting, to be like him who is leaning his back against a wall: (H. supra:) 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: (Ia, T.) and حَتَبَ signifies the same: (T.) or he inwrapped 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. (H. supra.) The doing this in one garment is forbidden, in a
what decency requires to be concealed should become exposed. (IAth, TA.) You say also, He confined his legs against his belly with his hands, or arms, in sitting, to support himself by so doing]. (S, Msb. *) [See also [Fr fian grace. 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. (Ham p. 711.)

A grape: (K:) or grapes when they first grow, from the berry, not from planting:

(TA:) pl. حَبْيَةٌ. (K.)

َحَبْيَةٌ: see حَبْيَةٌ.

َحَبْيَةٌ a subst. from حَبِيَّةٍ, i. e. حَبِيَّةٍ (S, Msb, K) and حَبْيَةٌ (K) and حَبِيَّةٌ (Ks, K:) meaning [The act denoted by حَبْيَةٍ; i. e. حَبِيَّةٍ; and also] a turban, or piece of cloth, or some other thing with which a man performs what is termed حَبْيَةٌ: (Har p. 179:) pl. حَبْيَةٌ (Yaakoob, TA) and حَبْيَةٌ (Yaakoob, S, K.) [See an ex. from a trad. voce حَبْيَةٌ: and see also a verse of El-Farezdak cited voce حَبْيَةٌ.] Hence, عَدَدَ حَبْيَةٍ mean He rose, or stood up, and He sat. (Har p. 179. The former phrase is also mentioned in the S.) And the saying, The things used for the purpose of حَبِيَّةٍ are the walls of the Arabs: see 8]. (TA.) And the saying, in a trad. of ElAhnaf (when he was asked in a time of war, When is forbearance? ), حَبْيَةٌ: "When is forbearance?" meaning that forbearance is to be approved in peace, not in war. (TA.)

* [Fr fian grace.

\textbf{حَبَّاء} (S, Mgh, K) a subst. from حَبَّاء he gave him without any compensation &c., (K,) as also حَبَّاء (Msb, K) and حَبَّاء and حَبَّاء; (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 حَبَّاء, in two places.

\textbf{حَيَّ} see حَيَّ. Also A collection of clouds; syn. سَحَاب because it creeps along; or from حَيَّ meaning عَرْض wherefore it is also called عَرْض (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, Ham p. 785, and EM p. 51,) heaped up, (EM,) in the tracts of the horizon, (Ham,) like a mountain, before it covers the sky: (S, EM;) as also حَيَّ; (S;) so called because near to the earth, (S, Ham,) as though creeping, or crawling, like a child; or from حَيَّ like as حَيَّ is from سَحَاب, (Ham,) or from حَيَّ سَحَاب: (TA:) or, as also حَيَّ, a collection of clouds overpeering (يَشِّف, in [some of] the copies of the K, erroneously, يَشِّف, TA) from the horizon upon the earth: or heaped up, one part above another. (K, TA.)

\textbf{حَيَّ} see the next preceding paragraph.

\textbf{حَابُّ} Near; applied to thing of any kind. (S,) Hence: حَابُّ الْحَيَّْوَانَ حَابُّ الْحَيَّْوَانَ حَابُّ الْحَيَّْوَانَ Having the heads of the ribs connected [by means of the cartilages], one with another. (Az, TA.) And إِنَّهُ حَابِي الْشَّرَاسِيفُ حَابِي الْشَّرَاسِيفُ حَابِي الْشَّرَاسِيفُ 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. حَوَابَ. (Msb.) Hence the saying, in
a trad., i. e. An arrow such as is termed حاب, 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 حبي; (K;) as in the saying of El-'Ajjáj, describing a [vessel such as is called] روقرـوق,

* فِهْوَ إِذَا حَبَّا لَهُ حَبٌْ *

i. e. [So it,] when waves present themselves, or their breadth, &c., to it. (TA.) [Hence,] رمل حاب Overpeering sands presenting themselves, or their breadth, &c. (TA.) And حاب جبل A heavy, overpeering mountain. (TA.) ___ Also A certain plant: (K;) so called because of its height. (TA.) And حابية A tract of sand (رملة), (K, TA,) elevated and overpeering, (TA,) producing that plant. (K, TA.)
حبی

حبی، aor. حبی، inf. حبی: حبی 1

حبیة: حبیة

حبی: see حبو.

حبی and حبی: see art. حبو.
He scraped it, or rubbed it, off, (Az, Mgh, Msb, TA, and Ham 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, (Ham) from a garment, (S, A, Ham, TA,) or the like, (S, Ham,) with the hand, or with a stick, or piece of wood, (Mgh, Ham,) or with the end of a stone or of a stick or piece of wood. (Az, Msb.) And He removed the leaves [by rubbing or scraping], (Msb,) from a branch, (S,) or from trees. (A.) Hence, 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 He repelled him, drove him back, or turned him back, from the thing. (A, * TA.) He inflicted upon him hastily a hundred lashes with a whip. (S, A.) He put the thing; put it down; &c. [K.) See also 6.

4  It (the kind of tree called أرطلي dried, or dried up. (K.)

6  It became rubbed and scraped off; as also: (K:) it (a thing) became scattered, strewn, or dispersed; or became so by degrees, part after part; syn. &c. And The leaves became rubbed and scraped off: (A:) or fell (K) from the
The tree shed its leaves, one after another. (Msb.) And his hair fell off from his head. (TA.) And his teeth fell out, one after another. (TA.) __ [Hence,] his sins fell from him. (TA, from a trad.)

[6, in three places.]

R. Q. 1

See 6, in three places.

**حَنَحَت ١**

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

Also *Dead*; [as though strewn upon the ground, in fragments;] applied to locusts (جَرَاد): pl. *حَنَحَات* (Hence, app.,) 

They destroyed them. (A, TA.) __ Dates (تمَّ) not sticking together. (K, * TA.) [See also *حَنَحَت*.] __ 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 [app. as applied to a horse]): (K)

and a fleet, or swift, camel: (K;) a quick-paced and light-paced camel; as also __ *حَنَحَت* : (TA:) and a male ostrich. (K.) The Hudhalee says, (S,) namely, El-Aalam, (TA,)

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(S, TA:) he likens himself, says As, in his running and fleeing, to a male ostrich, as is shown by what precedes this verse: (S:) by 

is said to be meant, i. e. fleet, or swift, when emaciated by journeying; the subst. being said to be put for the inf. n. (A, * L:) some of the Basrees say that the poet means a camel; but As disapproves of this, because to that which he here describes he has before applied the epithet ; ISd says that in his opinion he likens his horse or his camel to a male ostrich, because of the epithet preceding, and because neither the horse nor the camel eats the colocynth, but this plant is cropped by ostriches; meaning the colocynth: IJ says that 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 , near the end of the paragraph.

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

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

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

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 ; (TA:) as or ; but seems to be also used in the same sense: and hence the
There is not aught of it in my hand.

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.

A palm-tree of which the full-grown unripe dates fall off and become scattered, one after another; as also a tree that scatters its leaves.

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 as an exceptional; (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 (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, as in the saying, (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 Kur xcvii. last verse,] (Mughnee.) It is also followed by a mansoob aor., as in [I journeyed until I entered it, here virtually meaning I entered it, being being understood after the, and the together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by so that this is one of the cases in which differs from; for one may not say, [with understood after]; and in the same sense it is used in the phrase, [in the Kur xx. 93,] (Mughnee.) It is also syn. with denoting a cause or motive [of action &c., signifying To the end that, in
order that, or so that, as in the saying, 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 mansoob aor. (Mughnee.) ___ It is also used [as a preposition virtually governing the gen. case, being understood after it,] in the sense of ْنَأ, meaning Except, or unless, likewise followed by a mansoob aor., as in the following verse:

َﺲْﻴَﻟ ُءﺂَﻄَﻌﻟا َﻦِﻣ ِلﻮُﻀُﻔﻟا ًﺔَﺣﺎََﲰ

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 َو, (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 َتﺎَﻣ ُسﺎﱠﻨﻟا ﱠﱰَﺣ ُءﺂَﻴِﺒْﻧَﻷا

Men have died: even the prophets, and َكَراَز ُسﺎﱠﻨﻟا َنﻮُﻣﺎﱠﺠَﳊا ﱠﱰَﺣ

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]):

فَماَ زَالتَ القَفْلَيِّ مَجْدَ دَمَاءِها

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 Kur vii. 93,] 

became numerous, and said: (Mughnee:) and preceding a marfooa aor., as in the phrase, [in the Kur ii. 210,]

[So that they said, or, as in the S, so that this was the case: the Apostle said,]

accord. to him who reads 

(Sayyid.) [Respecting the cases in which the mansooob aor. is used after 

and those in which the marfooa aor. is used, the following observations are made.] When 

understood before it, as in the saying, 

I journeyed to El-Koofeh until I entered it: see above]: (S:) it is not mansooob unless the verb is a future: if it is future with respect to the time of speaking, it must be mansooob, as in 

[cited above]: if the verb is future with respect to what precedes, only, it may be mansooob, as in 

[mentioned above]; or it may be marfooa; but not unless [somehow] denoting a present time;

(Mughnee;) and if present with respect to the time of speaking, it must be marfooa, as in the saying, 

[I have journeyed to El-Koofeh so that now I am entering it]; (S, Mughnee; *) but if not really present, it is not marfooa unless denoting a past event as though it were present, as in 

[explained above]; nor may it be marfooa unless denoting an effect of what precedes it; so that you may not say, 

nor may it be marfooa unless denoting a complement to what precedes it, so that you may not say

(I.) [The following verse of El-

Farezdak is cited in the Mughnee as an ex. of 

and it is there added that 

must be understood in this verse before but I rather think that 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 Mujáshi*. [___ It should be observed that *حتي* may be

used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of *إلى أكل السَّمْكَة* 

*I ate the fish, even to its head*); and, using it as a conjunction, * حتى رأسها [even its head];

and, using it as an inceptive particle, * حتى رأسها ما كُول [for so that its head was eaten].

(Mughnee.) ___ It is said in the *K* that *حتي* renders *مَكْفُودَة* and *مَرْفُوعة* and *مَنْسوبَة*; and that therefore *Fr* said, *تَوَامُِوَ وَالى* [I shall die with something respecting *حتي* (remaining unsettled) in my mind]: this is said on the supposition

that *حتي* 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 *مَنْسوبَة* and *مَزْوَمَة* 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 *مرْفُوعَة* noun or aor. after it would be so without it, as

* حتى* in this case is only an inceptive particle; and a *مَنْسوبَة* aor. after it is rendered so by *أن* 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 *K* is faulty, and

confounds things that should be distinguished. (MF, TA.) ___ Some say that * حتى* is [a noun] of the measure *الحَتَّى فَعُلْئَ* from

* the ceasing from a thing, having finished it; or the becoming unoccupied by a thing; like *شَتَّى* from *الشَّتَّى* but *Az* disapproves of this, because, were it so, the pronunciation termed *إِمَالَة* would be allowable

in its case, and it is not so: * حتى*, he says, is a particle, not a noun, nor a verb. (TA.) ___ * حتَّى ما حَتَّى* in *Till when? until when? or how long?*: the *ل* 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 *تمَّ وَقِيم* and *غَمَّ وَهُم* (S.) ___ In the dial. of *Hudheyyl*, * حتَّى* is said for

* حَتَّى*. (L)
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. (K ubi suprà.)

Quickness, (K, TA,) and haste, in anything. (TA.) [App. an inf. n., of which the verb is .] Hence the prov., [The worst pace is that which is quick and hasty:] but in Freytag's Ar. Prov. (l. 654,)]}. (TA.)

i. q. [Quick, or swift, &c.]. (K.)

see.
1. حَنۡتَدَ بِمَکَانِ  He remained, stayed, abode, or dwelt, in a place, (S, L, K) and became fixed, or settled. (S, L) حَنۡتَدَ, aor. حَنۡتَدَ (L), inf. n. حَنۡتَدَ (L) It (anything, L, K) was pure, (L) or pure in origin. (K)

2. حَنۡتَدَهُ He chose it for its purity and excellence. (K)

ٌﺪِﺘَِْﳏ Origin; syn. أَصِلُ (IAar, S, L) app. in respect of race, or lineage, only, as several of the lexicologists have expressly asserted; (MF) as also مَحَدَد (S, L) and مَحَدَد (IAar, L) pl. مَحَدَد (A). You say, فَلَانِ مِن مَحَدَد [Such a one is of a good, or an excellent, origin.] And هو مَحَدَد صَدِيقَ [He is generous in respect of origin]. (A, L) Also نَطۡرَة; natural, or native, disposition, temper, or the like. (L, K) You say, of a man who has done an act of kindness and reverted from it, رَجِعَ إِلَى مَحَدَدَهُ He returned to his natural disposition. (L)
The circuit, rim, or surrounding edge, of a thing; what surrounds [the whole of] a thing: (S, K:) pl. حَتَّار ( . S.) ___ The hoop of a sieve [and the like]. (TA.) ___ The anus; syn. حَلَقَةُ الْدُّبْرِ; (K) or such is the meaning حَتَّارُ الْدُّبْرِ, حَتَّارُ الْعَيْنِ, and the extremities of its skin; i. e. the place where the external skin and the extremities of the خَورَان [or rectum] meet: or the edges of the دُبْرِ [or anus]: (TA:) or the part between the anus and the anterior pudendum: or the line between the two testicles. (K.) ___ حَتَّارُ الْأَذْنِ حَتَّارُ العَيْنِ The circuit of the edges of the gristles of the ear. (TA.) ___ حَتَّارُ العَيْنِ The edges of the eyelids, which meet when the eye is closed: (TA:) or the زِيَقُ of the eyelid, (K accord. to some copies, [and this is the right reading, meaning its edge, زِيَقُ 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 K زِيَقُ [in the CK زِيَقُ], [in the CK زِيَقُ] with [not زِيَقُ], (TA.) __ The حَتَّارُ الْأَظْفَارِ The part of the flesh which is around the nail. (TA.)
حَتْفٍ (حَتْف), aor. -، is a verb mentioned by IKoot and IKtt and others, as derived from حَتْف signifying death, though J says that no verb is formed from this word; as IF and Meyd and Az also assert: (MFS, TA:) and حَتْف is its inf. n., as well as pl. of حَتْف:

[accord. to SM, it is intrans., signifying He died; for he says,] hence the saying in the A، الأمر يسعي ويطرف وعاقبته الحَتْف [Man labours, and goes about: and his end is dying]. (TA.) [But see what follows.] IF says that no verb is formed from حَتْف signifying death; and so, after him, J; and Az says that he had heard no such verb: but IKoot mentions حَتْف، aor. -، inf. n. حَتْف، as signifying He, or it, killed him; or caused him to die. (MFS.)

Death: (S, Msb, K, &c.:) pl. حَتْف. (S, K.) You say، مات حَتْف أَنْفه، (A 'Obeyd, S, Mgh, Msb, K,) and حَتْف فيه، (K,) which may mean أَنْفه وفَمَه، or it may mean أَنْفه وفَمَه، the أَنْف being made predominant,

(TA,) He died upon his bed: (A 'Obeyd, Mgh, Msb, K;) [a natural death;] resiping until he yielded his last breath; (MFS;) not from slaughter, nor beating, (A 'Obeyd, S, Msb, K;) nor drowning, nor burning, (A 'Obeyd, Sgh, Msb, 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; (IAth, K,) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA:) and حَتْف is put in the accus. case in the manner of an inf. n.

(TA.) This phase was used in the time of paganism, by Es-Semow-al: (MFS, TA:) or, accord. to some, in the phrase attributed to him, the right reading is not حَتْف، but مات في فَرَاشٍ حَتْف أَنْفه; and the former was first used by Mohammad. (Ham p. 52.) It is said of a human being: (S, Mgh;) 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. (MFS, TA:) It is said in a trad. of 'Amir Ibn-Fuheyreh,
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-Máme. (L, TA.)

[A dead serpent] is a phrase like جَيْهُ حَنْثَةٌ (Z, TA:) the latter word is here an epithet. (Z, K.)
1. **حَتَّكَ (1)**, aor. اَل, inf. n. حَنَكَ, حَتَّكَ, and حَنَكَّان, *He walked with short steps, and quickly*; (S, K;) said of a man (T, S) &c.; like رَنْكَ, except that this is said peculiarly of the camel: (T, TA:) and حَنَكَ signifies the same; (ISd, K;) or *he walked with a moving, or shaking, of his limbs, and with short steps.* (TA.)

2. __لا أُدري__ اَل, I know not whither, or in what direction, they went, or have gone. (S, K,) حَنَكَهِ, (K,) aor. اَل, inf. n. حَنَكَ, (TA,) *He scraped it up; or searched, or sought, for it, or after it, in the dust, or earth; namely, a thing; syn. حَثََﲝ. (K, TA. [In the CK, حَثََﲝ.])__

3. *He* (an ostrich, K, and any bird, TA) *dug it up, or hollowed it out,* (K, TA,) with his wings; (TA;) namely, sand, (K, TA,) and pebbles. (TA.)

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**حَتَّكَ**

1. **حَنَكَ** see 1.

2. حَنَكَة : see حَنَكَة.

3. حَنَكَةَ: A man *despised and little in the eyes of others.* (Az, TA.)

4. حَنَكَي : see حَنَكَي.

5. حَنَكَ: *Slow, or short in step, and lacking strength or power.* (Az, TA.)

6. حَنَكَي : see حَنَكَي.

7. حَنَكَ: *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: (Hamp. p. 631;) and also, the latter, a man that eats vehemently. (Ibn-'Abbád, K.)

The manner of walking of him who is short; as also حنگکي . (Ibn-'Abbád, K.) Also sing. of حواناك, (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 حنک . (Ibn-'Abbád, K.)

Young children. (Ibn-'Abbád, TA.)

: see حوناك, in two places.

A certain kind of turban, worn by the Arabs: (Sh, K:) said by some to be so called after a man named حوناك, who wore it. (TA.)
It was soft, yielding, crummy, or easily broken. (TA.) One says, ٌمﻮُﺘُﺣ, which is evidently a mistranscription for ٌشﺎَﺸَﻫ, syn. with ﱞﺶَﻫ. (S, K.) And َﻮُﻫ ﱡﺾَﻏ ِﻢﱠﺘَﺤَﺘُﳌا [It is fresh, juicy, sappy, or moist, in its soft, yielding, crummy, or crumbling, nature; ٌمewnętr ٌمْﺘَﺤَﺘُﻣ being a regular inf. n.] (S, K.) ___ 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

حَثَاحَةٍ, 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.)

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

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

حَتَامُ [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. حَتَامٌ. (S, K.) It is said in the Kur [xix. 72], يَضْقَمَ ﺎَلْـأَـﮐَٰ نَٰلِﻋ َﻚِّﺑَر ﺎًﻤْـتَـﺣَ It is imposed by Himself upon thy Lord as a decree judicially decided]. (TA.) And Umeiyeh Ibn-Abi-s-Salt says,

* عباداتك مختونون وأنتم ربي *

* بكفلك امبايا والتحكَمَ *

[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 آدَاءٌ.] 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 حَتَامٌ [an indissoluble and irreversible decree or ordinance or sentence or judicial decision]. (Msb in art. حَتَامُ.) And [hence,] Death. (MA.) Pure; free from admixture; genuine:
formed by transposition from (K.) One says, 

*He is the pure, or genuine, true,*

brother. (TA.)

\*\*Blackness; (K.) as also حَمْتَة. (TA.)

: see what next precedes. Also A *flask* (قَارْوَة) broken into small pieces. (K.)

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

*Acidity, sourness, or pungency;* syn. حَمْوَة. (K.)

*A judge; or one who decrees, ordains, or pronounces a judicial decision:* (S, * K, * TA:) pl. حَمْوَات, (K,) like as شهـود is pl. of شاهـد. (TA.) [Hence,] because, as they [the Arabs] hold, or assert, it necessitates separation, or departure, (S, Msb, TA,) i. e. (Msb,) by its croaking, (Msb, TA,) signifies The غَرَابٌ [a name applied to any species of crow; and here, app., particularly to the raven]: (Msb:) or the black غَرَابٌ: (S, K:) and [the bird called غراب البين, [see art. بين,] 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,] حَامِتَة signifies also Unlucky, or inauspicious. (TA.) See also حَامِتَة.

*of the measure حَمْتَم, signifies A green jar (خزَفَةُ أَخْضَرُ, meaning جِرْةُ أَخْضَرُ, it is also applied to anything [of the colour termed] جَرْةُ أَخْضَرُ: and is, with the Arabs, أسود: [which may mean either that green is, with the Arabs, termed أسود, or that the black is, with the Arabs, black; but the former appears to be the right meaning: see أسود]. (Msb.) [See خَضْرَةُ أَخْضَرُ: and see also what here follows.]

Anything (TA) black; (K, TA,) as also حَامِتَة. (TA.) [See also what next precedes.]
The pyre [or meal of what has been parched, or perhaps of what has been dried in the sun], of the palm [or fruit of the Theban palm, or cucifera Thebaica]: (S, K:) or what is rasped, of the palm, when it has become ripe, and is then eaten: (AHn, TA:) also, (K,) or as some say, (TA,) the [fruit called] palm, (K, TA,) itself: (TA:) or what is bad thereof: or what is dry thereof. (K.) [See an ex. in a verse cited voce اردد.] ___ The refuse [and skins] of dates: (K:) [like احنا and احتى.] ___ The scaly substances [app. meaning bits of the wax] of honey, or of honey in the wax. (Th, K,) ___ I. q. دم [Dung of beasts, compacted together; &c.] (Az, K, TA. [In the CK, the zaman is put for الدمن.] ___ The apparatus [meaning the suspensory, by which it is carried: see this word, which also means the suspensory of a water-skin]; (K,) its كاف [or cord by which it is carried, being attached in its شفة [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: كاف originally signifying a rope with which one's arms or hands are tied together behind his back]. (TA.) ___ The [or furniture and utensils, &c.,] of a house or tent. (TA.) ___ And What is bad of spun thread. (TA.)
1. حَثَّ, aor. حَثَّ, inf. n. حَثَّ, He hastened him,

or hurried him uninterruptedly, or in any manner. (TA.) And حَثَّ عليه, (S, A, Msb, K,) aor. حَثَّ, (Msb,) inf. n. حَثَّ, (S, Msb, K,) with which are syn. حَثُّو, [app. a quasi-inf. n.] and حَثِّى, [an intensive inf. n.]; and حَثَّا, (A, K,) and حَثَّا; (S,) and حَثَّا; (K,) and حَثَّا; (S, A, K,) He incited, excited, urged, or instigated, him to it, or to do it, (S, A, Msb, K,) namely, a thing; (S, Msb;) syn. حَرْضَهُ; (Msb;) or حَضّ, (S, A, K;) or حَثَّ is used in relation to pace, or journeying, or marching; and حَضَّ in other cases: so says El-Hareeree, on the authority of Kh. (TA.) You say, حَثَّ الْفَرْسَ عَلَى الْعَدُوِّ, [He incited, or urged, his beast,] [with the whip]. (A.) And حَثَّ, and حَثَّ دِينَهَا, حَثَّ دِينَهَا, and حَثَّهَا, (S,) and حَثَّهَا; (K,) and حَثَّا; (S, A, K,) 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. (Msb.) See also R. Q. 1.

2. حَثَّ see 1.

3. أَحْثَ see 1.

4. أَحْثَ see 1.

5. أَحْثَوا, (S, A,) inf. n. أَحْثُوا, (K,) They incited, excited, urged, or instigated, one another. (K, TA.) You say, لا يَتَحَّوُّونَ عَلَى طُعَامِ المُسَكِّنِ They do not incite, excite, urge, or instigate, one another to feed the needy. (S, TA,) And التَّفْوَى أَصْلُ مَا تَحَتُّ الْنَّاسِ علیه They do not incite, excite, urge, or instigate, one another to feed the needy. (S, TA,) And Piety is the principal, or best, thing to which men incite one another.] (A, TA.)
He was, or became, incited, excited, urged, or instigated. (S, K.) See also 1. This verb is both trans. and intrans. (K.)

Also He moved about [a thing]; or put [it] in motion, or into a state of commotion; (K;) and so, as is implied in the م, voice فُذِّدُ, where it is used as meaning ُهَ (a bird) moved, or flapped, its wings. You say, حَنْحَحُتَ َُّلَمُ ِٰلْيَلَم‍ْوَةْ. حَنْحَحُتْ َُّلَمُ ِٰلْيَلَم‍ْوَةْ You moved about the collyrium-style in the eye. (A, TA.) And [hence,] حَنْحَحُتُوْنَا ُحَرْنَوْبُوْنُا That they stirred up (حَرْنَوْنَا) that affair, and then left it, or abandoned it. (TA.) Also He scattered about the utensils, or furniture, of his house, or tent; as also حَنْحَحُتِّمَا حَنْحَحُتِّمَا He 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.) Also It (rain, and hail, and snow,) appeared and went away, without pouring down. (L.) He (a man) slept. (TA.)

حَحَثَ Small particles of straw. (S, K, TA.) Anything bruised, brayed, or broken into small particles. (L.) Coarse sand: (As, S;) or what is مَتْرَقٌ, (K,) probably, [says SM,] a mistake for مَتْرَقٌ [broken into small particles], agreeably with an explanation of حَحَثُ in the L, for, as to مَتْرَقٌ [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,) as also مَسْوَقٌ حَحَثُ, (S, K,) as also مَسْوَقٌ حَحَثُ, (TA in art. حَحَثُ,) [Meal of parched barley or wheat] not moistened, or stirred about, with water &c.; expl. by غَيْرَ مَلْتَوْتِ حَحَثُ; (S, and in a similar manner in the K,) and in like manner حَحَثُ is applied to collyrium (كَحْل), and to musk: or مَسْوَقٌ not finely ground. (TA.) [See also
Dates not sticking together. (IAar, TA.) [See also Dates not sticking together.]

and I tasted not sleep. (TA.) You say, 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 I have not anointed my eye with sleep. (TA.) And I have not put any sleep into my eye; (A, TA;) meaning I have been very wakeful. (TA.) Or 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 [collyrium]. (TA.) And Little sleep. (TA.) [See also Little sleep.]

: see the next preceding paragraph.

: see what next follows, in two places.

, in the sense of , A woman inciting, exciting, urging, or instigating. (TA.) And in the sense of , A woman incited, excited, urged, or instigated. (TA.) [So, too, a man.] And A sharp man, quick in his affair; as though his soul incited him; as also (TA.) And Quick, or swift; as also and (K,) pl. of the first (L,) You say . (A,) And He passed, or went away, quickly, or swiftly. (Msb,) And He retreated quickly and eagerly. (S,) And . (A, Msb,) I.e. [A quick night-journey to water, in which is no flagging; (S:) or [A] hard night-journey to water;] as also . (TA,) And . (A,) And . (A,) And A serpent that is in constant motion. (TA.) And a journey in which the second and third and fourth days are without water; in which is no flagging; as also: or long and fatiguing, in which is no flagging; as also. (TA.) And A collyrium. (IDrst,
TA.) [See also حثانث.]

حثثثث : see 1.

حثانث : see حثانث: and see also حثانث, in four places.

حثانث : see 1: and see also حثانث: and حثانث.

A horse that runs repeatedly when incited to do so. (S.)
Thickness of the lip. (K.) See also what next follows.

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

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

and and dial. vars. of حَفَث: حَفَث (O, K) pl. حَفَث (TA.)
The grain of the weed called *ناوُز* and the like, (M, K,) of what is worthless, (M, TA,) found in wheat, (M, K,) and thrown away; (M, TA;) said by Lh to be somewhat grosser than dust, or earth, and than what are termed *قﺎَﻗُد* [q. v.]: (TA: [see also حُصَالَة:]) 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 *قرَظَر* [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: (Msb in art. لفث) broken pieces of straw: (TA in art. حَر:) what is worthless: (K:) what is bad, and what remains, of wheat:

(Lh, TA:) what is bad (Az, S, K) of dates, (Az, TA,) or, (S, K,) app., (S,) of anything; (S, K;) as also حُصَالَة. (K.) [Hence,] The refuse of men or mankind; the bad, or evil, thereof; (T, TA;) as also حُصَالَة. (T.)
A hill, or rising ground; (Msb;) as also

\( \text{حَمَّة} \) see what next follows.

\( \text{حَمَّة} \): A hill, or rising ground; (Msb;) as also

\( \text{حَمَّة} \): (Az, as heard from the Arabs; and TA:) or a red hill such as is termed \( \text{أُكَّة} \): (S:) or a small red

\( \text{حَمَّة} \): (K:) or a black \( \text{أُكَّة} \) consisting of stones: (M, K:) as also \( \text{حَمَّة} \): (K:) or, as some say, an elevated road: (Msb;) pl. \( \text{حَمَّات} \) (K, * TA) and \( \text{حَمَّات} \): (TA:) and \( \text{حَمَّة} \) [as a coll. gen. n.] signifies elevated roads. (TA.)

\( \text{حَمَّة} \): see \( \text{حَمَّة} \), in two places.
1 حَثْوَةٌ النَّرَابِ (S, Mgh, Msb, K.) the latter of which is the more usual, or more supported by authority, (TA,) aor. حَثَّى and حَثَّى, (S, Mgh, Msb, K) and حَثَّى, (S,) He poured dust (Msb, TA) with his hand; threw it, or cast it; (TA:) or seized it with his hand and threw it; (Mgh, Msb;) عَلَيْهُ [upon him, or it], (K,) and وجهه [in his face]: (S, Msb:) and الهبل الحشى 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. أي, conj. 6.] Accord. to IAth, the saying, in a trad., اِحتُوا فِي وَجوهِ الْمَدَاحِينِ النَّرَابِ 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, كَانَ يَحْثُى ثَلَاثَ حَجَيَاتٍ , (Msb,) and يَكُنِّيهُ أن يَحْثُي ثَلَاثَ حَجَيَاتٍ [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]. (Msb, TA.) حَثَّى 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. حَفْر.) The jerboa throws up (يحثو) the dust, or earth, from his hole. (IAar, TA.) حَثَّى also means I gave him something little in quantity, or paltry. (S, K.) You say also, حَثَّى النَّرَابِ or حَثَّى حَثَّى and حَثَّى, (K;) so in the copies of the K, but correctly حَثَّى حَثَأ, (or rather حَثَّى حَثَأ,) which is extr., like جَبِّي جَبِّي, (ار. جَبِّي جَبِّي,) and قَلِي قَلِي, (إث. قَلِي قَلِي,) and يَقَلِي يَقَلِي; i. e. The dust became poured; or thrown, or cast. (TA.)

4 حَثَّى الأَرْضِ (S, Mgh, Msb, K.) both signify the same. (TA in art. حَوْثَ.) And حَثَّى النَّرَابِ The horses bruised, or crushed,
the regions [with their hoofs]; as also. (K.)

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

Dust poured; or thrown, or cast: (ISd, K, TA:) or dust being poured; or being thrown, or cast: dual حَثَانَ حَثْوًا and حَمِيثٍ حَثْوًا. (TA.) Also, (K,) written in both ways as above, (TA,) The skins of dates; (K,) and the bad thereof: (TA:) [like حِثٍّ نِعَة:] pl. of حِثَةٍ نِعْةٌ: (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.;] like حَصَةٍ حَصِيًا and حَصَةٍ حَصِيًا. (TA.) And Straw [in the CK, erroneously, تَنٍّ تَنٍّ]: (K, TA:) or broken pieces thereof; (Lh, S, K;) i. e., of straw: (Lh, S:) or straw (ْبِنِت) [in the CK, again, تَنٍّ تَنٍّ]: (K, TA:) separated from the grain. (K.)

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 [حِثَةٍ and] حِثْوَاتٍ [or rather these signify a single handful of dust, and of water, raised to be poured or thrown;] pl. حِثْوَاتٍ. (TA.) See 1.

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

حَاثَيَائَهُ One of the holes of the jerboa; (TA:) like جَافَاقَّةٌ: (K:) or the dust, or earth, of the jerboa, (IAar, K, TA,) which he throws up with his legs from his hole: (IAar, TA:) pl. جَافَاقَّاتٍ [like as جَافَاقَّةٌ is pl. of جَافَاقَّةٌ]. (IB, TA.)
I were he upon whom dust is poured, or thrown: (in Freytag’s Arab. Prov. ii. 920, [O would that...]) 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.)

see what next precedes, in two places.
See
 hammah

1, aor. ﱠﺞَﺣ, (S, A, Mgh, Msb,) inf. n. ﱠﺞَﺣ, (S, Mgh, Msb, K,) He repaired, or betook himself, to, or towards, syn. ﱠﴵَد, (S, A, Mgh, Msb, 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, ﱠﺞَﺣ ﱠوُﻨَـﺑ The sons of such a one continued long going repeatedly to visit such a one. (S.) Hence, (S, Mgh, Msb,) aor. and inf. n. as above, (S,) and inf. n. ﱠﺞَﺣ also, (Sb, L,) or this is a simple subst., (S, Msb, K,) by a conventional usage, (S,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Msb,) He repaired to Mekkeh, (S, K,) or to the Kaabeh, (Mgh, Msb,) to perform the religious rites and ceremonies of the pilgrimage; (S, Mgh, Msb, K;) or for the purpose of the عَمْرَة [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:] (Msb:) 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 ﱠﺞَﺣ, below.] You say also, ﱠﺞَﺣ ﱠوُﻨَـﺑ, aor. ﱠﺞَﺣ, inf. n. ﱠﺞَﺣ, (T, S,) and ﱠﺞَﺣ, (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 حَجُوا مَكَّةً They performed the pilgrimage to Mekkeh.] (A.) And ﱠﺞَﺣ ﱠوُﻨَـﺑ 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, (Msb,) but he journeyed for mercantile purposes. (Aboo-Tálib, Az, Msb.

[See also art. ﱠﺞَﺤَﻓ, a prov., which see below. (TA.)] And hence, accord. to some, ﱠﺞَﺤَﻓ, a prov., which see below. (TA.) Also, (TA,) inf. n. ﱠﺞَﺣ, (K,) He came, or arrived. (K, TA.) You say, ﱠﺞَﺣ ﺎَﻨْـﻴَﻠَﻋ ٌنَﻼُﻓ Such a one came to us. (TA.) Also, [aor., accord. to rule, as above,] inf. n. ﱠﺞَﺣ, He shaved [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see ﱠﺞَﺣ, below]. (TA.) Also, (IAar, A, &c.,) aor. ﱠﺞَﺣ, (TA,) He probed a fracture of the head, (K,) or a wound, (A, TA,) with a ﱠﺞَﺣ, (A, K,) or ﱠﺞَﺣ, (T,) for the purpose of curing it: (TA:) or he probed a wound to know its depth: (IAar, 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 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, 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. ﱠﺞَﺣ, He cut out and extracted a bone from a wound. (TA,) Also, (A, Msb,) aor. ﱠﺞَﺣ, (Msb, TA,) inf. n. ﱠﺞَﺣ, (K,) He overcame another in, or by, an argument, a plea, an alle-

gation, a proof, an evidence, or a testimony. (A, Msb, K,) See 3. It is said in a prov., ﱠﺞَﺣ ﺎَﻨْـﻴَﻠَﻋ ٌنَﻼُﻓ 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, ] inf. n. حَرَّمَ (K,) and حَرَّمَةٌ (K,) inf. n. حَرَّمَةٌ (TA;) He refrained, forbore, or abstained, (K, TA,) عن شيء from a thing. (TA.) [See also the latter verb below.]

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

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

6 حَاجَجَ [inf. n. of حَاجَ] 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 حَاجَجَ 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, حَاجَجَ عَلَى خَصْصِهِ حَجْجَةٌ شَهِيَّةٌ He argued against his adversary with a strong, or a difficult, argument, plea, &c. (A.)

R. Q. 1 حَاجَجَ, inf. n. حَاجَجَةٌ: 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, حَاجَجَوْا عَلَى الْقَوْمِ حَمَلَةَ حَجْجَهُوْا 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: (S:) or he did not reveal, or manifest, what was in his mind. (M, TA.) It is said in one of the provs. of Meyd, ُنَفْسَكَ بَما ِطَّحَحَمْ أَعْلَمَ 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 ِطَحَحَم . (TA.)

R. Q. 2 ِطَحَحَم : see what next precedes.

ِحَحِىَّ and ِحَحَىَّ, the former an inf. n., and the latter a simple subst., (S, Msb, K,) or the latter also is an inf. n., (Sb, L,) [both used as subs.,] The pilgrimage to Mekkeh, (S, K,) or to the Kaabeh, (Msb,) to perform the religious rites and ceremonies prescribed to be observed on that occasion: (S, Msb, 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 to Mekkeh, or 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 ِحَجّ and ِحَجَّ : (TA:) or this last signifies a single pilgrimage, for the performance of its appointed religious rites and ceremonies; deviating from rule; (S, Mgh, Msb, K,) for by rule it should be ِحَجّ , (S, Mgh, K,) which, Th says, has not been heard from the Arabs: (Mgh, Msb:) Ks says that ِرَأَايَت رَؤِيَّة ِحَجَّت حَجَّة and are the only deviations from the model of ِرَأَايَت رَؤِيَّة in all the language of the Arabs: but El-Athram and others are related to have said, We have not heard from the Arabs ِرَأَايَت رَؤِيَّة ِحَجَّت حَجَّة nor ِرَأَايَت رَؤِيَّة ِحَجَّت حَجَّة; they saying only ِحَجَّت حَجَّة : (L, TA:) whence it appears that ِحَجَّة and ِحَجَّة were both used: (TA:) the pl. of the latter is ِحَجَّةٌ . (Mgh, Msb:) so in the saying, َنَذَّر خَمس ِحَجَّة [He made a vow to perform five pilgrimages]. (Mgh.)
Hence, (S, Mgh, Msb) and ذو الحجة (Msb, TA,) which latter is said by Kz and Iyád 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, (Msb,) [The last month of the Arabian calendar; the month of the pilgrimage; (S, Mgh, Msb;) so called because the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof, are performed in it: (TA:) pl. ذو الحجة (S, Msb;) they did not say ذو الحجة agreeably with the singular. (S.) [Hence also,] 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 الحجاج is sometimes termed الحجاج الأكبر [The greater pilgrimage]: the إمرة [q. v.] being termed الحجاج الأصغر [the minor pilgrimage]. (Kull p. 168.) See also حاجان حاج, in two places: --- and see also حاجان حاجان. Hajj, in five places. Also, (IAar, K,) and حاجان حاجان Hajj, (S, K,) the former of which is the word commonly known, (IAar in a marginal note in a copy of the S,) and حاجان Hajj, which is a subst. like كاهل, (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 حاجان Hajj. (IDrd, TA.) Hajj. --- 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 (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, Msb, K;) [a title; a voucher: often thus used in the present day:] also applied to a person; like (A and Mgh and TA in art. Hajj.) [as in the saying, من حفظ حاجة على من لم يحفظي 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,][ Thou art an evidence against thyself; a phrase mentioned by Akh: (S in art. [also, an excuse:] pl. حجح (A, Msb) and حجاج (TA.)

Also A year: (S, Msb, K:) pl: حجاج. (S, A, Msb.) You say, [I stayed at his abode a year], and [three complete years]. (A.) See also

حجة.

Also: see حجاج, in four places. ___ Also A year: (S, Msb, K:) pl: حجاج. (S, A, Msb.) You say, [I stayed at his abode a year], and [three complete years]. (A.) See also

حجة.

حجاج and حجاج The Surrounding bone of the eye, (Msb, 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 جاجج 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, Msb:) or the upper bone, beneath the eyebrow: (TA:) of the mase. gender: (Msb:) pl. [of pauc.] حجاج
(S, Msb) and [of mult.] حجاج, 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, حجاج, contr. to rule, for حجاج. (TA.)
The expression حجاج حاجب ضمير in حجاج حاجب ضمير is used by poetic license for حاجب ضمير in حجاج حاجب ضمير. (TA.) ___ [Hence,] both
words also signify The upper limb of the disk (i. q. حاجب) 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، مرأوا حاججيجي
لجل They passed by the two sides of the mountain. (A.)

حجاج: see the paragraph next preceding.

A man upon whom the operation termed حجح (the probing of a fracture of the head, &c.,)
has been performed; (S, L;) as also حَجَّجَ (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.) ____ (pl. of حَجَّجَ, TA) signifies Probed wounds. (K.) ____ And ↓ this same pl., Roads much furrowed [by the feet of beasts or men] (محَرَّرة: L, K;) but it is uncertain whether its sing., if it have any, be حَجَّجَ or أَنَا حَجَّجَ. (MF.) Also i. q. مَحَجَّجَ as act. part. n. of حَاجَ: so in the phrase, أَنَا حَجَّجَهُ 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 حَاجَ.

A frequent performer of the pilgrimage to Mekkeh, and of the religious rites and ceremonies ordained for that occasion: the ↓ 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 ↓ with imáleh even when it is in the nom. or accus. case, contr. to rule. (TA.)

حَاجَ act. part. n. of 1; Repairing, or betaking himself, to [a person or place]. (Msb.) ____ And hence, (S, Msb,) A man repairing to Mekkeh, (S, K;) or to the Kaabeh, (Msb,) to perform the religious rites and ceremonies of the pilgrimage; (S, Msb, K;) or for the purpose of the حَمْرَة (Msb: [but see 1:1]) [a pilgrim of Mekkeh; or one who has performed the pilgrimage of Mekkeh: see what follows:] as also حَاجَ, (S, K;) the original form, sometimes used by poetic license: (S:) pl. حَجَّجَ and حَجَّجَ (S, A, Msb, K) and حَجَّ (S, 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:) حَجَّ is also used as a pl., syn. with حَجَّجَ, like as سَامِر is with سَمَّار: (Mgh:) it may be considered as a gen. n., and is sometimes a quasi-pl. n., like جَامِلْ and بَاقِر. (TA;) as is also حَجَّ.
signifying a *company of pilgrims* of Mekkeh; or *pilgrims, collectively*; (ISk, L;) and likewise حَجّ. (So in a marginal note in a copy of the S.) The fem. is حَاجةٌ: حَاجَةً (S, K;) you say حَاجَةُ بَيْتٌ اللّهِ when they have performed the pilgrimage; but when they have not yet performed it, [being in the act of performing it,] you say حَاجَةُ بَيْتٌ اللّهِ, in which latter case you would say were not this word imperfectly decl.; [and in like manner, حَاجَةُ بَيْتٌ اللّهِ, and حَاجَةُ بَيْتٌ اللّهٍ;] like as you say حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ تَيِّبٌ أَمَسٌ, حَاجَةٌ تَيِّبٌ غَدًا, and حَاجَةٌ Tٍ اً.*لِبْـﻗَأ ﱡجﺎَﳊا ﱡجاﱠﺪﻟاَو* The company of pilgrims to Mekkeh, and of men travelling for mercantile purposes, came. (TA. [See also art. جد]) And َْﱂ كُﺮْـﻳ َﻻَو ًﺔﱠﺟاَد He left not a company of pilgrims to Mekkeh (جماعة حاجةٌ, nor a company of their followers, or dependents. (TA from a trad. [See also arts. جد and هود.]) Also Overcoming in [or by] an argument, or a plea, or the like. (Mgh.)

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

A road, or Way: (Mgh, TA:) or the middle of a road; (M, voce: جرَجَةٌ; the beaten track, or part of a road along which one travels; (T, TA:) the main part, and middle, of a road; syn. جَادَةٌ: (S, Msb;) pl. مَجَاحٍ [Hence,] اجْعَلَ الْأَمْرَ مَجَاحٍ وَاحِدَةٌ Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بَاجٌ.)
A surgeon's probe. (S, A, K.) A man much addicted to litigation, dispute, or altercation. (S, K.)

A man repaired to. (S.) See also حجحج. Also A man overcome in [or by] a حجة [i.e. an argument, &c.] (A, * Mgh.)

ضرب محجحج A blow that is feeble, and falling short. (IAar, TA.)
He rejoiced in it, or at it; namely, a thing, or an affair or event; (S, K;) as also

He was, or became, attached to it, and tenacious of it; (S, K;) as also

He laid, or kept, hold upon it, and clave to it; (Fr, K;) as also

He kept, or withheld, from him such a thing. (K.)

He had recourse to him for protection. (TA in art. حجر.)

He is betaking himself for refuge, or protection, to the sons of such a one. (AZ, K. *)

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 حَجَّاءٌ (Lh;) you say,

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

1 حجب, (S, A, Msb,) aor. ـ, (Msb,) inf. n. حجب 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. (S, A.) [Hence,] Brothers (of a person deceased) preclude the mother from receiving the third of the inheritance. (S, A.) Also, (A, K,) aor. as above, (TA,) inf. n. حجب and حجاب, (K,) He, or it, veiled, concealed, hid, covered, or protected, him, or it; (A, K;) as also حجبه. (K.) [And It intervened between two things. Thus the diaphragm is described as] ـلة حجب بين الفؤاد والبطن A piece of skin that intervenes between the heart and the belly. (A.) [And He held the office of حجاب, i. e. door-keeper, or chamberlain. You say,] فلان حجب للأمير Such a one holds the office of حجاب to the prince, governor, or commander. (A, TA.)

2 حجب see 1.

5 حجب see 8.

8 حجب [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 حجبه. (K, TA.) You say, [The King secluded, or concealed, himself, or became secluded or concealed, from the people]. (S, A.) And حجبت الشمس في السحاب احتجب الملك عن الناس [The sun became concealed, or concealed itself, in the clouds]. (A, TA.) [Hence, app.,] احتجبت المرأة يوم من يوم من تاسعها, (K,) or she, and بوب, من يوم من تاسعها, (S, A.)
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.)

He appointed him to the office of [i.e. door-keeper, or chamberlain]. (S, K.)

 حاجب : see حجب. Also [The windpipe;] the passage of the breath. (K.)

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

The head [or crest] of the kip or haunch (S, A) [of a man, (see حرفانة, q. v.) and] of a horse;

(A;) i.e. each of the حاجبات, which project above, or beyond, the خاصرتان [or two flanks]: (S;) or the dual signifies the two edges of the hip or haunch, that project above, or beyond, the خاصرة [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: (Zj in his Khalk el-Insán, * and K;) or the heads of the two hipbones or haunch-bones, next the حرفانة [q. v.]; pl. [or rather coll. gen. n.] حجب, and pl. of pauc. حجابات: (TA:) and in a horse, the parts of the two hips, or haunches, that project above, or beyond, the [skin called] صفاق, of the belly. (K.)

A thing that prevents, hinders, debars, or precludes; a thing that veils, conceals, hides, covers, or protects; (S, Msb, K TA;) because it prevents seeing, or beholding: (Msb:) a
thing, (A, K,) or body. (Msb,) that intervenes (A, Msb, K) between two things, (A, K,) or between two bodies; which is [said to be] the primary signification; (Msb,) [a partition, a bar, a barrier; or an obstacle:] and sometimes applied to ideal things: (Msb:) pl. (A, Msb, K,) You say, [The veil, or curtain, was put, or let down, over the women.] (A, TA.) And [He has prayers that rend the veils]. (A, TA.) And [There is no veil, or obstacle, to the prayer of the wronged]. (A, TA.) It is said in a trad., [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, اطلاع الحجاب 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,) [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, إن الله يغفر للعبد ما لم يقع الحجاب [Inability is a bar between man and his desire]. (Msb.) And المعصية حجاب بين العبد وبين ربه [Disobedience is a bar between the servant and his Lord]. (Msb.) [Hence, in the present day, A written charm or amulet; generally worn in a case (called بيت بيت حجاب) suspended, on the right side, by a string passing over the left shoulder, or on some other part of the person: pl. of mult. حجاب and of pauc. أحجية] [Hence also,] A thin piece of flesh, (K,) resembling a piece of shin, (TA,) in the interior of the body, between the two sides, intervening between the lungs and the lower intestines; for the حجاب is the diaphragm, or midriff: (K, TA:) and حجاب القلب, (A,) or حجاب الكبد, (S,) signifies [the same; as also حجاب الجوف; (see حجاب.)] What intervenes between
the heart and the rest of the جَوْفٍ (S) the piece of skin that intervenes between
the heart and the belly: (A, TA:) or حَجَابُ القَلْبِ signifies a certain fat that clothes the
heart: (AHeyth, TA in art. شَغْفَ :) [or it signifies, or signifies also, the septum cordis: see قَلْبٍ] pl. حَجَابٌ (A,
TA:) Hence the saying, [Fear rent open his midriff: or his septum
cordis]. (A, TA:) The horizon: [because it terminates the view:] so in the phrase، َتَوَارَتَ 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 ظَلِّ الْحَجَابِ He sat in
the shade of the mountain. (A:) The place where a [stony tract such as is called]
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 حَجَابٍ a side, or part, of the sun. (TA:)

ٌحَجَابٍ (K,) or حَجَابٌ (S,) The office of doorkeeper [or chamberlain]. (S, * K:) And the former, The
office of door-keeper and guardian of the Kaabeh. (TA:)

ٌحَجَابٍ، an epithet in which the quality of a subst. predominates, (TA:) A door-keeper; (Msb, K;) so called because he
prevents persons from entering: (Msb:) [a chamberlain:] pl. حَجَابٍ (S, Msb, K) and حَجَابٍ (Msb, K:) And

ٌحَجَابٍ the door-keepers and guardians of the Kaabeh: see حَجَابٍ]. (TA:) Each of the
two bones over the eyes, with the hair and flesh upon them: (IF, Msb, 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. حَجَابٍ، (S Msb, K,) One says، َبِإِنْهَهُ لِمَرَجَحِ الحَجَابِ [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
The edge, (A,) or side, (K,) or upper limb of the disk, 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 upper limb (A, Mgh) of the face (Mgh) of a man: (A:) and the sides (S.) You say, 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 or anything. (K.) A woman said to a man who was eating of the middle of a round cake of bread, Eat of its edges, (As, TA,) or its sides. (A,) The beginning of the dawn. You say, The beginnings of the dawn appeared. (A, TA.)

See what next follows.

A king secluded, or concealed, from the people. And A woman veiled, or concealed by a curtain or the like. (TA.) And He is debarred from good. (A, TA.)

Blind; (S, K;) and so. (TA.)

See the next preceding paragraph.

See, in two places.
He prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted, (ISd, Mgh, K,) from him, or it: (ISd, TA:) [or عليه is here a mistranscription for عليه: for] you say, لَا حَجْر عَنْهُ, meaning There is no prevention, &c., from him, or it: (TA:) and حَجْر عليه, aor. _ , inf. n. حَجْر ( , S, A, * Msb,) 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, Msb, TA:) or حَجْر عليه في مَاله he (a Kádee) prevented, or prohibited, him from consuming, or wasting, or ruining, his property. (Mgh.) ___ See also 5: ___ and 8.

2 حَجْر حَوْل أرْضِه حَجْر 2 (He made a bound, or an enclosure, around his land).

(A. [Perhaps from what next follows; or the reverse may be the case.]) حَجْر عَيْن الْعَيْب, (Msb,) inf. n. حَجْر عَيْن الْعَيْب, (S, L,) He burned a mark round the eye of the camel with a circular cauterizing instrument: (S, L, Msb:) and حَجْر عَيْن الْدَّابَة, and حَوْلَهَا حَوْلَ عِنْهَا, like as is said in the A, he burned a mark round the eye of the beast. (L.) حَجْر البَيْعَر The camel had a mark burned round each of his eyes with a circular cauterizing instrument. (K. [Perhaps this may be a mistake for حَجْر البَيْعَر: or for حَجْر البَيْعَر, meaning he burned a mark round each of the eyes of the camel &c.: but see what follows.]) حَجْر الْقُمْر, (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 I) became surrounded by a halo in the clouds. (S,K,)
He straitened him, (K, TA,) and made [a thing] unlawful to him, or not allowable.

(TA.) And He made strait to himself what God made ample. (A.) And

Thou hast made strait and unlawful to me what God has made ample. (Mgh.) And

He made strait what was ample: (Msb:) or he made strait what God made ample, and made it to be peculiar to himself, exclusively of others; as also حجره and حجره. (TA.) See also 8: and 10. ___

[Hence, perhaps,] It (a wound) closed up, and consolidated, to heal. (TA from a trad.)

He made for himself a حجرة [i. e. an enclosure for camels] (S, Msb, K.) ___ And hence, (Msb,) حجره and حجرها, (Mgh, Msb, K,) and حجراء, (TA.)

He placed a land-mark to the land, (Mgh, Msb, K,) to confine it, (Mgh, Msb,) and to prevent others from encroaching upon it. (Mgh, TA.) ___

He sought protection by him, (A, * K,) as, for instance, by God, من السبطان from the devil. (A.)

He put the tablet in his حجر [or bosom]. (K.)

10 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, Msb;) as also حجر. (A.) ___

He became emboldened or encouraged, or he emboldened or encouraged himself, (K TA,) against him. (TA.)

Q. Q. 1 حنجره He slaughtered him by cutting his throat [in the part called the حنجره. (K in art. حنجره.)
The bosom; or breast; agreeably with explanations of حضن in the K: or the part beneath the armpit, extending to the flank; 

of a man or woman: (S A, Mgh, Msb, K) pl. حجر. (S, Msb.) Hence the saying, (Mgh,) فلان في حجر فلان .

Such a one is in the protection of such a one; (AZ, T, Mgh, Msb;) as also في حجرته . (TA.) And in حجره نشاً He grew up in his care and protection. (K.) Also حجر (T, K) and حجر (T, TA) [The bosom as meaning] the fore part of the garment; or the part, thereof, between one’s arms. (T, K.) See also حجر العين: حجرة حجرة نشأ. Also An extended gibbous tract of sand. (K.)

Forbidden, prohibited, unlawful, inviolable, or sacred. (S, A, Mgh, Msb, K.) Each of the first three forms occurs in different readings of the Kur vi. 139. (S.) You say, اَﺬٰﻫ ٌرﻮُجﺎَﺣ َﻚْﻴَﻠَﻋ 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, حجر حجر , 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-Hasan, 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 مائت in the expression موت مائت. (Bd.) The same words in the Kur xxv. 55 signify **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 حجرة, حجرة, حجرة, حجرة, or حجرة, meaning [I pray for] preservation, and acquittance, 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, حجرة, with damm, meaning, **May it be averted.** (S.) Homeyd Ibn-Thowr says,

*فَهَمَتَ أَنْ أَغْشَى إِلَيْهَا مَحْجَرَةُ \* \*وَلَمَّا لَهَا يَغْشَى إِلَيْهِ الْمَحْجَرَةُ

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.) حجرة is also explained as signifying حزمة; [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, **Any** حائق [i.e. garden, or walled garden of palm-trees,] which one prohibits [to the public]. (S.)

And حجر which is comprised by the curved wall called the حائط, (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 حائط itself, which encompasses the Kaabeh on the side of the spout. (Msb.) [It is applied to both of these in the present day; but more commonly to the former.]

Also, حجر, The **anterior pudendum** of a man and of a woman; and so حجر : (K, TA:) the latter the more chaste. (TA.) **A mare; the female of the horse:** (S, A, Msb, 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:) حجرة, 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 بغلة, with which it is there coupled: (MF:) the pl. [of pauc.] is حجارة (Msb, K) and [of mult.] حجور (A, Msb, K) and حجورة (K.) A poet says,

إذا خرس الفحول وسط الحجو
وصائح الكلاوب وعق الوالد

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. (Msb, K.) ___ Understanding, intelligence, intellect, mind, or reason: (S, A, Msb, K:) so in the Kur lxxxix. 4: (S, Bd:) thus called because it forbids that which it does not behove one to do. (Bd.) One says,

في ذلك عبرة لذي حجر

In that is an admonition to him who possesses understanding, &c. (A.) See also حجر, in three places.

حجر [A stone; explained in the K by صخرة; 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 حجر (S, Mgh, K) and حجار (K) and (of mult, S) حجار and [more commonly] حجارة, (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 فعال or of that of ذكاء, فحولة, ذكارة, فحولة, and ذكارة, فحولة, ذكارة, فحولة. (AHeyth.) And (metonymically, TA) Sand: (IAar, K;) pl. أحجار (TA.) ___ [Hence,] أهل الحجر The people of the desert, who dwell in stony and sandy places: occurring in a trad., coupled with أهل المدار, أهل الأسود, and simply أهل الحجر, The [Black] Stone of the Kaabeh. (K, TA.) El-Farezdak applies to it, in one instance, the pl. الأحجار, considering the sing. as applicable to every part of it. (TA.) One says, فلان حجر الأرض, meaning Such a one is unequalled. (TA.) And
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'awiye named 'Amr Ibn-El-'Ás as one of the two umpires, "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, "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.]"

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 [ملأا الحجر Gold: and silver. (K.) Both together are called الحجران. (S.)

Land abounding with stones; as also جـير. (K.)

The flesh surrounding the nail. (K.)

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 Zuheyr.) A side; an adjacent tract or quarter; (ISd, K;) as also حجرة: (EM p. 281:) pl. of the former حجر , [or rather this is a coll.}
gen. n., of which the former is the n. un.,] and حجرات (S, K) and حوار (K): the last is mentioned by ISd as being thought by him to be a pl. of حجرة in the sense above explained, contr. to analogy. (TA.) Hence, حجرة قوم The tract or quarter adjacent to the abode of a people. (S.) And حجارة الطريق The two sides of the road. (TA.) And حجارة عسكر The two sides of an army; (A, TA;) its right and left wings. (S.) And حجارة He sat aside. (A.) And راس حجرة He journeyed aside, by himself. (TA.) And حجر is also said to signify the same, in the following ex.: She (the camel) pastures aside, and lies down in the middle. (TA.) It is said in a prov., يرقص حجرة ويبرع وسطاً He lies down aside, and pastures in the middle: (S;) or فلان يرقص وسطاً ويرقص حجرة 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 Gheylán Ibn-Mudar. (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,] 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., الحكم لله His property has become large, or ample. (S;) See also حجر.
An enclosure for camels. (S, K.) [And hence,] The حجرة of a house; (S;) [i. e.] a chamber [in an absolute sense, and so in the present day]; syn. غرفة: (Msb:) or an upper chamber; (K;) pl. حجرات حجرة حجرات حجرات حجرات حجرات حجرات (Z, Msb, K.) See also حجرة.

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

The part of the brink of a valley that retains the water, (S, K,) and surrounds it; (ISd;) as also حاجر: (pl. of the former حاجر.) High land or ground, the middle of which is low, or depressed; (K;) as also حاجر: (TA:) and حاجر [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 مثمر 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.)

Also A refuge; a means of protection or defence: analogous with عاثور, which signifies a place of perdition: whence,

* وقال قائلهم إن بجاجور *

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

See حجرة.

and حجرة, (S, K,) each with an augmentative ن, (S, Msb,) [The head of the windpipe; consisting of a part, or the whole, of the larynx: but variously explained; as follows:] the Windpipe; syn. حلقوم: (S, K;) or the former [has this meaning, i.e.,] the passage of the breath: (Mgh, Msb;) or the extremity of the حلقوم, at the entrance of the passage of the food and drink: (Bd in xxxii. 10:) or [the head of the larynx, composed of the two arytenoides;] two of the successively-superimposed cartilages of the حلقوم, طبیان من أطیاق الحلقوم, next the غلیصة [or epiglottis], where it is pointed: or the inside, or cavity, of the حلقوم: and so حجرة: (TA in art. حجر;) or ↓ the latter is syn. with حلق [q. v.]: (Msb;) pl. حجاجر. (K.)

حجرور: see the next preceding paragraph, in three places. Also A small سفط [or receptacle for perfumes and the like]. (K.) And A glass flask or bottle قارورة, (K, TA,) of a small size, (TA,) for دیرة [q. v.]. (K, TA.)

حجر: see حجر.

حجر, in four places. Also, (S,) or حجر, (K,) The tract surrounding a town or village: (S, K;) pl. حجاجر. Hence the حجاجر, (آفیال) of ElYemen, which were Places of pasturage, whereof each of them had one, in which no other person pastured his beasts: (S, K;) the حجاجر of El-Yemen was his tract of land into which no other person than himself entered. (T.)

See also حجر. And see حجاجر العین.

حجر, (S, K) and حجاجر (K) A garden surrounded by a wall; or a garden of trees; syn. حُدًِیة. (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. ُﱪِﺟﺎََﳏ (S, A.) See also ُﱪِﺟﺎَﺣ for the former word and its pl.: and see ُﱪِﺠَْﳏ ِْﲔَﻌﻟا which occurs in a verse of El-Akhtal, (IAar,) [The part which is next below, or around, the eye, and which appears when the rest of the face is veiled by the ْنَقبض or the ْرَقَع:] that part [of the face, next below the eye,] which appears from out of the [kind of veil called] ٌﱪَﺠَْﳏ of a woman (A, Msb, K) and of a man, from the lower eyelid; and sometimes from the upper: (Msb:) or the part that surrounds the eye (Msb, K) on all sides, (Msb,) and appears from out of the [kind of veil called] ٍبَقَع (Msb, K;) or the part of the bone beneath the eyelid, which encompasses the eye: (TA:) and ُﱪِﺟﺎََﳏ 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, ُﱪِﺟِْﳏ وَجُرَلوجُه ٌبَقَع] also ٍبَقَع that part of the face against which the ْنَقبض lies: and ُﱪِﺟة the eye [itself]: (T, TA:) the pl. of ُﱪِﺟة is ُﱪِﺟة, (A, Msb.)

ٌرَبْجَْﳏ ِْﲔَﻠَﻋ, for which the doctors of practical law say ٌرَبْجَْﳏ 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: (Msb:) or prohibited from consuming, or wasting, or ruining, his property. (Mgh.) See also ُبْرِحَة, in two places.
 Hajza

1 Hajza, aor. (S, K) and ʿaṣṣa. (K) inf. n. Hajza, Hajza, and Hajza, (S, K) and (K) [or the last is rather a quasi-inf. n. of ʿaṣṣa, and, accord. to some, it is of an intensive form.] He, or it, prevented, hindered, impeded, withheld, restrained, or debarred, him, or it; syn. (S, K) and (K). It is said in a trad., وَلَا أَهْلُ ِ، القبيل أن يحجزوا الأذى فالأذى 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, حجز كانت بين القوم مثما ث صارت إلى There was a shooting of arrows or the like [or a great shooting &c.] between the people; then they withheld themselves much from each other: (S, L:) which is a prov. (TA.) It is also said in another prov., ما يحجز فلان في العلم Such a one's case [with respect to knowledge or science] cannot be concealed. (A, TA.) ʿaṣṣa, ʿaṣṣa, (A, Msb, K) aor. (Msb, K) and (K) inf. n. Hajza, (Msb,) 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; (Msb, K;) i. e., two things; (Msb,) or two persons or things facing, or opposite to, each other. (Az, A, TA.)

2 سطح لم يحجز بجدار A flat roof that has not been fenced round with a wall to prevent persons falling from it]. (K in art. ʿaṣṣa.)

3 حاجزا عدوهما They reciprocally prevented their enemy from fighting with them, or reciprocally abstained from fighting with them, and made peace with them; syn. (A,) and syn. of the inf. n. مسالمة, (S, K, TA,) and مسالمة. (TA.) It is said in a prov., إن ُ.
If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (S, TA;) or [The reciprocal prevention of fighting, and the making of peace, should be before fighting]. (A.) [See also art. ْنِجر ّجَرْد] ْنِجر 4

They prevented one another, or mutually abstained, from fighting, and made peace, one with another; (see also 3;) syn. تُحاجر القوم: تُمانع: (S * K, TA:) said of two troops. (S.) The people separated themselves, one from another; they left, forsook, or relinquished, one another; as also اتحجزوا and اتخجزوا اتخجزوا. (TA:) Also The people took, or took hold of, one another by the حجز: حجز: [pl. of حجزة]; took hold of one another's حجز: حجز: (TA:) [or Sought aid, or refuge and protection, one of another: see حجزة.] ْنِجر 6

quasi-pass. of حجز 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:) ْنِجر عنه ْنِجر 7

He left, forsook, or relinquished, it. (TA:) See also 6. See also 8.

They two were, or became, separated, or parted, each from the other. (TA:) See also 6. He carried it in his حجزة: حجزة: (A, K: *) like as احتجزا He tied his حجزة upon (or around) his حجزة: حجزة: (A, TA;) he wrapped it round his حجزة: حجزة: (A, TA;) Hence, It was encompassed
by the stony tracts called حَرَارَة [pl. of حَرَارَة], and by the mountains. (Mgh.)

He, (a man, TA,) or it, (a party of people, S,) came to the province called El-Hijáz; (S, K;) as also إحْجَرٌ (ISk, S, K)

and إحْجَرٍ, (K,) inf. n. إحْجَرٍ. (TA.)

حَجْرٌ One who abstains from what is unlawful and indecorous. (TA.) [See also حَجْرَةٌ.

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. نَبَت, on a verse of Zuheyr.)

حَجْرَةٍ The place [or part] of the ازار where it is tied round the waist; (S, Msb, K, TA;) the place where the end of the ازار is folded, or doubled, in wrapping it round: (Lth, TA:) and in like manner حَجْرَةٍ السَّراوِل [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. حَجْرَةٍ (Msb, TA) and حَجْرَاتٍ and حَجْرَاتٍ (TA:) and hence حَجْرَةٍ is applied to the garment called ازار itself; as also حَجْرَةٍ حَجْرَةٍ, of which latter the pl. is حَجْرَةٍ, with two dammehs, [app. contracted into حَجْرَةٍ,] and pl. pl. حَجْرَةٍ حَجْرَةٍ حَجْرَةٍ Z says that حَجْرَةٍ and حَجْرَةٍ signify the same. (TA.) Hence, مَهْدَةٌ الحَجْرَة Patience, (K, TA,) and hardness. (TA.) One says, هو شديد الحَجْرَة He is patient in difficulty. (TA.) And it is said in a trad. of 'Alee, when he was asked respecting the BenooUmeyeh, ﷺ, or حَجْرَةٍ, accord. to different relations,

They are the most patient of us in difficulty. (TA.) You say also رجل طيب الحَجْرَة, (A, TA,) and كَرِيمِ الحَجْرَة, [app. a contraction of حَجْرَةٍ,] (TA,) He is one who abstains from what is unlawful and indecorous [especially with respect to women]; like طيب الإزار. (TA.) And هو ناَئِيَ الحَجْرَة He is full in the flanks: the being so is a fault. (K, TA.) You also say, أَخْذٌ مِّهْجَزَتُهُ.
He sought aid of him: (A, TA:) or he had recourse to him for refuge and protection. (TA.) And [meaning, He laid hold of a means of obtaining access, or nearness, to God]: said of Mohammad, in a trad. (TA.) And [meaning, This is language disposed in regular order, consecutively. (A, TA.) It is said in a trad., [Verily is connected with the Rahman]: said to mean, that the name of the Rahman is derived from the middle thereof; so that it is as though it attached itself thereto, and laid hold of the middle thereof. (IAth, TA.)

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

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

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 . (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; (Msb, K;) or between the Ghowr, or Ghór, and Syria (Mgh, Msb, 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, Msb, *:) or by the five Hirár, namely, the Harrah of Benoo-Suleym and that of Wákím and that of Leylà and that of Showrán and that of En-Nár. (As, K;) also sing. of حجزة, (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 Keyleh, 

*[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]

*[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 خطَّة.]

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

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

*مخجز* Having his waist bound [with the إزار]: and with مَنْزِر, a woman having her عورَة bound upon [that part of her person which is termed the عورَة. (TA.)
He opposed him and repelled him, [app. with a حَجَفَةٌ (حَجَفَةٌ), (see the act. part. n., below,)]

being opposed and repelled by him. (S.)

ٌﻒَﺠَﺣ: see what next follows, in two places.

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: (Msb:) pl. حَجَفَةٌ, (S, Msb, K,) [or rather this is a coll. gen. n.,] and [the pl. is] تَحَجَفَةٌ. (Msb.) The saying of the rájiz, (S,) namely, Su-r-edh-Dhi-b, (TA,)

* بل جوزتيها كظهر الحجفة

means [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 حَجَفَةٌ: (حَجَفَةٌ) for] some of the Arabs, in pausing upon a تُرَت: thus they say, خُبِرَ الْمُدْرَت: (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.] حَجَفَةٌ. (Abu-l'-Omeythil, K)

Fighting with another, having a حَجَفَةٌ: (S, K:) opposing reciprocally. (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: (Hamp. 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 (TA:) he leaped in going: (S, K, TA;) said of a crow, or raven: (K, TA;) as leaps (ظح) the camel that is hocked in one leg upon three legs, and the boy upon one leg or upon two. (S)

His eye sank, or became depressed, in his head; (As, S, K;) said of a man, and of a camel, and of a horse: (TA:) and alone, signifies the same; (Ibn-' Abbád, K;) said of a man. (Ibn-' Abbád, TA.) An obstacle was made to intervene between him, or it, and him, or it. (K)

He ornamented a woman, or her legs, with anklets: and he shackled a man, or a man's legs: see jacket. And hence,] jacket, 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 jacket explained as a simple subst., below.]

[Hence also,] jacket بنائها She (a woman) coloured the dye of her fingers, or of the extremities of her fingers. (K, TA.) In the copies of the T, لونت is put in the place of لوانت, app. by a mistake.

(TA:) [Hence also,] in the the ظح signifies The Washing a portion of the عضد [or upper arm, perhaps a mistake for the ذراع, or fore arm,) and a portion of the shank, while washing the
hand and foot. (Msb.) ___ [Hence also,] حَجْلٌ المَّقْرِيّ (TA,) inf. n. as above, (K,) A little milk, as much as the measure of the حَجْلٌ 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 As, it means the bowl for the guest, or guests, was concealed in the حَجْلَة, through niggardliness, in order that the owners might drink its contents. (TA.) ___ [Hence also, as حَجْلٌ renders a horse conspicuous,] حَجْلُهَا حَجْلٌ فَلَانٌ أمّه. Such a one made his case, or affair, notorious, or public. (TA.) ___ See also 1, first sentence. حَجْلٌ, inf. n. as above, He made for her a حَجْلَة: (M, K:) or he brought her, or put her, therein. (O, K.) ___ [And hence حَجِلٌ signifies also He concealed a thing in the حَجْلَة: see above.] See also 1, second sentence.

٤ حَجْلٌ البَيْعَرُ 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. ١ حَجْلَةٌ أَنْكِل: see 1.

حَجْلٌ: see what next follows.

حَجْلٌ (S, Mgh, Msb, K) and حَجْلٌ (Sgh, K) and حَجْلٌ (K) An anklet; or a pair of anklets; syn. حَجْلٌ خَلْخَالٌ (S, Mgh, Msb, K) and the first and second (S, Mgh, Msb, K) and third, as some say, (K,) by a metaphor, (Msb,) a shackle; or a pair of shackles, or hobbles; syn. قِيدٌ: (S, Mgh, Msb, K) and the two rings of the حَجْلٌ قِيدٌ: (K,) pl. [of pauc.] حَجْلٌ أَحَجُّالٌ قِيدٌ (S, Mgh, Msb, K) and [of mult.] حَجْلٌ حَجْلٌ قِيدٌ: (Mgh, Msb, K,) You say, القِيد حَجْلٌ الرِّجَالِ وَالْحَجْلُ لَرَبَّاتِ الحَجْلَاتِ. Upon her legs are anklets. (TA.) And the κοπάδια σε αυτή την κατάλαβε. [He went

Shackles are the anklets of men; and anklets are for the mistresses of the curtained canopies, i. e.,] for women. (TA.) And خَرجَ يَحْرُرُ رَجُليَهُ وَيَطَابِقُ فِي حَجْلِهِ [He went
forth dragging his legs, and hobbling in his shackles]. (TA.) And [hence]

_forces 'ad ḥaj̱ūlē_

[q. v.]. (TA.) Also, the first, _Whiteness:_ (M, K) pl. of _ḥaj̱alāt._ (K.)

_ḥaj̱al_ [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, _tetroa perdix_, and also to the _phasianus meleagris:_]

_a well-known bird;_ (Msb.) i. q. _q. : (ISH, S:) or the _male of the_ or the _females of the_ [pl. of ] [q. v.]: (Lth:) also called _dājah al-ibr [dājah ibr]: there are two species;_ (TA) _dājah_ of _Nejd_ and _dājah_ of _Tihāmeh_: the former species is _ḥaj̱al_ [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 is found used for the male: and , for the female: (Dmr, cite by Freytag:) a single bird of the kind is called _ḥaj̱al_ (S, Msb, K) _ḥaj̱al_ is a pl., as also _ḥaj̱alāt_ and _ḥaj̱alī_ _ḥaj̱alāt_ and _ḥaj̱alī_ _ḥaj̱alāt_ (S, Msb, K) which is the only instance of its kind except _ḥaj̱al_; its flesh is of moderate temperament. (S, K, TA,) _more delicate than that of the_ and that of the , and very fattening: (TA:) the swallowing half a mithkāl 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-Seenā, TA.) Also, (S,) or _ḥaj̱al_ , of which _ḥaj̱al_ is pl., (K) or _ḥaj̱al_ is n. un. of _ḥaj̱al; which is a coll. gen. n.,_ (S,) The _young offspring of camels; the little ones thereof._ (S, K,) _di ḥaj̱al_ _di ḥaj̱al_ _di ḥaj̱al_ 

_A certain game (Fr, K) of the Arabs of the desert._ (Fr.) See also _ḥaj̱al._
A kind of curtained canopy or alcove or the like, prepared for a bride; a thing like a tent, or a place, or a tent, or pavilion, or chamber, adorned with cloths and with raised couches and with curtains, for a bride: or the curtain of the bride, within a tent, or pavilion, or chamber]:

A horse that is in three legs.  

A flask, or bottle; syn. a small with a wide head, resembling a sugar-cane and the like.
like the ٌلﻮُﺠَْﳏ [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 hock. (S.) Also A whiteness in a she-camel's teats, occasioned by the ٌلﻮُﺠَْﳏ [q. v.]. (K.) And, accord. to ISk and the K, A certain mark made with a hot iron upon a came;: but Sgh says that the right word is ٌنيِﺠَْﲢ, with ٌن ( . TA.)

ٌلﱠﺠَُﳏ Wearing ٌلﺎَﺠْﺣَأ, i.e. anklets; [or adorned therewith,] applied to a woman [without ٌلْﺠَُﳏ because men do not wear anklets]: if applied to a man, Shackled. (Ham p. 238.) [And hence,] applied to a horse, (S Mgh, Msb, K,)

Having what is termed ٌلْﺠَُﳏ, as explained in the first sentence of the paragraph next preceding; (S, K;) as also ٌلْﺠَُﳏ: (K;) white in the place of the anklet, and above that; wherefore the horse is thus termed: (Ham p. 53:) having his legs, (Mgh, Msb,) all four, (Mgh,) white; the whiteness extending [upwards] beyond the pasterns, (Mgh, Msb,) to a third, (Mgh,) or to half, (Mgh, Msb,) or thereabout, (Msb,) or to two thirds, (Mgh,) of the shank. (Mgh, Msb,) When the whiteness is in all the four legs, he is termed ٌمَسْكُ الرِّجْلِينُ أربع़ٌ: when in the two hind legs, ٌمَسْكُ الرِّجْلِينُ: when in one of the hind legs, extending [upwards] beyond the pastern, ٌمَسْكُ الرِّجْلِ اليَمِينِ: when in three legs, exclusive of a hind leg or of a fore leg, ٌمَسْكُ الرِّجْلِينُ: when in the fore leg and hind leg of one side, ٌمَسْكُ الرِّجْلِينُ مَلْطَقُ الأَيَامَنِ مَلْطَقُ الأَيَامَنِ: or ٌمَسْكُ الرِّجْلِينُ مَلْطَقُ الأَيَامَنِ مَلْطَقُ الأَيَامَنِ: and ٌمَسْكُ الرِّجْلِينُ مَلْطَقُ الأَيَامَنِ مَلْطَقُ الأَيَامَنِ:...
when on opposite sides, whether little or much, (S.) Hence, in a trad., 

[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 
is conspicuous,] He 
committed a bad and notorious deed. (S in art. 

And the saying of El-Jaadee, satirizing Leylà El-

Akhyaleeyeh,

* 

[For she has committed a glaring, notorious deed]. (Az, TA.) And 

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 [q. v.]. (K.) A woman who keeps, or 
cleaves, to the [pl. of حَجَالَةَ: and in like manner, a man; meaning one who keeps much, or 
habitually, to the company of women. (Ham p. 238.) 

see مَحْجُولٌ
1. said of the breast of a woman or girl: see 4. (ISK, S, K) aor. and inf. n. (K) He (a child, ISK, S, TA) sucked (ISK, S, K) the breast of his mother. (ISK, S, TA.) [Hence,] aor. inf. n. (K) He [sucked] the breast of his mother. (ISK, S, TA.) ___ [Hence,] aor. inf. n. (Mgh, Msb,) He scarified him and drew blood from him with the cup. (Msb;) he performed upon him the operation of the cup. (Mgh,) or, of the [Mgh] who sucks the mouth of the cup to draw the blood. (AZ, TA.) ___ And [hence,] aor. inf. n. as above, (K) He ate off the flesh from the bone. (K, TA.) He put a upon the mouth [or muzzle] of the camel, when excited, in order that he might not bite; (S, TA;) the muzzled the camel; he bound the camel's mouth [or muzzle] with a thing. (Msb.) [Hence, (Har p. 474,) the cupped him] (S, Msb, * TA,) and I made him to refrain, for fear, abstain, (S, TA,) or go back; (Msb;) or I withheld him, or restrained him; (S, K, TA;) from the thing, (S, TA,) and from his female companion. (TA.) And He turned away his eye, or eyes, from him, or it. (TA.) And is also mentioned, as meaning I withheld him from the object of his want; or prevented him from attaining it. (TA.)

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

4. It (the breast of a woman or girl) was, or became, swelling, prominent, or protuberant; (Mgh, K;) as also, inf. n. (K) or Was, or became, round, and swelling, prominent, or
protuberant; as also ḥājum: (A, TA:) properly, became such as to have what is termed ḥājum,
(Mgh, TA,) meaning projection, protrusion, prominence, or protuberance, and elevation:
(Mgh:) or, as some say, became such that the suckling might suck it. (TA.)

She (a woman) suckled the new-born child for the first time. (K, TA.)

He refrained, forbore, abstained, or desisted, from it; (S, K;) quasi-pass. of ḥājum, like as ākūb is of ākūb:

which are extr. of their kind; (S;) and ḥājum Ḥānuf signifies the same; (S in art. ḥājum;) 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: (Msb:) and ḥājum Ḥānuf I dreaded, or feared, the people, or party,

and returned, and left them, after I had desired to go to them. (AZ, Msb.)

also signifies He (a man) advanced, or went forward; and so ḥājum: both of these verbs thus having two contr.

meanings. (MF.) See also 1, last sentence.

8 He performed the operation of cupping: (MA, KL, PS:) [or rather he had that operation performed upon him; or had blood drawn from him by that operation; a quasi-pass. verb, like āḥṭrāq āktūw and āḥṭrāq āktūw and countless others:] or he sought, or demanded, the performance of that operation [upon himself]. (K, TA.) One says, ḥājum min al-dām [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.)

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: (ElGhooree, Mgh;) or the part of a thing that one feels projecting, protruding, prominent, or protuberant, beneath his hand: pl. ḥājuma. (K.) One
There is no projection, protrusion, prominence, or protuberance, to his elbow. (S.) Lh says that حجم العظم means One's perceiving the feel of the bones [or bone] behind the skin: thus explaining it after the manner of explaining inf. ns.: and Isd says, I known not whether it be in his opinion an inf. n. or a simple subst. (TA.) And Lth says that حجم الحلم means One's perceiving the feel of a thing beneath a garment: [and that] one says, [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., للا فصيح منجد حجم observes [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.]

عجب [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.)

عجب Gentle, nice, or skilful, in operation; syn. حقيق [in the CK, erroneously, حقيق] as an epithet applied to a حاج [or cupper]; as also حجم. (K,) The زوج [meaning Vulva, or vagina, of a woman. (K, TA.)

حجم The craft, or art, of the حاج [i.e. cupper]: (S, * Mgh, Msb, K:) and the operation that he performs. (S, * TA.)

حجم A cupper; syn. مصاص [lit. one who is in the habit of sucking]; (K,) one who performs the operation termed حجم; (S, Mgh;) one who scarifies and draws blood
with the حَاجَمَةٌ; (Msb:) as also حَاجَمٌ; (S, Msb, K;) but the former is an intensive epithet [denoting frequency or habit]: (Msb:) so called because he sucks the mouth of the حَاجَمَةٌ. (Az, TA.) Hence the prov. [More

unoccupied than the cupper of Sábát (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. مَبِيم.)

حَاجَمَةٌ: see what next precedes.

حَوَجَم: see what next follows.

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

حَوَجَمَةٌ, (Mgh, Msb,) or حَوَجَمَةٌ, (TA,) The place to which the حَاجَمَةٌ is applied, (Mgh, Msb, * TA,) in the neck: (Mgh, TA:) pl. حَاجَمَةٌ. (Mgh, Msb.)

حَوَجَمَةٌ The scarifying instrument of the حَاجَمَةٌ. (IAth, TA.) ___ See also حَوَجَمَةٌ. And see حَوَجَمَةٌ.

حَوَجَمَةٌ: see حَوَجَمَةٌ.

حَوَجَمَةٌ The glass vessel, or the like, of the حَاجَمَةٌ; (Az, S, Mgh, Msb;) the thing with which the حَاجَمَةٌ operates; (K;) the utensil in which the blood produced by the operation of حَاجَمَةٌ is collected by sucking: (IAth, TA:) pl. حَاجَمَةٌ. (TA.)

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

حَاجَمَةٌ A breast sucked. (TA.) ___ A man [cupped, or] operated upon by the حَاجَمَةٌ (S.) A camel [muzzled, or] having a حَاجَمَةٌ put upon his mouth [or muzzle] in order that he may not
bite. (S.)
He bent it, or made it crooked [or hooked]; namely, a stick, or branch, or slender piece of wood; as also He marked him (i.e. a camel) with the brand of the, which is a line with a crooked, or hooked, end, like the stick called; inf. n. as above. (TA.) He drew it, or pulled it, [or hooked it.] (S, K;) towards himself (S) with the; as also He turned him away (K, TA) from the thing. (TA.) He was, or became, avaricious, tenacious, or niggardly, of it; (K;) like He remained, stayed, dwelt, or abode, in the house. (K.)

see 1.

It put forth its leaves appeared. (TA.)

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

(T.)

[Hence,] 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 He took possession of it (i.e. a portion of land), exclusively of others. (TA from a trad.) And He appropriated it (a thing) to himself, exclusively of his companions. (T, TA.) And 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 He straitened him. (TA.)

Crookedness, [or hookedness,] or curvature; (S, K;) as also حَجْجَةً. (K.) See also حَجْجَةً. (S, K, TA.)

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 leaf, (K;) or خُوْصًا, (S;) [i.e.] the leaves [or blades], (TA;) of panic [or panic grass]; (S, K, TA;) as also حَجْجَةً. (K;) And حَجْجَةً [of which حَجْجَةً is the n. un., if not a mistranscription of حَجْجَةً, T.]

Tender, or soft, shoots, that grow upon the sides of the stalks of the panic [which is said to be a species of panic]. (TA.)

The fruit-stalks of grapes. (TA.) Also A thing, or portion of a thing, that one has drawn and appropriated to oneself. (TA.)

Sluggish, lazy, or indolent: (K;) from غَزِّوْنَ حَجْجَةٍ [q. v.]. (TA.) 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 farextending. (S, K.)

We journeyed a long stage. (S, TA.)

The hawk is crooked [or hooked] in the bill. (TA.) A hawk having
crooked [or hooked] talons. (S, TA.) And A hooked nose, a nose having the tip approaching the mouth, and, Az adds, having its naṣṣūn [or two alae] receding in an ugly manner. (TA.) And ٌﻒْﻧَأ ُﻦَﺠْﺣَأ 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 ٌنُذُأ ُءﺂَﻨْﺠَﺣ 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 ٌنُذُأ ُءﺂَﻨْﺠَﺣ Hair that is crisp, or curly, in its extremities: or, accord. to AZ, wavy hair: (T:) or hair that is recurvate at its extremities, and intermingling: (M:) or hair forming a succession of rimples, pendulous, wavy, and crisp, or curling, in the extremities; as also جَّحٌ. (K.)

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 مَتَّى. (TA.) [See also جَّحٌ.] A crooked, [or hooked,] or curved, staff or stick; as also جَّحٌ: (K:) or a stick, (IAth, Mgh, Ham p. 403,) or staff, (IAth, Ham,) or piece of wood, (Msb,) with a crooked, or hooked, head, (IAth, Mgh,) or crooked at the end, (Msb;) like the صَلُوجَان: (S, Mgh, Msb, 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 صَلُوجَان, the end of which is crooked, or curved, artificially: (T:) or, accord. to AZ, any stick with a curved head: (Msb;) or it signifies also anything bent, or crooked: (K:) pl. جَّحٌ. (Msb, Ta.) The appellation [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 جَّحٌ 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 جَّحٌ. (TA.)
You say, *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 مَحَجَّن 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 مَلَكُتَ مَحَجَّن 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 مَحَجَّن.] And The [hooked] bill of a bird; because of its crookedness. (TA.)

And *محَجَّن*: see the next preceding paragraph.

A camel *marked with the brand termed مَحَجَّن.* (TA.)
حَجَّ

حَجَّ (S, K.) aor. حَجَّ (TA.) He thought, or opined: (S, TA:) or he thought, or opined, a thing, and, doing so, claimed it (ادْعَاهُ (أَذْهَابُهُ)), 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 He thought, or opined, a thing, not being certain of it. (T, TA.) You say, I think, or opine, that there is good in him. (S, TA.) And Aboo-Shembel says, respecting Aboo-'Amr Esh-Sheybánee,

قَدْ كَنَّا أَحْجَوَتْ أَبا عُمَرَةَ أَخْلَاقَةً
حتِى أَلْمَتْنَا يَوْمَينَ مَلَامٍ

[I used to think and assert Aboo-‘Amr to be a trustworthy person, until, one day, misfortunes befell us]. (TA.) حَجَّ (S, K.) He repaid, requited, compensated, or recompensed, the people, or party, [with, or for, such and such things]; syn. جَزاَهُم; [so in my copies of the S, and in the K; but Freytag gives, as the reading found by him in the S, جَزاَهُم, 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 حَجَّ (S, K.) He kept a secret: (K:) or he concealed it: (AZ, TA:) and حَجَّ (S, TA:) has a similar meaning; for] you say, لَا يَجُوُّ إِبَلْهُ مَكَافَأَةً. (TA.) There is no concealment with me in respect of such a thing; as also لَا يَجُوُّ إِبَلْهُ مَكَافَأَةً. (TA.)
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, He does not keep his sheep or goats, nor his camels, from being lost and becoming dispersed. A skin that will not hold, or retain, water. (TA.) I did not keep, or retain in my memory, of it, aught; as also a skin that will not hold, or retain, water. (Ks, TA.) Also, (K,) inf. n. as above, (TA,) He, or it, prevented, or withheld. (K, TA.) [See .] He remained, stayed, dwelt, or abode, in the place, (S, K, TA,) and became fixed [therein]; (TA;) as also He, or it, prevented, or withheld. (IAar, K,) inf. n. as above, (IAar,) He stopped, or paused. (IAar, K,) And He, or it, prevented, or withheld. (Ks, TA.) Also, (K,) inf. n. as above, (TA,) He, or it, prevented, or withheld. (K, TA.) [See .] He was, or became, tenacious, or avaricious, of it, namely, a thing; (S, K;) as also He, or it, prevented, or withheld. (IAar, K,) inf. n. as above, (IAar,) He stopped, or paused. (IAar, K,) And He, or it, prevented, or withheld. (Ks, TA.) He, or it, prevented, or withheld. (K, TA.) [See .] He was, or became attached to, and clave to it; (Fr, S, K;) as also He, or it, prevented, or withheld. (Fr, S, K;) and He, or it, prevented, or withheld. (Fr, TA,) also signifies He kept to the, or place of bending or turning of a valley. (TA.) And I preceded you, or outwented you, to this place, and clave to it before you. (S, TA,) And [hence,] is said to mean He was first, or foremost, or quick, to blame them. (TA,) And He, or it, prevented, or withheld. (K, TA,) aor. — , (TA,) is also [said to be] syn. with عدا, (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 ج for its last radical letter: see art. ]

I contended, or vied, with him in intelligence or skill and knowledge, or in endeavouring to show my superiority in intelligence &c., and I overcame him therein; (K,) from حجاج, (T, S, K;) inf. n. of the former ماجحة and and, (K,) I contended, or vied, with him in intelligence or skill and knowledge, or in endea...
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. دَعُيَّتِه  فُغْلَبَتِه: (S:) so in the handwriting of Aboo-Zekereeyà, and in that of Aboo-Sahl, [and in my two copies of the S,] but in [some of the copies of] the S. دَعُيَّتِه.

(He was tried with it as an enigma to be explained by him; or he had it proposed to him as an enigma]. (TA.) مَحَاجَةً signifies [also] The asking a thing of one much, so as to weary; as also مَدَاعِعَةٌ حَجَّاءٌ, (K, TA:) [accord. to the CK] حَجَّاء, but correctly like حَجَّاء. (TA.) An engaging in conflict, or fight. (K, TA.) See also 1.

4. 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 فعل. (TA.) You say, مَا أَحْجَاهُ بَذَلِك. How well adapted or disposed, &c., is he for that! (S, TA.)

5. see 1, in eight places. ___ You say also, اِحْجَٰحَي لَهُ, meaning He knew it, or understood it, readily, or With quickness of intelligence. (AHeyth, TA.)

6. 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 حَجَّاء meaning intelligence. (Har p. 189.) You say, ﴿يَتَحَاجَونَ بِحَجَّاءٍ﴾ (They try one another with an enigma: or contend, one with another, in proposing an enigma): (S, TA:) التَّدَاعِي التَّحَاجَي. (TA.)

8. He found out, or discovered, (أَصَابَ) that with which he was tried as an enigma to be explained by him. (TA.)
A side, region, quarter, or tract: (S, Msb, K; TA;) and an extremity: (TA:) pl. 

A refuge; a place to which one has recourse for refuge, or protection; as also (Lh, TA) and (Lh, K in art.) Elevated ground. (TA:) A place of bending or turning of a valley. (TA:) Anything by which one is veiled, concealed, or protected; (Mgh, Msb, TA;) as also (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 

Bubbles upon water, like a flask; and as having for its pl. a pool of water, itself, such as is left by a torrent. (TA.) See also . (TA in art.)

Intelligence, or understanding; (S, Msb, K;) sagacity, or skill and knowledge: (K;) [said to be] from 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. [Quantity, measure, &c.]: pl. 

Also said by Goliath, as on the authority of J, to signify an enigma, as though syn. with ; but I have not found it in this sense in any copy of the S, nor in any other lexicon.]

a subst. signifying [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 (K;) [or rather by the verb حَاجِيَهُ, agreeably with the foregoing explanation from the T;] as also حِجْـيَا, حِجْـيًا, (S, K, TA,) with a dammeh, (K, TA,) and with teshdeed of the i; (TA; [in some copies of the K erroneously written حِجْـيَا;]) and حُجْـيًّا: (S;) or حُجْـيًّا is the dim. of حَجوَى: (T, TA;) and حَجوَّة signifies a saying of which the meaning differs from the letter, as also حَجوًّة, (K,) but حَجوَّة is preferable, (T, TA;) and حَجوَّة كِلَّمَة (K,) like حَجوًّة كِلَّمَة; (TA; [in the CK, erroneously, حَجوَّة كِلَّمَة]) [i. e. حَجوَّة signifies an enigma; a riddle; (MA, PS, TK;) and so حَجوًّا; (PS;) or a question put to one with the view of causing him to make a mistake; (TA;) and is from حَجوٰ meaning intelligence, because حَجِيَّة is like a vying, or contending, in intelligence: (Har p. 9:) the pl. of حَجِيَّة is حَجَّاء and حَجَّاء, (MA, and Har ubi suprà,) agreeably with a general rule relating to words of its measure, as حَجَّاء مِكَانَ كَذَا وَكَذَا [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 حَجِيَّةُ فِي هَذَا من يَحَاجِيَكَا, meaning [i. e. I am he who contends with thee in intelligence, or in trying with an enigma, &c., respecting this thing]. (S.) And بينهم أَحِجَّة يَحَاجِجُونَ كَأَم, (Seer, in Har ubi suprà.) One says, حَجَّاَكَ ماَكَانَ كَذَا وَكَذَا [Between them is a contention in intelligence, or in proposing enigmas, or between them is an enigma, with which they try one another]. (S.)
He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; or worthy of it; as also حج، (S, M, K, TA,) of which the pl. is حجون; (TA;) and حجي، (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، إن ه لمحجاً أن يفعل ذلك Verily he is adapted, &c., to do that; (S, K; *) and إنهم لمحجاً إنها لمحجاً حجي is also syn. with [Vehemently desirous, eager, &c.]. (KL)

: see حجوي, in five places. Respecting this word in the phrase حجح حجياك حاجة، see حجح (in art. جحح), near the end of the paragraph.

More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy: (TA, Hamp. 523;) so in the saying، هو أحجي أن يكون كذاً [He is more, or most, adapted, &c., to be thus; or worthy of being thus]: (TA:) and فلان أحجي بكذاً [Such a one is more, or most, adapted, &c., for such a thing; or Worthy of it]. (Ham ubi supr.) Hence, in a trad., معاش همدان أحجي حي بالكوفة The companies of Hemdán are the most worthy tribe in El-Koofeh: or, as some say, the meaning is, the most intelligent tribe.

(TA.)

: see حجوي.

: see حجوي, in five places.

: see حجي.

Niggardly, tenacious, or avaricious. (K.)

: see حجية.
He, or it, prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted: (A, Mgh, Msb, 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, حَدَّدَ الرُّجُلَ عَنِ الْأَمَرِ He prevented, or hindered, and withheld, or restrained, the man from the thing, or affair. (L.) And حَدَّدتُ فَلَانًا عَنِ السَّيْرِ I prevented, or hindered, such a one from [falling into], or preserved him from, evil. (L.) And قدَّمَ حَدَّدَ اللَّهُ ذَلَّلًا عَنَّا [God hath forbidden us that]. (S.) And اللَّهُ أَحْدُدهُمُّ (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 حَدَّدَ عَنَّا شَرُّ فَلَانِ May God repel, or avert, from us, the evil, or mischief, of such a one. (L.)

[Hence,] حَدَّدُهُ, (S, L, Msb,) aor. حَدَّدَهُ, (L,) inf. n. حَدَّدَهُ مَنْ عَيْنَهُ He inflicted upon him the castigation, or punishment, termed حَدَّدَهُ, (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. (Msb.) حَدَّدَهُ مَنْ عَيْنَهُ He distinguished, or separated by some mark or note, or marks or notes, a thing from another thing. (L, K, TA) And حَدَّدَ الدَّارَ, aor. and inf. n. as above; (S, Msb;) and حَدَّدَهَا, inf. n. حَدَّدَهَا, (S, L,) He distinguished the house from the parts adjoining it, by
mentioning [or defining] its limits. Msb.) [And hence, ] He defined a word; as also 
[Sb, L, Mb, K] aor. — , (L, Msb, K) inf. n. [which is more common.] inf. n. [which is more 
common,] (L, K,) aor. (Msb,) inf. n. and (S, L, Msb, K,) which is the form preferred by Lh, (L,) inf. n. ; (S,) and (As, S, 
L,) He edged, or sharpened, a knife, (L, K,) a blade, (S,) a sword, (L, Msb,) 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,] He looked 
sharply at him, or it; (L,) or intently, or attentively. (Msb,) aor. — ; (S,) and (L, K,) inf. n. 
and (As, S, A, Mgh, L, Msb, K,) inf. n. 
and (Mgh, Msb,) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, 
and the only form known to As, (S,) who rejected the former; (Msb,) She (a woman) abstained from the 
wearing of ornaments, (A ‘Obeyd, S, A, Mgh, L, Msb, 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, Msb,) for the 
period called the ‘Adh. (K,) or she mourned for her husband, and put on the garments of 
mourning, and abstained from the wearing of ornaments, and the use dye for 
the hands &c. (L,) The epithets applied to a woman in this case are مُذْهَبَةٌ (S, L, Msb, K) and مَعْدَدَةٌ (S, A, Mgh, L, Msb, K) and 
also, but the first [always] without مَعْدَدَةٌ, (Msb,) or both more chaste without مَعْدَدَةٌ. (TA,) aor. — , inf. n. [which is more 
common.] (S, L, Msb, K,) and (L, K,) aor. — , inf. n. [which is more common.] (S, L, Msb, K,) and 
and (L, K,) [and app. مَعْدَدَةٌ, q. v.;] It (a sword, S Msb, and a knife, L, K, [or the like,] and a canine tooth, L) Was, or 
became, [edged, or] sharp, or pointed. (S, L, Msb, K,) ___ [And hence,] He was, or became, sharp [or effective] in respect of eloquence, and of intellect, or 
understanding, and of anger. (L,) And He
became excited against him by sharpness, or hastiness, of temper; by irascibility, passionateness, or anger; (Ks, S, L, K;) as also

(L, K;) and

(accord. to some copies of the K;) and

(S, [in which it is not followed by عليه, A, L, K;) and

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

he became exasperated by them: syn. (AZ, L.)

\[\text{\textit{دّﺪّﺣ}}\text{\textit{اًﺪَﻠَـﺑ}}\] He repaired, or betook himself, to the limits, or boundaries, of a country, or town. (L.) And

\[\text{\textit{دّﺪﺣ}}\text{\textit{ِﻪْﻴَﻟِإ}}\text{\textit{و}}\text{\textit{ُﻪَﻟ}}\] He repaired, or betook himself, to him, or it. (K.) As an intrans. v., inf. n.

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.)

Our land borders upon, or is conterminous with, your land; syn.

[And hence,] (L, K,) inf. n.

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

\[\text{\textit{ُﻪﱠﻗﺎَﺷ}}\] as though meaning he became in the side, region, quarter, or tract, in which was (or opposite to that in which was, Zj) his enemy; like as

\[\text{\textit{ُﻪّﻗﺎﺷ}}\] means he became in the side, or quarter, in which was [or opposite to that in which was] his enemy: (L) and

\[\text{\textit{ُﻩّدﺎﲢ}}\] signifies the same. (S, TA.)

see 1, in three places.
1. It was, or became, slender. (TA in art. أ.ر.) See 1, latter part.

2. ٍدَدْاََﲢ see 3.

3. َدﱠﺪََﲢ see 1, last sentence.

4. َدَدْاََﲢ see 3.

5. َدَدْتا َدَدْتا َدَدْتا

6. َدَدْاََﲢ see 1, last part, in three places.

7. ّﺪﳓا It was, or became, slender. (TA in art. ﺿ.ر.آ) See 1, latter part.

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

9. ّﺪﺤﺘﺳا 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 حديد. (Mgh.) See also 1, last sentence.

10. ٍدَﺪَﺣ (S, L, K:) and, both words, a repelling, or an averting. (K. [See 1.]) A poet says, (S,) namely, Zeyd Ibn-'Amr Ibn-Nufeyl, (TA,)

Y e 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, (A, * L) There is an impediment, or a prohibition, in the way of that respecting which thou hast asked. (L.) And لَأَحَدَّ غِيْرَ ﻉَنْهَا حُدُد

There is nothing to prevent, or hinder, one from it. (L. [But this admits of another meaning, as will be seen, under the word حدد, below.]) See [Hence,] A restrictive ordinance, or statute, of God, respecting
things lawful and things unlawful: pl. حدود. (L.) The حدود of God are of two kinds: first, those ordinances prescribed to men (T, Mgh, L) respecting eatables 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 حد 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 حدود 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 حد 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. *) لو رأيت عليه حد, in a saying of ‘Omar, means Hadst thou seen him engaged in an affair requiring the infliction of the حد. (Mgh.) ___ A bar, an obstruction, a partition, or a separation, (S, A, Mgh, L, Msb, * 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. حدود. (L.) ___ A limit, or boundary, of a land or territory: pl. as above. (L.) [Hence, جاوز حد 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 حقيقة 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 مسلم موقف على حد كفر means A Muslim brought to the point, or verge, of being subjected to an infidel’s lying with her: and in like manner،-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 حیدة، in four places. *** [And hence, app.,] Arms, or weapons; as in the phrase دوو حد 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. مرتبة. (KL.) *** [ A case: as when a noun is said to be حیدة، in the nominative case. *** And A class, or category: as when a verb is said to be من حد ضرب of the class, or category, of ضرب.] *** [A quarter of the year.] You say، He remained, stayed, or abode, during the quarter of the ربيع. (A.) See also محدود. حیدة، A small quantity of water or milk &c. remaining in a vessel or skin; syn. صبة، كتابة. (K.) حیدة، [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 حیدة،: (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 حیدة، 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 لَيْسَ اِلَّيْنِ الحَدَّ (L.) حَدَّةً حَدَّهُ, 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. [Msb and K, in explanation of the former, which is the more common,] in art. صَلَابَةً (S, A, L, K.) and شَدَّةً (Mf;) and صِلَابَةً (S and L in explanation of the latter in the present art.) [Also, the former, Pungency; acridness.] حَدَّ : see حَدَّ, first four sentences. ___ You say also, مَالِي عَن هَذَا الأَمْر حَدَّ, (S, A, *;) and مَالِي عَن هَذَا الأَمْر حَدَّ, (K.;) and حَدَّ, (K, TA,;) with damm, of the same measure as مُكْرَمٌ, (Mf, TA,;) or مُكْرَمٌ, (so in the CK,) I have no way of avoiding, or escaping, this thing. (S, A, K.) And مَا أَجْدُدُهُ مِنْهُ مَحْتَدًا وَلَا مِلْتَدًا I find not any way of avoiding, nor any way of escaping, it. (S.) Also, (L,;) and مُحْدُدٌ, (Msb,;) Prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbidden, prohibited, or interdicted. (L, Msb.) You say, هَذَا أَمْر حَدَّ, This is a forbidden, or prohibited, thing; a thing unlawful to be done, or committed. (S. [See also what follows.]) And حَدَّاً أَنْ يَكُونَ كَذَا (S, * A, * L.) أمَرْتُ أَلَّهَ رَّبِّي حَدَّهُ. (S, A, * L.) And مَعَأَذَّ أَلَّهُ عَنَّا حَدَّهُ الَّذِي ذَلَّكَ عَنَّا دُعَا حَدَّهُ دَعْوَةً حَدَّدَةً حَدَّدَةً A disallowed, and vain, or false, thing or affair. (L.) And حَدَّهُ دَعْوَةً حَدَّدَةً A vain, or false, pretension. (S, L, K.) حَدَّادِ, like قَطَامُ, [indecl., a proper name, for قَطَامِ الْحَادَّةِ; fem. act. part. n. of حَدَّ; like فَجَّارَةً, for حَادَّةُ; and hence, for حَادَّةُ.] occurring in
the phrase, حداد حديثه [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 the خليفة الفجارة; like for the خليفة الفجارة; as in the following hemistich:]  

* حداد دون شها حداد

[May there be an impediment in the way of her evil, or mischief: an impediment]. (L.) ___ 

حداد: see the next paragraph.

حداد: (K, TA,) with damm, (TA,) or حدادك (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. حداد (K,) [or حداد] and منتهى أمرك (TA.)

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

😥 i. q. حداد

*i. A.) You say، فلا حلدي فلان حداد فلان. 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 حدادي هو حدادي في الدار، i. e. معاد نداده لداره، and مناداً دارته، (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, Msb, K,) used as masc. and fem. without the، and also as fem. with the، (L,) and حداد، (S, L, Msb,) but this is disapproved by IKh، (TA,) though allowed by some as agreeable with analogy، (MF,) and حداد، (As, L, K,) and حداد، (AA, S, L, K,) [Edged، or sharpened; or] sharp; applied to a sword، (S, Msb,) a knife، (L, Msb, K,) [and the like: and pointed، or sharp-pointed: ] pl. [of the first] حداد، (S, L, K,) masc. and fem.; (L,) and حداد، (S, L, K,) fem. (L,) And ناب حداد، (L, K,) and حداد، (K,) fem. (L,) A sharp canine tooth: (L, K,) حداد thus applied has not been heard. (L.) ___ 

A man who is sharp [or effective] in respect of eloquence، and of intellect or
understanding, and (as also, S) of anger: pl. حَدَّادَةٌ and حَدَّادَةٌ and حَدَّادَةٌ (L, K.) And لَيْسَةً حَدَّادَةٌ. حَدَّادَةٌ حَدَّادَةٌ. حَدَّادَةٌ (L, K.) And حَدَّادَةٌ حَدَّادَةٌ.

Sharp tongues. (S.) And رجل حَدِيدٍ النَّاعِمِ [A man who looks sharply, or boldly;] a man not suspected of evil, so that he should cast down his eyes. (L.) فَبِضَرَتِ الْيَومِ حَدِيدٌ [in the Kur 1. 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,] حَدَّادَةٌ رَأِئَةٌ حَدِيدَةٌ (L) and حَدَّادَةٌ (L, K) A sharp, or pungent, odour. (L, K.) And نَافَةً حَدِيدَةَ الحَرَّةٍ A she-camel whose cud has a pungent odour; (K, TA;) which is a quality approved. (TA.) حَدِيدَةٌ also signifies Iron;] a certain substance, (L,) well known; (S, L, K,) so called because of its resistance: (S, L,) حَدَّادَةٌ is a more particular term, (S,) signifying a piece thereof; (L,) [and an instrument, or implement, thereof: ] pl. حَدَّاداتٌ (S, L, K) and حَدَّاداتٌ (S, L;) the latter (which is erroneously written in the K حَدَّاداتٍ, TA) is a pl. pl., (L,) sometimes occurring in poetry. (S.) It is said in a prov.,

* إنَّ حَدِيدَ بَخَلِيدٍ يُفَلِّح

Verily iron with iron is cloven, or cut. (S and K in art. فَلِّحَ And in another, تَضَرِّبُ فِي حَدِيدٍ بَاردٍ [ 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.)

حَدَّادَةٌ One's Wife. (Sh, K.)

حَدَّادَةٌ The office of a door-keeper. (Msb.) Also The art of a blacksmith, or worker in iron. (Mgh.) [The art of a maker of coats of mail.]
A door-keeper: (S, A, Mgh, L, Msb, 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 حد: so in the saying, [The pay of the inflicter of the حد 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 ElAashà:

* فَقُمْنَا وَلَمْ يَصِحْ دِيْكُنا
* إِلَىَ جُوْنَةٍ عَنْدَ حَدَادُهَا

[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.)

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

حدّد: see حدّد.

حدّد: see حدّد.

More, and most, sharp: &c. You say, هو من أحد الرجال He is of the most sharp, or hasty, in temper, or of the most irascible, passionate, or angry, of men. (A, TA.)

حدّد: see حدّد.
\textit{حِدَّثَ} and \textit{حَدِّثَ}: see 1, voce \textit{حِدَّثَ}.

\textit{حَدَّدَ}: see \textit{حَدَّدَ}. ___ Also A man (L) denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good; (T, L, K;) and so \textit{حَدَّدَ}, with damm, (K,) or \textit{حَدَّدَ}; (as in the L;) the latter heard only from Lth: (T, TA:) withheld from good fortune &c.; (S, L;) withheld from sustenance; contr. of \textit{حِدَّدَ}: (Mgh:) and withheld from evil. (L, K.)

\textit{حَدَّدَ} and \textit{حَدَّدَ}: see \textit{حَدَّدَ}, in four places.

\textit{حَدَّدَ}: see \textit{حَدَّدَ}: and see also \textit{حَدَّدَ}, in two places.
A double-headed فأس [i.e. hoe, or adz, or axe]; (As, 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 (As, S, K) [or rather this is a coll. gen. n.] and حداة، (K, TA, [in the CK حداة,]) mentioned by AO and As and A ‘Obeyd; (TA:) and the pl. of حداة is حداة (TA) [or rather this, like حداة, is a coll. gen. n.]. See also the next paragraph, in two places.

A certain bird, (S, Mgh, K,) well known; (S, K) a certain noxious bird; (Msb) surnamed باب الطائف (TA;) that preys upon large field-rats (جردان): (Mgh, TA:) J and Sgh say that the word should not be pronounced حداة; but AHei mentions this pronunciation on the authority of [some of] the Arabs; and accord. to IAar and IAmb, the فأس [see above] and this bird were sometimes called alike حداة and حداة: the more approved pronunciation of the name of the bird, however, is with kesr [i.e. حداة]: the pl. is حداة (S, Msb, K) and حداة (K,) both extr., (TA,) [or rather the former is a coll. gen. n.,] and حداة (Msb, K) and the following are variations of the name of this bird: حداة, (TA,) the latter said by AHát to be an erroneous form of the word, used by the people of El-Hijáz, (Mgh, TA,) and حداة, (TS, TA,) and حداه, occurring in a trad. in conjunction with أفعو [for أفعو], (Mgh, TA,) of the dial. of the people of Mekke. (TA in art. حداه.)
Hence the saying, (S, K, TA,) for which the vulgar say, (S,) [accord. to some, meaning O kite, O kite, a bullet is behind thee: accord. to others, O Ḥidā, O Hidā, Bundukah is behind thee:] Esh-Sharḳee (Ibn-El-Ḳuṭámee, Ta) Says, (S,) and both of (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 is here an apocopated form of (S, K:) so says ISk: (S:) and AO says that by it is here meant the bird [i.e. the kite]; and by , 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.) also signifies The fore part, TA, [or the fore part from beneath the ear to the middle of the collarbone,] of the neck of a horse: (As, K:) pl. (As, TA.) See also . and : see the next preceding paragraph.
1. حَدَّبُ, aor. ٌبَﺪَﺣ, inf. n. ٌبَﺪَﺣُ (S, * A, Mgh, * Msb, K;) and ٌحَدَّبُ, (K;) and ٌحَدَّبُ (S, K;) He (a man, Msb) was, or became, humpbaked; (Mgh, Msb;) he had a prominent, or protuberant, back, and a hollow, or receding, chest (A, * K) and belly. (K;) [accord. to the Msb, from حَدَّبُ 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 حَدَّبُ. (K:) And the first, It (a thing) rose, or grew up or out, high: (KL:) [it was, or became, gibbous, or convex; as also حَدَّبُ. (S, A, K;) inf. n. as above; (KL, TA;) and حَدَّبُ. (S, A, K;) He was, or became, affectionate, favourable, or kind, to him. (S, A, * K, KL, TA.) And حَدَّبُ, (K, * TA,) inf. n. as above; (TA;) and حَدَّبُ. (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.) حَدَّبُ, aor. ٌبَﺪَﺣ, inf. n. He repelled from him, and defended him. (MF, TA.)

2. حَدَّبُ 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.]

3. حَدَّبُ He (God) rendered him humpbacked. (S.) He, or it, rendered him affectionate, favourable, or kind. (KL)

4. حَدَّبُ see 1, in two places. (K, TA.) He, or it, clung, or clave, to it.

5. حَدَّبُ see 1.
7. See 1.

8. See 1.

9. See 1, in two places. Also it (sand) was, or became, curved, or winding; or curved, or winding, and long. (K.)

10. High, or elevated, ground; so in the Kur xxi. 96; (S, A, Msb;) as also حدب من الأرض; حدبة: (A:) or rugged and high ground: (T, K:) pl. حداب (S) [and app., accord. to the TA, حداب also, a pl. of pauc.]. And hence, as being likened to such sand, (IAar, TA,) حدب البهمي What is scattered, and heaped up, of [the species of barley-grass called] حدب الماء 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 حدب الغدير The motion and waves of the pool of water left by a torrent. (IAar, TA,) And حدب السيل The rise, or swell, and abundance, of the torrent. (A, TA,) A slope in a declivity; expl. by حدور في صوب, as in the correct copies of the K, and in the L; in some copies of the K حدوب; (TA;) [in the CK حدور;] as the حدوب of waves (in some copies of the K of the wind, TA, [an evident mistranscription, حلول for المناجم),] and of sand. (K.) A mark left upon the skin; (As, K,) such as the [weal or] swelling and thickness produced by beating. (As, TA,) The intenseness of the cold of winter. (A, K,) A certain plant: or the plant called حدب (K.)

11. Also Affectionate, favourable, or kind. (A, TA,) You say, حدب عليه أخيه He is affectionate, &c., to his brother. (A,) A land abounding with the plant called حدب. (K.)
A hump on the back. (Az, S, A, Mgh.) See also ْﺪَﺣَأ حَدَبَاء. A year of drought, barrenness, or dearth: (K) or a year of severe drought. (TA.)

: see what next follows.

Humpbacked; (S, Mgh, Msb;) having a prominent, or protuberant, back, and a hollow, or receding, chest and belly; (K;) and ْﺪَﺣَأ حَدَبَاء signifies the same: (Sb, S, K;) fem. of the former (Msb;) and pl. حَدَبَاء ابْنَةٌ حَدَبَاء (dim. of حَدَبَاء حَدَبَاء), meaning A little humpbacked daughter, occurs in a trad. (TA.) Hence, ْﺪَﺣَأ حَدَبَاء, (see a verse of Kaab Ibn-Zuheyr, voce ْﺪَﺣَأ حَدَبَاء, in art. أَوْلَى,) A gibbous bier: (A, * TA:) or (as used in that verse) it means a distressing state, or condition: or an elevated apparatus. (TA.) And ْﺪَﺣَأ حَدَبَاء, (dim. of حَدَبَاء حَدَبَاء,) 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 حَدَبَاء حَدَبَاء and حَدَبَاهُ حَدَبَاء are expressions used in the same sense: (L, TA:) pl. حَدَبَاء ابْنَةٌ حَدَبَاء (dim. of حَدَبَاء حَدَبَاء). حَدَبَاء بَدْحَأ is the name of A vein (عرق) penetrating into, or lying within, the bone (عظم) of the arm. (A, TA) A difficult affair: (A, TA:) and ْﺪَﺣَأ حَدَبَاء أَمِرُ أَحَدٌ حَدَبَاء (A,) and ْﺪَﺣَأ حَدَبَاء أَمِرُ أَمُورٌ حَدَبَاء (A, TA,) and ْﺪَﺣَأ حَدَبَاء أَمِرُ أَمُورٍ حَدَبَاء (A, K, TA;) sing. حَدَبَاء سَنَةٌ حَدَبَاء (dim. of حَدَبَاء حَدَبَاء) or the like. (K,) And حَدَبَاء حَدَبَاء سنة حَدَبَاء A severe, cold year. (A, TA,) Hence, ْﺪَﺣَأ حَدَبَاء وَسِقَ أَحَدٌ حَدَبَاء A quick driving. (TA.) [Hence, also,] أَحَدٌ حَدَبَاء [used as a subst.] Vehemence, severity, difficulty, or distress; syn. ْﻢُﻬُـﺑَﺪْﺣَأ ﻰَﻠَﻋ ﻧَـﻴِﻤِﻠْﺴُﳌا ْﻦِإ ﺔَﻤَﻈَﻋ ﺔَﻤَﻠْﺳَﺔُ ﺔَﻤَﻠْﺳَﺔَ حَدَبَاء said of Aboo-Bekr, in a trad. of ‘Alee, means The most affectionate, favourable, or kind. [Also More, and most, affectionate, favourable, or kind.]
1 حديث

ثَﺪَﺣ (S, Mgh, Msb, K) aor. حدوت (S, Mgh, Msb, K) and حداثة, (A, K) It was new, or recent; contr. of قَدِم: (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, Msb, TA:) but when mentioned with قَدِم, it is written حديث, with damm to the د, (S, Mgh, K,) as in the saying,
أَخُذَتْهُ أَحَدُهُ (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،
حديث به عيب A vice, or fault, or the like, originated in him, or it, not having been before. (Msb.) And أمر حديث أمر An affair, or event, originated: (Mgh:) or happened, or came to pass. (S.) حديث is of two kinds: حديث زمانی, which is A thing's being preceded by non-existence: and حديث ذاتی, which is a thing's being dependent upon another for its existence. (KT.) حديث, [as inf. ns. of which the verb, if they have one, is, accord. to analogy, حديث] relating to a man, signify The being young; or [as simple subs.] youthfulness. (Isd, K.)

2 حديث

He told him, or related to him, something; he discoursed to him, or talked to him: see also 5]. You say, حديث به (L) and حديث حديثه الحدیث, (A, * L) inf. n. حديث، a word of well-known meaning, (S)

He told him, or related to him, the story, or narrative, or tradition. (L)

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[And حديث He related traditions of Mohammad: and حديث he related such
traditions heard, or learned, from such a one: the verb in this sense being an Islámee term.]

I left the countries, or towns, resounding with a buzzing, or confused noise. (Th, ISd.)

3 حَادِث سِيفهُ (TA.) inf. n. مَحَادِثة (S, K,) He polished his sword; (S, * K, * TA;) [as though he made it new by doing so:] as also حَادِثة هذِهِ الْقُلُوبِ بِذِكرِ اللهِ فإنَّها سَرِيعَةُ الدُّنْيَا 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.)

3 حَادِث مَحَادِثة, words of wellknown meaning, (S,) are syn.: (K:) [but the former generally relates to two persons: the latter, to more than two:] you say, حَادِث صاحبهُ [He talked, or conversed in words, with his companion]: (A;) and حَادِثاوْنَ حَادِثة (They talked, or conversed in words, together, or one with another].) (TK.)

4 حَادِث اَسْتَحْدَثْهُ (A) He (God, S, or a man, Msb) 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, Msb, TA.)

4 حَادِث أَمْرًا [He brought to pass an event]. (Kur lxv. 1.) And اَحْدَث حَدَثًا [He originated an innovation] [see حَادِث]. (TA.) See also 3. Also اَحْدَث, (S, L, Msb, K,) inf. n. إِحْدَاث إِحْدَاث, (Msb,) from حَدَث, (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: (Msb.) [See حَدَث.] __ And حَدَث [He committed adultery, or fornication: (K, TA;) and in like manner one says of a woman حَدَثتُ [He talked; conversed in words; told, or related, stories, or narrative].] (S,) And حَدَثتُ بَهْ [He talked of it; told it; related it]; (S, A, Msb, K;) namely, a حَدِيث, (Msb,) or what is termed
And he talks to women. (S, A. *) [See also 2.] It is said in a trad.,

God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking]; the talking here mentioned, says IAth, 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 blossom; and by talking, the talking of men in describing and mentioning the plants or herbage: this figure of speech is termed مجاز تعليقي, and is one of the most approved kinds of مجاز. (TA.)

6 3

10 4

You say also, He found new tidings or information: (S:) or he gained, or acquired, tidings or information. (A.)

A man of many stories or narratives, (L, K,) and who relates them well: (L:) or حديث رجل حدث and حديث رجل حدث signify a man who relates stories, or narratives, well. and حديث رجل حدث 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 A man who is a companion of kings in talk (S, A, K) and in their nocturnal conversations: (S:) and حديث نساء one who talks to women; (S, A;) or who talks with women. (Az, TA in art. ﮥ) And He is his story-teller. (A.)

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 حديث محدث pl. of حديث, TA] signifies innovations of people of erroneous
opinions, (Msb, 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 حديث, [in like manner,] an innovation that is disapproved, not agreeable with custom, or usage, and not known in the Sunneh. (TA.) أَوَى حَدَّاثًا, 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 حَدَّاثًا, meaning he entertained, or harboured in his dwelling, a criminal, or an offender, and protected him from retaliation. (TA.) ___ Also i. q. حديثى حداثة and حديثنه حداثة [in some copies of the S] and 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 حديثة; and its pl., is more common than the sing.:] the pl. of حديثة أحداث الدهر (A, K) and حديثنه أحداث الدهر, (K,) or, as is said by Fr and others, this last is حديثنه, (TA,) signify The accidents, or casualties, of time or fortune; or the evil accidents, or calamities, of time or fortune. (A, K.) حوارث occurs used as a sing., said to be put by poetic license for حديثة : and this latter is also used [as a pl.] for حوارث: so say Az and AAF: and it is said to be a noun in the sense of أَهْلَكْنَا الحَاذِثَةَ [The accidents, or evil accidents, of time, or fortune, destroyed us]: some say حوارث, making it dual of حديثة, and meaning thereby the night and day; like as they say [in the same sense] الملوان الجديدان and الملوان一夜آ &c. (TA.) حديثة is a term applied by Sb to The مصدر or infinitive noun; because all مصدر are [significant of] accidents [considered as subsisting in, or proceeding from, agents]: and the pl. which he assigns to it in this sense is أحداث. (TA.) The voiding of ordure; or the breaking of wind; syn. أَدِيدَ أَوَّلَعْ (K,) or legal impurity that forbids, or prevents, one’s performing prayer &c.: (K.) or a state annulling legal
purity: pl. أحداث (Msb.) [See 4.] I. q. The rain following that called the [pl. of the حدث] signifies the rains of the commencement, or first part, of the year. (K.)

Young, applied to a man, (A, * L, Msb, *) and to a horse or an ass or the like, and a camel, and, accord. to IAar, to a mountain-goat: (L:) pl. أحداث (A, L, Msb,) and حدثان. (L.) You say حدث حدث, (Th, S, L, &c.,) and حدث السن, (Th, S, A, Msb, K,) and حدث السن حملان أحداث, (IDrd, K, [but this is by some disallowed, as will be seen below,]) A young man: (S, L, Msb, K:) and in the pl. sense you say حدثان رجال أحداث السن and حلدان السمن, and [pl. of حدث,] (S,) and حدثان السمن, and [pl. of حدث,] (ISd, TA.) J says, [in the S,] if you mention the السن, you say حدث السن Young of tooth] and IDrst says, the vulgar say, حدث السن Young of tooth] but it is a mistake; for حدث is an epithet applied to the man himself, and is originally an inf. n.; one should not apply it as an epithet to the السن nor to the ضرعس nor to the ناب; but حدث is an epithet applied to anything recent. (TA.)

 حدث: see حدث, first sentence; each in two places.

 حدث: see حدث, first sentence; each in two places.

 حدث: see حدث.

 حدث: see what next follows.

 حدثان The first, or beginning, or commencement, of a state, or a case, or an affair; (S, A, Mgh, K;) as also حداثة (S, Mgh, K;) and its freshness; which is also a signification of both these words. (S, Mgh.) So in the saying, فعل أحداث ذلك الأمر بعد حدثانه Do thou that thing while it is in its first and fresh state. (S, Mgh, *) One says also, حدث شابه and حدث شابه and ذي شباب and ذي شباب and أتينه في حدثان شابه and I came to him in the beginning, or first period, of his youth. (Aboo-'Amr Esh-Sheybánee, TA.) And it is said in a trad., addressed to
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 Kaabeh, and build it anew. (TA.) See also حديث، in two places.

حديث, used as a sing. and as a pl.: see حديث, in three places.

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حديث New, recent; (K) contr. of قادم: (S) having, or having had, a beginning; existing newly, for the first time, not having been before; as also حديث: (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 حديث, last two sentences, in four places. And see حديث. You say also، هو حديث عهد بالإسلام، He is, or was, recently become a Muslim. (Msb.) And حديث عهد بكمهم، (TA.) or حديث عهد بالفاعل، or حديث عهد بالفاعل، (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. خبر

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] حديث محدثة 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 حديث أحاديث and أحاديث أحاديث 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-Hishám El-Lakhmee, in his Expos of the Fs, 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 Yaakoob, which see below: (TA:) the pl. of حديث is أحاديث, contr. to analogy, (S, K,) said by Fr to be pl. of أحاديث, and then used as pl. of حديث, (S,) but IB says that this is not the case; (TA;) and حديث and حداث are also pls. of حديث, (K, TA,) sometimes occurring; the latter, rare. (TA.) You say, سمعت حديثا حسنا [I heard a good story or narrative &c.;] both meaning the same. (TA.) And قدر صار فلان أحاديث حسنة [A good story of him became spread abroad among the people]: a saying mentioned by Yaakoob in his Isláh. (TA.) And قد صار فلان أحاديث ملاح [A pretty story], and أحاديث ملاح [pretty stories]. (A.) And [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 حديث [meaning حديث نبوي, i. e. a tradition, or narration, relating, or describing, a saying or an action &c. of Mo- hammad:] this word and خبر both signify a tradition that is traced up to Mohammad, or to a Sahábee, or to a Tábi’e: (TA in art. أقرأ:) or حديث is applied to what comes from the Prophet: خبر, to what comes from another than the Prophet; or from him or another: and أقرأ 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 موض عروض, pl. أقر وأثر الحديث, pl. أباثر, and أقرأ الحديث. (TA,) written at the end of a quotation of a part of a trad. is for
Read the tradition.

[A holy tradition or narration] 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-án 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.)

ٌﺔَﺛاَﺪَﺣ: see ْﺪِﺣ َنُ, in three places. [Hence,] ﺔَﺛاَﺪَﺣ ِّﻦِّﺴﻟا Youth; the first period of life. (TA.)

ٌﺚَﺪَﺣ: see ٌْﺪِﳏ, in three places.

ٌﺙَﺪَﺣ: see ٌثَﺪَﺣ, in three places.

ٌﺚَﺪَﺣ: see ٌثَﺪَﺣ, in two places.

ٌﺚَﺪَﺣ: see ٌثَﺪَﺣ, first sentence.

ٌثَﺪَﺣ: see ٌثَﺪَﺣ, first sentence. and its pl., حوادث: see ٌثَﺪَﺣ, in four places.

ٌﺙَﺪَﺣ: see ٌثَﺪَﺣ, in five places.

ٌثَﺪَﺣ: see ٌْﺪِﳏ, in two places. and see also ٌْﺪِﳏ, in two places. Also, applied to a poet, i. q. مُﺆُﻟَﺪٌ [A post-classical author: itself a post-classical term]. (Mz 49th عﻮﻧ.) [And َنﻮُﺛَﺪْﺤُﳌا The moderns; or people of later times; opposed to ﺔَﺛوُﺪْﺣُأ]
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.)

A teller, or relater, of stories, narratives, or traditions: [and particularly a relater of, or one skilled in, the traditions of Mohammad:] in the sense of حداث, signifying 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 سامر, pl. of سامر, is an ex. (L.) See also حداث.

L Land upon which the rain called حدث has fallen. (L)
جِدَحَُْ ٌجَِاَدِحٌََٔ، (S, K, TA,) He bound the جِدَحَُْ upon him, i. e., upon the camel; (S, A, K;) as also جَِاَدِحٌََٔ: (K:) or he bound upon him the جِدَحَُْ, i. e., the [saddle called] قَنِّبَ and its apparatus; (Az, TA;) which apparatus consists of the بَدَادَانَ with the two girths called the حَقَّبَ and the حَقَّبَ, without which a camel is not [said to be] مَجْدَحَو. (Sh, TA.) [See جَِاَدِحٌََٔ.] Accord. to J, جَِاَدِحٌََٔ 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-Aashà, *

أَلِيْمُهُ جُدَحَ أَجْمَالَهُ

[Is it for separation that her loads are bound &c.?]: but he adds that, accord. to one reading, the poet said أَجْمَالَهُ; and this [SM says] is the right reading. (TA.) [Hence, جَِاَدِحٌََٔ is used to signify He betook himself to warring for the sake of the religion. ] 'Omar is related to have said، حَجَّةُ هَهُنَا هُمَّ أَحْدَجَ هَهُنَا حَتَّى تَغْفَى، meaning Perform one pilgrimage, then betake thyself to warring for the sake of the religion until thou become old and weak, or die; جَِاَدِحٌََٔ literally signifying bind the جِدَحَُْ upon the camel. (Az, TA.) [Hence also.] جَِاَدِحٌََٔ, (TA,) inf. n. جَِاَدِحٌََٔ, (K,) He imposed upon him in a sale. (K, TA.) You say، حَدِيْجَةُ بِبِيْعٍ سُوءٍ (A, TA) I imposed upon him with a bad sale, and with bad merchandise. (TA.) The person imposed upon is likened to a camel upon which a جِدَحَُْ is bound. (Az, TA.) ___ And جَِاَدِحٌََٔ I imposed upon him a heavy dowry, by deceit and fraud. (A, TA.) Also, aor. جَِاَدِحٌََٔ, inf. n. جَِاَدِحٌََٔ, He cast جَِاَدِحٌََٔ [or unripe and hard colocyntbs, or small colocyntbs, or small and green colocyntbs or melons] at him. (A, TA.) [Hence, (A, TA,) جَِاَدِحٌََٔ, (S, A,)
He shot at him with an arrow. (S, A, K.) And

He beat him, or struck him, with a staff, or stick. (Ibn-ElFaraj, K, * TA.) [Hence also,] He cast suspicion upon him. (K, * TA, * TK.) And He accused him of the crime, or offence, of another, (S, TA,) and put it upon him. (TA.) And

aor. —, inf. n. جدح (S, TA) and

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He cast his eyes at him; (S, TA,) as also جدح إليه بصره: 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 جدح in looking may be unattended by alarm, or fear: (Az, TA:) جدح is like جذح, (S,) syn. therewith: (K) and also signifies the looking intently, after alarm, or fear. (TA.) Also جدح, aor. —, inf. n. جدح, 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.)

؟حَدَحَر see 1, in two places.

أحَدَح 4 see 1, first sentence. The colocynth-plant bore, or produced, fruit such as is termed جدح. (S.)

A certain thing upon which the women of the Arabs of the desert ride; not a رحل, (Lth, TA:) a certain vehicle, or thing to ride upon, for women, (Az, S, A, K,) nor a رحل: (IAF, TA,) a certain vehicle, or thing to ride upon, for women, (Az, S, A, K,) like the رحل: (IAF, TA,) and like the رحل: (Az, S, K,) and like the رحل: (Az, TA;) as also جداجة : (S, A, K) pl. of the former جداجة and جداجة: (Yaakoob, S, A:) Az, however, says that ISk makes no
difference between the جَدْﺣَة and the ثَجَدْﺣَة, though there is a difference between them accord. to the Arabs, as will be seen from what follows: Sh says that جَدْﺣَة is a name given to a قَتَب bound upon a قَتَب [or small kind of camel's saddle] when it is bound upon the camel at once with all its apparatus: he also says that ثَجَدْﺣَة is a name given to the apparatus composed of the أَدَأْدَأ, pl. of بَدَأ, q. v.,] Which are also called حَدِاحَة [and which are appertainences of the قَتَب when they are filled, and drawn together, and bound, and tied to the قَتَب: [and he shows, in his explanation of the verb جَدَح, that this apparatus comprises the قَتَب and the بَتْقان with the two girths called the بَتْق و البَتْقَان: this is what is meant in the K by the saying that حَدِاحَة also signifies بَدَأ]. Aboo-Saîd ElKilâbee says that جَدْﺣَة signifies the apparatus (أَدَآ) of the قَتَب and Az says that it signifies the قَتَب [with its apparatus. (TA.) ___ Also A load, or burden. (S, K.) ___ And [its pl.] جَوْدِﺣَة, Camels with their رِحال [or saddles]. (TA.)

جَدْﺣَة [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.)

جَدَح: see جَدْﺣَة, in five places.
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, Msb, K;) as also (Msb:) [or this latter is not chaste; for, accord. to J.,] one says, 

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, (S.) You say also, He rolled down the stone from the mountain. (A.) ___

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.) He turned down the (or muffler) from the part beneath his chin. (TA.) ___

He shed, or let fall, tears; as also. (A,) And the eye sheds, or lets fall, tears; (A;) or flows with tears. (K.) And [The tears make the collyrium to flow down],. (A,) or. (A, TA) inf. n. He made his belly to discharge itself. (A, K.) [And It (a medicine) caused the menstrual flux to descend: see He made the skin to swell, (T, S, Mgh, K;) inf. n. (T, S, Mgh, K;) and (T, S, A, K;) inf. n. He made the skin to swell, (T, S, A, Mgh, K;) and to become thick, (A,) by beating. (T, S, A, Mgh,) 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] [pl. of ةَأَكْسِيَّة]: (S:) because its length is thus diminished.

(A.) See 7. [Hence,] (S, Mgh, Msb, K, *) and حَدَرُ فِي الْقَرَآءَة, (S, Mgh, Msb,) and в а э а (Msb,) aor. (S, Mgh, Msb, K) and ـ، (K) inf. n. حَدَرَ; (S, Mgh, Msb, K) and حَدَرُ الْقَرَآءَة, (K) and حَدَرُ الْقَرَآءَة, (А, Msb,) and "الْقَرَآءَة"; (Msb,) He hastened, or was quick, in the reading, or recitation, (S, A, Mgh, Msb, K, *) and in the call to prayer, (S, Mgh, Msb,) and in the form of words called the إِقَامَة.

(Msb;) and He hastened the reading, or recitation, &c. (Msb,) حَدَرُ و حَدَرُ, inf. n. [of the latter, accord. to analogy,] It (a bow-string) was thick and strong. (TA. [See also حَدَرُ.)] (S, Mgh, Msb, K) and حَدَرُ [q. v.]: (TA:) [or] حَدَرَ, aor. ـ، (Lth, As, S, A, K;) and حَدَرَ, aor. ـ، (ISd, K;) inf. n. [of the former] حَدَرَة (A, K) and حَدَرَة (S, K;) he was, or became, compact in make, (As, S, K,) and thick: (TA:) or short and fleshy: (A:) and he was, or became, fat, with thickness, (K, TA,) and shortness. (TA. [See also حَدَرُ.]) And حَدَرَ, (T, S, A, K,) aor. ـ، (T, S, K) and ـ، (K) inf. n. حَدُور (T, S, A) and حَدَرَ; (K;) and حَدَرُ, inf. n. حَدَرَ; (K, TA;) or tho first form only; (T;) It (the skin) became swollen, (T, S, TA,) as also , (S, K,) by reason of beating: (T, S, TA:) or became swollen and thick, by reason thereof. (A, K,) حَدَرَت العين, inf. n. حَدَرَة, The eye was, or became, large and wide: (Msb;) was, or became, beautiful. (TA.)

2 حَدَرَ see 1, in four places.

4 حَدَرَ see 1, in four places. Also حَدَرُ الْثَّوَب He sewed the garment, or piece of cloth, the second time, after the [slight sewing termed] مَلَّ, or شَلَّ. (S.)

5 حَدَرُ الْدَمْعُ (S, K, *) and حَدَرُ الْدَمْعُ (T, S, A, K, TA,) The tears descended gently, or little by little. (S, A, K, *) And رأيت المطر يتحادر على لحيته I saw the rain descending and dropping upon his beard. (TA.)
7. أخذ He, or it, descended; went down, downwards, down a declivity, or from a higher to a lower place or position: (S, A, Msb, K:) and [in like manner] حذور, حذر, حضر, (TA,) or حضر, (A,) he went down, or descended, a declivity. (A, TA.) [Hence,] أخذْتُ إِلَى الْبَصَرَةَ I went down to El-Basrah. (S.) Also He journeyed, or went, towards El-'Irák, and Syria, and 'Omán: opposed to صعد, which signifies he journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen: (ISK, on the authority of 'Omárah, TA in art.) صعد:) or the former, he journeyed, or went, towards El-'Irák: and the latter, he journeyed, or went, towards the Kibleh: (Abbo-Sakhr, T, TA ubi supra:) and صعد is used as an inf. n. of the former; like as صعد is of the latter: (T, TA ubi supra:) 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-'Arafeh, TA ubi supra.) Also, said of a place, It sloped down. (Msb.) See also 1, last sentence but one.

A single thread, of the threads of a [garment of the kind called] كساماء. (TA.) [See حضر.] حضر A herd of camels, (S, K,) like, or about, a تمرص, (S,) which is [as some say] from ten to forty: when they amount to sixty, they are termed a تمرص. (Lh, TA.) See also حضر.
A beautiful eye. (TA.)

A declivity, or declivous place; a place sloping down; a slope; a place of descent, or by which one descends. (S, A, Msb, K:) A declivity is at the foot of a mountain, and in any place. (TA.) You say, "We descended a difficult declivity." (A.) And "As though he were descending a declivity." (S:) occurring in a trad. (TA.)

A tribe numerous and congregated. (S, M.)

A rope strongly twisted: a bow-string strong and full. (TA. [See also 1.]) A thick spear. (TA.)

Thick and round knots, or joints, of a spear. (TA.) A cake of bread (رغب) complete: or having thick edges. (TA.) A man compact in make: (S:) a boy short and fleshy: (A:) a youth thick and compact: (TA:) or full of fat and flesh, with softness, or thinness, of skin: (Lth, Az:) a boy full in body, and of great force: (Th:) or a boy full of youthful vigour; as also: [but this is an intensive epithet:] (Lth, Az:) or a fat boy: (K:) or a boy fat, thick, and compact in make: (ISd:) or goodly, or beautiful: (ISd, K:) pl. A
thick, or bulky, she-camel. (T in art. رنب.) And the same, Bulky in the shoulder-joints. (IB.) And حوارد. [the pl. fem.] Compact and bulky camels or the like. (TA.) ___ Anything full of moisture, and of beautiful make. (TA.) A she-camel having full eyes: (S:) or having eyes full of fat, equal, and beautiful. (TA.) ___ A tribe congregated. (TA.) ___ A lofty mountain. (TA.) ___ See also حوارد.

حوارد The lion; (S, K;) as also حوارد, (K;) and حوارد, without آل, (TA;) and حوارد: (Kudot;) or the lion that is, among other lions, like the king among men; (IAar;) because of the thickness of his neck, and the strength of his fore legs. (Th, TA.) ___ Also حوارد Destruction, or perdition; (AZ, K;) and so حوارد: (K:) or a severe calamity; as though it were a lion in its severity. (A.)

حوارد An ear-ring; syn. حوارد. (S, K;) pl. حوارد A laxative medicine; (A, K, * TA;) contr. of حوارد. (A.) See also حوارد.
See ٌرُﺪْﻨُﺣ, in three places.

See ٌرُﺪْﻨُﺣ.

See ٌرُﺪْﻨُﺣ.

See ٌرُﺪْﻨُﺣ, in six places.

See ٌرُﺪْﻨُﺣ, in three places.

More, most, or very, fat and thick. (TA.)

See ٌحُدَور.

Emmenagogue. (K in arts. جزر and جزر &c.)

See ٌحُدَور: and for the first, see also 7.
حسد

سَدَح، [aor., app., — ] inf. n. حَسَدتْ بِهِم He threw, cast, or shot. (TA.) You say, I shot an arrow. (S.) And حَسَدتْ بِهِمَّكَأ I threw, cast, or shot, at him with such a thing. (A.) Hence, حَسَدتْ The conjecturing without evidence or proof. (TA.) You say, حَسَدْنَ يَأَيِّهُمْ, (S, A, Msb, K,) aor. — (S, Msb, K) and — , (K,) inf. n. حَسَدْنَ He opined: (S, A, K:) or he formed a confirmed opinion: (Msb:) he formed a surmise, or an opinion; or he spoke conjecturally, or surmising: (S, A, K:) he surmised respecting the meanings of speech or language, (A, K,) and things. (K,) And حَسَدْنُهُ He says a thing according to his opinion. (S, TA.) And بلْغْنِي عَن فَلَانَ أَمْرٍ وَأَنَا حَسَدٌ فِيهِ A thing has been told me of such a one, and I speak of it conjecturally, or surmising. (TA.) And حَسَدْنَ عَلَيْهِ ظَنِّي I formed my opinion of it, not being certain of it; as also حَسَدَ الكَلَامَ عَلَى عَوَاهِهِ. (TA.) And حَسَدَ النَّشَيِّهْ He spoke without anything to guide him, and without caution. (TA.) And حَسَدَ النَّشَيِّهْ He computed by conjecture the quantity, measure, or the like, of the thing. (A,) And قَالَهُ بِالْحَسَدَ [generally meaning He said it conjecturally, or surmising; but also meaning] he said it by means of intuition. (A, TA.) [حَسَدْ is also explained in the A as signifying نَظَرَ خَافٍ: in the TA نَظَرَ خَافٍ: both app. meaning An obscure, or an occult, mode of judging of a thing.] حَسَدْ is also syn. with قَصِدَ (K,) used transitively, (T, K,) [app. signifying The aiming at a thing,) by, or with, whatever thing it be; [app. meaning by any mental operation;] by opinion, or by judgment, or by intelligence or cunning sagacity. (TA.) حَسَدَ في الأَرْضِ (El-Umawee, Msb,) aor. — , (El-Umawee, TA,) inf. n. حَسَدَ, (S,) He went away, (S, Msb, TA,) or journeyed, (TA,) into, or in, or through, the country, or land, without
guidance: (S, Msb, TA:) or simply he went away into, or in, the country, or land; as also (El-Umawee, TA:.) [Hence, app., the phrase حَدَّسَ في صَدْرَى شَيْءٍ, which seems to mean A thing came at random into my mind. See هَجَسٍ.] Also حُدَّسَ, inf. n. as above, He went in a right course, or direction: (TA:) or in one regular, uniform, or constant, course: (O, K:) or, accord. to Az, not in one regular, uniform, or constant, course. (TA:) And حَدَّسَ في السِّيرِ, (Msb,) inf. n. حَدَّسَ, (K,) He hastened, or was quick, in pace, or in journeying. (Msb, K.)

He sought to learn the news, or tidings, without others' knowing of him; (AZ, S, A, K;) as also حَدَّسَ تَجْمِيسَةً عَنْهَا, (AZ, TA:) or he sought for, or inquired respecting, the news, or tidings, in order to know what others knew not. (A.)

One Who opines, or conjectures, much; syn. (TA.)
He looked at it. (K, TA.) It is said in a trad., And the people, or party, cast the blacks of their eyes at me. (TA. And He, or it, hit, or hurt, the black of his eye. (K.) (TA.) sees of one that is dying (ميت), He opened his eyes, and moved his eyelids, or twinkled with his eyes. (K.)

You say, I saw him that was dying open his eyes, &c. (TA.) See also 4.

He looked hardly, or intently, (S, Mgh, Msb, K,) and rolled the black of the eye, (Har p. 221,) at him: (Mgh, Msb:) and, with an augmentative, is like, [the verb of which it is the inf. n., namely,] hard,” said of a man, signifying he rolled the black of his eye in looking. (S.)

They surrounded, encompassed, or encircled, him, or it; (S, Mgh, Msb:) namely, a man, (S,) or a town or the like: (Msb:) or they went round or round about, circuited, or compassed, him, or it. (K.) You say of anything, as meaning It surrounded, encompassed, or encircled, it; (TA.) as, for instance, a house [or a wall] surrounds a garden. (Mgh.) Thus you say, Upon him is a black mole which whiteness has surrounded. (TA.) And Death
encompassed him. (TA.)، أَحْدَقُواٰ بِهِ الْأَحْدَاقَ. أَحْدَقُواٰ بِهِ الْأَحْدَاقَ (TA.) a phrase used by El- Hareeree, means They made the blacks of the eyes to surround him. (Har p. 186.) (TA.) i. e. [The meadow became a] حَدِيقَةٌ [q. v.], (Zj, K,) [by] producing herbs such as are termed عَشْبٍ; for] without it is a رَوْضَةٌ. (Zj, TA.)

12 إِنْدِوْقٌ see 4.

Q. Q. 1 حَدِيقَةٌ, and its inf. n. حَدِيقَةٌ; see 2.

: see [fruit of the] حَدِيقَةٌ, in three place. Also The [fruit of the] حَدِيقَةٌ, in the handwriting of ‘Alee Ibn-Hamzeh, written حَدِيقَةٌ, with the dotted ٰ; but this is not known. (TA.)

سُولَانَمُ كُورَدَاطِم۝: (IAar, Az, K:) [a coll. gen. n.:] n. un. with ظ: likened to the blacks of the eyes of the [species of antelope called] مِهَةٍ: in the handwriting of ‘Alee Ibn-Hamzeh, written حَدِيقَةٌ, with the dotted ٰ; but this is not known. (TA.)

(ٌحَدِيقَةٍ, S, Msb, K, &c.) and حَدَوُقَةٌ حَدِيقَةٍ, (K,) but IDrd doubts the correctness of this, (TA,) The black of the eye; (IDrd, Msb, 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 نَاظِرٌ, in which is what is termed إِنْسَانُ العَيْنِ, 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 [or lens]: (TA:) [and sometimes the eye, absolutely; as, for instance, in a phrase mentioned voce ذَابَ ذَابَ, in art. ذَابَ, ذَابَ:] pl. حَدَقَاتٍ, (S, Msb, K) [or rather this is a coll. gen. n.,] and [the pl. is] حَدَاقُاتٍ [a pl. of pauc.] (K) and حَدَقَاتٍ (Msb) and حَدَقاَتٌ (S, Msb, K;) which last is applied by Aboo-Dhu-eyb to the حَدِيقَةٍ together with what surrounds it. (TA.) [Hence,] رَمَاءٌ نْزَلَواٰ فِي مَثَلٍ حَدِيقَةٍ الْبَعْرِ They alighted, or alighted and abode, in a tract abounding with herbage; likened to the
A walled garden; a garden surrounded by a wall: (S, Msb, TA:) of the measure ٌﺔَﻘِﻟَﺪُﺣ of the measure ٌﺔَﻘِﻟَﺪُﺣ in the sense of the measure ٌﺔَﻘِﻟَﺪُﺣ 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: (Msb:) or a meadow, or garden, (プロシア,) 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 (ٌﺔَﻠﻴِﻌَﻓ) of palmtrees and grape-vines: (TA:) or a distinct collection of palm-trees: (K:) or a plot of seedproduce: (Kr, TA:) or a hollow in a valley, that retains water: and any depressed place in a valley, that retains water, thought water be not in its bottom: (TA:) pl.

A large ٌﺞُﻫَـﻘَـﻛَـر ٌﺢَـﻠْـﻠَـﻛَـر [or black of the eye]: (S, K:) a meaning which shows the ل ٌﺞُﻫَـﻘَـﻛَـر to be augmentative: (TA:) or Some part of the body that is unknown: (K:) one says, أُلَكَ الَذَّنَبُ ٌﺢَـﻠْـﻠَـﻛَـر من the wolf ate, of the sheep, or goat, the ٌﺢَـﻠْـﻠَـﻛَـر: A’Obeyd says, it is some part of the body thereof, but I know not what it is: (S:) or the ٌﺞُﻫَـﻘَـﻛَـر: (S, K:) so says Lh; (S;) and so Kr: (TA:) As heard an Arab of the desert, of the Benoo-Saad, say that it means its غَـلَـصْـة ٌﺞُﻫَـﻘَـﻛَـر or epiglottis). (IB, TA.) An eye of which the ball, or globe, is prominent, or large and prominent; or of which the black is prominent; syn. ٌﺞُﻫَـﻘَـﻛَـر ٌﺢَـﻠْـﻠَـﻛَـر Short and compact. (IDrd, K)
A difficult, or distressing, affair or event; in consequence of which men look hardly, or intently. (TA.)
The sun, and the fire, was, or became, vehemently hot upon him. (Msb.)

See what next follows.

See what next follows.

The fire, and the heat, burned, or burned fiercely: (K, * TA:) and 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 

The fire, and the day, was, or became, vehemently hot: (Msb:)

and, of a day, (AZ, TA,) and of heat, (S in art. حمد) signifies the same as, (AZ, S ubi suprà, TA,) from which it is formed by transposition. (S ubi suprà.) And حمد He suffered vehement heat from the sun, and form fire. (Msb.)

And The cooking-pot boiled vehemently. (AZ, TA.) [Hence,] The wine, or beverage, estuated, or fermented; syn. (Mgh, TA.) And The bosom of such a one burned with anger, wrath, or rage. (TA.) And He burned against him with anger, wrath, or rage; (K, TA;) as also. (K.) And حمد The blood became intensely red, so as to be nearly black; (S, Msb, K, TA;) and became vehemently burning. (Msb. [See also the part. n., below.])

The Vehement burning of fire, (K,) and of heat: or, accord. to the T, [app. حمد] signifies the vehement heating of a thing by the sun, and by fire: [see 1:] accord. to AZ رفرفر ﱡﺮَﳊا signifies the flaming, or blazing, of
fire; and َعَجَبَتْهَا حَدَمًا and َعَجَبَتْهَا شَهِيقًا have all one meaning [app. the third of the meanings assigned below to حَدَمَ.

 Hammond: see what next precedes.

 حَدَمَ: Fire: and the sound of fire: (K:) or the sound of the flaming, or blazing, of fire; (Fr, S;) as also َعَجَبَتْهَا حَدَمًا: (Fr, TA.) ___ The sound of the belly of the serpent, (K,) or, as some say, of the species of serpent termed َدَوْسَأ: (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 مِدَتُْﳏ [i.e. flaming, or boiling]. (AHát, TA.) ___ The purring of a cat: likened to the sound of flaming, or blazing. (TA.)

 َدَوْسَأ حَدَمًا A cooking-pot quickly boiling; contr. of صُلُودَ: (Fr, S, A, TA:) in the K, erroneously, َدَوْسَأ حَدَمًا, like َدَوْسَأ حَدَمًا: (TA.) ___ A day vehemently hot. (S.) ___ Blood intensely red, inclining to blackness: or, as some say, intensely burning. (Mgh.)
He drove the camels; (S, Mgh, K;) and chid them: (K) [and app. has the former signification:] and he sang to them: (S:) or he urged, or excited, the camels by singing to them, which is termed حداً.

(Msb:) or حداً لما signifies he sang to them. (Mgh.) The Arabs in driving their camels used commonly to sing verses of the kind termed رجز. (TA in art. [It is said that] originated from the fact of a Desert Arab's beating his young man, or boy, and biting his fingers; whereupon he went along saying { يا يدِيُّ دَيَّ}, meaning {أَيَّدَيَِّ دَيَّ}, meaning {أَيَّدَيَِّ دَيَّ}; and the camels went on at his cry; therefore his master bade him keep to it: (K in art. دَيَّ:) so says IAar. (TA in that art. [Other (similar) accounts of its origin are mentioned by MF in remarking on this passage of the K.]) حداً signifies also He raised his voice with [the singing termed] حداً. (Har p. 576.) [And He breathed short (anhelavit), and sent forth a voice or sound. (Golius, from a gloss in the KL.)] You say also of the north wind, وُدْحَ بَعْضَ السَّحَابَ, i.e. {تَحْدَى السَّحَاب}. It drives along the clouds. (S.) And حداً علمَ كَذَا He urged him, incited him, or put him in motion or action, to do such a thing. (Msb, TA.) And حداً علمَ It followed it; namely, the night the day; (K;) as also: (AHn, K;) and so the [wild] he-ass his she-asses; and anything any other thing. (TA.) Hence the saying, لَأَ أَفْعَلَهُ مَا حَدَّاهُ اللَّهُ التَّهَارَ I will not do it as long as the night follows the day.

(TA.) See also 5.

4 حدو
in its primary sense, is form ُﻩاّﺪﲢ, and signifies He (a driver of camels) vied, competed, or contended for superiority, with him, or emulated him, (namely, another driver,) in driving camels, or urging them by singing to them; each of them desiring to elicit the ability of the other in doing so. (Z, TA.) [And hence,] He vied, or competed, and contended for superiority, with him, (S, K * mentioned in the K in art. ُحودة,) in an action or a work [of any kind]. (S.) You say, تَحَذَّبَتِ النَّاسُ الْقُرْآنَ I sought to elicit the ability of the people in order that it might be known which of us was most skilled in reading or reciting the Kur-án: it means like as does the saying of a person contending with others for the superior glory of his people, Bring ye a people like my people, or like one of them. (Msb.) It is said of Mohammad, in a trad., تَحَذَّبَتِ الْعَرَبَ بِالْقُرْآنِ [He vied, or contended, with the Arabs by means of the Kur-án]. (TA.) And one says, تَحَذَّبَتِ صَاحِبُهُ الْقُرْآنَ, [He vied, or contended, with his companion in reading, or reciting, and in wrestling,] in order that it might be seen which of them was the superior reader or reciter, and the superior wrestler. (TA.) [Also] 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; (AA, and K * and TA in art. حُذَّه,) as also حَذَاهُ, حَذَاهَا, حَاذَهُ, حَاذَهَا. (AA, TA,) and and (Sgh, and K lb.) Hence the saying of Mujáhid, تَحَذَّبَتِ الْعَرَبَ بِالْقُرْآنِ فَأَقْرَأَ [I used to aim at reading, or reciting, the Kur-án, and so to read, or recite]. (AA, TA.)

The camels urged on one another. (K.)

I will not do it ever; (K) as long as the night follows the day. (TA.)

The north wind; (S, K;) because it drives along the clouds: the masc. form حَدَّرَا, is not used. (S.)
A vying, or competition, and contention for superiority. (K. [There mentioned in art. حدى; but belonging to the present art., (see 5,) like as حجو belongs to art. حجو.]) [One who vies, or competes, and contends for superiority. ] You say, أنا حدياً حيذاً الأَمْر, [I am he who vies, &c., with thee in this affair], meaning come forth to me as an adversary, by thyself alone, (T, S, * K, * TA,) and compete, or contend, with me [in this affair]. (T, TA.) And هو حدياً هُدَا He aims at them; makes them his object; seeks, endeavours after, pursues, or endeavours to reach, or attain, them. (TA.) And هُذَا حدياً هُدَا This is the like, or like in form, of this. (As, TA.) And حدياً النَّاس One of the men or people. (Kr, K.) See also حدى, in art. حدى.)

حَدَّاء: see what next follows.

حاد Drivng or a driver [of camels; or urging or exciting them, or one who urges or excites them, by singing to them: see 1]: (Mgh:) pl. حُدَّاء. (TA.) You say جَلَّ حَدَّاء and جَلَّ حَدَاة [which latter is an intensive epithet]. (K.)

And it is also applied to a [wild] he-ass, as meaning Driving before him his she-asses. (S, * TA.) He is said to be حادى ثلاث [A driver before him of three she-asses], (S, TA,) and حادى ثمان حادى النَّجَم [a driver before him of eight she-asses]. (TA.) And حادى النَّجَم [lit. The driver, or urger, of the asterism] means الحَدَّاء النَّجَم [lit. the driver, or urger, of the stars]. (S voce ___.)
[pl. of the fem. الحادية] means *The hind legs*; because they follow the fore legs. (K.) And *The latter or hinder, or the last, or hindmost, parts or portions* of anything. (Az, TA.) حاد is also the act. part. n. of حاد as syn. with تحدى; and thus means *Aiming at a thing*; &c. (AA, TA.) وحد. حادي عشر (AA, TA.) &c.: see art. ٍدﺎَﺣ is also the act. part. n. of اَﺪَﺣ as syn. with يّﺪﲢ; and thus means *Aiming at a thing*; &c. (AA, TA.) دحو. ىَﺪْﺣِإ fem. of ٌﺪَﺣَأ: see art. دحا. ْﻢُﻬَـﻨْـﻴَـﺑ ٌﺔﱠﻳِﺪْﺣُأ and ٌةﱠوُﺪْﺣُأ Among them is in use a certain kind ofءآَﺪُﺣ (Lh, K.) حدى. حدى عشر (Lh, K.) }
1. **حَذَّ**

aor. ٌٍّ (L, Msb,) inf. n. ٌٍّ (L, Msb, K,) He cut, or cut off, a thing: (Msb:) or cut, or cut off, quickly; (IDrd, A, L;) as also ٌٍّ (A:) or cut off quickly and utterly: (L:) ٌٍّ is syn. with جُد. (K.)

Quickness in speech and actions. (TA.)

A piece of flesh-meat; (A, * L, K;) as also جَرَّة. (A, L)

, an inf. n. having no verb, (Az, L;) Lightness of the tail: (S, L, K;) lightness of the hair of the tail of a horse: shortness of the tail of an ass; and of a bird of the kind called قَطًا; or lightness of the feathers of the tail thereof; or lightness and quickness of the flight thereof: (L:) and lightness of the beard. (L) ___ Lightness of hand. (S. [See ٌٍّ.])

Quickness: or quickness and lightness or agility. (L)

A short woman. (L)

A quick[night-journey to water]; (S, L, K;) like حَمَحَات: (S, A, L;) and farextending, or distant; as also حِمَاح. (L) And حُمَحَ (L) and أَحْمَ (K) [A journey of five days whereof the second and third and fourth are without water, in which is no languor, or flagging; (L:) and quick. (K)

: see what next precedes.

Deprived of an arm, or a hand, &c., by amputation: fem. ٌٍّ (pl. ٌٍّ) thus أَحْمَل يَدّ: أَحْمَل يَدّ thus means having the arm, or hand, amputated: and [hence] not having the means of acquiring
eminence, or nobility. (L.) [Hence, also,] أَصُولُ يَدٍ حَدَّاءٍ in a trad. of 'Alee, means Shall I assault the enemy with a short arm, that will not attain to that which I desire? or, accord. to one reading, it is جَدَّاءٌ حَدَّاءٍ, meaning amputated: alluding to his companions' falling short of their duty, and keeping back from the war. (L in arts. جَدَّاءٌ and حَدَّاءٌ) [Another meaning of حَدَّاءٍ will be found below.] ___ A light-tailed camel: (S, L:) a horse light, or scanty, in the hair of the tail: (A, L:) or having it (the tail, Msb) cut off: (A, Msb:) a short-tailed ass. (L:) A bird of the kind called قَطَّةٍ حَدَّاءٍ having a light, or scanty, tail; having a tail of which the feathers have become light, or scanty; (S, L:) having few feathers in the tail: (A:) or short-tailed: (L:) or light and quick in flight. (A, * L.) And حَدَّاءٍ لِهِ جُلْبَةٌ حَدَّاءٍ A light, or scanty, beard. (L:) ___ Lean, lank, or light of flesh; or slender; or lank in the belly. (K.) ___ Smooth; (Kh, Msb;) a thing to which nothing clings, or attaches. (Msb, * TA.) ثِلْوُتُ النَّديْ حَدَّاءٍ in a ﺣُدْبَةٍ of 'Otbheh Ibn-Ghazwán, means The world hath retired, passing away quickly, (A, * L, K *) nothing clinging to it [so as to retard it]: (L, K:) or the people thereof not clinging to aught of it [so as to retard it]: (A:) or quickly; its latter part being cut off. (Az, L:) A sword quick in cutting. (A.) ___ Light-handed; (S, A, L, K;) quick-handed; (L;) i. e. thievish; or quick in getting, or attaining: (A:) [and so حَدَّاءٌ يَدٍ, as is implied in the S and L.] El-Farezdak uses the expression قَلْبٌ حَدَّاءٍ A she-camel quick in pace. (A.) ___ A sharp, quick, active mind. (L:) ___ A very quick, unpleasant journey or pace. (A.) See also حَدَّاءٌ أَمَرُ أَحْدَاهُ 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. ﺟَدُّ. (L, K.) 

\[ \text{يمين حَدَّاء} \] An oath which a man takes quickly: (S, K:) or an abominable, severe oath, whereby one decides a right, or due: (A, L:) some say ﻧُءآﱠﺬَﺟ. (S:) It is said in a prov., ﺟَدَّهَا حَدَّاء 

\[ \text{He swallowed it [i.e. took it, namely, an oath, hastily,] like as one} \] swallows butter. (TA.) 

\[ \text{An energetic and effective resolution, from which one does not turn to anything.} \] (A, L:) 

\[ \text{A light want, quickly accomplished.} \] (A, L:) 

\[ \text{A bond of relationship [cut, or severed, or] not made close by affection; expl. by ﻧَأَذِإ} \] ﻟَمْ ﻟِمْ ﺗَوْﺻَل ﺟَدَّ آَء 

[Fr, S, K:) as also ﻟَمْ ﻟِمْ ﺗَوْﺻَل ﺟَدَّ آَء [q. v.]. (Fr, S,) \] 

\[ \text{بَدُأ} \] ﺟَدَّ آَء ﺧَبِ: see ﺟَدَّ.
\( \text{حذر} \)

1. \( \text{حذر} \), aor. inf. n. and \( \text{حذر} \); (Msb, K) \( He was cautious, wary, or vigilant; was on his guard; took care; (K, TA;) was in a state of preparation; (Msb;) was in fear; feared. (TA.) [You say, \( \text{حذر من أمر} \) and \( \text{حذر عليه من كذا} \) \( He was cautious, &c., of a thing, or an event. \) And both verbs are also trans.: for you say,] \( \text{حذر} \), (S, A, Msb,) aor. and inf. n. as above; (S;) and \( \text{حذره} \), (TA,) and \( \text{حذره} \); (A;) \( He was cautious of it; guarded, or was on his guard, against it; (S, A;) prepared, prepared himself, or was in a state of preparation, against it; (TA;) feared it. (Msb, TA.) \( \text{حذر أن} \) \( He was cautious of doing it; or he feared doing it. \) \( \text{حذر الشيء فحذره} \) He was cautious of doing it; or he feared doing it.] \( \text{حذر الموت} \) \( Death was an object of fear, and so he feared it. \) (Msb,) \( \text{حذر الموت} \) \( He feared death. \) (A.)

2. \( \text{حذر} \) \( 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. (S, TA.) [You say, \( \text{حذر من أمر} \) \( He cautioned him against a thing. \) And the verb is also doubly trans.: you say,] \( \text{حذر الأمر} \) \( I caution thee against him, or it]. \) (K.) And it is said in the Kur [iii. 27 and 28], \( \text{مكرح} \) \( God maketh you to fear Himself. \) (TA.)

3. \( \text{حذر} \) \( (TK,) inf. n. \( \text{حذرارة} \) \( (S, K) and \( \text{حذر} \), (S,) \( \text{They two were cautious, or in fear, each of the} \)
other; were on their guard, or in a state of preparation, each against the other.

(TK.) is syn. with حَدَّارٌ, (S,) and حَدَّارْةٌ is between two. (K.) See also 1, in two places.

8 احتدار

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

حَدَّرٌ: see what next follows, in two places.

حَدَّرٌ and حَدَّرْ حَدَّرٌ, (S, A, Msb, K,) the former an inf. n., (S, Msb,) and the latter a simple subst., (Msb,) Caution, wariness, vigilance, guard, or care; (S, A, K;) as also حَدَّارْةٌ, (S, A, K;) or a state of preparation; (Msb;) or fear; (Mgh, + TA;) and so حَدَّارْةٌ: حَدَّارْةٌ of حَدَّارٍ أَحَدَّارٍ [pl. حَدَّارَةٍ.] You say, حَدَّرَكَ زِيداً He took care; was cautious, or vigilant. (Bd in iv. 73 and 103.) And He is a son [i.e. a person] of resolution, or determination, and caution, or wariness. (S, K,) And كَرَذَح اًدْيَز: see ___.

The male chameleon: (K,) because of its frequent changes. (TA.)

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

حَدَّرٌ (S, A, Msb, K) and حَدَّرٌ (S, A, K) Cautious; wary; vigilant; on his guard; careful; (S;) or in a state of preparation; (Msb;) as also حَدَّرٌ ; (S, A, Msb,) and fearful: (S:) or very cautious or wary or vigilant or careful; as also حَدَّارْةٌ, (K) and حَدَارٍ حَدَارٍ: (A, K;) or this last signifies very fearful and cautious &c.: (S:) pl. of the first حَدَّرُونَ and حَدَّرْةٍ حَدَارَى, (S, K,) Sb cites, as an ex. of حَدَّرٍ حَدَّرْهُمْ لَا شُفَافٍ و آمنٍ ما لِسْفِينِهِ مِنَ الأَقْدَارِ
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 is not regularly trans., so as to govern an objective complement. (S, TA.) In the Kur xxvi. 56, some read حذرون, حاذرون; and some, حذرون. حاذرون signifying in a state of preparation; (Zj, S;) or fully equipped with arms:

(Sh:) and حذرون, in a state of fear; (S;) 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.)

A rugged piece of ground: (S, 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 A rugged hill such as is termed : (K:) pl. حِذَرِيَاء and حِذَرِيَان (S.) Also The [or, feathers of the back of the neck] of a cock: (S, K:) pl. as above. (K)

: see what next precedes.

: see حَذْر.

: [like الباطِرَيْن, البُذَرَيْن] What is false, vain, or ineffectual; syn. الباطِرَيْن. (K)

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

* حِذَارٌ من أَرْماحنا حِذَارَ *

Beware of our spears: beware. (S, A.) And you say, بمت حِذَارٍ في عِسَكِرِهِم [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:
Beware, beware of the horsemen of Dárim, O Aboo-Khálid, before that thou repent]. (TA.) You say also, حذارك [with the ك of allocution,] meaning Beware thou. (Lh, TA.) And when you caution a person [against another], حذرك زيدا [Beware thou of Zeyd]; (K, * TA;) and حذرانك زيدا, (K,) which latter means Beware thou, and beware thou again, of Zeyd: both then [also] being verbal nouns. (TA.)

[A cautioner]. You say, أنا حذيرك منه [I am thy cautioner against him, or it]; (TA;) or أحذركه [I caution thee against him, or it]: (K:) known to As as heard only from Lth. (TA.) [See also what next follows.]

Persons who make others to fear: (K;) or rather, as others than F explain it, مذرون أَحْذَر. (TA.)

cautioners, or warners, &c.; (TA.)

قَارِئَةَ حَادِثٍ وَجِبَاهَةٍ. (TA.) حَذِيرَةَ: see حذر. حَذِيرَةَ: see حذر.

أَحْذَرَ: see أَحْذَر. (TA.) أَحْذَرَ مِنَ الْبَرَّ [More, and most, cautious, wary, vigilant, careful, or fearful.] You say, أَحْذَرَ مِنَ الْبَرَّ الغَرَّابَ [More fearful [or cautious, &c.] than the raven:] a prov. (Mgh.)

وَفَآَكَ الَّهُ كُلّ مَهِمْدُور [May God preserve thee from a thing that is feared.] (Msb.) One says, وَفَآَكَ الَّهُ كُلّ مَهِمْدُور [May God preserve thee from everything that is feared]. (A.)

مَهِمْدُورَةَ [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. صيحة [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 حَذَر, in two places.
حَذْف

حَذْفِهُ ١

, (S, * Mgh, Msb, K, &c.,) aor. — , (Mgh, Msb, K,) inf. n. حَذْفٍ, (S, Mgh, Msb,) He cut

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it off: (Mgh, Msb:) or he cut it [so as to lessen it] at its extremity; (TA:) he cut off somewhat from the extremity of it; he curtailed it; as, for instance, the tail of a beast: (Lth, TA:) and he made it to fall; dropped it; rejected it. (S, Mgh, Msb, K.) One says, حَذَفَتُ مِن شَعْرِهِ, (S,) or من حَذَفَتْ مِن شَعْرِهِ, (Msb,) [being understood,] I took, or cut off, [somewhat] from my hair, [or his hair,] and from the tail of the beast; (S, K,) I clipped it. (Meb.) And حَذَفَ الشَّعْرِ I clipped the hair: said of a cupper. (TA.) And احذَفَ التُّوْبَ He cut off a piece from the garment, or cloth. (TA.) And حَذَفَتُ رَأْسِهِ بِالسَّيْفِ I cut off a portion of his head with the sword: (IF, Msb:) I struck his head with the sword and cut off a portion of it. (S.)

Also, inf. n. as above, He elided it, struck it off or out, or rejected it; namely, a letter, [and a syllable,] from a word: (MA, PS:) he omitted it. (MA.) [ He suppressed it; namely, a word of a proposition or sentence.] And حَذَفَ السَّلَامَ, (K,) inf. n. as above, (TA,) He made the salutation to be light [of utterance], and concise; (K, TA;) i. e., the salutation in prayer. (TA.) And حَذَفَ فِي قُوَّلِهِ, (Msb,) and in the call to prayer, and the recitation, or reading. (Mgh.) حَذَفَهُ بِالعَصَّةِ He struck him, or beat him, with the staff, or stick: (TA:) and he cast, or threw, at him the staff, or stick. (S, K, TA.) It is said in a prov. of the Arabs, mentioned by Sb, إِيَّاكَمُ وَأَنْ حَذَفَ أَحَدٌ مِّن الأَرْبِ, i. e. [Beware ye] lest any
one of you cast at, or shoot, the hare: because this animal is of evil omen. (TA. [But the reading there given is 

أَيْ: an evident mistranscription.]) Or 

حَدَّفَهُ, inf. n. as above, signifies He struck, or he cast at, or shot, him, or it, from one side. (Lth, TA.) [Hence,] حَدَّفَ فَلَانًا بِجَارِيَةٍ He gave such a one a gift. (Z, K.) 

And 

حَدَّفَ كَمَآ He broke wind. (Ibn- 'Abbád, TA.) 

He moved about his side and his hinder parts (in the CK he moved about his hinder parts and his shoulderjoint) in his gait: and (in the CK or ) he went with short steps. (En-Nadr, K, TA.) 

2 حَدَّفَهُ He clipped it much: he took, or cut off, from its lateral parts, whatever it was, so as to make it even: (Msb:) he (a workman, or an artificer,) made it (a thing) becomingly even; as though he cut off from it whatever required to be cut off, so that it became free from everything unseemly, and was nicely, neatly, or properly, trimmed. (A, TA.) [or 

حَدِيْفُ الرأس signifies The cutting of the hair so as to form a طُرَةٍ [q. v.,] by taking from its sides so as to make it even [with the cut portion over the forehead]; (T, Mgh;) as is done by, or to, a girl: (Mgh:) or حَدِيْفُ الرأس is a custom of women, consisting in the removing of the hair from the sides of the head as far as a line upon the side of the face made by putting one end of a string, or thread, upon the top of the ear, and the other end upon the angle of the جَبِين [or part above the temple]: (Msb:) accord. to En-Nadr, the حَدِيْفُ الرأس is the making a طُرَةٍ such as is termed سَكِينَّةٌ، [i. e., after the fashion of Sukeyneh the daughter of El-Hoseyn, as is shown in the S and K &c. in art. سكين,] like as do the Christians. (L, TA.) [Also, inf. n. as above, He prepared it; or put it into a right, or good, state; and made it; or made it skilfully, or well. (S, K, TA.) 

8 حَدَّفَ see 1.
Small, black sheep or goats, (S, Msb, K,) of El-Hijáz; (S, K,) or of Jurash, (ISH, K, TA,) of El-Yemen, small, with short, or short and fine, wool or hair, (ISH, TA,) without tails and without ears: (ISH, K, TA,) or the young ones of sheep or goats, in general: and metaphorically applied to gazelles: (TA:) n. un. with ة. (S, Msb.) — A certain kind of bird: (Sgh, K:) or small بط [or ducks]: (K:) like [or likened to] the sheep, or goats, thus called: it is said by Idrd to be not a genuine Arabic word. (TA.) — The small زاغ [or rook], which is eaten; (Lth, K,) the small black birds of the crow-kind, called زغان [pl. of زاغ], which are eaten: n. un. with ة. (ISH, TA,) The leaves of seed-produce, (L,) or of grain. (O, K.)

A piece cut off from a garment. (L, TA.)

Short: applied to a woman: (Sgh, K:) and to a ewe. (Sgh.)

An ear that is as though it were clipped, or cut off. (K, TA.)

Clippings, or what one cuts off, of a hide, (Lh, S, Sgh, K,) &c: (S, Sgh, K:) or what is cut off, of a thing, and thrown away. (TA,) [Hence,] one says, ﻣا ﻓﻲ ﺭﺤْﻠِه حُذْﻓَة. (Z, TA) And ﺍَْٰٓ ُﺗَّاَلَ بِط ﻣَأَزَ، ﺍَْٰٓ ُﺗَّاَلَ بِط ﻣَأَزَ. (ISk, S.) He ate the food, and left not of it anything. (ISK, S.) And ﻣَأَزَ ﻣَأَزَ. (ISH, K,) He took up and carried away his travelling-apparatus, and left not of it anything. (ISK, S,) Accord. to the companions of A’ Obeyd, the word is حذافة, with ق; but this is disallowed by Sh; and is wrong. (Az, TA.)

The anus, or the podex; syn. الاست. (K)

[act. part. n. of 1] — You say, ﻣِايِمَا ﻣَأَزَ. (ISH, K,) [They are partly, or in part,]
beating with the staff, or stick, and [partly, or in part,] pelting with stones; [or some beating &c., and the others pelting &c.] (TA in the present art.; and S and TA in art. قذف, but without before

A man chastened, good, free from every fault, in respect of speech: and you say also مَلَكَ مَلَكَ; in which the ت is added to give intensiveness to the signification: the latter occurring in a trad. (TA.)
A side; or a lateral, or an adjacent, part; (S, K, TA) of a thing: and the upper, or uppermost, part of a thing: (S:) pl. (S, K) You say, أخذاه الدين بحذافيرها. He took it altogether: (K, TA:) or with its lateral parts: or with its higher, or highest, parts. (TA.) And أعطااه الدنيا بحذافيرها He gave him the world, or worldly goods, altogether: (S, TA:) or with the lateral parts thereof: or with the higher, or highest, parts thereof. (TA.) And جاؤوا بحذافيرهم They came altogether. (TA.)

A numerous congregation or assemblage. (K.) Also A numerous congregation or assemblage. (K.) An eminent, an elevated, or a noble, man: (K, TA:) pl. as above. (TA.) And the pl., (as some say, TA,) Persons prepared for war. (K.) Whence the phrase, اشدد حذًا فيرك Prepare thyself (K, TA) for war, &c. (TA.)
حَذَقُ

1 َحَذَقُهُ, aor. — , inf. n. َحَذَقُ (َحَذَقُ - حَذَقُ - حَذَقُ - حَذَقُ) and َحَذَقُ, (K, TA, in the CK) and َحَذَقُ, (K, TA, in the CK) He cut it; (S, K;)
namely, a rope, (S,) or a thing: (K;) or he stretched it, or extended it, to cut it with a reaping-hook and the like, (K, TA,) so that there remained not of it anything. (TA.) ___

ِّﺮﻟا َحَذَقُ ُطَ َﺪَﻳ ِةﺎﱠﺸﻟا
The bond made an impression upon the fore leg of the sheep, or goat, (IDrd, K,)

by cutting. (IDrd.) ___

َحَذَقُ ُﻩﺎَﻓ
(S, K, TA, in the CK)

ٌقْﺬَﺣ
(S,) said of vinegar, (IDrd, S, K,) and of milk [when sour], and of the beverage called ُذْٰﻴِﺒَﻧ
and the like, (TA,)

It stung, bit, or burned, his mouth, by its strength and sharpness, (IDrd, S, K, TA,) and contracted it. (K;)__ And َحَذَقُ, (S, Msb, K;) aor. — , (Msb, K;) inf. n. َحَذَقُ, said of vinegar, (S, Msb, K,) and of milk, (TA,)

It was, or became, sour, (S, Msb, K, TA,) in the utmost degree, (Msb,) so that it burned the tongue. (Msb, TA.) ___

َحَذَقُ ُﻩُ ﺍُّْـﺘَـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~


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

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

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

* يكاد من نياط القلب يتحدق

[The suspensory of the heart is near to becoming severed in consequence thereof]. (TA.)

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

Q. Q. 2 حذقه: see 5, in three places.

A piece, or portion cut off, of a rope: pl. حذقه and حذقه; as in the phrase, حذقه تركت الحبل حذاقًا, and حذقه تركت حذاقا و حذاقًا [I left the rope in pieces]. (K.) [See also what next follows.]
A rope altogether worn out; as though it were cut: (Lh, * TA:) every part of it being termed حذيق. (Lh, TA.)

He has not aught of food. (K, TA.) [See also حذاقة, with ف.]

حذاقة : see 1.

Sharpened: applied to a knife: (Ibn-‘Abbád, K:) and حذاق signifies the same, applied to a thing [of any kind].

A man chaste, or eloquent, of tongue; (S, K, * TA:) perspicuous in language. (S.) A young ass; syn. حجش. (K.)

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

ٌقِذَّاحِقٌ: see حذاق.

ٌقِذَّاحِقٌ: see حذاق.

ٌقِذَّاحِقٌ: see حذاق.

ٌقِذَّاحِقٌ: see حذاق.

ٌقِذَّاحِقٌ: see حذاق.

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ٌقِذَّاحِقٌ: see حذاق.

ٌقِذَّاحِقٌ: see حذاق.

ٌقِذَّاحِقٌ: see حذاق.

ٌقِذَّاحِقٌ: see حذاق.
Feigning, or making a show of, skilfulness, cleverness, or ingeniousness: or desiring to exceed his due bounds. (L) [See 5.]
حَذَمَ (S, Msb, K,) aor. — , (Msb, K,) inf. n. حَذَمٌ, (S, Msb,) He cut it, or cut it off, (S, Msb, K,) in any manner: (TA:) or hastily, or quickly. (K,) __ And [He did it quickly: or] he was quick in it; [as also حَذَمَ فيه, (Msb,) You say, حَذَمَ في مَشَيّه, (Msb,) and قَرَأَتَهُ, (S, K,) He was quick [in his walking, or going, and in his reading, or reciting]: (S, Msb, K,) and so in other things: (K:) by other things being here meant walking and the like; for حَذَمٍ, of which the verb is حَذَمٌ, 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 حَذَمَان, below.] Hence, (Mgh, Msb, TA,) 'Omar said, (S, TA,) to the نّذَؤُم of Jerusalem, فَأَحَذَمَ اَذِإ َتْنَذَأ ْلَسَرَـتَِ َذِإ َو َتْمَقَأ (TA,) i. e. [When thou chantest the نّذَأ, be moderate; not quick: and when thou chantest the أَقَّة, cut short the lengthening of thine utterance; meaning, be quick in the أَقَّة: (As, Mgh, TA:) another reading is said to have been given by Z, namely, [فَأَحَذَمَ] with خ. (TA.) حَذَمٌ The flight of a bird that has its wings clipt, (K, TA,) as the pigeon and the like. (TA.) حَذَمٌ A sharp, or cutting, sword; as also حَذَمٍ, (K,) and with kesr to the ح, (K,) and with fet-h to the ى, (TA,) or حَذَمٌ. (So in two copies of the S.) حَذَمٌ and حَذَمْةٌ 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.) حَذَمٌ Swift hares. (IAar, K. [See also حَذَمِةٌ.]) __ And Skilful thieves. (IAar, K.)
One says of the female hare, i. e. *Swift, persistent in running,* she outstrips the company pursuing her upon the hill. (TA.)

Quickness in walking or going: (K:) accord. to Aboo-'Adnán, a pace of the kind termed *dāmil,* exceeding what is termed *mishī.* (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.)

an epithet applied to a slave: so in the saying,* اشترى عبدا حذام المشي.* He bought a slave slow in gait, lazy, (K, TA,) devoid of good: so says Khálid Ibn-Jembeh. (TA.)

Skilful (K, TA) in a thing. (TA.) See also *Hazam.*
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, for me. (Mgh.) And He cut the sandal, or sole, by the pattern. (Mgh.) And (S, Msb, K,) inf. n. He measured the sandal, or sole, by the sandal, or sole; or made it according to the measure thereof; (S, Msb, K;) and cut it according to the pattern and measure thereof: (Msb:) and in like manner, 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,) [meaning With like for like]. (S, TA,) And the saying, جَزِيتَهُ حَدَّوَةَ النَّطَلَ (meaning I requited him [with like for like]. (Har p. 43. [See also Freytag's Arab. Prov. i. 345.]) One says also, He is good in respect of proportion, or conformation. (TA.) And [in like manner] a beast is said to be Goodly, or beautiful, in respect of proportion, or conformation. (TA in art. هِذَى حَدَّوَةٍ زِيدَةٍ He did as Zeyd did;] he did the deed of Zeyd. (K;) And احتذى مثاله He followed, or imitated, his example (T, S, K, TA) in his affair, or case: (TA:) or احتذى به he followed, or imitated, his example in his affairs: (Msb:) syn. اقتدى (T, S, Msb, K,) أَحَذَّيْهُ نُعَالًا He put on him (namely a man [i.e. on his foot]) a sandal; as also احذى هُم He gave him a sandal upon which to walk; like as احذى هُم for حمله على نعاله احذى هُم gave him a sandal upon which to ride]: and accord. to J, (TA,) احذيته نعالًا signifies I gave him a sandal. (S, TA.)
He gave to Zeyd. (K, TA.) [See also 4 in art.

He cut off from it a piece of flesh-meat. (TA.) He cut a piece out of the skin, generally meaning in a round form. (TA.)

It (wine, or beverage,) bit his tongue; (AHn, K, TA;) a dial. var. of which is the word well known. (AHn, TA.)

He poured with his hand, threw, or cast, the dust in their faces]. (IAth, K.)

as above, inf. n. It (wine, or beverage,) bit his tongue; (AHn, K, TA;) a dial. var. of which is the word well known. (AHn, TA.)

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 ] One also says, A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together; like &c.; see art.
He gave him a thing. (TA.) [See حذوة: and see 4 in art. حذى:]

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. [This, perhaps, may belong to art. حذى:]

He wore, or put on, a sandal, or sandals. (S, TA.) Hence the saying, خير من أحدثى النعال

[The best of those who have worn sandals]. (TA.) A rájiz says,

* كل الحذاء يحدثى الحافي الوقع *

[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.

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

The two men came together; side by side. (TA.) [See also حذية: in art. حذى:]

[Originally an inf. n. of 1, q. v.]: see حذاء: in three places. You say also, جاء الرجال حذتين: The two men came together, side by side. (TA.)

A gift; (K, and Hamp. 596;) as also جديتا: (Mgh, and Ham ubi suprà:) or a portion that is given of spoil. (S.) [See also حذية: in art. حذى:] And A piece, (K,) or small piece, (TA,) of flesh-meat; (K, TA;) or a piece of flesh cut lengthwise; or so حذية: accord. to some. (Mgh.) [See also حذية: in
A sandal, or sole; syn. (S, Msb, TA;) vulgarly called حذوة: (TA [there written without any syll. signs]:) pl. حذوان

The sole of a camel's foot and of the hoof of a horse (S, Msb, TA) or similar beast; (Msb;) as being likened to a

TA Hence the saying in a trad., (S, * Msb, * TA,) respecting a stray she-camel, (Msb, TA,) معها حذاوه وسقاوه (S,

Msb, 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: (Msb:) [or] it means that she has ability to traverse the land and to go to water. (TA.) A wife; because she is موضعه, like the

TA Also, [originally an inf. n.,] i. q. إزاء [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front.] (S, K.) One says, جلس بحذائه [He sat in the place over against, opposite to, facing, or fronting, him; or simply he sat over against, &c.]. (S.) And حذوان حذوان حذوان [In the CK, erroneously, معاذاك حذوان and حذوان] and حذيك حذوان ت [He, or it, is over against, opposite to, facing, or fronting, thee]; (K;) and يرازاك هو حذيك [K in art. And حذوان حذوان داره حذوان داره [My house is over against, &c., his house]; (K;) and

K In art. And حذوان داره حذوان داره [He raised his hands over against, or opposite to, not higher than, his ears]: (Mgh, * Msb:) both are correct expressions. (Mgh.) [Hence, على حذوان واحد] Corresponding to, or matching, one another; uniformly disposed.] See also art. حذوان

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 Fátîme, that one of her two beds was stuffed with حذوات of the makers of sandals. (TA.)
[perhaps belonging to this art., like as حجدٰٰ and حجدٰٰ belong to arts. حجٰو and حجدٰٰ] see حجدٰٰ, and art. حجدٰٰ: and see also حجدٰٰ.

A maker of sandals: whence the prov.,

من يک حجدٰٰ بگد نعل‌ه

[He who is a maker of sandals, his pair of sandals is good]. (TA. Freytag (Arab. Prov. ii. 665) gives it thus: من يكن أیوه حجدٰٰ بگد نعل‌ه He whose father is a maker of sandals, his pair of sandals is good.)

A man Wearing a sandal [or a pair of sandals]. (TA.)

هو معاذاک
The shoemaker's knife cut the sandal, or sole.

He cut, or cut off, his arm, or hand, (T, S, K,) with a knife. (S.) And He cut off a piece of his ear. (TA.)

He rent, or tore, much, or he made many holes in, the skin, or hide. (K, TA.)

It, namely, vinegar, and wine, or beverage, (S, Mgh,) and [sour] milk, (Mgh, K,) &c., (K,) bit his tongue,

his mouth; (S, TA:) had a burning effect upon it, like cutting. (Mgh.)

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 حذيء. (K, TA.) See also what next follows.

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.]

I thrust, pierced, or stabbed, him. (Lh, TA.)

The party, or company of men, divided among themselves (K, TA) water equally; like them. (TA.)

The diamond with which stones are cut and bored. (TA.)
A piece cut lengthwise (As, S, K) of flesh-meat: (As, S:) or a small piece (K) thereof. (TA.) [See also حدوة, حدوة.] Hence the saying in a trad., إما فاطمة حدية مني يقبضني ما يقبضها [Fatimah is only a piece of me: what distresses, or grieves, her, distresses, or grieves, me]. (TA.) 

They two came side by side: (K, TA:) and so جاتا جاتين, mentioned in art. (TA.) A gift; as also حدوة حدية, (Mgh, and Ham p. 596,) or حدية حدوة. (TA in art. حدوة,) and حدوة. (K in that art., and Ham ubi supr.) [See also حدية.]

حديّة: see what next precedes. Also A share,
or portion, of spoil; (S, K;) and so حديثا حديثا حديثة and حديثة حديثة (K) and حديثة حديثة (S, K) and حديثة حديثة. (S.)

The gathering of the crop of grapes: or the time thereof: syn. قطائف. (K.) See also art.

حدوة: حديثة:

حديّة: see حديثة.

حديّة: see حديثة.

A gift, or present, for bringing good news. (K, TA.) See also حديثة حديثة حديثة and حديثة حديثة. You say, أخذت بين الحديثة. (K.) Anda حديثة هو حديثة ك. (K.) See also حدوة حدوة, in art.

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

(TA.)

حديد: see 1.
**See also 10.**

* **حَرْرَحَ**
  - (S, A, Msb, K) and *حَرْرَحَبَ* (S, Msb, K) or this is a simple subst., (Msb,) and *حَرْرَحَبَةَ* (S, K,) or *حَرْرَحَبَةَ* and *حَرْرَحَبَةَ*;
  - inf. n. and *حَرْرَحَبَرتَ* (S, Msb, K) and *حَرْرَحَبَرتَ*;
  - sec. pers. and aor. as above, inf. n. *حَرْرَحَبَرتَ* (S, A, Msb, K) and *حَرْرَحَبَرتَ*.

* **حَرْرَحَبَ**
  - (S, Msb, K) and *حَرْرَحَبَهَ*;
  - aor. *حَرْرَحَبَُْهَ* and *حَرْرَحَبَُْهَ*; inf. n. *حَرْرَحَبَْْهَ* and *حَرْرَحَبَْْهَ*.

* **حَرْرَحَبَةَ**
  - (S, Msb, K) and *حَرْرَحَبَةَ*;
  - aor. *حَرْرَحَبَةَُْهَ* and *حَرْرَحَبَةَُْهَ*; inf. n. *حَرْرَحَبَةَْْهَ* and *حَرْرَحَبَةَْْهَ*.

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It (a day, S, A, Msb, K, and food, Msb) was, or became, hot; (A, Msb, K,) or very hot. (TA.)

And *حَرْرَحَبَتَ* (sec. pers. and aor. as above, inf. n. *حَرْرَحَبَتَ* (S, A, Msb, K))

**The fire burned up, and became fierce or hot.** (Msb.)

**He** (a man, S) thirsted; was, or became, thirsty. (S, K.) Lh mentions *حَرْرَحَبَتَ* (sec. pers. and aor. as above, inf. n. *حَرْرَحَبَتَ* (S, Msb, K))

**Perhaps a mistake for حَرْرَحَبَتَ** and حَرْرَحَبَتَ: [app. in the same sense:] ISd says, I think he means [from] حَرْرَحَبَتَ, not حَرْرَحَبَتَ. (TA.) And حَرْرَحَبَتَ [an inf. n. of the same verb] signifies The liver's becoming dry from thirst or grief. (TA.)

**He** (a slave, S) became free: (S, A, Msb, K) and حَرْرَحَبَتَ in the same sense is agreeable with analogy. (Mgh.)

**He** (a man) was freeborn, or of free origin. (S.)

He heated water (A, * K) &c. (A.)

He cooked [what is termed حَرْرَحَبَتَ] and حَرْرَحَبَتَ she made حَرْرَحَبَتَ. (A.) Hence, in a trad., حَرْرَحَبَتَ دَرَى وَأَنَا أَحْرُ لُكَ.

_Sprinkle thou the flour, and I will make of it حَرْرَحَبَتَ for thee._ (TA.)

He freed, liberated, or emancipated, a slave. (A, Mgh, Msb.) And حَرْرَحَبَتَ,

2. 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 حُرَّ ٥ حُرٍّ ٦ حُرِّ

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, ﺎٍُ ﺔُاٍ ﺔُاٍ ﺔُاٍ ﺔُاٍ ﺔُاٍ ﺔُاٍ ﺔُاٍ [What aileth him? May God make his bosom thirsty]: or the meaning is [app. here used as signifying the bird called ﺔُاٍ, 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 حُرَّ ٦ حُرٍّ ٧ حُرِّ

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

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

حرى: see art. حر.

حر: Heat; contr. of مدَرَ (S, A, Mgh, Msb, K;) as also حرارة, حرارة, حرارة; (S, * Msb, * K,) contr. of مدَرَدةَ (S;) and مدَرَدةَ (S, * Msb, * K) and مدَرَدةَ (TA:) [see 1, first sentence:] pl. [of the first]حرور and حرور; (K;) the latter anomalous, both as to its measure and in the non-incorporation of the first حر 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 حرّ الحرّ as a pl. form, but apparently to avoid contrariety to rule: the pl. of حرّ الحرّ as a simple subst., or as an inf. n., but more probably as the former, is حرّات. (TA.) A burning of the
heart, from pain and wrath and distress or affliction or trouble or fatigue. (TA.) See also حرارة.

Difficulty, or severity, of work. (TA.) See also حر.

Free, ingenuous, or free-born; contr. of عبد: (S, A, Mgh, Msb, K;) fem. حر: (S, Mgh, Msb, K;) pl. masc. حر (Msb, K) and حر (IJ, K;) not حر, as some say; nor is حر an inf. n. as well as a pl., as others say: (MF:) pl. fem. حر (Msb, K;) contr. to analogy, and, as Suh says, the only instance of the kind except شجرة مرة حر as pl. of شجرة مرة حر. For the [regular] pl. of فعل is حر; butикаماكمة حر and [as will be seen in what follows]; and حر, because it means خيبة الطعم. (Msb.) Omar said to the women who used to go forth to the mosque، ﱡنكتا ﱣحر] [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 slavewomen. (TA.)

Generous, noble, or well-born; like as عبد is used to signify ignoble, or base-born: (Mgh;) and so the fem. حر (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، ليلة حر] [She passed a virgin's night] is said of her whose husband has not been able to devirginize her (S, A, K) in the night when she has been first brought to him: (TA:) because the حر is modest and repugnant: (Har p. 418:) in the contr. case one says، ليلة شبيء حر; (S, L:) and one says also ليلة حر. (TA:) [And hence، ليلة حر] signifies also The first night of the [lunar] month: (K:) its last night is called ليلة شبيء حر and ليلة حر. (TA.) You say also ﱡوجه حر [app. meaning An ingenuous countenance]. (A.)

Generous, or ingenuous, in conduct: as in the saying of Imra-el-Keys,

* لعمرك ما قلبي إلى أهلة بحر *

[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، حر] سحابة حر] A cloud bountiful with rain;

(A;) or abounding with rain. (S, K;) A good deed or action. (K, TA.) You say، ماهذا منك بحر This is
not good, or well, of thee. (S, A.) __ Anything good, or excel-lent; as poetry, &c. (TA.) You say كَلَامٌ حَرٍّ [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 رَمَةٌ حَرَةٍ; (S, A;) and the pl. is حَرَاءٌ: (S:) or sand in which is no mixture of any other thing: (Msb: [accord. to which, this is the primary meaning of the word, whence the meaning of free, i. e. the contr. of عَبِيد: but accord. to the A and TA, it is tropical:)] and أَرْضٌ حَرَةٍ: (A;) or sand 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 postclassical. (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 sing. of أَحْرَارُ البَيْقَولَ جِبَالٍ: (A;) or such as are slender and succulent; and ذُكُورُ البَيْقَولَ جِبَالٍ 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. عَشْبٌ:) or the former are such as are slender and sweet; and the latter, such as are thick, and inclining to bitterness: (TA in art. ذَكَرٌ:) or the former are such as are rough; and these are three, namely, the القَعْعَةُ, and النَّقْلُ, and حِيْطُ النَّقْلِ, or حِيْطِ النَّقْلِ, or the plant applied to a plant of the kind called النَّجِيلُ, growing in salt grounds. (TA.) __ 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 حَرَةٌ 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 لَعْبُهُ عَلَى حَرِّ 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 ُنﺎَﺟَْ, 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.) * [is said to signify] The male of the ساق حرْ, or kind of collared turtle-doves of which the female is called قمرية: (S, Msb, K.) Homeyd Ibn-Thowr says,

وَمَا هَاجَ هذَا السَّوقَ إِلَّا حَماةً
دَعَتْ ساق حرُ طرْحَة وَرَتْمَا

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

دَعَتْ ساق حرُ فِي حَماةٍ تَرْتَمَا

[that called ساق حرُ among other pigeons, warbling]: but some say that ساق حرُ is the pigeon; and its young one: or ساق حرُ is the cry of the قمارية, and is an onomatopoeia: accord. to Aboo-‘Adnán, it is ساق حرُ, and means the warbling of the pigeon: and Sakhř El-Gheí makes it a compound, and indecl.; using the phrase, تَنَادَى ساق حرُ [She calls ساق حرُ]: on which IJ observes, As says, ساق حرُ is thought to mean the young one of the bird; but it is her cry: and he (IJ) adds, the fact that the poet [Sakhř] does not make it decl. is an evidence of the correctness of the assertion of As; for, were it decl., he would have said ساق حرُ if it consisted of two nouns whereof the former was prefixed to the other so as to govern it in the gen. case, or ساق حرُ 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 خَازِّ بَأْرَ. (M, MF, TA.)
The vulva, or pudendum, of a woman: (Msb, K) the former a dial. var. of the latter; (K) originally [q. v.]. (Msb.)

A stony tract, of which the stones are black (S, Mgh, Msb, 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: (IAar:) 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 (TA:) pl. حَرَّاتٌ (K,) or rather this is a coll. gen. n., (MF,) and حِرْءَاتٍ (S, A, Mgh, Msb, K) and حَزْوَاتٍ (S, K,) with and and like أَرْضُونَاتُ (Yoo, S,) to which it is made like because it is fem., as is, (Yoo,) and أَحْزَوَاتٍ (S, K,) as though the sing. were أَحْزَا (Yoo, Sb, S,) though this sing. is not used; (Yoo;) or as though its sing. were أَحْزَأ (TA,) accord. to Th, who app. means that this place is hotter than others.

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.) The two ears: (TA.) One says, ﷺمَنْيَتَكَ وَحَرَّتِكَ (A, TA) i. e. [May God preserve thy two eyes and thy two ears. (TA.) Chamomile, or chamomile-flowers; syn. البابونج. (TA.)

Also A heat, or burning, in the throat: when it increases, it is termed حرَّةٌ. (TA.) [See also حرارة] Thirst: (S, A:) or the heat and burning of thirst: (IDrd:) it may be said that it is with kesr [instead of fet-h (see 1)] for the purpose of its being assimilated in form to قَرْةٌ with which it occurs. (S, K,) One says, ﷺرَاحَ اللهَ بِالْحَرَّةِ وَالقَرْةِ (A, K) May God afflict him by thirst with cold: and ﷺرَاحَ اللهَ بِالْحَرَّةِ وَالقَرْةِ by thirst and cold.
The most severe of thirst is thirst in a cold day. (S.) And
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.)

 حرارة see حرارة.

حرارة, of the fem. gender, (Msb,) A hot wind, (Msb,) in the night or in the day; (AA, Fr, Msb;) as also
حموم: (AA, Msb;) 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: (Msb:) pl.
حرارة ( .) 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], لا ظل ولا الحرو 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. (Z.)
حرارة see حرارة.

حرارة Heated by wrath &c.; as also حرارة: (S, K;) fem. of each with ة; the former being with ة because it is syn. with
حرارة [afflicted with grief or sorrow]: or حرارة signifies affected with grief or sorrow, and
having the liver burned [thereby]: (TA;) or heated in the bosom: (Az, TA;) and its pl. is حرارات.
حرارة Silk; syn. إمبرسم مطبوع: (Mgh, Msb;) and a garment, or
stuff, made thereof: (Mgh;) or stuff wholly composed of silk: or of which the woof is
silk: (Mgh, from the Jema et-Tefáreek:) n. un. with ة; (Msb;) meaning one of the garments, or pieces of
stuff, called حرارة. (S, K.)
see in two places. Also I. q. 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, 

\[ \text{He felt the burning effect of the sword, and of beating, and of death, and of separation.} \]

(IDrst, TA.) See also \( \text{حرارة} \).

\( \text{حرارة} \) n. un. of حُرِّث حُرِّث [q. v.]. (Msb.) 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 حُرِّث is of bran: (Sh:) [when a mess of this kind is thickest,] it is عصيدة; then, حُرارة; then, حُرارة; then, حُرارة. (IAar.) See also حُرارة.

\( \text{حرورة} \) see the next paragraph.

A sect of the heretics, or schismatics; (K) so called in relation to Haroorà, a certain town (Az, S, A, Mgh, Msb) of ElKoofeh, (Az, Mgh, Msb,) from which it is distant two miles; (TA;) because they first assembled there (Az, S, Mgh, Msb) 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, Msb:) they consisted of Nejdeh and his companions, (K,) and those holding their tenets; (TA:) they were also called the white, because their ensigns in war were white: (T voce \( \text{محمرة} \)) a man of this sect is called حُروري, (S, K,) and a woman, as well as the sect collectively, (Mgh, Msb:) which also signifies the quality of belonging to this sect. (S, * K, * TA.)
A camel that pastures in a stony tract such as is termed حراء. (S, K.)

The state, or condition, of freedom; contr. of slavery; حرورية as also حرورية (S, A, Msb, K) and حرورية (S, Msb, 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 حرارية حرارية, (TA,) and حرارة حرارة (K, TA [in the CK حرورة]) and حرارة حرارة. (TA.) Free persons, collectively. (Mgh.) [See حر.] The eminent, elevated, or noble persons of the Arabs, (K, TA,) and of the foreigners. (TA.) You say, هو من حرية قومه 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.) Thirsty: (S, A, K:) or it has an intensive signification, as will be shown by what follows: (TA:) fem. حرى: حرى pl. (masc. and fem., TA) حرار and حراري حراري حراري. (TA.) One says حران براح حران حران. (TA.) It is said in a trad., في كل كيد حرارة أجر, meaning For the giving of drink to any liver that is dried up by thirst from intense heat, there shall be a reccompense: and in another, في كل كيد حارة أجر. (IAth, TA.) [See also a tropical use of this word in a verse cited in art. حسب, conj. 2.] Hot: (Msb:) a Very hot day, and food. (A:) IAar says, I do not say يوم حر. (TA in art. حر.) [This seems to imply that some allow it; and it is common in the present day. See حر.] See an ex. of its fem., حارة, in the next preceding paragraph. Difficult, troublesome, distressing, fatiguing, or severe work. (K, TA,) El-Hasan, when [his father] "Ali ordered him to flog El-Weleed the son of 'Okbeh for drinking wine, in the days of 'Othmán, said، ول حارها من توبي قارها 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: (Msb:) meaning that only he should undertake the infliction of the flogging who superintends the profitable affairs of government. (Mgh.) Such a
one came in a plump, or fat, state; contr. of بَارِدَ العَظَامُ، and بَارِدًا مَمْثِهُ، (A and TA in art. بَرَدُ.)

[Hotter: and hottest]. ___ He is more delicate [or more free from defects] in goodliness, or beauty, than he. (K, TA.)

A man whose camels are thirsty. (S.)

Freed from slavery; emancipated. (TA.) ___ A child devoted by the parent to the service of a church. (TA.) [See also 2.]

A man: see حر، first sentence.
1. حرب (S, A, K.) aor. حَرَبَ, inf. n. حَرُبَ He despoiled him of his wealth, or property; or plundered him; (S, A, K.) leaving him without anything. (S.) [Hence,] حَرَبَ, (A, Mgh, Msb,) or حَرُبَ. حَرَبَْا He was, or became, despoiled, or plundered, (S, A, Mgh, Msb,) of his wealth, or property, (S,) or of all his wealth, or property; as also حَرَبَْا, (Mgh, Msb,) aor. حَرَبَْا, (Msb,) inf. n. حَرُبَ حَرَبَْا You say, حَرَبَْا حَرَبَْا: see art. حَرَبَْا. (TA.) And حَرَبَْا حَرَبَْا He was despoiled of his religion; was rendered, or became, an unbeliever. (TA.) [And hence,] حَرَبَْا, aor. حَرَبَْا, inf. n. حَرُبَْا. حَرَبَْا حَرَبَْا: see below. (TA.) And حَرَبَْا, (S, A, K,) aor. حَرَبَْا, (K,) inf. n. حَرُبَْا. حَرَبَْا حَرَبَْا: see art. حَرَبَْا. (TA.) And حَرَبَْا حَرَبَْا He said, حَرَبَْا حَرَبَْا: see below. (TA.) And حَرَبَْا, (S, A, K,) aor. حَرَبَْا, (K,) inf. n. حَرُبَْا. حَرَبَْا حَرَبَْا, (A, TA,) He (a man, S, A) was, or became, angry, (A,) or violently angry. (S, K.) And i. q. كَلِبَ meaning حَرَبَْا. (K.) And حَرَبَْا حَرَبَْا, (an enemy) was, or became, like a lion; as also حَرَبَْا حَرَبَْا. (TA.)

2. حرب (S, K.) inf. n. حَرُبَْا He sharpened a spearhead. (S, K.) حَرَبَْا حَرَبَْا 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 حَرَبَْا حَرَبَْا and hemzeh [in the places of حَرَبَْا حَرَبَْا and حَرَبَْا]. (TA.)

3. حرب (S, A, Msb, K,) inf. n. حَرُبَْا مَحَرَاب (Msb, K) and حَرَبَْا. (K,) He waged, or contended in, war with him; warred, or battled, with him. (S, * A, Msb, K,) See also 6. حَرَبَْا. (S, * TA,) He disobeyed Him; namely, God. (TA.)

4. حرب (K.) حَرَبَْا حَرَبَْا 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.)

They waged, or contended in, war, one with another; warred, or battled, one with another. (S, A, K.)

It was all plundered, taken, or carried off. (Har p. 313.)

It was all plundered, taken, or carried off. (Har p. 313.)

War, battle, fight, or conflict; (Msb, TA;) contr. of ُمَﻠَس (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:

War happened between them. [War happened between them].

The war, or battle, became vehement, so that safety from destruction was difficult of attainment. (Msb.) And making it masc., as meaning he waged, or contended in, war ], (El-Mázíneé, S,) or in order that it may not be confounded with the dim. of ُحَرَبَة (Msb:)

Seer makes its origin to be the epithet ُحَرَبَة, which, however, is originally an inf. n.: (L:) sometimes it is masc.; (IAar, Mbr, S, Msb, K;) but this is extr.: (L:) the pl. is ُحَرَبَات . (S, K,) You say, ُوُقَعَت بَيْنَهُم حَرَبَة [War happened between them].

A vehement fight or battle. (Msb,) [Hence,] (Er-Rághib, TA in art.) And ُبِنًى حَرَبَة ُبِنًى [the warrior; or] he who suffices for war, and who defends. (Msb in that art.) And ُدَارُ الْحَرَبَة The country, or countries, of the unbelievers, (Msb,) or of [those called by the Muslims] the polytheists, (K,) between whom and the Muslims there is not peace.
In the saying of Aboo- Haneefeh, the meaning is 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, (K, TA,) [in the CK حرب, but it is] like, (TA,) A man vehement in war, and courageous; as also حرب and حرب signifies a man of wars; (S,) or a man of war, as also حرب and حرب; and a known, experienced warrior. (TA.) [Being originally an inf. n.,] حرب as an epithet is used in the same form as masc. and fem. and sing. and pl.: (K,) so that one says أُمَرَأُ حرب and قوم حرب حرب (TA,) as also قوم حرب حرب. (S, K,) ___ Also An enemy, (S, K,) whether, or not, actually at war. (K,) So in the saying, أنا حرب لمن حاربي فلان حرب فلان Such a one is the enemy of such a one. (TA.) Some hold that حرب is a pl. [or rather a quasi-pl. n.] of حرب حرب or حرب حرب. (TA.)

Inf. n. of حرب. (A, Mgh, Msb.) حرب 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 يا وأَسْفَا, (ISd, TA,) or وأَسْفَا (Mgh,) from حريه he despoiled him of his wealth, or property: (K,) [or from حرب, q. v.:] or it originated from the fact that Harb 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, وأَحْبَى (Th, K,) and when they had bewailed him, (TA,) [Alas for Harb!] and then they changed the expression to وأَحْبَى (Th, K,) or وأَحْبَى, 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.)

حرب: see Angry: (A,) or violently angry: (S, K,) applied to a man and to a lion. (S, A,) And i. q.
**AFFECTED WITH CANINE MADNESS**: pl. حَرِيبَةٌ, (K,) syn. with حَرِيبٍ, but unknown to Az in this sense except in one instance. (TA.)

[A dart, or javelin;] a certain weapon (K) resembling a spear, (Msb,) but smaller, having a wide head; (As, TA;) not reckoned among حَرَبَةٌ: (IAar, TA:) dim. حَرِيبةٌ: (Msb:) pl. حَرِيبَةٌ. You say, أَخَذُوا الْحَرَبِ為了 الْحَرَابِ. (S, A, Msb, K.) You say, اوُذَﺧَأ ِباَﺮِﳊا ِباَﺮِﺤْﻠِﻟ [They took the darts, or javelins, for contending in war, or battle]. (A.) A thrust, stick, or stab. (K.) ___ Spoliation. (K.) ___

**Corruption of Religion.** (K,) حَرِيبةٌ a name of Friday; (K, TA;) accord. to the Nâmoos, because it is a time for warring with oneself: (TA:) pl. حَرِيَابَاتٌ حَرِيَابَاتٌ. (K.)

**A Mode, or Manner, of War, Battle, Fight, or Conflict.** (K.)

[The male chameleon;] the male of what is called حَرِيبٍ حَرِيبَةٌ; (S, Msb, K;) [but see the latter appellation in art. حَرِيبَةٌ حَرِيبٍ;) a well-known animal: (TA;) or a certain reptile, like the غَظَاةٍ عَصَامٍ, (K,) said to be larger than this latter, (Msb,) Somewhat larger, (S,) that turns itself, (S, Msb,) or its head, (K,) towards the sun, (S, Msb, K,) turning with the sun as the sun turns, and assuming various colours (S, Msb) by reason of the heat of the sun: (S,) Az describes it as a reptile resembling in form what is called مَسَامٍ أَبَرْصَ, 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 حَفَظُ الشَّمْسِ, meaning حَرِيبٍ حَرِيبَةٍ, (guardian of the sun;) the fem. is with ء: (S;) and the pl. حَرِيَابَةٌ حَرِيَابَةٌ, (S, Msb;) [The word حَرِيبَةٍ is used in passages cited in the TA as masc. and fem.; whence it seems that it may be written حَرِيبَةٌ حَرِيبَةٌ حَرِيبَةٍ حَرِيبَةٍ, The Arabs used the expression حَبِيضُ, to name or call, or حَرِيبَةٌ حَرِيبَةٌ حَرِيبَةٌ حَرِيبَةٌ, like ذَلِكَ غَضاً: (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 male chameleon does not quit the first branch but to leap upon the second. (TA.) The phrase "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 the ridge of the backbone: (K, TA) or the portions of flesh, (S, L, TA) signifies the flesh along either side of the backbone: (S, L, TA) The sing. is likened to the male chameleon [or male chameleon] of the desert, and therefore tropical: Kr says that the sing. of the chameleon is 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) or Rugged ground: (K or rugged and hard ground; accord. to Th; but the word commonly known is حِرْبَاء, with záy. (TA.) [This meaning has been supposed to be assigned in the K to حِرْبِيَة; but the TA shows that such is not the case.]

Despoiled of his wealth, or property; plundered; (S, Mgh, Msb, K) and left without anything: (S, Mgh, Msb:) pl. (of the first, TA) and A woman deprived of her child, or children. (TA.) And Despoiled of his religion; rendered, or become, an unbeliever. (TA.)

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] حرائب. (TA.)

حريبة dim. of حرية, q. v.

حرابة A troop of plunderers. (TA.)

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

حارب and حرب: see حرية, in three places.

أسر حريبة A land containing, (S,) or abounding with, (K,) animals of the kind called حرابة حرابة [i. e. male chameleons]. (S, K.)

المحراب The lion. (K, TA.)

المحراب: see حرية, in two places. Also The upper end of a sitting-room, (Msb, and so accord. to an explanation of the pl. المحاريب, 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, Msb, K;) whence, in a trad., كان يكره المحراب the he used to dislike the uppermost, or chief, sitting-places in rooms: (L:) the place where kings and chiefs and great men sit: (Msb:) a high place: (As, Hr, TA:) a [Chamber of the kind called] غرفة: (S, Msb, K:) the highest chamber in a house: a chamber to which one ascends by stairs: (Z, 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] قصر: (As, TA:) the station of the Imám in a mosque: (K:) the محراب [or niche which shows the direction of the kibleh] of a mosque; from the same word as signifying the upper end of a sitting-room; (Fr, S, Msb;) or, as some say, because the person praying wars with the devil and with himself by causing the attention of his heart: (Msb:) the highest
place in a mosque: (Zj, TA:) the kibleh: (L, TA:) a mosque, or place of worship; so in the Kur xix.

12: (S, L:) a place of assembly. (As, TA.) مَكَابَرُ بَنِي إِسْرَائِيلَ 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 مَدْبِيحٌ.] 7

ٍأَجْحَا, (K;) (K,) meaning The haunt of a lion. (TA.) ___ The neck of a beast. (Lth, K, TA.)

ٍمَحْرُوبٌ, and مَحْرُوبٌ: see حَرْبٌ, in three places.

المَحْرُوبِ: see المَحْرُوبِ.
\textit{ثﺮَﺣ} \text{aor.} \ (S, Msb, K) and \text{inf. n.} \ (S, A, Msb, K) He gained, acquired, or earned, \(S, A, K\) wealth; \(S\) as also \textit{احتَرَح} \ (Az, Ta:) he collected wealth. \(S, A, Msb, K\) \text{He sought, sought after, or sought to gain, sustenance; and laboured diligently; for his family; as also} \textit{احتَرَح} \ (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, \textit{اختَرَح لَا أَخْرِحَك} Labour for thy good in the world to come. \(A, Ta\) And it is said in a trad., \textit{اختَرَح لَدْنِيَاك كَأَنْتَ تَعْيِش أَيْداً} and \textit{أَعمَل لَا أَخْرِحَك كَأَنْتَ تَمُوت غَدًا} \text{and work for thy good in the world to come as though thou wert to live for ever: and, in continuation,} \textit{اختَرَح لَمَعَ وَكَتَرْحَا لَكَأَنْتَ تَمُوت غَدًا} \text{and work for thy good in the world to come as though thou wert to die to-morrow.} \(Ta\) \text{Also} \textit{احتَرَح} \ (T, S, Mgh, Msb, K) \text{aor.} \: \text{and} \text{inf. n.} \ (T, Mgh, Msb, K) \text{He sowed;} \text{or} \text{he cast seed upon the ground;} \text{or} \text{he ploughed up land for sowing; because the doing so is a means of gain.} \text{Ham p. 70.} \text{And the former verb,} \textit{he tilled, or cultivated, land, either by sowing or by planting;} \text{or} \text{he ploughed up land for sowing;} \text{or} \text{he ploughed land; because the doing so is a means of gain.} \text{Ham p. 70.} \text{And the former verb,} \textit{He ploughed up the ground by much walking upon it; as also} \textit{اختَرَح}. \(Ta\) \text{Also, the former verb,} \textit{he took, or had, four wives together.} \(A, L, K\) \text{Immoderate invit:} \(A, K\) \textit{multùm invit.} \(IAar, L\) \text{He emaciated, or rendered lean,} \(IAar, S, A, K\) a beast, \(K\) or a camel, \(IAar, Ta\) or a she-camel, \(IAar, S, A\) and a horse, \(IAar, Ta\) by journeying \(IAar, S, A, K\) thereon; \(IAar, S, K\) as also \textit{اختَرَح}, \text{so in the}
A and L and TA, and in some copies of the S, in this art., and so in the S and L and K in art. (So in some copies of the S in the present art.) He stirred a fire, (S, A, K,) and made it to burn up, (TA,) with the (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: (S:) 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-bëh says, [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 fique [i.e. the law]: or he learned the science so called. (K.)

4 أَحْرَبُ see 1, in two places.

8 إِحْرَبُ see 1, in four places.

Gain, acquisition, or earning; (Jel in xlii. 19;) as also حَرَائِثُ; 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.]) من كَانَ يَرِيدُ حَرَثَ الْآخَرَةِ, 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: (S, * 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, Msb:) pl. حَرُوث. (Msb.) __ A place ploughed for sowing:

(Mgh, Msb;) as also مُحَرَّث, (Mgh, Msb:) 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. (Ham p. 70.) [Being originally an inf. n., it is also used in a plur. sense.] It is said in the Kur ii. 223, نُساوْكُم حَرُوث لَكُم (Mgh, Msb) 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, Msb.) __ [And hence,] A wife; as in the saying, كِيْف حَرُوثُكِ [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 عُقَاب.]

ٌتُحَرَّث: see حَرُوث. The plur., حَرَائِث, also signifies Camels emaciated by travel: (El-Khattá- bee, K:) originally applied to horses: of camels you [generally] say, أَحْرَفَناهَا [we rendered them lean], with فَ; and حَبَّاً فَحَرفَ means a lean she-camel.

(El-Khattábee, TA.)

حَرَائِث: A sower, plougher, tiller, or cultivator, of land; (S, TA;) as also حَرَائِث: (KL:) a plougher of land for sowing. (Msb.) __ One who eats much; a great eater. (IAar, TA.)

حَرَائِث: A collector of property. (Msb.) __ [Also written, in the CK, erroneously, حُرَائِث, أَحْرَائِث, (MF,) and أَبُو الْحَرَائِث, (S, K;) the latter the better known, (TA,) The lion: (S, K:) because he is the prince of beasts of prey, and the strongest to acquire. (Har p. 662.) __ See also حَرَائِث.

حَرَائِاث: see حَرُوث:

ٌتُحَرَّوث: see أَرض مُحَرَّوثة.
The thing (i.e. the piece of wood, or the wooden thing, TA) with which the fire is stirred (S, A, K) in the (kind of oven called) مسحاة (S,) as also (K,) and محراث البلاح (TA.) [Hence,] محراث الحرب That which [or he who] stirs up, or excites, war. (TA.) ___ [In the present day, it signifies A plough: and (like حره (TA.) a ploughshare.] 

Ground ploughed up by people's treading much upon it. (T, TA.)
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-Râghib, in the TA:) said of anything, it was, or became, close, strait, or narrow. (KL.) One says of dust, حِرَح إلى حائط، or سند حرح, or 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.) حرح صدره, aor. and inf. n. as above, His bosom became strait, or contracted; (S, A, Mgh, Msb, TA;) not expanded, or dilated, by reason of what was good. (TA.) And حرح 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-Râghib, in the TA.) حرح, aor. and inf. n. as above, [He became straitened, or in difficulty: and particularly, by the commission of a sin, or crime:] (see حرح, below;) and hence, simply, he committed a sin, a crime, or an act of disobedience for which he deserved punishment. (Msb.) حرح, aor. as above, (K,) and so the inf. n., (S, K,) It was, or became, forbidden, or prohibited, (S, A, K,) and attended with straitness, or difficulty. (A.) So in the saying حرح علي ظلمك The wronging of thee is forbidden, or prohibited, to me. (S, TA,) حرح عليه السحور The meal termed السحور 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 Prayer became forbidden, or prohibited, (A, and TA as from the K, [but not found by me in the copies of the K,]) to her [by reason of legal impurity, as is shown in the A]. (A, TA.) He betook himself, or had recourse, to him, or it, for protection from a strait, or difficulty. (TA.) And He betook himself to such and such things. (TA.)

2 حَرَجَ ُهْجّرَْﲝَ He made it strait, or difficult; (S, K, TA;) and forbade it to be violated; namely, a right. (TA.) 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 حَرَجَا ُهْجّرَْأشياءَ He made him to betake himself to a narrow, or confined, place; and so 2 حَرَجَا ُهْجّرَْออนไลده 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,] He constrained him to betake himself, or have recourse, to him, or it. (S, A, K.) 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. 2 حَرَجَ) 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. (S, K, TA.) I made, or pronounced, prayer to be forbidden, or prohibited. (K.) He gave to his dog a portion of his prey. (A.)

5 حَرَجَُ He made it strait, or difficult, to himself. (TA.) 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; (Msb TA;) syn. (S, A, Mgh.) And He shunned, avoided, or kept aloof from, it, as a sin, or crime. (A, * Mgh.) See حَرَح. 

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. جَرَحَةٌ (TA.) And a cowry; syn. وَدْعَةٌ (S, A, K;) pl. جَرَحَةٌ (S, A) and جَرْحَةٌ (T, TA) and جَرِحَةٌ (TA;) the second, [as also the first,] a pl. of pauc.: (T, TA;) or cowries (ودع) which are hung upon the necks of dogs. (S, TA.) And A dog's collar [of cowries]: (TA;) or a collar [of cowries] for any animal. (T, TA.)

حرَح [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. حَرَحٌ (S, Msb, * K;) as also حَرَحِ: (Yoo, S, K;) or the straitness [which is the consequence] of sin or crime. (A, Mgh.) [Hence,] لا حَرَحٌ i. q. لا بَأسٍ [There is, or will be, no harm in thy doing this or that]; and لا إِذِّ [there is, or will be, no sin, or crime]. (IAth, TA.) See also حَرَحٍ, in six places. Also, applied to a she-camel, Lean, lank, light of flesh, slender, or lank in the belly; (S, K;) as also حرَجَوجَ (S, A,) accord. to AZ, (S,) and حرَجةٌ (A;) or حرَجُوجَ signifies, so applied, lean, &c., as above, and sharp-spirited: (K;) or this last, (K;) and
and largebodied, and long [lit. long upon the face of the ground, as distinguished from tall]: or strong: signifies also, or, as some say, and so do and 

fat, (K, TA,) largebodied, and long [lit. long upon the face of the ground]; (S:) and some allow in the sense of ; (TA;) which last is originally , which is originally : (S:) the pl. of and of . (S, L.) See also 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 is a , [i.e. the frame-work of a which is constructed of wood, and put over the bier of a corpse: accord. to Isd, the is a vehicle for women and men, which has no head. (TA.) See also in two places.

A strait, narrow, confined, or close, place: or strait, narrow, confined, or close, in the utmost degree: or a strait, narrow, confined, or close, place, abounding with trees, (S, K,) and impenetrable to the pasturing animals: (S:) and a bosom strait, or contracted; (A, Msb, TA;) not expanded, or dilated, by reason of what is good. (TA.) 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 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 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; (Msb;) and so حَرَج, 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 حَرَج, as حَرَج is intrans.]. (TA.) ___ Also Abstaining from sin, or crime; and so حَرَج and حَرَج. (TA.) [Thus bearing two contr. significations. See 5.] ___ Also, and حَرَج, Forbidden, or prohibited: so in the phrase, حَرَج، حَرَج، حَرَج, حَرَج. (The wronging of thee is forbidden, or prohibited, to me). (A.)

حَرَج 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 سَلَم, into which no one can penetrate; (AHeyth, Az, TA;) or of the طَلَح and سَلَم and طَلَح مَسْرُوْح and سَلَم مَسْرُوْح and سَلَم مَسْرُوْح; or of the سَلَم 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. حَرَج (S, K) [or rather this is a coll. gen. n., of which حَرَج is the n. un.,] and حَرَجات (S, A) and حَرَجات (S) and حَرَجات (A, TA;) or حَرَج 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.] حَرَج. (K.)

حَرَج: see حَرَج, in two places.

حَرَج: see حَرَج, in five places.

حَرَج: see حَرَج, in two places.
**جُوُرَح** ِءﺂَﻤْﻠﱠﻈﻟا

Dense darkness. (A, * K, TA.)

**جُوُرَح** : see جَرَح, in two places.

**جِرَح** : see جَرَح.

**جِرَح** : see جَرَح.

**جِرَح** : see جَرَح.

*حَمْرُُحُمْ* ِءﺂَﻤْﻠﱡﻈﻟا

A dog having a collar of cowries; (S, K;) from جَرَحٔ: (S:) having cowries upon his neck.

(As, TA.)

**حَلَفْ فَلَانَ 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.)

**جِّرَحُتْم** : see جَرَح.
حَرَحَ، aor. — He hit, or hurt, her (a woman's) [i.e. vulva, or pudendum]. (K.)

حَرَحَ or حَرَحَ (i.e. vulva, or pudendum) [i.e. vulva, or pudendum]. (K.)

حَرِحَ or حَرَحَ (Msb., K.) similar in form to حَرَحَ, (Msb.) and حَرَحَ (AHeyth, Az, Msb.) and حَرَحَة; (K.) the first of which is the most common; and the last, strange; (TA;) or the first is sometimes used instead of the second; (Msb;) The Vulva, or pudendum, of a woman: originally حَرَحَ, (S, Mgh, Msb, K,) as is shown by the form of its broken pl., (S, Mgh, Msb,) 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 حَرِحَة أُحَرَاحَات, (S, Mgh, Msb, K,) its only broken pl., (TA,) and حَرُونَ, (S, K,) which latter is like مَنْوَنَ لَدَونَ, pl. of defective nouns [مَنْهَة لَدَة], (S:) حَرِحَة. (Msb.)

حَرَحَ: see the paragraph next preceding.

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

حَرِحَ: see what follows.

حَرِحَ, and (if you will, S) حَرِحَي, (S, K,) in which latter the medial radical letter is with fet-h, as in the rel. ns. formed from حَدَوَى and غَدَى; (S:) [Of, or belonging to, or relating to, the vulva, or pudendum, of a woman,] rel. ns. of حَرَحَ [and حَرِحَة]; and (if you will, S) you may say حَرِحَ, like مَنْهَة. (S, K.)

حَرَحَ: see حَرَحَ, above.

حَرَحَة A woman hit, or hurt, in her حَرَحَ or حَرَجَ [i.e. Vulva, or pudendum]. (K.)
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; IAar, K;) syn. قدِّرتَ حَرَدَكَ I have tended, repaired, &c., to, or towards, thee; like قَصَدتَ قَصَدَكَ and تَدَرَاجَ (Fr, S, * L) and تَلْبَأَكَ (Fr, L.) A rájiz says, (S,) namely, Hassán, (so in a copy of the S.)

[A torrent advanced, that came by the command of God, tending to the fruitful garden]. (S.) Also, aor. حَرَدَ (K,) inf. n. حَرَدَ (S, L,) He prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted; (IAar, S, K;) and so حَرَدَ (L, K,) inf. n. حَرَدَ (TA.) Agreeably with this explanation, also, some render the words of the Kur cited above: from said of she-camels, meaning they became scanty in their supplies of milk. (S.) Also, aor. حَرَدَ (S, L, K,) or حَرَدَ (AZ, S, L,) inf. n. حَرَدَ (S, K,) [and app. حَرَدَ and حَرَدَ; (see حَرَدَ;)] 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.) حَرَّدَ, (Sb, S, Msb, K,) aor. حَرَّدَ, (Msb, K,) and حَرُّدَ, aor. حَرَّدَ, (I, K,) inf. n. حَرَّدَ, (Sb, As, T, IDrd, S, Msb, &c..) so says Aboo-Nasr Ahmad Ibn-Hätim, companion of As, (S,) and حَرَّدَ, (T, S, Msb,) this latter form of the inf. n. sometimes used, accord. to ISk, (S,) and this is the form heard by AZ and AO and As from the Arabs of chaste speech, (TA,) but both forms are chaste, (IAar, TA,) though the former is the more common, (IAar, Msb,) He was, or became, angry: (S, Msb, K, &c.:) he was, or became, exasperated حَرَّدَ by one who angered him, and desired to kill him. (T, L.) 

And حَرَّدَ عَلَيْهِ. (A, L) and حَرَّدَ (L) He was angry with him. (A, L) حَرَّدَ, (S, Msb, K,) aor. حَرَّدَ, (S, K,) inf. n. حَرَّدَ, (S, Mgh, Msb,) He (a camel) had the disease termed حَرَّدَ [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, Msb, *) so that he shook his fore legs, (S,) or so that he beat the ground [with the fore leg], (Mgh, Msb,) in walking, or going: (S, Mgh, Msb:) 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 bowstring) had one or more of the several portions of which (by their being twisted together) it was composed longer than others. (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 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 ḥardī. [It seems to be implied in the L, that one says ḥardī Háját al-qasb, meaning He bound a ḥardī (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] kūkh, (T, K,) with a gibbous roof. (K.)

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 year, ستنة,) was one of little rain. (S, A, K.) ___ And ḥardī ḥalāsi My state, or condition, became changed, so as not to be known, or so as to be displeasing. (A.)

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

It (a star) darted down. (K.)

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 حريدة.

The intestine, or gut, containing the dung of a camel, (As, S, K,) male or female; (K,) as also حرة (As, K,) pl. حروود. (As, S,) An intestine, or a gut: (T:) pl. as above: (IAar:) [or] حُرَّد signifies the intestines, or guts, of camels; and is probably a pl. of حرد like حروود, حرة, حرة, as the مِعَانِي and the حَرَّد are nearly alike.

(L.) Accord. to Lth [and the K], حرة signifies A piece of a camel's hump: but this is a mistake: it means (as explained above) an intestine, or a gut. (T.)

حد: see حرة. 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 حُرَّد أء; حريدة:)] not natural. (T.) [See حرد.] حرد: see حرة. And حرد: حراد: حرد 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 مُحُرَّد.] A man in want, or needy.

(Yoo, on the authority of an Arab of the desert.)
of a roof: (IAar, Mgh, Msb:) [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. حَرَادَيَّة: a Nabathæan word: (S, Mgh, Msb, K:) arabicized: (S:) you should not say حَرَدَي. (ISk, S, Mgh.) ___ Also, (L, K,) and حَرَدَيَّة: (Mgh, L, K, TA, in the CK حِيَاضَة) حَرَدَيَّة: of a fold for sheep, &c.

which is bound upon the fence (حائط) of reeds, or canes, (Mgh, L, K,) crosswise: حَرَدَيَّة: (Mgh, L:) accord. to IDrd, Nabathæan. (L.) You say, حَرَدَي, inf. n. حَرَدِ. (L.) ___ Also حَرَدَيَّة: (Lth, Msb,) in the ‘Eyn حَرَدَيَّة: (Mgh,) but this latter is disallowed by ISk, (Msb,) Reeds, or canes, which are connected, in a bent
form, with the arched branches (طَاقَات) of a grape-vine, (Lth, Mgh, Msb,) and upon
which the shoots of the vine are let fall. (Mgh.) ___ Also حَرَدَيَّة: with damm, [irregularly formed from حَرَدَي, unless it be a mistake for حَرَدَي.] A man having wide, or capacious, intestines [like those of the camel].

(Az, on the authority of Arabs of his time.) ___ Also the former, pl. of حَرَدَي [q. v.] (As, S.)

روافد A man Who separates himself from others;
as also دِﺮَﺣ and حُرِيدَة, حَرَدَ (K) and حَرِيدَان, حَرَدَ (L:) not حَرَد (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: (As, S:) and حَرَدَ (S, K) and (of the second, TA) حَرَدَ. (K:) You say, حَلَ حُرِيداً حَي حُرِيدَ A tribe that separates itself from others, (K, TA,) not mixing with them when departing and alighting, (TA,) either on account of its might or on account of its smallness of number (K, TA) and its meanness of condition. (TA,) And كَوْكَب حَرِيدَ (S, A) and حَرِيدَ (S) A solitary star. (S:) Aboo-Dhu-eyb says,

[As though it were a solitary star in the region between the heaven and the earth]: but AA reads دِﺮْﺟَم with ح, explaining it in the same sense; and saying that the poet means سَهْيل [or Canopus]. (S:) [See also 7.] And they say, كُلْ قَلِيلٌ فِي كَثِيرٍ حُرِيدَ [Everything little among much, or small in number among great in number, is solitary]. (AZ, S:)

حَرِيدَاء 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 حَرِيدَاء, (K:) i. e., to shake one of his fore legs in walking, or going: sometimes this is natural. (TA,) [See حَرِيدَاء]
Angry: (S, A, K:) exasperated 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 (ةﺰﻋ [i.e. ﺋَﺰِﻋ]) one thinks to be angry. (Hamp. 300.) An angry lion: pl. (S, A.)

A camel (or a beast, L) having the disease, or fault, termed (S, A, K;) and (K:) as also (K.)___ A man oppressed by the weight of his coat of mail, and unable to stretch himself out in walking; (T, TA;) [and] so (S, Mgh, L, Msb, K;) as also (K.)___ Niggardly; mean; sordid. (K, TA.) And (S, A.) Close-fisted, or niggardly. (T.)

A rope plaited so that it has prominent edges, by reason of its distortion. (S, L. [See also 2; and see حَرَد.) 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 (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] حَرَدَى of reeds, or canes, (S, L,) laid across over the rafters of the roof; (L,) as also applied as an epithet to a room of the kind called (S, L,) and the former word, (K,) used as a subst., (TA,) signifies as above. (K, TA.)___ Also, (K,) or (K,) or (As, S, A,) A house [or hut] with a gibbous roof, such as is termed (As, S, A, * K. *)

A rope
see, in three places.
הרדו

: see the next article.
A certain small reptile (S, L, K) and (L, K:) some say the former; and some, the latter: (Msb:) the male of the {kind of lizard called} ضَبَّ (S, K:) accord. to As and IDrd, and several others, a reptile (دَابِئَة) of which the real character is unknown; and therefore, by several authors, said to be a reptile (دَوَابِة) of the reptiles (دَوَابِة) of the deserts: (Msb:) in the O (Msb) and in the L, (TA,) it is said to be a small reptile (دَوَابِة) resembling the حَرَذَن [or chameleon], (Msb, 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, Msb) has two penes (نَزَّكَان), like as the ضَبَّ has: (Msb, TA:) accord. to some, the ن is augmentative: accord. to others, radical: the pl. is حَرَاذَن [or حَرَاذَن]. (Msb.) Also, the former, The {kind of lizard called} عَظَاء: (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.)
َزِﺮَﺣٌ, (K, TA.) It (a place, TA) was, or became, fortified, strong, or protected against attack. (K, TA.) *He was very pious, or abstinent from unlawful things.* (Sgh, K.) حَرْزٍ: see 4, in three places.

حَرْزٌ: see 4, in two places.

حَرْزٌ, inf. n. حَرْزِإ (TA;) He kept, preserved, or guarded, it; he took care of it; (TA;) as also حَرْزٌ (TK,) inf. n. حَرْزٌ (TA;) or the latter is formed by substitution of a letter from حَرْزٍ: (K;) or the former signifies *he put it in a* حَرْزٌ [q. v.]; (Mgh, Msb;) and so ↓ the latter: (TA;) and the former, *he preserved it from being taken.* (TA.) *You say,* احْرَزْتُهُ فِي وَعَائِهِ [He kept, or preserved, it in his, or its, receptacle]. (A.) And احْرَزْتَ المَنَعَ I put the goods into the حَرْزٍ. (Msb.) *And حَرْزَأُ أَنفِسَكَمْ Preserve ye, or guard ye, yourselves:* (A:) [or do so strenuously; for it is said that] حَرْزٍ, inf. n. حَرْزٍ, signifies *he took extraordinary pains in keeping, preserving, or guarding, it.* (K.) *You say also حَرْزَأَتُ فِرَّجَهَا احْرَزْتِهَا [or do so strenuously; for it is said that] حَرْزٍ, inf. n. حَرْزٍ, signifies *he took the goods into the* حَرْزٍ. (Msb.) And حَرْزَأَتِ السَّيْقَ He grasped, or clutched, the winning-canæs; he got them for himself: (Msb:) *he outstripped; outran; or won the race.* (A, TA. See حَرْزٍ [Hence also,] حَرْزٍ. (TA.) Hence, (Msb;) احْرَزْتَ أَجْرَهُ the recompense, حَرْزٍ.
reward, hire, pay, or wages; syn. حازه. (K.) Whence the prov., I have gained my spoil, and I seek the superabundant gain:] originally said by Aboo-Bekr: he used to perform the prayer called أذىتر in the beginning of the night, and to say these words; meaning, that he had performed his أوتر, 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, أحرز الخطر [He won the bet]. (A in art. خطر.)

8. ُهْﻨِم

He prepared himself; he was, or became, in a state of preparation. (Msb in art. ُهْﻨِم, and حذر, and طَفْحَت حُزَرِل منه,) He guarded against it; was cautious of it; syn. توقاه, (S,) or توق منه, (K,) and فَحُزُر منه, (A, Msb;) namely, a thing; (S, Msb;) or an enemy: (A:) as though he put himself into حازز to secure himself therefrom. (TA.)

10. ُهْﻨِم

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

حازز 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: (Msb:) or a place or other thing that protects a man: or a place or other thing that is held in one's possession حازز, or to which one betakes himself for refuge or protection: (TA:) pl. أحرز. (Msb, TA.) You say, هو في حازز لا يوصل إليها He is in a place of protection to which there is no access. (TA.) And هتك السارق الحازز [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. توعذ, (S,) or عَذَة: (A, K:) pl. as above. (A.) A share, or portion:
pl. as above: you say, أَخَذَ حَرِيزَةَ He took, or received, his share, or portion. (A, TA.)

حَرِيزَةَ A place fortified, strong, or protected against attack; (A, TA;) as also حَرِيزَةَ. (TA.) You say, حَرِيزَةَ حَرِيزَةَ (S, Msb, TA) A strong fortified place: (TA:) the latter word is a corroborative. (Msb.) [See also حَرِيزَةَ. Hence,]

لا حَرِيزَةَ من بَيعَ (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,] حَارِيزَاتَ [a pl.] Camels that are not sold, because of their preciousness. (K.) And فَلَان حَرِيزَةَ مِن 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 حَارِيزَةَ حَارِيزَةَ occurs in a trad., in a form of prayer; اللَّهُمَّ أَجْعَلْنَا في حَرِيزَةَ حَارِيزَةَ meaning O God, place us in a protecting asylum. (TA.)

حَارِيزَةَ حَارِيزَةَ: see حَرِيزَةَ, in two places.
1. حرس

(S, A, Mgh, Msb, K.) aor. ـ (S, Msb, TA) and ـ (TA, ) inf. n. حراسة (S, Mgh, K) and حرس (K, ) or ↓ the former is a simple subst., (Msb,) and the latter is an inf. n. only on the authority of analogy, though often used by [the Hanafee Imám]

Mohammed, (Mgh,) He guarded, kept, preserved, or took care of, him or it: (S, Mgh, Msb:) [and so حرسه آله من البلاه] You say, حرسه May God guard him from trial, or affliction; and أدام حراسته May He continue the guarding of him. (A.) ـ (S, Mgh, K,) inf. n. حرس. (Msb,) He stole; (Msb, K,) [ironically used in this sense; see حنارس] as also حنارس, (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, Msb:) or he took, (Sh, TA,) or stole, (TA,) a thing from the place of pasturage. (Sh, TA.) You say also, حنارس, (A, Mgh,) and حنارس, (A, TA,) [but the latter is perhaps a mistranscription for حنارس,] He stole from me a sheep or goat. (Mgh.)

3. حنارس

see above.

4. حنارس

see 1, last signification.

5. حنارس

حتفرس منه, He guarded, i. e., guarded himself, against him; syn. حنارس منه, (S, Msb, K.)

see 5: and see حرس, in two places.

6. حرس

for the former, in two places.
Such a one eats stolen things: (A:) or steals the sheep or goats of people, one after another, and eats of them. (TA.)

What is guarded, kept, preserved, or taken care of. (Msb.) A thing stolen: (K.)
or a sheep, or goat, that is stolen by night: (S:) of the measure فَعْلَةٍ in the sense of the measure مَفْعُولَةٍ:
(TA:) hence, (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: (Msb:) or a sheep, or goat, that is stolen, of those that are guarded, or kept, in the mountain: or, as some say, from applied ironically to a thief: (Mgh:) pl. حُراَسُ (S, K.) Hence the saying, (TA,) لَا قَطَعُ فِي حَرَاَسِ الجِبَلِ [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 حَرَاَسَ الجِبَلِ: some make it to signify theft, or the thing stolen, (السرقة) 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 signifies حَرَاَسَ السَّرِّقَة. (Msb.) A wall of stones, made for sheep, or goats, (K.) to guard them. (TA.)

Guarding, keeping, or preserving; a guardian, or keeper: (S, Mgh, Msb:) pl. حَرَاسُ (Mgh, Msb, K) [or this is rather a quasi-pl. n.] and حَرَاسٌ (Msb, K) and [pl. of pauc.] حَرَاسٌ (K.) also signifies The guards of a Sultan; (S, * Msb, K TA;) and so حَرَاسُ (S, K;) the former is thus used as a gen. n.: (S, Msb:) and the n. un. is حِرَاسَيْنِ : (S, Msb, K;) you do not say حَرَاسُ unless you mean to denote thereby the signification of guarding, or keeping, without the quality of a gen. n. (S, Msb.) Also A thief; used in this sense ironically; (A, Mgh, TA;) because they found guardians to be thieves; (A, TA;) and so حِرَاسُ (TA:) pl. of the former, حِرَاسِ: (A.)
You say, "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.]

See حارس, last signification.
He hunted, or sought to capture or catch, or captured or caught, the [lizard called] ضب; syn. (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: (A, K) or, as also: حرش به, حرش به, 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 (TA.) And hence, He hunted, or sought to capture, or captured, the (Hamp. 61.) Hence also the saying, [Verily he is worse than a ]: for sometimes the ضب 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, [Dost thou acquaint me with a which I have captured?]. (A 'Obeyd, Az.) Hence also the prov., [This is a greater matter than the hunting, or capturing, of the ضب]: (M, A, K) originating in one of their fables, to the effect that a ضب said to its young one, O my little son, beware thou of حرش: 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 حرش? to which his father answered, O my little son, this is a greater matter than حرش (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,] [He roused the rancour of enmity between them]. (TA.) حرش, (S, K) aor. حرش, (K) inf. n. حرش (S, K) and حشرح (K) signifies also حرش ضب العداوة بينهم He scratched him with the nails; or wounded him in the outer skin; (S, K) and so حرش, حرش البعر He scratched, or
rubbed, the ‫[ ﻏَﺎِرب‬or 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

َ ‫& ;َﺣَﺮ‬c.: see 2, in two places. ‫ش‬
َ ‫َﺣِﺮ‬,
َ ْ َ‫ش ﺑـ‬
َ ‫َﺧَﺮ‬. (TA.) ‫ﲔ اﻟَﻘْﻮِم‬
bleed; whereupon it is smeared with ‫[ ِﻫﻨَﺂء‬or tar]; as also ُ‫ﺷﻪ‬
aor.

ٌ ‫َﺣْﺮ‬, He deceived, beguiled, or circumvented; syn. ‫َﺧَﺪَع‬: and ‫ اﺣﱰش‬signifies the
‫ ﹷ‬, inf. n. ‫ش‬

same; or nearly the same; i. e.

he endeavoured to deceive, beguile, or circumvent; syn. of the inf. n.

ٌ ‫ِﺧَﺪ ا‬. (TA.)
‫ع‬
َ ‫َﺣَﺮ‬, (A, TA, *) inf. n. ‫ش‬
َ ‫ َﺣﱠﺮ‬, inf. n. ‫ﺶ‬
ٌ ‫( ;َﺣْﺮ‬TA;) He excited
َ ْ ‫ش ﺑَـ‬
2 ‫ﲔ اﻟَﻘْﻮِم‬
discord, dissension, disorder, strife, quarrelling, or animosity, between, or among,

َ ْ َ‫ ﺑـ‬between, or among, the
the people; (S, * A, * K, * TA;) and (so in the S, but in the K or ) ‫ب‬
ِ ‫ﲔ اﻟِﻜَﻼ‬

dogs; (S, K;) and ‫ اﻟَﺒـَﻬﺎﺋِِﻢ‬the 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

ٌ ‫ َﺣْﺮ‬and ‫ﺶ‬
ٌ ‫ َْﲢِﺮﻳ‬signify one's inciting a man, and a lion, to attack
‫ش‬
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َ ‫َﺣﺎَر‬
ٌ ‫[ ﺣَﺮا‬inf. ns. of ‫ش‬
َ ‫ ُﳏَﺎَر‬and ‫ش‬
his adversary; (TA;) and ٌ‫ﺷﺔ‬
ِ

] are syn. with

ٌ ‫[ َﲢِْﺮﻳ‬in the last of the senses above];
‫ﺶ‬

ٌ ‫ﻫَﺮا‬: (TA in art. ‫ﻫﺮش‬, q. v.:) you say, ُ‫[ َﺣﱠﺮَﺷﻪ‬and ُ‫ َﺣَﺮَﺷﻪ‬, meaning, he incited him, &c.; or
ٌ‫ ُﻣَﻬﺎَرَﺷﺔ‬and ‫ش‬
ِ
ٌ َ
َ ‫ُﺣْﺮ‬, signifying roughness ]. (AZ, S in art. ‫ذأر‬.) ___ [Hence,
rather, he exasperated him; app. from ‫ ﺣ ﺮش‬or or ٌ‫ﺷﺔ‬
as also

app.,]

ٌ ‫ َﲢِْﺮﻳ‬also signifies The mentioning a thing that renders reproof necessary. (TA.)
‫ﺶ‬

ّ ‫ ﺿ‬fought with the viper, the latter desiring to come in
‫ﻀﱡ‬
3 ‫ﺐ اﻷَﻓْـﻌَ ﻰ‬
‫ ﺣﺎرش اﻟ ﱠ‬The ‫ﺐ‬
upon him. (TA.) ___ See also 2.
4 َ‫[ اﺣﺮش اﳍِﻨَﺂءُ اﻟَﺒِﻌﲑ‬app. originally signifying The tar made the camel to scratch: and hence
2


meaning, the tar made the camel to break out with small pustules; syn. بَثْرَةُ (K:) or excoriated him, and made him to bleed. (Ibn-'Abbád.)

is also quasi-pass. of 2. You say, [He became exasperated by them]. (AZ, L in art. حَرَشَ, in explanation of the phrase حَرَشَ. [See also حَرَدَ.]

is also quasi-pass. of 2. You say, 5 حَرَشَ, in three places. See also حَرَشَ.

A mark, or trace; syn. أَنْثَرُ (S, K:) by poetic license written حَرَشُ : (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. حُرَاش. (S, TA.)

Roughness, harshness, or coarseness; as also حَرَشَةُ (K:) or roughness, &c., of the skin. (S.) [App., it has no verb: see حَرَشَ، voce أَحَرَشَ.] See also حَرَشَ.

حَرَشَةُ: see حَرَشَةُ. حَرَشَةُ: see حَرَشَةُ.

A hunter, or catcher, of lizaras of the kind called ضِبَابٌ (pl. of ضَبَاب): (S A:) pl. حَرَشَة. (A.)

Anything rough, harsh, or coarse; as also حَرَشُ, on the authority of AHn, and thought by Az to be a possessive epithet, [meaning having roughness, &c., from حَرَشَ or حَرَشَةُ,] because he had not heard any verb belonging to it: (TA:) or the former is applied to a ضِبَاب، signifying rough; (S, K:) or rough in the skin, (A, TA,) as
though notched, or serrated: (TA:) and in like manner, its fem., حَرْشَاء, to a serpent (حِيَّة), 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 newness; (A, K;) good, rough, recently coined; having upon it the roughness of the stamp: pl. حَرْش (TA) [and حَرْش]: 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 نَقْبَة [or scab], signifying having small pustules, (S,) not smeared [with tar]. (S, A.)
1. حرص

حرص، aor. [ٍ﷾ٍ،] (TK) inf. n. حرصه, (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, حرص النَّبَوَّة, (S, A, Mgh, Msb,) aor. — (S, Msb, TA) and — (Msb,) inf. n.

The beater and washer and whitener rent the garment, or piece of cloth, (A, Mgh, Msb, 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 حرص المرعى 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.) حرص عليه, (T, S, A, Msb, K, *) aor. — (T, S, Msb, K) and — (Msb,) mentioned by IKtt and the author of the Iktitáf, (MF,) inf. n. حرص، (Msb;) and حرص, (T, Msb, K,) inf. n. حرص; (Msb; [but it seems to be indicated in the K, by its being said that the pret. is like حرص, that it is حرص;]) 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 Kur 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: (Msb;) 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:) حرص عليه, aor. — (T, TA;) inf. n. حرصه.
also signifies he strove, or laboured; exerted himself; took pains, or extraordinary pains; to acquire, obtain, or attain, it: (Msb, TA: *) and أَحْتَرَص signifies the same as حُرَص [the 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, لَا حُرَص [May God not guard him who desires inordinately, or culpably]. (A.) Aboo-

Dhu-eyb makes حَرْصَت trans. by means of ب, in the following verse:

ولَكَد حَرْصَت بَان أَدَافع عَنْهُم
فَإِذَا المَنِيَّة أُقْبِلَت لَا تَدْفَع

[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, حَرْصَت. (TA.) [Also

He was excessively solicitous, or careful, and fearful, respecting him; and excessively pitiful, or compassionate, to him. See حَرْصَت and حَرِيصَت.]

3 حارَص عَلَى الأَمْر He kept, or applied himself, constantly, or perseveringly, to the thing, or affair. (TA in art. حَفْرَح.)

4 مَا أَحْرَصَك عَلَى الْذَّنْبَا How vehemently or inordinately or culpably desirous art thou, or how greedy or covetous art thou, of worldly goods! (A.)

5 عَلَى الْوَلَايَّة Verily he watches for the time of their morningmeal and their evening-meal: (K:) from حَرْص as meaning vehemence of desire, &c. (TA.)

8 حُرَصَ عَلَيْه see أَحْتَرَص. a subst. from حَرْص عَلَيْه, (Msb,) 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. جشع: (S, K) or culpable desire for worldly good: (Msb:) [the different opinions respecting its derivation have been mentioned above, voce [جرح:] also the act of striving, or labouring; exerting oneself; taking pains, or extraordinary pains; to acquire, obtain, or attain, a thing. (Msb, TA.)

[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 حَرَصٌ.] حَرَصَة A rent in a garment or piece of cloth. (TA.) See also حَرَصَةٌ, in two places.

حَرَصَةٌ 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 حَرَصَ عَلَيْهِ:] fem. with ٛ: (TA:) pl. حَرَصُ (A, L, K, [in the CK, erroneously, حَرَص)] which is masc. (A, L) and fem., (L, TA,) and حَرَصَاءٌ, (K,) which is masc., (TA,) and حَرَصُاتٌ, fem. (TA.) Also Excessively solicitous, or careful, and fearful, respecting a person; and excessively pitiful, or compassionate. (TA.) حَرَصٌ عَلَيْكَ, in the Kur [ix. 129], means [Vehemently desirous, &c.,] of profiting, or benefiting, you: or excessively solici-

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citous, or careful, and fearful, respecting you; and excessively pitiful, or compassionate, to you. (TA.) حَرَصَةٌ: see the next paragraph, in three places.
A wound in the head by which the skin is cleft (S, A, Mgh, Msb, K) a little; (S, K) the first [in degree] of [pl. of شَجَة] شَجَّة (TA;) as also حَرِيَّة (S, K) and حَرِيَّة (TA:) or, accord. to IAar, حَرِيَّة is syn. with شَجَة، q. v. (Az.) [See also حَرِيَّة] Also, and حَرِيَّة, A cloud the rain of which, (S, A, K,) falling vehemently, (A,) removes the surface of the ground. (S, A, K.) One says, رَأَيْتُ العَرَب حَرِيَّة عَلَى وَقَعِّ الحَرِيَّة 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.)

[comparative and superlative of حَرِيَّة; i. e., More, and most, vehemently desirous, &c.]. It is said in the Kur [ii., 90], سَانَلَا ﻰَﻠَﻋ َةَأَيَّح ﻰَﻠَﻋ ﻣُﻬِندِدِﺟُتَو ﺪِرَأ* And thou wilt assuredly find them the most vehement of men in desire, or the most excessive of men in greediness, of life. (TA.)

أَرْضٌ مَخْرَصُ An ass much lacerated by the bites of other asses. (A.)

أَرْضٌ مَخْرَصُ Land depastured and trodden. (TA.)
His stomach became in a corrupt, or disordered, state: (K:) or he became at the point of death: (Msb:) and he suffered protracted disquietude of mind, and disease; as also he became heavily oppressed by disease; or constantly affected thereby so as to be at the point of death: (Msb:) or he died, or perished. (TA.) ___ [Hence, app.,] He was, or became, low, base, mean, or sordid; unable to rise from, or quit, his place; a signification given in the K to: 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 bout: app. with respect to the latter of them; for it is said,] and, inf. n. and, 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 but only the former, is given in this sense in the TA.) as a trans. v.: see 4, in two places. aor. , also signifies He picked up from the ground [or safflower]. (O, K.)

He rendered him free from, or rid him of, [q. v.;] like as signifies I rid him of what is termed [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,) or to do the thing, (A, * Msb,) in order that he might be known to be such as is termed 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 , inf. n. signifies the same as , inf. n. as above, He had a , i. e., a person entrusted with the office of turning about, or shuffling, the gamingarrows of the players.

(TS.) He employed the portion of his property set apart for traffic in , (IAar, K,) i. e. (TA.) He dyed a garment, or piece of cloth, With , (IAar, K)

, (Ibn-Abbád,) inf. n. , (Ibn- ‘Abbád, K,) He contended with another in shuffling, or playing with, gaming-arrows. (Ibn-’Abbád, K,) [See , (Lh,) inf. n. as above,

(Lh, K,) He applied himself constantly, or perseveringly, to work: (Lh, K:) and to fight. (Lh.)

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: 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, vitiates, marred, or destroyed, it; namely, a thing; as also , (K,) inf. n. , (Tā,) He corrupted, or vitiates, or destroyed, himself, or his own soul: (K, * Tā:) and he annulled it; rendered it null, or Void. (Tā.) You say also, , (K,) inf. n. , (Tā,) He corrupted, or vitiates, or destroyed, himself, or his own soul, by telling a lie. (Tā.) And , occurring in a saying of Aktham Ibn-Seyfee, means The ill-
bearing of poverty annuls the grounds of pretension to respect. (TA.)

He (a man) begat evil offspring. (S, K.)

see 2. حضر: حضر, last sentence: and see also what here follows.

Abū-Ziyād says that what is termed حضر is slender in the extremities (دقوق الأطراف), but its tree is large, being sometimes used for shade, and affords firewood, and it is that with which people wash clothes; and he adds, we have not seen any حضر purer or whiter than some which grows in El-Yemāmeh, in a valley thereof called [The trees, or plants, from which potash is obtained; the kind of plants called kali, or glasswort, &c.]; which are of the kind called حضر: حضر, (Mgh,) or حضر, (Msb,) or both, (S, K,) the former mentioned by Sb, but in some of the copies of his book written with fet-h) حضر, (S, K,) or حضر, (Msb,) and حضر (K,) ↓ which last also signifies a man near to dying, or to perishing; and

Corruptness in the body, and in the intellect, (Ibn-'Arafeh, A, K,) and in one's course of conduct, or tenets. (Ibn-'Arafeh, K,) [See 1.] A man in a corrupt, or disordered, state, and sick, or diseased, (S, K,) so that he defiles himself [but in some copies of the S this word is omitted]) in his clothes; (S,) as also حاضرة and حضر and حضر حارض; (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, حضر weary, or fatigued: (K,) and at the point of death; (Msb, K,) as also حضر; (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 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:) 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 (S,) or (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, حرض is her erroneously put for مرضا:] or it there signifies heavily
pressed upon by disease; or affected by constant disease: (AZ:) or extremely aged; or
old and weak: (Katádeh:) and anything withering: (TA:) [the following observation, which is inserted in the S after the
first of the significations here given of حرض 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, Msb:) or, like every inf. n. used as an epithet, it is for ذو followed by the inf. n., and therefore has no dual
nor pl.

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form: (Zj:) but some of the Arabs use حراض as an epithet applied to a male, and حراضة as applied to a female; and these have
duals and pl.s.: (Fr:) and sometimes حراض has pl.s.; namely حراض; (K;) which is also pl. of حراض and of حراضه; or, accord. to
the L, it is allowable as a pl. of حراض, in the place of the more common pl. حراضون; (TA:) and حراضان; (K;) which is more
approved; (TA:) and حراضة (K: [this last being expressly said in the TA to be thus written, but in the CK it is written حراضة.])

Also, applied to a man, (A,) Possessing no good; (A, K;) like حراضة, (TA,) which latter is explained by As 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 حَرَضٌ and مَّحَرَضٌ, (K, [this last, in the CK, written مَّحَرَضٌ),] or مَّحَرَضٌ, (TA,) and حَرَضٌ: (K) or low, base, mean, or sordid; in whom is no good: (TA:) and [in like manner] حَرَضٌ signifies bad, corrupt, or vitious, and neglected, or forsaken; (K) and so مَّحَرَضٌ, (TA,) and حَرَضٌ, of which the pl. is حَرَضٌ; (TA;) also signifying made, or asserted, to be low, base, mean, or sordid; (K, TA;) and so حَرَضٌ, and حَرَضٌ; and this last signifying also having in him no good: (TA:) and حَرَضٌ likewise signifies one who does not take to himself arms, nor fight: (Lth, K;) its pl. is ضَرَّحَأ (A, TA) and نَرْضُحٌ (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 حَرَضٌ, of which the fem. is withة, signifies a stupid man. (TA.) Also, applied to a she-camel, Lean, or emaciated: (K, TA;) and حَرَضٌ, 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, حَرَضٍ; or this, accord. to Sgh, is a dial. var.: (L, TA:) and perishing: pl. حَرَضٌ. (TA.) حَرَضٌ: see حَرَضٌ, in three places, near the beginning: and again in the latter half of the paragraph. حَرَضٌ: see حَرَضٌ, in two places. حُرَضَةٌ The person called حَرَضَةٌ; (أَمِينٌ مَّقَامٍ، O, K;) i.e. the man who turns round about, or shuffles, the arrows [in the رَابِية, or who deals them forth, يَفْعَلُ الْقَدَحَ, S, or يَقْبِرُ بِالْقَدَحَ, A,) for the players in the game called الْيَسِيرٍ, (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 بَرٌّ, (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.)

:**حَضْرَة**

- (A Heyth, Az.)

**حَضْرَة**

- see حَضْرَة, latter half, in two places.

**حَضْرَة**

- (of which it is a syn. and a pl.,) latter half, in three places.

**حَضْرَة**

- see حَضْرَة, in the latter half of the paragraph.

**حَضْرَة One who burns حَضْرَة [kali, or glasswort, &c.] for قَلَبٍ [or potash]; (K; in the CK, قَلَبٌ is erroneously put for قَلَبٌ; لَقَلْبٍ; لَقَلْبٍ)

**حَضْرَة**

- one who makes a fire upon حَضْرَة for the purpose of procuring قَلَبٍ from it قَلَبٍ (S; i.e. for the dyers; and حَضْرَة also signifies one who makes a fire upon قَلَبٍ [or حَضْرَة]: it is said that [plants of the kind called حَضْرَة are burned, in their fresh state, and then water is sprinkled upon their ashes, which in consequence are compacted, and become قَلَبٍ (S, K.). (TA.) Also One who makes a fire upon قَلَبٍ masses of hard stone for the purpose of preparing قَلَبٍ [or quick lime], قَلَبٍ [which is gypsum]. (S, K.)

**حَضْرَة A place in which حَضْرَة [or حَضْرَة] is burned for making قَلَبٍ.] (TA.) Also A place for the preparing, by fire, of قَلَبٍ (see حَضْرَة, or] gypsum. (TA.)

**حَضْرَة**

- see حَضْرَة, from near the beginning to near the end.

**حَضْرَة**

- see حَضْرَة, latter half; and see also حَضْرَة. Also سَفَلْوَر; syn. عَصْفَرٍ; (S, A, K;) a general name thereof; or عَصْفَر that is put into cooked لَحْمٍ: or the grain thereof. (TA.)

**حَضْرَة**

- see حَضْرَة, in three places.

**حَضْرَة**

- (S, K;) made of wood, or of brass, and the like; (TA;) i. q. عَصْفَرٍ: (A;) pl. عَصْفَرٍ. (A, TA.)

A vessel for حَضْرَة; (S, K;) made of wood, or of brass, and the like; (TA;) i. q. عَصْفَرٍ: (A;) pl. عَصْفَرٍ. (A, TA.)
see حرض; for each in two places.

مَحْرَض: see حرض; for each in two places.
**ဒ interceptions**

1. **He turned the thing from its proper way, or manner:** (K:) or altered it therefrom: (Msb:) and **حرف لعَالَه** (K,) inf. n. 

2. **He earned or gained [subsistence], or laboured to do so, for his family, or household,** (As, S, Msb, K,) from this and that quarter; (As, S,) as also **حرف لعَالَه** (Mgh, * Msb, TA:) and **حرف لعَالَه** (K,) not an inf. n. of un., (TA,) He applied himself to earn or gain [subsistence] for his family, or household, by means of any, or every, art or craft: (TA:) and **حرف لعَالَه** (K,) not an inf. n. of un., (TA,) He applied collyrium to his eye (K, TA) with the [style called] مِيلْ [Mal. (TA,) He suffered the loss of somewhat of his property. (Lh, K.)

[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, **حرف لعَالَه** (TA,) i.e., turning the hearts from confidence, and inclining them to removal and flight. (K and TA in art. ____.
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, [He made the nibbing oblique]. (TA.) And [He turned the knife obliquely in nibbing]. (TA.) See also 7. [He made a sign with his hand,] and imitated with it the cutting of a sword with its edge. (TA.)

He was debarred from the means of subsistence; because he of whom this is said is aloof from the means of subsistence. (Mgh.) And 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. (Msb.) It is said in a trad. of Ibn-Mes'ood, موت المؤمن عرق الجبين تبقى عليه البقية من الذئب فيحارب بما عند الموت, i.e. [The death of the believer is accompanied with Sweating 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. ) مفاخرة has also a meaning like مخارفة: Sá'ideh says,

فَقُدَ عَلَمُواٰ فِي الفَزَوٰ كِيفَ خَارِفُ

[And they certainly know, in warfare, how we vie for superiority in glory: or] accord. to Skr, it means how we deal with them; as when one says

to a man, What is thy [i.e. thine occupation] and thy lineage? (TA:) [or the meaning may
be how we requite; for] حَارَفُهُ بِسُوءٍ signifies He requited him for evil (K, TA) that he had done. (TA.) And it is said in a trad., إنَّ الْعَبْدَ لِحَارَفٍ عَن عَمْلِهِ الْخَيرِ أوّلَ الْشَّرِّ, i. e. [Verily the servant] shall be requited for his deed; the good [mean, or the evil]. (IAar, TA.) And حَارَفُ also signifies He requited for good or evil. (IAar, K.) حَارَفُ signifies also The measuring a wound With the مَحَارِفٍ, i. e. the probe. (K, * TA.)

4 حَارَفُ: see 1. ___ Also, (inf. n. حَارَفُ, Msb,) His مَالٍ [or cattle] increased, and became in a good state or condition. (AZ, S, Msb, K.) One says, جَآءَ بِالْحَقِّ وَالْحَرَافِ, meaning He came with, or brought, much cattle. (AZ, S. [See حَلَقٍ,] He emaciated, or rendered lean, a she-camel: so says As: others say حَارَفُ: and see حَرَفُ. (S.) See also 3, last sentence but one.

5 حَارَفُ: see 7: ___ and see also 1.

7 حَارَفُ [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, Msb, K;) as also حَرَفُ; (Az, S, Mgh, K;) and حَارَفُ, inf. n. حَرَفٌ عَنْهُ (TA;) حَرَفُ مَرَاجِعَهُ from it. (Az, S, Msb, TA.) [Hence,] one says, حَارَفُ مَرَاجِعَهُ منْهُ. (AZ, S, Mgh, * K, TA.) [And حَرَفُ, inf. n. حَرَفُ حَرَفَ, [applied a mistranscription for حَرَفٍ حَرَفَ,]] inf. n. حَرَفُ حَرَفَ, [He turned against him, with enmity, or anger.] And حَارَفُ حَرَفَ, (TA;) [And He turned to, or towards, him, or it.] (TA.)

8 حَارَفُ: see 1, in two places.

12 حَارَفُ see 7.

12 حَارَفُ see 7.

حَرَفُ 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; (Msb;) and
the edge of a sword: (L, TA:) pl. [of mult. حروف, and of pauc.] أحرف (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, Msb, K;) a projecting portion in the side of a mountain, in form like a small دكان [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) حرف;

(Fr, S, Msb, K;) accord. to Fr, (Msb,) the only instance of the kind except طلّطّلّ (Msb, K.) [Hence, also,] A nib, of a writing-reed, obliquely cut: so in the phrase قائم لا حرف له 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 حرف من الرأس The two lateral halves of the head. (TA.) [Hence, also, the phrase فلان على حرف من أمره and حرف منه (see 3, first sentence,)] Such a one is [Standing] aloof with respect to his affair, (على ناحية منه, 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, ﻰَﻠَﻋ ٍفْﺮَﺣ ْﻦِﻣ ُﺪُﺒْﻌَـﻳ َّٰ ﻰَﻠَﻋ ٍﺔَﻴِﺣَ 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, Bd: *) or the meaning is, Who serves God in doubt, or suspense, (Zj, K, Jel,) being unsteady like him who alights and abides upon the حرف [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,] حرف sometimes signifies a mode, or manner, and a way. (Msb.)
A letter of the alphabet: pl. حروف (S, Msb, K:) the letters being thus called because they are the extremities of the word [and of the syllable]. (Kull.) The saying of the lawyers, ضبط الصلاة بحرف مفهم 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 from, and ق from, and the like. (Msb.) 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. حروف.

(Msb, &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.] حروف so in the saying (of Mohammad, TA) نزل القرآن على سبعة حروف 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, Msb,) of reading: whence 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 حرف 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 ی, 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 As used to say: (S;) but this is inconsistent with Dhu-r-Rummeh's description of a she-camel by the epithets حزراء حرف سند (TA:) [see حزراء:] 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 حَرَفَ جَمَل (IAar, TA.) حَرَفَ and حَرَفَ (Mgh, K) and حَرَفَ (TA) Ill-fatedness; privation of prosperity; or the being denied prosperity; syn. حَرَم [as inf. n. of حَرَم]: (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: "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.)
A certain grain, resembling [or mustard]; (Az, Msb, TA;) called by the vulgar, (AHn, 
TA;) or in the dial. of El-'Irāk, (TA in art. رشاد,) called [ارشاد], (AHn, S, K,) or الرشاد: 
شريت,) n. un. with ت, (TA,) applied to a 
single grain thereof. (Msb.) [See art. رشاد.] Hence حريف [q. v.]. (S, Msb.)
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 (فرحن,) i. e. 
هيل:) a subst. from **فَرَتهَا** (TA) to it; (K, TA;) a subst. from **حرف** (Mgh, Msb:) pl. **حرف.** (TA.) See also **حرف,** in two places.
A seller of حرف. (K.)
A fellow-worker, syn. معامل, (S, Mgh, Msb, K,) in one's craft or ordinary occupation: (K:) 
and an associate: (KL:) pl. حريف. (Msb.) ***It is mostly used by foreigners as meaning A companion in 
drinking: and by most of the Turks, as implying vituperation; [like our term fel-low; ] so that when any one of them addresses 
another by this epithet, he is angry. (TA.)

حرف The quality, or property, of burning, or biting, the tongue; acridity. (S, Msb, TA.)
 Burning, or biting, to the tongue: (S, Msb, TA:) it is applied in this sense to an onion, and to other things: one should not say حَرِيفَةٍ. (S, TA.)

A place to which to turn away, or back, from a thing. (AO, S, K.) So in the saying, ماَلُى عَنْ هَذَا الأمر حَرِيفَةٍ [I have no place to which to turn away, or back, from this thing]. (AO, S, K. *)

Also, and حَرِيفَةٌ, 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.)

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

[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.)

applied to God, The Turner, or Incliner, of hearts: or the Mover of hearts: (TA:) or the Remover of hearts. (Fr, TA voce حَرِيفَةٌ القُلُوبِ, q. v.)

A probe with which the depth of a wound is measured: (S, L, K:) pl. of the first حَرِيَافٌ; and [of the second, or,] accord. to Akh, of the last, حَرِيَافٌ. (TA.)
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 مَبَارَكٌ: (S:) or having his gain, or earnings, turned away from him: (Msb;) or who obtains not good from a quarter to which he betakes himself: or scanted 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:) and مَحَرَّفٌ are dial. vars. thereof. (TA in art. خَرَفٌ.)

A handicraftsman; a worker with his hands. (S, TA.)

، 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, Msb. *)
قَرَحُ

حرق، aor. —، inf. n. حرق، (S, K,) аor. —، (TA,) inf. n. حرق، (S,) He filed it: and he rubbed one part of it with another. (S, K,) And hence, (S,) حرق نابه، aor. — and —، (S, K,) inf. n. as above,

( Та,) 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 رعظ حرق الأَسْنَانَ (K and TA in art.) He grated the teeth. (TA in that art.) One says، فَلَان يُحَرِّقُ النَّابَهُ عَلَىٰ عَلَيْكَ الأَرْمَ غَيْباً، (S, A *) Such a one grinds together the أوّم [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، الأَرْمُ [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، حرقُ، meaning The canine tooth of the camel made a grating sound. (TA,) AHât also mentions the saying، فَلَان يُحَرِّقُ النَّابَهُ عَلَىٰ عَلَيْكَ الأَرْمَ غَيْباً، and Zuheyr uses the phrase حرق نابه عليه at thee [in anger, or rage]. (Ham p. 286.) حرق also signifies The act of eating to the uttermost. (IAar, TA:) حرقُ (a man) Was, or became, evil in disposition. (TA,) حرق، as an inf. n., [i. e. of حرق،] 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,) حرق شعره، (S, K,) aor., (K,) inf. n. حرق، (TA,) His hair fell off piecemeal. (S, K,) [And حرقَ الناصِبَة The forelock of the horse became thin, or scanty: for it is said that] حرقُ السَّمَفَةُ in relation to the لحية The beard was, or became, shorter upon the chin than upon the two sides of the face. (TA,) حرق، aor. —، inf. n. حرق، His حرقَ [q. v.] became cut, or severed: said of a man: in
speaking of a camel, حَرَق, like حَرَق, is more commonly used than حَرَق. (T.A.)

حَرَقٌ, inf. n. حَرَق: see 4. حَرَق also signifies Fire's making a mark, or impression, upon a thing. (T.A.) حَرَق الأَبْلِ said of pasturage, (K,) [particularly] of what is termed حَمْض, (S,) It made the camels thirsty. (S, K.) See also 1.

حَرَقَّهَا, (K,) inf. n. حَرَقَّة, (S,) He lay with her حَرَقَّة, i.e. on the side. (K)

حَرَقَّهُ الْمَتَّار, (Msb,) [The fire burned him.] And حَرَقَّهُ بَيْنَ الْمَتَّار (S, Msb, K) [He burned him, or it, with fire?]: this phrase, and حَرَقَّهُ بَيْنَ الْمَتَّار, aor. حَرَقَّهُ الْمَتَّار, (K,) inf. n. حَرَق, (T.A.) signify the same; as also حَرَقَّهُ الْمَتَّار: (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, Msb, T.A.) [Hence, حَرَقَّهُ He 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 حَرَقَّهُ فَلَان Such a one afflicted, distressed, annoyed, molested, or hurt, us. (T.A.) And حَرَقَّهُ بَيْنَ الْمَتَّار He blamed, upbraided, or reproached, him; detracted from his reputation. (Msb.) And حَرَقَّهُ الْبَرْدَ الْكَلاٰث The cold nipped, shrunk, shrivelled, or blasted, the herbage; like أَنْضِحْ, q. v.; and like the Lat. ussit, and adussit: comp. Virgil, Georg. i. 93, Boreae penetrabile frigus adurat: and Lucan, 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 devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire}: (S and K voce حَرَقَّهُ الْبَرْدَ الْكَلاٰث حَسَس) and [in like manner] حَرَقَّهُ الْبَرْدَ الْكَلاٰث: (S and K voce حَسَس) is said of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (T.A.) And حَرَقَّهُ, He, or it, destroyed, or caused to perish, him, or it. (T.A.) You say also, حَرَقَّهُ لَنَا فِي هَذِهِ الْقَصْصَةَ نَاراً حَرَقَّهُ لَنَا فِي هَذِهِ الْقَصْصَةَ نَاراً. (T.A.) And حَرَقَّهُ He made, or prepared, what is termed حَرَقَّة. (K)
see 8. ___ [Hence,] [He burns with hunger]: like

It burned, or became burnt, [with fire]: and [it burned, or became burnt, much, or frequently, or repeatedly]: each is a quasi-pass.; (S Msb, K, TA;) [the former, of

became burnt, much, or frequently, or repeatedly]: each is a quasi-pass.; (S Msb, K, TA;) [the former, of

and the latter, of [He is fiery, ardent, or vehement, in his running]. (S.) And [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 [The silver became

black. (Har p. 114.) And [He, or it, perished. (TA.)

: see , in two places.

An angry man. (TA.)

[[A burning by means of fire;] a subst. (Mgh, Msb) from , [the fire of a burning house &c.;] as also [The straybeast 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,) 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 [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, : (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.)

**حَرَق** 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 حَرَقَة and حَرَقَة and حَرَقَة. (Mgh.) Applied to swords. (K.) See also حَرَقَة and حَرَقَة and حَرَقَة. Having the hair falling off *piecemeal:* (S, K;) and حَرَقَة 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 حَرَقَة Feathers falling off,

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and becoming scattered, by degrees. (TA;) and حَرَقَة A beard that is shorter upon the chin than upon the two sides of the face. (TA;) __ Also, حَرَقَة, A man having the extremities much chapped: (K;) so some say. (TA;) See also حَرَقَة. __

حَرَقَة: see what next follows.

حَرَقَة: a subst. from حَرَقَة; as also حَرَقَة. (S, K;) Thus the latter means in the Kur [lxxv. 10], حَرَقَة and حَرَقَة [And for them shall be the punishment of burning: as in other passages in the Kur]. (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, حَرَقَة. (Lth) In his belly, or chest, is heat]; and so حَرَقَة and حَرَقَة. (K.)

حَرَقَة: see حَرَقَة.
A rubbing together of the thighs. (S, K.)

_حَرْقٍ_ a horse _that runs much_: (K:) or _حَرْقٍ الْعَلْوٍ_ a horse _that is fiery, ardent, or vehement_, (Hajj., S, K,) _in his running_. (S.) _Very salt water_; (S, K;) as also _حَرْقٍ_ 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 _حَرْقٍ_ (IAar, TA.) Also, (S, K, &c.) and _حَرْقٍ_ (S, Mgh, K) and _حَرْقٍ_ (K,) or this is vulgar, (O, TA,) and _حَرْقٍ_ or _حَرْقٍ_ (Fr, O, K) and _حَرْقٍ_ (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 _عَشَ.]_ _حَرْقٍ_, applied to fire, (Tar.) _That burns everything_; as also _حَرْقٍ_ (Abu-Málik, TA:) _that spares, or leaves, nothing_. (IAar, K,) _A man that spoils, mars, destroys, or consumes, everything_; (IAar, K;) _sparing nothing_; like the fire thus termed; (IAar, TA;) as also _حَرْقٍ_ (K.) _in some copies of the K, من يَفْسَدُ فِي كُلِّ شَيْءٍ_. (TA.) _A vehement throwing or casting or shooting_. (K.)

_حَرْقٍ_ _حَرْقٍ_: see _حَرْقٍ_.

_حَرْقٍ_: see the next paragraph.

_حَرْقٍ_: see _حَرْقٍ_ and see also _حَرْقٍ_, 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_, (يَحْرَقُ,) _herbage_. (TA;) Also _يَحْرَقُ_, [i. e. _Burnt,]_ (Mgh, Msb,) and so _حَرْقٍ_: _حَرْقٍ_ (TA:) _pl. of the first _حَرْقٍ_; like _جَرْحِي_ and _جَرْحٍ_ and _بَقِّيًّا_ and _بَقِّيًّا_ (Mgh.) Thus, in a trad., _الْحَرْقِ_ _شَهِيدٍ_. (The burnt is a martyr): (Mgh:) or _الْحَرْقِ_, i. e. _he who
falls into fire, and takes fire and burns. (TA.) The grating sound of the dogtooth by reason of anger, or rage; as also حروق. (TA.)

A kind of food, (K.) thicker than what is termed حساء; (Yaakoob, S, K;) like نفية 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 نفية: 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 حساء: a man used to satisfy his household with it when fortune overcame him: and it is also called (ISk, Az, TA:) pl. حراق. (S.) One says, "I found the sons of such a one having no means of subsistence other than the messes of the kind called حراق. (S.) A kind of ship, (Lth, S, K,) [built] at El-Basrah, (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 skip: (TA:) [it is often used in this last
sense in post-classical works:} pl. حراقات (K) [and حراق]. 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-Basrah. (Lth, TA.)

Also see حراق, حراق: and see also حراق.

The act of copulation upon the side. (Z, TA.) [See 3.]

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 ماتم, part. n. of ماتم, (IAar, TA:) the حراق 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 or socket of the hip and of the shoulderblade: when it is severed, it never unites: or a sinew in the 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 حراق is displaced, the man becomes lame. (TA.) Also, the sing., The side of the body. (AHeyth, TA.)

Also see حراق, حراق: and see also حراق.

A certain idol, of Bekr Ibn-Wáil, (K,) which was in Selmán. (TA.)

Having his حراق [q. v.] severed; (S, TA;) as also حراق حراق: which latter is [said to be] the more common: (TA:) [but this I doubt:] or, as some say, (S,) having his kip dislocated: (S, K:) [pl. of the latter, deviating from rule, حراق, occurring in a verse below.] The râjiz says, (S,) namely, Aboo-Mohammad El-Hadhlamee, (TA,) describing a pastor,
He continues, or continues during the day, beneath the leafy branch, raising the crookedheaded stick, like the محرون: i.e. he stands upon one leg, stretching himself up towards the branches, and drawing them to him with the محجن, and shaking off their leaves for the camels: (S, TA:) or he stands upon the extremities of his toes, [see حارقة.] 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,

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 محرون, who walks with an inclining of the body (يشي متجانفا); 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. سفود. (K, TA.)
The root of the tongue; (IAar, L;) as also حرقذ. (IAar, L, K.)
A certain insect, resembling the flea, (S, A, K;) to which, sometimes, there grow two wings, and then it flies; (S;) or, as some say, larger than the flea; (TA;) or like the tick; (A;) accord. to Lth, a certain variegated insect (TA;) the [i.e. venom, or sting,] of which is like that of the hornet; (A, K;) which sticks to men, and bites, or stings; (TA;) and to which the extremities of whips are likened; (A;) or, accord. to Az, it has no [though] it has no venom (TA;) 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] جعل (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 جعلان [pl. of جعل], but smaller; black, speckled with white: (TA;) because of its entering into the فرح of the virgin girl, it is called حراق: (IB, TA;) pl. حراقات. (K.) Also The Stone of a green unripe date. (AA, K.)
Q. 1 He (an ass) took hold upon the [pl. of ] of the she-ass [with his fore legs]. (Ibn-'Abbád, Sgh, K.)

The bone of the , which is the head [or crest] of the hip or haunch: (S, K;) or the head of the upper part of the hip or haunch: (TA in art. : ) or [the dual] 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 , in which a distinction is made between this latter term and : a distinction is also made between them by Zj in his work cited above, as a reference to will show: pl. (S, K) and . (TA:) One says, (The sick man, when his lying on the side is of long continuance, his became galled; i. e. the exterior prominent regions of his hip-joints). (S.)

An emaciated beast, or horse or the like; (S, K, TA;) i. e., whose are apparent. (TA.)
كَرَح

1 كَرَحَ, aor. ] (Iktt, Msb, K) inf. n. كَرَحْتَ, (Iktt, Msb, MF) or كَرَحَتْ, 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,] كَرَحْتَ, (K) or this is an inf. n. of un.; (Msb; [but in general usage it is not thus restricted;]) and كَرَحَ [which is the more common]: (S, Msb, 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, wagged, 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 كَرَحَ:) the former is the contr. of مَكَرَحَ, (Msb, K;) and the latter is quasi-pass. of حَرَكَهُ. (S, Msb, K,) aor. كَرَحَ, (AA, S, K,) inf. n. كَرَحَ, (S,) He hit, or hurt, his (a man's, AA, K) Accord. to Fr, كَرَحَ حَارَكَ. (AA, S, K,) Accord. to AZ, كَرَحَ بِالسِّيفِ, حَارَكَ. (TA.) And accord. to AZ, كَرَحَ, inf. n. كَرَحْتَ, (AA, S, K,) inf. n. كَرَحَ, (TK,) He was, or became, incapable of coition (IAar, K) with women. (IAar, TA.)

2 كَرَحَ, [inf. n. كَرَحْكَ] He moved; put in motion; put in a state of motion, commotion, or agitation; moved about; agitated, stirred, or shook; it, or him. (S, Msb, K,) [Hence,] كَرَحَ أَحْشَائِي, [it agitated me], said by one who has been agitated by reason of an event or affair. (Ham p. 183.) \[He made it (a letter) movent; i. e., made it to be immediately followed by a vowel; contr. of مَكَرَحَ.\] He urged him (a camel) to go, but he went not. (Ibn-'Abbád, Z.)
Motion; commotion; agitation; contr. of ٍسَكُن، حَرَاكٌ, (S, Msb, K; *) and so حَرَاكْ، (S, Msb, K,) as in the phrase, [There is not in him any motion]: (S, K:) and, accord. to El-Khafájee, حَرَاكٌ also; but this is disallowed by MF. (TA.) [The first, accord. to the Msb, is an inf. n. of un.: but see 1.] ___ [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.]

i. q. ٍحرَقَة, (q. v.;) (S: [in the K ٍحَرَقَف, which is evidently a mistake:)] pl. حَرَآكٍ, حَرَآكٌ and حَرَآكٌ, (S, K,) meaning the heads, (S, TA,) or extremities, (TA,) of the two hips, or haunches, that are next the ground when one sits: (S, TA:) in the latter pl., which is extr., the ك may be inserted for euphony, because of the double ك. (TA.)

ٌكِرْكُوكٌ: see حَرَآكٌ.

ٌكَرْكُوكٌ: see حَرَآكٌ.

ٌكَرْكُوكٌ Incapable of coition; (IAar, K;) applied to a man and to a horse. (IAar, TA in art. لَمْ لَمْ.) ___ 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 لـِم, (K.) A man weak in the حَرَآكٍ [pl. of حَرَآكٍ, q. v.], (TA.)

ٌكَهْلٌ: see حَرَآكٍ.

ٌكَهْلٌ: see حَرَآكٍ.

ٌكَهْلٌ The [or wither,S]; (S;) as also حَرَآكٌ: (K;) and the branches of the two shoulder-blades of a horse: (S:) or the upper part of the كَهْل (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 حَارَكَانُ signifies the place where the two shoulderblades meet. (Msb.)

ةَحْرَكُ The upper extremity of the neck, (AZ, K, TA,) at the joint of the head. (TA.)

ةَحْرَكُ القُلُوبُ The Turner [or Mover] of hearts; [applied to God;] occurring in a trad., in which some read in its stead حَرَكُ القُلُوبُ, meaning The Remover of hearts: (Fr, TA:) Abu-l-‘Abbás says that the former is preferable. (TA.)

ةَحْرَكُ A thing, (S,) or piece of wood, (K,) with which a fire is stirred. (S, K,) — A style with which a receptacle for ink is stirred. (Lth, TA.)

ةَحْرَكُ One who keeps, or cleaves, to the حَارَكَ of his camel. (Ibn-‘Abbád, K.)
(S, Msb, K) aor. — , (K) inf. n. حرم (Msb, K) and حرم (Msb, K) and حوزة (IKoot, S, Msb) and حوزة (IKoot, Msb) and حرام, (Msb, K) It (a thing, S, Msb) was, or became, forbidden, prohibited, or unlawful, (Msb,) عليه to him. (S, K.) And حرم الصلاة, (S, Msb, K) inf. n. حرم (S, K) and حرم (K) and حرام, (Az, TA;) and حرمت, (S, Msb, K) aor. — , inf. n. حرم [in the CK حرام] and حرام; (Msb, K, TA;) Prayer was, or became, forbidden, prohibited, or unlawful, (Msb,) عليها to her; (T, S, K;) namely, a woman (T, S, K) menstruating. (S.) And حرم السحور على الصائم The meal before daybreak was, or became, forbidden to the faster]. (K.) And حرمت المرأة على زوجها [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. حرم, q. v.] حرمه الشيء He denied him, or refused him, the thing; (S, K;) he refused to give him the thing: (TA;) he rendered him hopeless of the thing: (PS:) accord. to the T، حرم signifies the act of denying or refusing [a thing]; and حرام is the same as حرام (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. حَرْمَةٌ, aor. حَرْمَةٌ, inf. n. حَرْمَةٌ (K,) and استحْرَمْتُ حَرْمَةٌ; (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.) فْرَح, aor. فْرَحٌ, inf. n. فْرَحٌ (S, K;) and تَمْرِحْتُ, (S, K;) said of a female cloven-hoofed animal.

He was overcome in contending for stakes, or wagers, in a game of hazard, (S, K,) not having himself overcome therein. (K, TA.) Also حَرَمَ, aor. حَرَمَ, inf. n. حَرَمَ (S, K,) accord. to AZ and Ks, (S,) He persisted; or persisted obstinately; or persisted in contention, litigation, or wrangling; or he contended, litigated, or wrangled. (K.)

2 حَرَمَةٌ, inf. n. حَرَمَةٌ, (S, Msb, K,) said of God, (K,) and of a man, (S, Msb, K,) He forbade it, prohibited it, or made it unlawful, (S, Msb, K, *)), عليه بخليفة at the commencement of prayer is termed the تكبيرات التحرّم, because it prohibits the person praying from saying and doing anything extraneous to prayer: and it is also termed تكبيرات الإحرام, meaning the تكبيرات التحرّم of entering upon a state of prohibition by prayer. (TA.) It is said in a trad., of Ibn-'Abbás, إِذَا حَرَمَ الْرُّجُلُ أَمْرَةً فَهُوَ يَكْفُرُهَا [When the man declares his wife to be forbidden to him, it is an oath, which he must expiate]: for the حَرَمَةٌ of a wife and of a female slave may be without the intention of divorce. (TA.) And حَرَمَةٌ, occurring in another trad., [lit. I have forbidden myself wrongdoing, said by Mohammad,] means I am far above wrongdoing. (TA.) حَرَمَةٌ [as the inf. n. حَرَمَ] means The being refractory, or untractable; [as though forbidden to the rider;] whence حَرَمَةٌ [q. v.] applied to a camel. (TA.) Also حَرَمَ, or pronounced, it, or him, sacred, or inviolable, or entitled to reverence or respect or honour; whence حَرَمَةٌ [as the inf. n. حَرَمَ] applied to the حَرَمَةٌ 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];
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, * Msb. [See also 5.]) And hence, (S, Msb,) He purposed entering upon the performance of the حج or the عمرة: (Msb:) 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 venereal intercourse, and the anointing of oneself, and wearing sewed garments, and hunting and the like: (TA:) you say, ﴿ماﺮﺣا ﴾ and ﴿ةَﺮْﻤُﻋ﴾, because what was allowable to the person became forbidden; as the killing of objects of the chase, and [venereal 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, Msb, K;) and so حرم, (K, TA, [in the CK حرم],) inf. n. ﴿تَحْرِم﴾. (TA.) And He entered [as a subject] into the covenanted state of security of the government of the Khaleefeh. (TA.) 'Omar said, الصيام إحرام [Fasting is a state of prohibition], because the faster is prohibited from doing that which would break his fast. (Sh, TA.) And ﴿الرجل بحرم في الغضب﴾, a saying of El-Hasan, means The man swears in anger, because he becomes prohibited thereby (الحرمه به) [from doing, or refraining from, a thing]. (TA.) See also 2, second sentence. احرام عليه He refrained from it [as though he were prohibited from doing it]. (ElMufaddal, TA.) Also He overcame him in contending for stakes, or wagers, in a game of hazard; (AZ, Ks, S, K;) and so حرم, (K,) inf. n. ﴿تَحْرِم﴾. (TA.)

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, [He became in a state of prohibition by prayer; i.e., he pronounced the
also termed prayer, for prayer; he entered upon prayer. (MA.) — Also He protected, or defended, himself.] You say, [He protected, or defended, himself; 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 [by companionship]; or [by a right, or due]. (TA.) And [He protected, or defended, himself by his companionship: or, as explained in the PS, 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.)

He held him in reverence, respect, or honour; he reverenced, respected, or honoured, him. (MA.) [See حرم. Golius and Freytag explain حرم as meaning Dignitate et præsidio venerabilis fuit: but it is the pass., حرم, that has this meaning; or rather, he was held in reverence, &c.; was reverenced, &c.]

He deemed himself in a state of prohibition. It is said in a trad., of Adam, استحبَّما بعد موته 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 حرم signifying he entered into a sacred, or an inviolable, state. (TA.) استحبَّما, said of a female cloven-hoofed animal, &c.: see 1.

The state of حرم (Az, S, K) on account of the performance of the حج or the عمرة; (Az, TA;) as also حرم. (K in art. حل. [See 4 in the present art.] Hence the saying, في حِلَّة و حِرمَة و حِرمَة, He
did it when he was free from Ḥāram and when he was in the state of Ḥāram. (K in art.)

And hence the saying of 'Āṣīhī, respecting Muhammad, i. e. [I used to perfume him when he was free from Ḥāram and when he was in the state of Ḥāram: (S, Msb: *) or when he became free from Ḥāram and when he performed the ablution and desired to enter upon the state of Ḥāram for the Ḥajj or the Umrah in copies of the K, explained as meaning نساؤك و ما ِٰ ﺎَﻣ ﺎَ Appointment (K) in art. (Az, TA.) [Also in the Kur [xxi. 95], (TA,) thus read by some, (S, TA,) means [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 حرم: (Bd:) the people of El-Medeeneh read حرم which was meaning forbidden; and accord. to this reading and meaning, لا is redundant: (TA:) [or حرام in this instance is syn. with حرم; for it is said that] the explanation of Ks is confirmed by the saying of ‘Abd-er-Rahmán Ibn-Jumáneh in the TA حمانة, app. for جمانة, ElMuháribee, a Jáhilee,

فإن حراماً لا أرى الذه باكياً
على شجوة إلا بكت على عمرو

[For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for 'Amr], (TA.)

The [or sacred territory] of Mekkeh, (Lth, Az, Msb, * K,) upon the limits of which were set up ancient boundary-marks [said to have been] built by Abraham; (Az, TA,) also called حرم ُلِّٰ ﺎَﻣ ﺎَ Appointment (K) and the الحرم [or حرم] of El-Medeeneh: (Msb:) [and Mekkeh itself: and...
El-Medeeneh itself:] and [the sacred territory

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of Mekkeh and that of El-Medeeneh: and] Mekkeh [itself] and El-Medeeneh [itself]: pl. حرم: (K:) and حرم آلهة: (حَرْم) is also applied to Mekkeh [itself]. (S.) See also حرم, in two places. حرم: see حرام, with which it is syn. (TA.) Zuheyr says,

وَإِنَّ خَلِيلَ يَوْمِ مُسَأَّةٍ يَقُولُ لَا غَانِبٌ مَّالٍ وَلَا حَرَم

[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 حرم as syn. with حرام, which is an inf. n. of حроме, q. v.; but] IB says that حرم in this verse is marfooa 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 آتَاهُ خَلِيلٌ فَيَقُولُ: accord. to the Koofees, it is so by reason of ف understood. (S, TA.)

حرم The state of being forbidden, prohibited, or unlawful: (KL:) [and of being sacred, or inviolable; sacredness, or inviolability: (see حرم, of which it is an inf. n.:)] and the state of being revered, respected, or honoured. (KL.) See also حرم: Also, (Az, Mgh, Msb, K;) and حرة, (Mgh, K;) and حرة, (K;) Reverence, respect, or honour; (Az, K, TA:) a subst. from حترام, (Mgh, Msb,) like فرقة: from افتراق;

(Msb;) and حرة signifies the same; but properly, a place of حرة: (Mgh:) pl. of the first حرمت and حرة and حرة, like غرف pl. of غرف. (Msb) When a man has relationship [to us], and we regard him with bashfulness, we say, لَهُ حَرَمٌ [Reverence, &c., is due to him; or is rendered to him]. (Az, TA.) And we say, لَمّا رَسَأَ اللَّهُ حَرَمٌ [Reverence, &c., to the Muslim is incumbent on the Muslim]. (Az, TA:) Also
A thing that should be sacred, or inviolable; (S, Msb, K;) and so храм и храм (S, Msb) and храм : (Msb:) 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: (Bd ibid.:)

[everything that is entitled to reverence, respect, honour, or defence, in the character and appertenuces 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 храмы is храмы (Bd and Jel ubi supr à, and TA) [and храмы, as above,] and that of храм (Msb;) and that of храмы [and храмы] is храм; (Msb;) and that of храмы and храмы [also] are pl. of храм и храм (Bd and S.) The inviolable ordinances and prohibitions of God: or the ordinances of God, and other inviolable things: (Bd and Jel * in xxii. 31:) or what it is incumbent on one to perform, and unlawful to neglect: (Z), 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 храм [or sacred territory] and the requisitions relating to the pilgrimage: (Bd ubi supr à:) or the requisitions relating to the pilgrimage in particular: (Ksh ubi supr à:) or the Kaabeh and the sacred mosque and the sacred territory and the sacred month and the person who is in the state of храм: (Ksh and Bd ibid.:) or the inviolability (храма) of the sacred territory and of the state of храм and of the sacred month: (TA:) or Mekkeh and the pilgrimage and the عمرة, and all the acts of disobedience to God which He has forbidden: (Mujahid, TA:) or [simply] the acts of disobedience to God. (Atà, TA.) ___ And [hence, because it should be regarded as sacred, or inviolable,]
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 nonobservance of which is blameable]. (K.)

A man's حرم [i. e. his Wives, or Women under covert,] and his family: (S:) and [in like manner the pl.] حرم, accord. to the K حرم, but correctly like رفعة, (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 محرم, of which the sing. is محرم: (K, TA:) and hence حرم is applied by the vulgar to signify a wife. (TA.) [In Har, p. 377, a man's حرم is said to mean his حرم and his family: and in p. 489, a man's حرم is said to mean his family and his wives and those whom he protects, or defends. See also حرم.]

Also A share, portion, or lot; syn. نصيب. (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:) حرة in ewes, or she-goats, is like ضيعة in she-camels, and حنة 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, تبعث عليهم الحرة و يسبرون الحياء i. e. Venereal desire shall be made to befall them, and they shall be bereft of shame]. (S.)

: see what next precedes.

: see حرة.
حِرَّم, applied to a female cloven-hoofed animal, (K,) or to a ewe, or she-goat, (S,) and to a she-wolf and to a bitch, (K,)

Desiring the male: pl. حَرَّمٌ, حَرَّمٍ, حِرَّمٌ, حِرَّمٌ, (S, K,) like عَجَّالٌ and عَجَّالٌ, (S,) or the latter pl. is حِرَّمٌ, حِرَّمٍ; (so accord.
to some copies of the K [like عَجَّالٌ and عَجَّالٌ;) as though its masc., if it had a masc., were حَرَّمٌ حَرَّمٌ and عَجَّالٌ عَجَّالٌ. (S,) حَرَّمٌ means the same as حَرَّمٌ حَرَّمٌ, حَرَّمٌ (Verily, or now surely, by God;) (K,) as also حَرَّمٌ حَرَّمٌ, حَرَّمٌ. (K in art. حَرَّمٌ.)

حِرَّم, applied to a man, Of, or belonging to, the حَرَّم: (S, Msb, TA,) [In the TA it is said that Mbr
mentions two forms of the epithet حِرَّم as applied to a woman: it does not specify what these are; but one seems to be حَرَّم for
he says that it is from the phrase حَرَّم and حَرَّم the house of God by the sacredness of the House of God.) Az says, on the authority of لث, that
when they applied the rel. n. from حَرَّم to anything not a human being, [as, for instance, to a garment, or piece of cloth,) they said
حَرَّم حَرَّم (Smb:) [but] they also said حَرَّم حَرَّم, حَرَّم (Smb,) meaning Arrows of the حَرَّم: (S, Msb:) and حَرَّم حَرَّم, حَرَّم (also, or حَرَّم حَرَّم) meaning A bow made of a tree of the حَرَّم. (Ham p. 284.) Also A man
of the حَرَّم whose food was eaten by a pilgrim, and in whose clothes this pilgrim performed his circuiting round the Kaábah: and a pilgrim who ate the food of a man of the حَرَّم, and performed his circuiting round the Kaábeh in this man's clothes: each of these was called the حَرَّم of the other: every one of the chiefs of the Arabs who imposed upon himself
hardship, or strictness, in his religious practices had a حَرَّم 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 Kaabeh except in this man's clothes. (TA.)

حِرَّم : see the next preceding paragraph.

حَرَّم Forbidden, prohibited, or unlawful: and sacred, or inviolable; as in the phrases حَرَّم, حَرَّم, حَرَّم, حَرَّم [the Sacred House of God (i.e. the Kaabeh)] and حَرَّم, حَرَّم, حَرَّم [the Sacred Mosque of Mekkeh]
and حَرَّم, حَرَّم, حَرَّم [the Sacred Town or Territory]: (Msb:) contr. of حَرَّم, حَرَّم, حَرَّم (S,) as also حَرَّم, حَرَّم, حَرَّم (S, Msb) and حَرَّم, حَرَّم, حَرَّم.
(S, Msb, K) and [q. v.] (TA) [and in its primary sense حرم: حرم] and (S, Mgh, Msb:) the pl. [of حرام, agreeably with analogy,] is حرم; (K) and حرام also is a pl. of حرام, contr. to rule, (TA,) and signifies things forbidden by God.

(K.) See also حرام الله لا افعل, (as in some copies of the S,) or حرام الله لا افعل, (as in other copies of the S and in the K,) is a saying like: يمين الله لا افعل: يمين الله لا افعل: (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

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upon myself is, what is forbidden of God, if I do it: I will not do such a thing: in like manner, is often said in the present day]. (TA. [See 2.]) ___ An illegitimate son: and a disingenuous, or dishonest, person.] and [A sacred month]: (Msb:) pl. حرام. (S, Msb, K.) الأشهر الحرام [The sacred months] (S, * Msb, K) were four; namely, حرم ذو الحجة and ذو القعدة, and محرم and ﱞﻞِﺣ and ﱞﻞِﺣ; (S, Msb, K;) three consecutive, and one separate: (S, Msb:) in these the Arabs held fight to be unlawful; except two tribes, Khath'am and Tely; unless with those who held these months as profane. (S, TA.) حرام applied to a man signifies Entering into the حرم [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. حرم (S, Msb) as meaning in, or entering upon, the state of حرم: i. e. entering upon the performance of those acts of the حج, or of the عمرة, whereby certain things before allowable, or lawful, to him became forbidden, or unlawful; (see 4;) or purposing to enter upon the performance of the حج or the حرم as also: حرم انح جب حل气温: حرم: you say, انت حرم: and: انت حرم: and: انت حرم: (S, Msb:) the pl. حرم thus applied is حرم: (S, Msb:) the fem. of حرم is with ء; and the pl. masc. مهمونم; and the pl. fem. مهمونات. (Msb.) ___ See another
A she-camel that does not conceive when covered. (AA, K. [In the CK, مغتاطة is erroneously put for مغتاطة.)

[Hence,] The appertenances, or conveniences, (حُوْكَم and حقوق S, Msb, K,) that are in the immediate environs, (S, Msb,) of a thing, (Msb,) 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; (Msb:) 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 يُدوِّنُوٌدُهٌ]) 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-Wàsil ElKilàbee, TA:) or the interior part, or middle, (قصبة,) thereof: (T, TA:) [and particularly the Women's apartments, and the portion that is for bidden 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]: (Hamp. 492:) a thing that one protects, and in defence of which one fights; [and particularly, like حَرَم as used by the vulgar, a man's wife; and also his female slave; or any woman under covert; and, like حَرَم, pl. of حَرَم, as used in the classical language, his Wives, or women under covert, and household;] as also حَرَم, (K,) the pl. of حَرَم; (TA:) and أَحِرَام, (K,) which is the pl. of حَرَم. (TA:) A partner, copartner, or sharer. (K.) A friend: so in the saying, فلَان حَرَم صَحِيح Such a one is a genuine, or sincere, friend. (TA:) The garment of the حَرَم (S,
which he wears during the performance of the Hajj or the 'Umra called by the vulgar Harm or Harm (TA.) __ The clothes which the Thamumon 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 Harm or sacred territory, (TA,) and which they did not wear (K, TA) as long as they remained in the Harm: (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 Rhetah of thongs. (TA.) A poet says,

*Sufficiently grievous is my passing by him as though he were a thing thrown away, a cast-off garment of a Harm, before those performing the circuiting round the Kaabeh]. (S.

Anything eagerly desired, or coveted, that escapes one, so that he cannot attain it. (S.) And * Haem. (TA.) * Haem * Haem. (TA.) * Haem (so in the copies of the K,) or * Haem (so in the TA,) means He has intellect, or intelligence: (K:) a phrase mentioned, and thus explained, by AZ: and so * Haem. (TA,) [The right reading is evidently that given in the TA.]

Inf. n. of 4. See also * Haem, with which it is syn. (S, Mgh, Msb.) [And see an ex. voce Haem.] See also * Haem, in three places. Also A
female relation whom it is unlawful to marry: (T, Msb:) [and such a male relation likewise:] and
relationship that renders it unlawful to marry. (K.) You say, 

[She is a relation to him such as it is unlawful for him to marry]: and and هو هو لها محرم

ْﻢِﺣَر ٌمَﺮَْﱂ

relationship that renders it unlawful to marry. (K.) You say,

ْﻢِﺣَر ٍمَﺮَْﱂ

ُمَﺮَْﳘ ﺎَﻬْـﻨِﻣ

(Mgh) and وُذ ٍمَﺮَْﱂ ﺎَﻬْـﻨِﻣ

he is one whom it is unlawful for her to marry, (S,) and and هو ذو محرم منها

َﻮُﻫ ٍمَﺮَْﳘ

ذو محرم منها

َﻮُﻫ َﻰِﻫ ُﻪَﻟ ٌمَﺮَْﱂ

applying محرم as an epithet to محتر and to ذو حرم محرم

وُذ ٍمَﺮَْﳘ ﺎَﻬْـﻨِﻣ

669:) and in the case of a woman، (Msb.) The fearful places of the night,

وُذ ٍمَﺮَْﳘ ﺎَﻬْـﻨِﻣ

(Aaar, S, K, TA,) Which the coward is forbidden to traverse. (IAar, S, TA.) [See also محارم، pl. of محرم.]

حَرَم: حَرَم: 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. حَرَم:) and, as such also, one Who has a claim, or covenanted right, to protection, or safeguard. (S in art. حَرَم.) Er-Râ’ee says,

* قُتِلَ أَبُو عَفَانَ الْخَليَّةِ مَحْرَمًا *

(S,) meaning (They slew 'Othmân) 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 ElMedeeneh and] in [the month of] Dhu-l-Hijjeh. (Ham p. 310.) And one says, ان للمحرم عناک Verily he is one whom it is unlawful for thee to harm: (K:) or for whom it is unlawful to harm thee:

(Aaar, Th:) or Whom it is unlawful for thee to harm and for whom it is unlawful to harm thee. (Az, TA.) And 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. (IAar, K.) One who is in the حَرَم of another. (K.) You say, ﴿وَهُوَ مَحْرَمٌ ﱡبِنَاَ﴾ He is in our حَرَم. (TA.) Fasting, or a faster: because the faster is prohibited from doing that which would break his fast.
And, for a like reason, Swearing, or a swearer. (TA.)

Forbidden, prohibited, or made unlawful: and made, or pronounced, sacred, or in violable, or entitled to reverence or respect or honour]. It is said in a trad., أَمَا عَلِمْتَ أَنَّ الصُّوْرَةَ حَرْمَةً, 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.)

The first of the months (S, Msb, K, * TA) of the year (Msb) 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 صفر (Msb:) and [in the age of paganism, the seventh month, also called] رجب (K, TA;) [being app. a g. var. of the a.], i. e. [for] Az says, the Arabs used to call the month of رجب in the age of paganism, المحرم; and he cites the saying of a poet,

فَأَقَمْنَا بِمَا شَهْرِ رَيْبَ كَلاِمًا
فَوَشَهَرِيَ جَمَادَى وَأَسْتَحْلِلْنَا المُحَرَّمًا

We stayed in it during the two months of Rabeea, both of them, and the two months of Jumádà; 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 مُحَارَّمَاتٌ (Msb, K) and مَحَارِّمٌ and وَمَحَارِّمٌ (K.) See also حَرْمَةٌ applied to a camel means Refractory, or untractable: (TA;) [or,] thus applied, [like عُروضٍ, 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, mistakenly put for the dālūl ʿal ʿal dālūl ʿal ʿal) and with a she-camel not broken, or not trained: (TA:) or not yet completely broken or trained: (S, TA:) and 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.)

Denied, or refused, a gift: (Msb, * TA:) or denied, or refused, good, or prosperity: (Az, K:) in the Kur lxx. 25, (Iʿ Ab, S,) [it has this latter, or a similar, meaning:] i. q. مَحْارَف [q. v.]: (Iʿ 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 مُزَوِّق (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; reverenced, respected, or honoured; and so مَحْتَرَم (KL. [But the latter only is commonly known in this sense.])

مَحْرَم an anomalous pl. of حَرَام, q. v.: (TA:) ___ and pl. of مُحْرَمَة and مَحْرَمَة: (K:) ___ and also of مَحْرَمَة. (K.)

مَحْرَم a pl. of مُحْرَمَة. (K.)

مَخْتَرِم [erroneously written in the Lexicons of Golius and Freytag]: see مَخْتَرِم.
حرَن

1 حرَن aor. — (S, Mgh, Msb, K;) and حرَن (S, Msb, K;) inf. n. حرون (Mgh, Msb, K) and حرَن (Mgh, Msb, K) or the former is a simple subst., and the latter is the inf. n., (S,) and حرَن (K;) said of a horse (S, Mgh, Msb, K) or similar beast, (Msb, 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 حرَنات النَّاقة، meaning the she-camel stood still, and would not move from her place: and حرَن is used by AO in relation to a she-camel. (TA.) And حرون (i. q. تأخر حرون) said of a horse (or similar beast; i. e. Restiveness, or refractoriness, &c.;) (S:) or an inf. n. (Mgh, Msb, K;)

حرَن an epithet applied to a horse (S, Mgh, Msb, K) or similar beast, (Msb, K; [meaning Restive, or refractory, &c.;] from حرون (S, Mgh, Msb, K) or حرون (S, Msb, K;) pl. حرون, with two dammehs. (TA;) Also An animal of the chase that does not quit the higher, or highest, part of the mountain. (S, K;)

حرَن 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. مندف (K.)

محزان: (K.) pl. محارين. (So in the TA, as from the K.) See also the pl. below.

محزان: see what follows.

محارين (S, K) and محارين (S [in which the latter occupies the first place, the former occurring in an ex.,]) The bees that stick to the honey, and are extracted with the
مضيض (S, K, TA,) or wooden implements with which the honey itself is extracted: (TA:) or the bees that stick in the hive, and are with difficulty extracted: or the bees that die in the honey: (T, TA:) sing. محزان (K.) See also the
pods of cotton. (K.)
A burning which a man experiences in the fauces and the chest and the head, by reason of anger, wrath, or rage, and of pain. Acridity of food, or in the taste of mustard and the like; as also Verily I find that this food has an acrid quality, or a burning quality. A disagreeable odour, that has a sharpness, or pungency, in the or air-passages of the nose. 

: see above, in three places.
حَرَح

حَرَحٌ، aor. (S, K.) inf. n. حَرَحٍ، (S,) 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] حَرَحٍ أَنَّكُنَّ ذلكَ [May-be, or may-hap, &c., that will be]. (TA.) He was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it. (MA.) حَرَاحٌ، see 5.

حَرَاحٌ It (time) caused it (a thing, S) to decrease, diminish, or wane. (S, K.) أَحَرَّهُ مَا أَحَرَّاهُ، and أَحَرَّاهُ، 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, ما أَحَرَّاهُ بِذَلِكَ How well adapted or disposed, &c., is he for that!]

حَرَاحٍ signifies قَصَدَ الحَرَاحٍ، 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 حَرَاحٌ he sought, or repaired to, his vicinage, &c.; (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, Msb, K, TA.) Hence, in the Kur [bxxii. 14], فَأُولَٰئِكَ حَرَاحٌ رَسُدًا Those have aimed at, or sought, &c., a right course. (S, TA.) And the trad., حَرَاحٌ I aimed at, or sought, &c., his approval. (Mgh.) And the trad., حَرَاحٌلَ لَيْلَةِ الْقُدُرِ فِي العَشَرِ الأَوَّلِ Seek ye the Night of 1 the نَهَر صَدِيقٌ، and the al-اَوَّلِ الْقُدُرِ in the last ten [nights of Ramadán]. (TA.) Also حَرَاحٌ He sought what was most meet, suitable, fit, proper, or deserving, (S, Mgh, Msb, K,) to be done, (S, K,) of two things, (Mgh, Msb,)
according to the opinion predominating in his mind, (S.) or in the affair, or case: (Msb:) 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, بُلْكَانَ in the place. (S, K.)

The vicinage, quarter, tract, or region, (As, T, S, IAth, Mgh, K,) of a man, (As, T, IAth,) or of a people; (Mgh;) the environs (As, T, S) of a man, (As, T,) or of a house; (S;) and حَرَاء 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:) Lth 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 حَرَاء of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the environs thereof: (T, TA:) pl. حَرَااء. (K.) You say, انْبِذِنِي لَن أَرِكَكَ أَيْنَكَ بَحَرَاء, [Go thou, so that I may by no means see thee in my vicinage, &c.]. (S.) And لَا تَنْتَشِرُ حَرَااء Approach not thou our environs. (S.) And نَزَلْتُ بِحَرَاء I alighted, or Page 558

descended and abode, in his vicinage, &c.]. (S.) See also حَرَاء, in six places.

Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy; as also حَرِي, and حَرَاء, which last has no dual nor pl., (S, Msb, K,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce حَرِيْنَر; or, accord. to Lh, one may say حَرِيْان, because Ks has related that some of the
Arabs dualize what they do not pluralize: (TA:) the pl. of حَرَى is حُرُون وسُرِّى; (S, Msb:) and the pl. of حَرَى and حِرِّاء (S) and حُرُون and حُرُون. (TA, T.) You say, إِنَّهُ حَرِّى بِكَدًا, حُرَى, and حُرُون, (K, TA,) Verily he, or it, is adapted, &c., to such a thing; or worthy of such a thing. (TA.) And hence the phrase, إِنَّهُ حَرِّى أَن يَفْعَلُ ذَٰلِكَ, (Lh, K,) which last has no dual nor pl. nor fem. form, like مَلْكَة (q. v.) and مَلْكَة: (TA:) and كِلَذَالِكَ (K, Lh,) This thing, or affair, is adapted, &c., to that. (S.) And hence the phrase, إِنَّهُ حَرِّى أَن يَفْعَلُ ذَٰلِكَ, (S, * K) It is suitable, fit, or proper, that that should be. (PS.) [But this phrase, in the present day, means Rather that should be. And hence, كَمْ بَعْضُهُ How much rather.] One says also, of a man who has attained to fifty [years], حَرِى, meaning He is adapted, &c., to attain all that is good. (Th, TA,) And one says إِنَّهُ حَرِى as meaning فَحَرِى, It is suitable, fit, or proper, that that should be. (TA in art. خُلُق.)

حُرَى

حَرَى: see art. حَرَى.

حَرَى masc. of حَارِي (M, TA,) which is an epithet applied to a viper (أَفْقُعِى); (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 (رويُك الله بِأَفْقَعِى حَارِي) and its poison: (M, K;) dim. حَوْرَى. (TA.)

One says, رُمِّاَكَ اللهُ بِأَفْقَعِى حَارِي [meaning May God smile thee with an evil like a viper wasted by age]. (S.)

حَوْرَى: see what next precedes.

أَحْرَى

More, and most, adapted, disposed, apt, meet, suited, suited, fitted, fit,
competent, or proper; or more, and most, worthy, or deserving. (S, * Mgh, Msb, K.) A thing is said to be

(Ahri b'la as-tamal) [More, or most, meet, &c., to be done]. (S, K.)

حري: see حري.

حري: see حري, in two places.
1. حَرَّحَ (S, A, Msb.) aor. — , inf. n. حَرُّحْ (S, Msb, K, *) He cut it; (S, A, K;) namely, his, or its, head; (A;) as also حَرَّحَهُ: (S, A, M.) 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, Msb, TA.) It is said in a prov., حَرَّحَتُ حَرَّحَةً مِن كُوَعْهَا حَلَلَتُ: or he cut it 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.

2. حَزّرَحَ (S, A, K, *) inf. n. حَزَّرْحُ (TA,) 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, حَزَّرَحَهُ: (S, K, TA,) He made his teeth serrated, and sharpened their extremities, to make them like those of a young person. (S, K, TA.) [See also حَزَّرْحُ, below.]

3. حَزَّرَ 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.]

احترحه 8: see 1.
A notch, or an incision, (S, A, Msb, K,) in a thing; (S, K;) as, [for instance,] in a piece of wood, and a tooth-stick (سوالك)، and a bone, (TA,) and a bow: (A, TA;) and in like manner، the notch of a bow، into which the ring of the string falls: (A and K, voce كَطْر:) [or the former is a coll. gen. n.:] n. un. حَرَة; (S, TA;) [for which, in the S and L and K, voce طِرْدَة، we find حَرَة، perhaps a dial. var.] You say، ردُّ الْوَتَر حِرَةَ، He put back the bow-string to its notch (A, TA) in the head of the bow. (TA.) For the explanation of حَرَةُ الْكَرَاكِر، see حَرَةُ الْكَرَاكِر. A time; a particular time; [a nick of time:] (S, K;) حَرَةٍ signifies the same; and also a particular state or condition. (A, TA,) You say، هَذَهُ حَرَةُ مُجِيِّر فِلَان، (This is the time of the coming of such a one). (A.) And لَيَقِّيْهِ عَلَى حَرَةٍ مَنَكَرُ، [I met him at an evil time, or in an evil condition]. (A.) حَرَةٍ: see حَرَةٍ in five places.

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. حَزُّ. (Msb.) جَذَّر. The neck: (S, Msb, K;) accord. to some: (Msb;) so termed metaphorically. (S.) So in a trad., حَزَّ جَذَّرُهُ. He took hold of his neck. (S, TA;) حِزْجَتَهُ: (IAar, Az, S, Msb, K;) but حِزْجَتَهُ: (IAar, Az, S, Msb, K;) but disallowed by As. (TA.)

Scurf of the head: ↓ n. un. with (signifying a particle, or flake, thereof). (S, K)

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.] حَزَّ and [of mult.] حَزَّ and حَزَّ، (S, K) and حَزَّ، (K, TA,) with two dammehs, (TA,) or حَزَّ. (CK.)
Food that becomes acid in the stomach, (K, TA,) by reason of its badness, and so [as it were] cuts (ُتحر) into the heart. (TA.) Hence the saying, أنت أثل مْن الحِرْاز (Thou art heavier, or more difficult to be born, than the food that becomes acid in the stomach, &c.). (A Heyth, on the authority of Abu-l-Hasan El-Aarábee.) __ [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 حَلَكَ فِي القَلْبِ (A 'Obeyd, S,) and بَذُرَكَ الصَّدِرِ. (K) as also حَرَاز (K) [and حَرَازَة, as will be seen below]: and pain in the heart, arising from wrath &c.; as also حَرَاز, حَرَازَة; (A 'Obeyd, S,) and حَرَازات (A 'Obeyd, S, K;) of which last the pl. is حُرَازات. (A 'Obeyd, S.) [See also حَرَازَة:] It is said in a trad., (S, Mgh, and K * in art. حوز,) i. e., Sin is those things that make an impression upon hearts, (Lth, Mgh, MS, and K ubi suprà,) 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:) حُوْازحُواز being pl. of حَارَازة, (Mgh, K,) like as دوًابُ دوابُ, is pl. of داْبَة: (Mgh:) Sh. reads حُوْازحُواز القُلُوب, which he explains as meaning, what overcomes hearts, (Mgh, Mgh, and K,) i. e., يغلب عليها, so that they commit that which is not incumbent: (Mgh, and K * and TA ubi suprà:) but the former reading is the more common: (Mgh, TA:) and some read حُوْازحُواز; and some حُوْازحُواز. (TA in art. حوز.) [See also حُوْازحُواز الصُّخْرَة, and فصٍ حُوْازحُواز الحَجّر: See in art. بَهِقُ الحَجْر: حُوْازحُواز الصُّخْرَة]
اًزاﱠﺰُﺣ: see حَرَاز, in two places.

ٌهَ حَرَاز, 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 مَاسْحُ حَاز. (S, K) or حَاز 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 عَرَکُ (El-Adebbes El-Kinánee;) or a cut, or an incision, in the said protuberance: it is a subst., like ضَاغْط ناَکْت. (TA.)

ةَﺰَﺣْﺰَﺣ A pain in the heart, arising from fear or from physical suffering: (K) pl. حَرَاز. (TA.) [See also اًزاﱠﺰَﺣ.

ةَرِزِز The being cut, or notched, much, or in many places; being serrated, or jagged, like the teeth of the لَﺠْﻨِم: and sometimes this is in the edges, or extremities, of the human teeth. (TA.)

َرِزِز [see 2. ___] The being cut, or notched, much, or in many places; being serrated, or jagged, like the teeth of the لَﺠْﻨِم. (A.) ___ Also The marks of cutting or notching. (TA.)

َمَحْرَر A place of cutting [or notching]. (TA.) You say, فَقُطَعَ فَأَصَابَ المَحْرَر (A, TA) He cut, and hit the place of cutting. (TA.) And فَأَصَبَ المَحْرَر He spoke, and indicated, or advised, and hit upon the right thing: (A, TA:) [app. alluding to the right place of incision of the كَرِکَرَة, which is a nice and difficult operation: see كَرِکَرَة. (A.)}
otherwise. ___A groove, or the like. Occurring in the K, voce بَكْرَة, and in art. خصر, &c.] ___ See also حَز،

first signification.
1. حِزْبَهُ It (an event) befell him: (S, A, Mgh, Msb, 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. حِزْبَهُ He collected, congregated, or assembled, people: (TA:) he collected, or formed, people into أحزاب (A, K;) i.e. parties, classes, bodies, divisions, or the like. (A.) He divided the Kur-án into أحزاب (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 Kur-án into sixtieth portions.]

3. حازِبَهُ He was, or became, of the number of his partisans, or party: (TA:) he helped, or aided, him. (A.) See also 5.

4. حازَبَوْا They became [or formed themselves into] أحزاب (A, Msb, K;) i.e. parties, classes, bodies, divisions, or the like; (A;) as also حازبوا: (K;) they collected themselves together, (S, Mgh, * TA,) against (على) others. (Mgh.)

5. حزْبَةٌ A severe, or distressing, event: or one that straitens, or overcomes, (K, TA;) suddenly, or unexpectedly. (TA.)

حزب, in its primary acceptation, A party, or company of men, assembling themselves on account of an event that has befallen them (Ksh and Bd in v. 61:) [and then, in a general
sense,) an assembly, a collective body, or company, of men: (IAar, A, Mgh, L, K:) a party, portion, division, or class, (S, A, L, Msb, K, TA,) of men: (L, Msb, 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-Moajam, TA:) pl. أحزاب. (S, A, Mgh, Msb, 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 Kur xl. 31, The people of Noah and 'Ád and Thamood, and those whom God destroyed after them, (K, TA,) as the people of Pharaoh. (TA.) And [The day of the combined forces; the day or War of the moat (لندق.) (Mgh, Msb, TA.) I. q. ورد. (S, Mgh, Msb, 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 Kur-án, (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 Kur-án, &c., which a person is accustomed to perform: (Msb:) pl. as above. (Mgh.) You say, قرأ حزبه من القرآن [He recited his set portion of the Kur-án]. (A.) And كم حزبك [How much is thy set portion of the Kur-án ?]. (A.) [Also A sixtieth portion of the Kur-án.] A portion, share, or lot, (Msb, TA,) of wealth, or property: or perhaps a mistranscription for جزء; since IAar says that جزء signifies a company of men; and جزء a portion, share, or lot. (TA.) A weapon, or weapons, of war; syn. سلاح. (M, A, K, TA;) i. e. آلة حرب. (TA.) See also what next follows.
Rugged ground: (S, K:) or very rugged ground: (TA:) or the first signifies hard, elevated ground: (Ham. p. 664:) and the last, a most rugged tract of ground such as is termed, slightly elevated, in another hard (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 حرزاب, (S, in copies of the K) like صحار, originally حرابي; (S, TA:) and also explained as signifying extended, rugged, narrow places. (TA.)

Thick, coarse, rude, or bulky, and short; as also حنزاب: (S:) thick, coarse, rude, or bulky, and inclining to shortness; as also حزابية, (S, K:) in which the ك is for the purpose of quasi-coordination to the quadriliteral-radical class, as in ذباية and فهم and علمن, (S,) and حنزاب, (K:) applied to a man, (S, TA,) and to an ass: (TA:) and to a pubes; and hardy, strong, or sturdy, applied to an ass. (TA.) Also pl. of حزاب. (S.)

 håzib: see حزاب.

حزاب: see حزاب.

حزابية: see حزاب, in two places.

حزاب حزاب, a severe, or distressing, event: pl. [app. of either word] حزاب, (K,) or, accord. to MF, حزاب; and pl. of the former word حزاب. (TA.) Also, the former, What falls to one's lot, of work. (TA.)

حزاب حزاب, in which the ن is said by some to be augmentative, and by others to be radical: (TA:) see حزاب, in two places. Also

The carrot of the land: [this would rather seem to mean the wild carrot, but for what here follows:] the carrot of the sea (جزر البحر) is called قسطا. (S.) See also art. حزاب. [See also art. حزاب.]

The cock. (K:) A species of [the birds called] قطا. (K.) See also art. حزاب.
A certain plant [app. that called حنزاب, mentioned above: see art. حنزب].

An old woman: (S, TA:) or [an old woman] in whom is no good: (TA:) or a cunning, or crafty, old woman. (Har p. 76.) The ن is augmentative, as it is in ذينون. (TA.)
Having computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number: (S, Mgh, *Msb, K) he computed by conjecture its quantity or measure &c.; syn. (S, K, and perhaps post-classical: whence The science of divination.) You say, He computed by conjecture the quantity of the fruit upon the palm-trees. (A, Msb.) And I computed his recitation, or reading, to be twenty verses [of the Kur-án]. (A.) And
what is fem.: (AO, Msb:) the pl. is حَزْرَاتُ (S, Msb, K) and حَزْرَاتُ, as though the sing. were an epithet: (Msb:) 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, حَزْرَةٌ الأَمْوَال signifies those kinds of property which their owners love: accord. to AO, choice kinds of property. (TA.) You say also, هَذَا حَزْرَةٌ 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, حَزْرَةٌ It is the choice thing of his heart. (AO.)

Sour [milk such as is termed] حَرْزاً. (K. [In some copies of the K, حَرْزاً, which SM thinks to be a mistake for حَرْزاً. See also حَرْزاً.]) حَرْزاً (TA) and حَرْزاً: حَرْزاً (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] حَرَازُ (S, K) and حَرَازُ (K, mentioned by Abu-t-Teiyib as pl. of the second,) and [of the third] حَرَازُ. (K.) Also حَرْزاً حَرْزاً حَرْزاً, حَرْزاً حَرْزاً حَرْزاً, (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: (Yaakoob, 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 As and El-Mufaddal, 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:
The name of a month, in Greek; the Syrian month corresponding to June, O. S.; (S, K;) next before زﻮﱡَﲓ (S.)

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 نِبِيذ, Sour, or acid: (S, K;) or, applied to milk, it means more than حامض: (TA;) or i. q. حامص: (IAar, TA;) or more than حامص: (TA in art. حمص.) And hence, (TA,) applied to a face, [Sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.) [See also what follows.]

Angered; (K, TA;) and having a frowning, contracted, stern, austere, or morose face. (TA.) [See also what next precedes.]
1 حَرَق َ، (S, K) aor. — inf. n. حَرَقَهُ، (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, حَرَقَهُ رَجْلَهُ 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 'Alī, in disparagement of the schismatics, حَرَقَ عَرْض حَرَق عَرْض; meaning the case is not as ye assert: said by El-Mufaddal 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 حَرَقَهُ عَنْهُ، (K, inf. n. حَرَقَةَ) He prevented, withheld, debarred, or forbade, him, (Az, K,) عَنْهُ from it. (TA.)

5 حَرَقَ َّيَمَّعَ، (K) i. q. حَرَقَةَ، (TA,) It became collected, brought together, &c.]. (TA.)

6 اخَرَقَ َّيَمَّعَ، (K) i. q. انضم انضم اخَرَقَ َّيَمَّعَ، (TA,) It became drawn, collected, or gathered, together; or drawn and joined, or adjoined; &c.]. (TA.)

A collection (S, K) of men, and of birds, and of palm-trees, &c. : pl. of the second حَرَقَة. (S.)

Niggardliness, or tenaciousness, of that which is in one’s hands; see حَرَقَة.
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 As, 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 Short: or 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 short: (K) also evil in disposition, (IAar, K,) and niggardly: (IAar, TA:) and straitened in circumstances: (Sh, K,) or [in the CK] signifies [sometimes] a sort of game; (K,) as in a trad., in which it is said of some girls, [They played at the game of 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-Hasan and El- Hoseyn; whereupon the child would climb up until he placed his feet upon the Prophet's chest: (TA:) (S) is an allusion to smallness of the eye, (IAth, TA, and Har p. 619,) as being likened to the eye of the gnat or musquito; or denotes smallness of person. (Har.)
Anything with which one ties, binds, or makes fast. (TA.) [The meaning of حَرَاقَةُ assigned by Golius to حَراَقَةٌ is a mistake, occasioned by his misunderstanding a passage in the K, where it is said of a woman that she used حَرَاقَةٌ by poetic license (للضَّرُورةِ, a proper name of a man.)

حَرَاقَةٌ: see حَرَاقَةٌ and see also حَرَاجَةٌ.

حَرَاقَةٌ: see حَرَاقَةٌ.

حَرَاقَةٌ: see حَرَاقَةٌ. Also, (K,) and حَرَاقَةٌ, (TA,) A part, or portion, (K, TA,) [of a swarm] of locusts; (TA;) as also حَرَاقَةٌ; (K and TA in art. حَرَاقَةٌ;) or of anything; (K, TA;) even of wind: (TA;) pl. of the former حَرَاقَةٌ and حَرَاقَةٌ (K, TA [in the CK حَرَاقَةٌ, which is pl. of حَرَاقَةٌ حَرَاقَةٌ,]) and [coll. gen. n.] حَرَاقَةٌ. (K,) ___ And i. q. حَدِيقَةٌ [A walled garden; &c.]: (K:) or the like of a حَدِيقَةٌ (Ibn-'Abbád, TA.)

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حَارَقَةٌ One who is pinched by a tight boot: (S, K;) of the measure نَعَالٍ فَاعِلٍ in the sense of the measure مَفْعُوَلٍ. (K.)

One says, لَأِ رَأَيْ حَارَاقَةٌ [No counsel, or advice, is possible to one who is pinched by a tight boot]. (S, TA,) [See also حَاقَانٍ.]

حَارَقَةٌ: see حَارَقَةٌ.

حَارَقَةٌ: see حَارَقَةٌ.

حَارَقَةٌ: see حَارَقَةٌ.

حَارَقَةٌ: see حَارَقَةٌ. أَنْرِيقَ ْمَخْوَرَةِ ِالْعَنقِ A narrow-necked ewer. (A, Nh, K.)

مَحْزَقَةٌ Very niggardly or tenacious or avaricious. (S, K.)
1. He bound it, or tied it; (S, K) namely, a thing: (S:) or he made it a [q. v.]. (Msb.)

He bound the beast [or horse] with the حزام [or girth]; (T, * S, * Mgh, * Msb:) and with a rope; (T, TA:) or he bound the حزام of the [beast or] horse. (K.) [And hence,] حزام رأيه, [aor. and] inf. n. as above,

He made his judgment, opinion, or counsel, firm, or sound. (Msb.) It is said in a prov., قَدْ أَحَزَمْ، لَوْ أَعْزُمُ [Certainly I make firm my determination if I determine upon doing a thing]; meaning I know [i. e. prudence, or discretion, and precaution], though I do not practise it. (IB, TA. [See also Freytag's Arab. Prov. ii. 262.])

He possessed the quality of حزام [explained below, as meaning prudence, or discretion, &c.]. (S, K.) He was, or became, choked, (K) or he had what resembled a choking, (S,) in his chest. (S, K)

He made for him, or put to him, [namely, a horse, as is implied in the K,] a حزام [or girth]. (K.)

He became furnished with a حزام [i. e. girth, or girdle]: (K) [or, said of a man, he became girt; or he girded himself;] or i. q. تَلْبِسُ، meaning he bound his waist with a rope [or girdle]. (S.) It is said in a trad., نَهَى أَنْ يُصَلِّي، نُحْزَمْ فِي أُمُورِهِ [He forbade that the man should pray unless he was girt, or unless he girded himself]. (TA.)

He acted with prudence, or discretion, and
precaution, in his affair, or case. (TA.)

8. حزم: see 5, in two places: (K,) and see حزم. (TA.) Also It was, or became, inwrapped. (Ham p. 614.)

12. حزم: (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.)

[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 حزم,)] 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 حزم, (Mgh,) or from this word as signifying the act of binding with the حزم, and with the rope: (T, TA:) and حزمة signifies the same; as in the saying, "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, أخذ بالحزم (TA) and [sometimes] أخذ بالثقة (K in art. حوزت) (He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أخذ بالثقة, he took the sure course in his affair]. Elevated ground; as also أخذ و حرام: (K,) or this last signifies rough, or rugged, ground: (Yz, IB, K,) and حزم is [ground] more elevated than what is termed حزن: (S,) or more rough, or rugged, than what is termed حزن: (Ham p. 45:) or elevated ground, or rugged and
elevated ground, that is girt \( \text{احترام} \) by a torrent: or rugged ground, having many stones, which are more rugged and rough and scabrous than those of the \( \text{أكمة} \), 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 Yaakoob, the \( \text{م} \) is a substitute for the \( \text{ن} \) of \( \text{حزن} \) pl. \( \text{حزم} \). (TA.)

 огромный \( [\text{أوزمُتحا}] \) by a torrent: or rugged ground, having many stones, which are more rugged and rough and scabrous than those of the \( \text{أكمة} \), 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 Yaakoob, the \( \text{م} \) is a substitute for the \( \text{ن} \) of \( \text{حزن} \) pl. \( \text{حزم} \). (TA.)

\( \text{حزم} \) [in a horse (see \( \text{أحزيم} \)] Largeness, or fulness, of the sides, or of the sides and belly and flank; contr. of \( \text{هضم} \). (S.)

\( \text{حرمة} \): see \( \text{حزم} \).

\( \text{حرامة} \): A bundle, or what is bound round, (K, TA,) of firewood &c.: (S:) pl. \( \text{حزم} \). (Msb, TA.)

\( \text{حرامة} \) i. q. \( \text{حرمة} \) \( \text{أما} \) \( \text{وأنله} \) [q. v.]. (K in art. \( \text{حرمة} \).)

\( \text{حرامة} \): Short; (K,) applied to a man. (TA.)

\( \text{حرامة} \) [The girth of a horse and the like; and the girdle of a man:] the thing with which one girts, or girds; as also \( \text{حرامة} \) \( \text{محزيم} \) \( \text{محزيم} \) \( \text{محزيم} \) \( \text{محزيم} \) \( \text{محزيم} \) \( \text{محزيم} \) (K:) pl. \( \text{حزم} \), (Msb, K, TA, [in the CK \( \text{حزم} \),]) i.e., pl. of \( \text{حزم} \), (Msb, TA,) [and is pl. of pauc. of the same:] the pl. of \( \text{حرامة} \) [and \( \text{محزيم} \)] is \( \text{محزيم} \) \( \text{محزيم} \) \( \text{محزيم} \) \( \text{محزيم} \) (TA.) [J says,] The \( \text{حزم} \) of the beast is well known: and hence the saying, \( \text{حازن المزيم الطيبين} \) [The girth passed beyond the two teats]; (S,) meaning the affair, or case, became distressing, and formidable. (K in art. \( \text{طبي} \)) Hence, also, The \( \text{حزم} \) [or swaddling-band] of a child in his cradle. (S,) [And hence, also,] \( \text{أخذ حزام الطريق} \) He took the middle, and main part, or beaten track, of the road. (TA.)

\( \text{حزم} \): see \( \text{حازم} \): and see also \( \text{حزم} \), in two places.

Possessing the quality of [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) حَزَا مَ (K, TA [in the CK, erroneously, حَزَا مَ]) and حَزَمَ and حَزَمَ and حَزَمَ and [of pauc.] حَزَا مَ (TA:) and (of حَزَمَ, TA) حَزَا مَ. (K.)

The breast, or chest: (K;) or the middle thereof; (S, K;) and the part which the حَزَمَ [i.e. girth or girdle] embraces, (S, TA,) where the heads of the حَوَانَحَ [or ribs of the breast] meet, above the lower extremity of the sternum, opposite the كَرَّ الْمَدَّ [or uppermost third portion of the backbone]: (TA:) the part of the breast which is the place of the حَزَمَ: (Hamp. 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 حلَقُومَ [or windpipe]: (K;) the two parts thus described being called حَيِزِوْمَانَ: (TA:) pl. of the former حَيِزَامَ و (TA;) and of the latter حَزِمَ [a pl. of pauc.] حَزَمَ and حَزَمَ [a pl. of mult.]. (K.)

One says, اشْدِ حَيِزِومَكَ هذَا الأَمََرَ حَيِزَامَ, i.e. Dispose and subject thyself to this affair, or case; meaning prepare thyself for it: and [He disposed and subjected, or prepared, himself]: (TA:) or اشْدِ الحَيِزَامَ is an expression denoting, by way of similitude, patient endurance of that which has befallen one. (Hamp. 163.) And the former, The breast [or bows] of a ship or boat. (MA.)

[so in my copies of the S, imperfectly decl., app. regarded as of foreign origin, (not حَيِزِوْمَ as is implied in the K,)] the name
horses of the angels; (S;) the horse of Gabriel: (K:) accord. to some, [جيوزن,] with in the place of the 
م. (TA.) See also حزام.

[More, and most, prudent, discrete, or cautious]. Hence the prov., [مَزيدٌ من حرْبَاء] [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 مَزيدٍ. (S, K.)

And, applied to a camel, (TA,) Large in the مَزيدٍ: (K:) or large in the place of the حزام [or girth].
(T, TA.) See also حزام.

†ا. q. [pl. of حزاب]: (K;) the م is a substitute for the ب. (TA.)

حزام, of a beast, The part upon which lies the حزام [or girth]. (S.)
He was, or became, affected with حزن [q. v.; i. e. he grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; &c.; for him or it]. (S, Msb, K.) La تَخَزِّنَ لا تَخَزِّنَ in the Kur [x. 40, &c., and iii. 133], do not denote a prohibition of getting حزن; for حزن does not come by the will of man: the real meaning is Do not thou, and ye, that which engenders حزن; do not thou, and ye, acquire حزن. (Er-Rághib. [But this requires consideration; or, rather, is not in every case admissible.]) حزنه, (S, Msb, K) aor. حزنه, (K) and أحزنه; He, (another person, S) or it, (an affair, or an event, or a case, Msb, K,) caused him to be affected with حزن [which see below; i. e. grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; &c.]: (S, Msb, K) accord. to Yz, (S,) the former is of the dial. of Kureysh; and the latter, of the dial. of Temeem: (S, Msb:) and so say Th and Az: (Msb, 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.; (Msb, 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 أحزنها signifies he made him حزين [q. v.]; and حزنه, [in some copies of the K حزنه, the latter being the pluperfect form of the latter verb]; he made حزن to be in him: (Sb, K:) or حزنه, it caused him to fall into حزن. (TA,) حزنت الأرض, (TA,) inf. n. حزونه. (Sb, K:) or حزنه رأستحزن، (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، [He is rough in pace]: and في حزونه [In him is roughness] in pace. (TA.)

He reads, or recites, with a slender [and plaintive] voice. (S, K.) See also 1.
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 He was, or became, in a tract such as is termed [i.e. rugged, or rugged and hard: opposed to ]. (K.) [And hence,] They used roughness with men: opposed to . (TA in art. سهل.)

He expressed pain, grief, or sorrow, or he lamented, or moaned, for, or on account of, him, or it; syn. . (K.)

Rugged (S, Msb, K) and hard (S) ground: (S, Msb, K;) or rugged high ground: (TA: [see also pl. حَرَم: (ISh:) pl. حَرَم: (Msb, TA:) and signifes the same as حَزْن: (K;) so too, as some say, does حَزْن: (Msb, TA:) and you say also [meaning the same as حَزْن: (K;) or land of a rugged, or rugged and hard, or rugged and high, kind]. (TA.)

and حَزْن: (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.; (Msb;) Grief, mourning, lamentation, sorrow, sadness, or unhappiness; contr. of مرور: (S, TA:) or i. q. هم: (K;) or هم [properly a pl. of pauc.; but] it has no other pl. (TA.) [Hence,]
The year of mourning, in which died Khadeejeh and Aboo-Talib: (IAar, Th, K) so called by Mohammad. (IAar, Th.) 

Praise be to God, who hath dispelled from us the anxiety of the morning and evening meals: or all grieving anxiety of the means of subsistence: or the grief of punishment: or of death. (TA.)

حزن: see حزنه, in two places.

حزن: see حزنه.

حزن: see حزنه.

حزن: see حزنه.

حزن: see حزنه.

حزنة Rugged mountains: pl. حزن. (As, S, K) And [hence,] the pl., Difficulties, hardships, or distresses. (TA.)

حزن A camel that pastures in a tract such as is termed حزن. (S, TA.) And [hence,] the pl., Difficulties, hardships, or distresses. (TA.)

حزن A sheep, or goat, شاة evil in disposition. (S, K) Grieving, mourning, lamenting, sorrowful, sad, or unhappy: (S, Msb, K) Grieving, mourning, lamenting, sorrowful, sad, or unhappy: (S, Msb, * K: * [see also حزنة; 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 حزنة, not from حزنة:)] pl. (of the first, TA) حزناء.
A soft or gentle, easy, slender, plaintive, and melodious voice. (TA.) A certain bird. (TA. [See art. ملك.])

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, فلا ينال إذا شعبت خزانته أن جمع حزانته

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 Khurasan, 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.)

Grieving, or causing to mourn or lament, &c., is applied to an event, or a case; and also, but not حزان, to a voice. (TA.)

Grieved; or caused to mourn or lament, or to be sorrowful or sad or unhappy; (AA, S, K;) as also محزون theـزمة [app. meaning the angle of the lower jaw, or the flesh on that part]; and having the مزورة hanging down, [by the relaxation of its
muscle, in consequence of grief. (TA.)
He computed, or determined, the quantity, measure, or the like, of the thing; (S;) he computed by conjecture the quantity, &c.

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He computed by conjecture the quantity of the fruit upon the palm-trees. (Msb.) In the copies of the K, حَزَى ِّتَحْلَلْ ْتَحْرِيَّة meaning خَرْصَة, is erroneously put for حَزَا ِّتَحْلَلْ حَزْيَا, the words of As. (TA.) حَزَى ِّتَحْلَلْ حَزْيَا (Lth, K) aor. (Lth,) inf. n. حَزْوَى; (K;) and it حَزَا ِّتَحْلَلْ حَزْيَا (TA;) and particularly from the flight, or cries, &c., of birds. (K.) And حَزَا ِّتَحْلَلْ حَزْوَى, (AZ, K) aor. (TA;) inf. n. حَزْوَى; (AZ;) and حَزَا ِّتَحْلَلْ, (TA;) He chid birds, to make them rise and fly, or drove them away, and divined from their flight, or cries, &c.: (AZ, K, TA;) and drove them: (K, TA:) but the error in the K, mentioned above, makes the verb in this case also, and in the next following, to be حَزَا ِّتَحْلَلْ, and the inf. n. to be حَزَيْة: (TA;) [for] when a crow croaks in front of a man, and he desires to obtain some object of want, he says, It is good, and goes forth: when it croaks behind his back, he says, This is evil, and does not go forth: and when a thing passes by him from the direction of his right hand, he augurs good from it; but if from the direction of his left hand, he augurs evil from it. (AZ, TA;) حَزَا ِّشَخْصِّي, (S,) aor. (S;) inf. n. حَزَى ِّشَخْصِّي (TA;) and حَزَا ِّشَخْصِّي, (S, K) aor. (S;) said of the [or mirage], It raised [to the eye] the figure of a man or other thing seen from a distance: (S, K, TA;) or, accord. to IB, the correct phrase is [which may mean that one should say, حَزَا ِّشَخْصِّي, حَزَا ِّسَرَابَ َسَرَابُ َسَرَابُ, or حَزَا ِّشَخْصِّي, حَزَا ِّسَرَابُ َسَرَابُ]; see, in art.
One who computes by conjecture the quantity of fruit upon palm-trees. (Msb, TA.)

A diviner: (Lth, TA:) one who examines the members, and the moles of the face, divining [from them]. (S, Har p. 170.) One says, ٱلَّذِي يِذْهَبْ عَلَى الحَازِ. (meaning Thou hast lighted upon him who is knowing). (Har ib.) An astronomer, or astrologer; as also حَازْرَةٌ حَازْرَةٌ حَازْرَةٌ. (TA.)

The pl. is حَازَرَةٌ حَازَرَةٌ حَازَرَةٌ. (TA.)
See حزی حزی حزی حزی حزی
حس

حس، (first pers. حمست، حمست، حمست، and حمست، حمست، and حمست، حمست،) as syn. with أحست: see 4, throughout. حمست حمست، first pers. حمست، aor. حمست; (S, K;) and first pers. حمست، [aor. حمست;] (Yaakoob, S, K;) inf. n. حمست حمست (S, K) and حمست (K,) or the latter is inf. n. of both verbs, but the former is a simple subst., (TA,) He was, or became, tender, or compassionate, towards him: (S, K;) [lit., he felt for him:] ISd says that, for رققت له، the explanation of حمست له، he found in the book of Kr the verb written with في and ق; but that the former [?] is the right:

TA:) or he lamented for him; (Aboo-Málik, TA;) as also إنَّ الَّذي يحسن لعروسٍ Verily the 'Ámiree is tender, or compassionate, towards the Saadee; because of the relationship that subsists between them. (TA.) And Abu-l-Jarráh El-'Okeylee said، مارأيت عقلياً إلا حمست له، I have not seen an 'Okeylee without my feeling tenderness, or compassion, towards him; (S, TA;) for the same reason. (TA.) [See حاسة، second signification.] حمست، حمست، [aor. حمست، inf. n. حمست، حمست،] He made his حمست حمست [i. e. sound, or motion,] to cease. (Bd in iii. 145.) Hence, (Bd, ubi supra,) حمستهم، aor. حمست حمست (S, A, Bd, Msb,) inf. n. حمست (Msb, K,) [and app., accord. to Fr، حمست، حمست، or this may be a simple subst.,] He slew them: (Bd، Msb، K;) and extirpated them: (K;) or he slew them quickly: (A، TA;) or he extirpated them by slaughter: (Aboo-Is-hák، S;) or he slew them with a quick and extirpating slaughter: or with a vehement slaughter: (TA;) it occurs in the Kur iii. 145: (S، A;) accord. to Fr، حمست، [so in the TA،] in this instance, is the act of slaying and destroying. (TA.) Hence، حمست، app. signifies It was utterly destroyed, so that nothing was left in the place thereof; and so أحست حمست، for it is said that] حمست، with respect to anything, signify أن لا يترك في المكان شيء، حمست، aor. as above، He trod them under foot, and despised them. (TA.) And حمست البحر الجراد، The cold killed the
locusts. (S.) [Hence,] The locusts eat the herbage of the land. (TA.) And
The cold nipped, shrunk,
shrivelled, or blasted, (L., burned, q. v.,) the herbage, (S, K;) or the seed-produce. (A.)
He curried the beast;
removed the dust from it with the

Ibn-Soohán, on the day of the battle of the Camel, when he was carried off from the field, about to die, Bury ye me in my clothes, and shake not off any dust from me. (S, TA.)

He perceived, or became sensible of, (W,) the thing (i.e. motion or sound, TA) of the thing: (S, K, TA:) he knew the thing by means of any of the senses: (IAth, accord. to his explanation of الإحساس as signifying علم بالحواس:) he ascertained the thing as one ascertains a thing that is perceived by the senses: (Bd in ii. 45:) he knew the thing; or he perceived it by means of any of the senses; syn. به علم، (Msb,) and شعر به، (TA:) as also حس and حس and حس and حس; (TA, in explanation of the saying in the K that حس the thing signifies the same as الإحساس:) and in like manner is a simple subst.: (M, L:) accord. to Fr, إحساس is syn. with وجود; and Zj says that the meaning of إحساس is certain, or sure, of it; (S;) as also أحاسيس, (Msb, K,) with kesr; (K;) speaking of news, or tidings: (S;) and for أحاسيس, some say أحاسيس, (S, Msb, K,)
changing the [second] س into ﯼ; (S, Msb;) and ﯼ, (T, S, L, K,) with a single س, which is an extr. kind of contraction, (S, K,)

but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for ﯼ, (Sb, L, TA;) and [thus] for ﯼ, (S, K,) or ﯼ, (Sb, L, TA;) and [thus] for ﯼ, (Sb, T, M, L,) and [thus] for ﯼ, (M, L, Msb, K,)

[in the CK ﯼ, which is the modern vulgar form,] and ﯼ. (Abu-I-Hasan, IAar, T, M, L.) You say, ﯼ ﯼ (He perceived him, or it, with his eye); (Ibn-Zekereeyà, TA in art. ﯼ) and so ﯼ. (Sgh, TA ibid.) [In the present art. in the TA, it is said that ﯼ is syn. with ﯼ being evidently a mistranscription for ﯼ. [بالبصر: And it is said in the Kur [iii. 45], ﯼ ﯼ Dost thou see of them any one? (TA.) You say also, ﯼ ﯼ I knew the news certainly. (S.) And ﯼ ﯼ, I knew somewhat of the news. (T, L, TA.) And ﯼ ﯼ, I knew not aught of the news. (T, L, TA.)

5 He listened to the discourse of people: (El-Harbee, K:) accord. to Aboo-Mo’ádh, it is similar to ﯼ ﯼ and ﯼ ﯼ: (Har p. 678:) or (so accord. to the TA, but in the K and,) ﯼ ﯼ [of hearing &c.]: (he sought after, (Msb, K,) or sought after repeatedly, or time after time, to know a thing, by the sense (of hearing &c.) [of the good cause]: (A’Obeyd says, you say, ﯼ ﯼ signifying the doing the same in an evil cause: A’Obeyd says, you say, ﯼ ﯼ.)
and Sh says that ُﻪُﺘْﺴﱠﺪَﻨَـﺗ is similar to it; and IAar, that ُﺖْﺴﱠﺴََﲢَ َﺮَـﺒَﳋا ُﻪُﺘْﺴﱠﺠَﺒَـﺗ [but this is app. a mistranscription for ُﻪُﺘْـﺜﱠﺤَﺒَـﺗ] signify the same. (TA.) You say also, ُﻦِﻣ ِءْﻲﱠﺸﻟا ُﺖْﺴﳓ َﺲّﺴﲢ, He asked, or inquired, after news, or tidings, of the thing. (S, TA.) And ُﻦِﻣ ٍنَﻼُﻓ ُﺖْﺴﳓ َﺲّﺴﲢ, He inquired, or sought for information, respecting such a one; as also ُﺖْﺴﳓ: or the former signifies he sought after him for himself; and the latter, he sought after him for another. (TA, art. حس.) The passage in which it occurs in the Kur xii. 87, has been differently interpreted, accord. to the several explanations here given. (TA.) See also 7.

7 ُﲝَ克斯 It became pulled out or up or off; became eradicated, or displaced; fell, or came, out; syn., انتقلَ: (S, K) it fell; fell off; or fell continuously, by degrees, or one part after another; syn., تَحَاتَ: (A, TA:) it broke in pieces: (TA:) said by Az to be a dial. var. of أُحْتَ: (TA:) You say, أُحْتَ أُسْنَانِهُ: (S, TA) His teeth fell, or came, out, and broke in pieces. (TA:) And أُحْتَ أُوْبَر: His hair fell off continuously. (A,) And in like manner, أُحْسَنَ أُوْبَر: The fur of the camels fell off continuously, and became scattered. (K * TA.)

8 حَسْنَهُ: see حَسَّهُ.

R. Q. 1 حَسَّهُ لَهُ: see حَسَّهُ لَهُ.

R. Q. 2 حَسَّسَتَ أُوْبَرَ الإِلِّي: see 7.

حس [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 حَاسَةَ 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. سَمَعَ.] حَسَّسَتَ أُوْبَرَ الإِلِّي: see art. شرَك. A sound: (K:) or a low,
faint, gentle, or soft, sound; as also حسِسْ : (S, Mgh, Msb, 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. رنة : (TA:) or حسِس. [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 حسِسْ. It is said in the Kur [xxi. 102]. لا يسمعون. They shall not hear its low sound: (S:) [meaning, that of hellfire:] or the sound by which it shall be perceived: (Bd:) or the motion of its flaming. (TA.) And in a trad., فَسَمِعَ حسٍّ حَيَّة. And he heard the motion, and the sound of the passing along, of a serpent. (TA.) And you say, ما سمع له حسًا ولا جرسا. 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.) The commencement of fever, when the latter is [first] felt; (TA;) as also حسِسُها: (Lh, TA:) or حسْ signifies a touch, or slight affection, of fever, at its very commencement. (TA.) Cold that nips, shrinks, shrivels, or blasts, (lit., burns, خَرَقَ, for which, in the TA, is substituted يَنْقَطُع,) the herbage. (S, K:) [See also حَسَّة.] حِسَاسَةُ Perception by means of any of the senses; syn. وُجْدُ. (L, TA:) Hence the proverb، لَا حسَّاسَ مِن أَبْنَى مَوْقِدَ (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، ذَهَب فَلَا حسَّاسَ يَهِّ. Such a one has gone, and there is no perceiving him: or there is no
perceiving his place. (TA.)

حس حاس الحاس: see حس.

 سنة حاس A year of severe sterility and drought; (S, K; *) in which is little good fortune; (TA;) as also حاسوس: (K;) or a year that consumes everything. (TA.)

حس: see حس, in four places. Slain; killed. (S, Msb.)

حسى [Relating to sense; sensible, or perceptible by sense;] opposed to معنوي. (Kull p. 101 &c.)

حساس Having strong perception: an epithet applied in this sense to the devil. (TA.) رجل حساس A man having much knowledge of news. (Msb.) القوة الحساسة (The sensitive faculty). (Er-Rághib, TA in art. حي.)

حساس One who searches for news or tidings; (TA;) like جاسوس: (K, TA;) or the former relates to good, and the latter to evil. (K, TA.) Unfortunate; unlucky; (IAar, K;) as also حاسوس; (Lh, TA;) applied to a man. (IAar, K.) See also حاس.

حساس sing. of حواس, (A, Msb, K,) which signifies The five senses; (S, Msb;) the hearing, the sight, the smell, the taste, and the touch: (S, Msb, K;) these are the external; the internal are also five; but authors disagree respecting the seats thereof. (TA.) [See also حس.] [A feeling; as in the saying, أُطْلُعْ لَهُ مَنِ حَاسَةٍ رَحم] [A feel-ling of relationship, or consanguinity, pleaded for him on my part]. (Abbo-Málik, TA.) An organ of sense; as when you say, العين حاسة الرؤية العين is the organ of the sense of sight. (S in art. حاسة. العين also signifies A thing that destroys, consumes, or injures, herbage or the like. Hence, حواس الأرض 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, Cold smote the
land: (Lh, TA:) the is to denote intensiveness. (TA.) [See also حس, last signification.] And Injury
befell them (S, TA) from cold (S, A, TA) or some other cause. (S.) حاس 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, مرت
بقوم حواس, meaning Severe years passed over the people. (Lh, TA.)
البرد محسة للكلا, (S, TA,) and للنبات, (A, TA,) The cold is a cause of nipping, shrinking,
shrivelling, or blasting, (lit., of burning, see 1,) to the herbage. (S, TA.)
A currycomb; syn. (S, * K;) it is an instrument of iron, having teeth like the
طش (TA in art. مشط.)
محسو 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. محسوتات [lit., The way that is sensibly
perceived; app., the milky way in the sky: or] the tract in the sky along which the [wandering] stars [or planets] take their courses. (TA voce محاس Land
smitten by locusts. (TA.) See also حاس.
He numbered, counted, reckoned, calculated, or computed, it; (S, A, Mgh, Msb, K) namely, property [&c.]. (A, Mgh, Msb.) You say, من يقدر على عد الرمل وحساب the sands, and number the pebbles?]. (A.) And ألق هذا في الحساب Throw thou this into the reckoning]; i.e., into what thou hast reckoned. (A.) And والشمس والقمر يحسبان And the sun and the moon [run their courses] according to a reckoning; or through a series of mansions [or constellations], the bounds of which they do not transgress: (TA:) or يحسبان يالله يحسبان al- hasibān alludes to the numbers of the months and years and all other times: [but properly speaking,]

is here an inf. n.: (Zj, TA:) or, accord. to Akh, a pl. of يحسب حساب. (S, TA;) and so says AHeyth: or, accord. to some, it is here a proper subst., signifying the firmament. (TA.) يحسب حساب in the Kur vi. 96 is held by Akh to be for يحسب حسابان meaning حساب الله على الله On God be it to reckon with thee: see also حسابك على الله]. (TA.) Az says that the reckoning in buying and selling is termed حساب because one knows thereby what is sufficient. (TA.) And الله سريع الحساب, in the Kur [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, in the Kur [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 he thought, or from he reckoned. (L, TA.) The saying, cited by IAar, 

* يَا جَمِيلَ أَسْقَاكْ بَـلاَّ حَسَابٍ *

as related by J [in the S], but correctly, (TA,) means [O Juml, mayest thou be given rain] without reckoning, and without measure. (S.) An instance of as similar to occurs in the saying of En-Nábighah, 

* فَكَمَّلَتِ مَانَةً فِيهَا حَمَّامَتِها وَأَسْرَعَتْ حَسَابَةً فِي ذَلِكَ العَدْدَ *

[And she completed a hundred, in which was her pigeon; and she was quick in the mode of computing that number]. (S.) [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. — and — (S, Msb, 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, (Msb,) and contr. to analogy, (S, Msb,) for by rule it should be — [only]; and is the only verb of the measure فعل having both and as the measures of its aor. except and نعم and and and and and 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., ورث and ورث and ورث and ورث and ورث and and ورث and ورث and ورث.
He [counted, accounted, reckoned, or esteemed, meaning] thought, or supposed, him, or it, to be so. (S, Mgh, Msb, K.) You say, حسبه صلاحًا [I counted him, or thought him, good, or righteous]. (S.) And حسبت زيداً قائماً [I thought Zeyd to be standing]. (Msb.) And ما كان في حسبك كذا [Such a thing was not in my thought]: you should not say في حسابي, (K,) unless you mean thereby it was not included in my reckoning, or, by amplification of the sense, I did not think it.

(MF.) حسب, aor. حسابه, (S, Msb, K,) inf. n. حسابية (S, K) and حسب, (Msb, K,) He was, or became, characterized, or distinguished, by what is termed حسب as explained below [i.e. grounds of pretension to respect or honour; &c.]. (S, Msb, K.)

حسبه 2 حسب: see 4. Also He placed a pillow for him; supported him with a pillow; (S, K;) seated him upon a سجادة, or مسجدة. (TA.) And hence, He honoured him. (L.)

He buried him: (TA:) or buried him in stones: [see حسب: or] buried him wrapped in grave-clothing: namely, a dead person. (K, TA.) Nuheyk El-Fezáree says, (S, TA,) addressing ʿAmr Ibn-Et-Tufeyl, Nuheyk El-Fezáree says, (S, TA,) addressing ʿAmr Ibn-Et-Tufeyl, (TA,)

* لتقيت بالوجع طعناً مرنهَ
* حراً أو لثوب غير محسب

(S, TA) Thou wouldst have avoided, by turning thy hinder part, the thrust [of a thin, thirsty weapon], or thou wouldst have taken thy restingplace (TA) not honoured, or not shrouded, (S, TA,) or not pillowed: خير 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 خير محسب signifies not supported with a pillow. (TA.)
3 حاسبه, inf. n. حساب، حساب حاسب، which is also an inf. n. of حساب, or, accord. to Th, it seems to be a quasi-inf. n. (TA.) [He reckoned with him.] And حاسب عليه حاسبه [He called him to account for it].

4 حاسبه, (Th, S, K,) inf. n. حاسبإ (TA,) He gave him what sufficed, or satisfied, him, من كل شيء of everything: (Th, TA:) he contented him: (K:) or he gave him what contented him; as also حاسبه (S:) and both verbs, inf. n. of the latter حاسب, he gave him to eat and drink until he was satisfied: (K:) and the former, [or both,] he gave him until he said حاسب that is sufficient for me'. (AZ, S.) You say also, أعطى فأحاسب He gave, and gave much: (S:) and احسبته, [if not a mistranscription for حاسبه] I gave him much. (A, TA.) Also It (a thing, S, Msb,) sufficed him: (S, A, Msb:) he sufficed him. (TA.) You say, من رجلين [برجلين أحسبك] مررت برجلاً أحسبك من رجلين and 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 حساب.]

5 ححسب 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, استخبر is erroneously put for استحب]) 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, كنا يجتمعون فيتحسبون الصلاة They used to assemble, and endeavour to ascertain the time of prayer: but the common reading is يتحبون. (TA.) Also He reclined upon a pillow. (K)

8 ححسب اجر محاسب He reckoned upon a reward: or he sought a reward [from God in the world to come]. (TA.)
the means of subsistence whence he does not reckon, or expect; whence does not occur to his mind. (Bd, Jel.) And [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,  

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  

He prepared, or provided, in store for himself, good, [i.e. a reward,] with God. (A, Mgh.) And  

He laid up for himself, in store, the reward, with God, not hoping for the reward of the present life; relating only to an action done for the sake of God. (Msb.) [Hence,]  

and, (A, Mgh,) or  

or, (Msb,) or  

or, (S, K,)  

*) is said when one has lost by death an adult child or son or daughter; (S, A, Mgh, Msb, 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,  

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.)  

I included the thing in a numbering, or reckoning; or made account of it; accounted it a matter of importance. (Msb.) And  

Such a one is made no account of; is not esteemed, or regarded, as of any account, or importance. (A, TA.)  

means  

such a one 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 ]
became, sufficed, so as to have no need of him, or it, by the property: but I doubt whether this phrase be correctly transcribed.] ___ Also signifies He abstained, or desisted; app. as one sufficed, or contented]. (K.) ___ And ḍhastawat ala ala. He disapproved and disallowed his doing, or having done, such a thing; (S, K; *) namely, a foul deed: (TA:) whence the appellation ḍhastawat Allah ala. (K.) And accord. to some, ḍhastawat ala. He prayed for aid against him by saying, God is, or will be, sufficient for us.] ___ You say also, ḍhastawat ma 'anahu, (K.) or ḍhastawat 'ana, (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 ḍhastawat (a camel) was, or became, of a white colour intermixed with red (S, TA) and with black. (TA.)

 Sufficiency. (K.) ḍhastawat is a [prefixed] noun (S) [syn. with ḍhastawat, as is implied in the K voce; or] syn. with ḍhastawat; (Msb;) or [virtually] meaning ḍhastawat [as a pret. in the sense of an emphatic aor.]]; (S, K;) or ḍhastawat. (TA:) Sb says that it is used to denote the being sufficed, or content. (TA:) You say, ḍhastawat dirham, ḍhastawat dirham, in which latter the 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, ḍhastawat is an enunciative put before its inchoative, (as also ḍhastawat,) 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 Bd (iii. 167), خمسك, and, from his خمسه, كفاه; 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، هذى رجل حسبك. This is a man sufficing thee]. (S, Msb, K.) You say also، حسبك ذلك That is, or will be, [or let that be,] sufficient for thee. (TA.) And الله، حسبك آله، in the Kur viii. 65, God is, or will be, sufficient for thee. (Fr, TA. See also حسبك بصديقنا. ) And [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، هذى رجل حسبك من رجل 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 مرت برجل حسبك من رجل I passed by a man sufficing thee as a man, (TA, ) حسبك 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، كاف لك، حسبك لك، or، حسبك كاف لك. (S. ) [Thus حسبك in these two instances is a صفة، i. e. an epithetic phrase; and حسب is a تميز، i. e. a specificative phrase.] When the noun to which حسب refers is determinate, you put حسب in the accus. case, as a حاى، i. e. a denotative of state; as in the saying، عدند، الله حسبك من رجل This is 'Abd-Allah; being one sufficing thee as a man. (S. ) [Here حسب، when thus used, is subject to the same rules as إيان and فضل، and العين and فضل، when so used.] See also 4, the corresponding verb.] حسب، 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، زيد حسب، without tenewen, for حسب [&c., meaning Zeyd is sufficient for me or for thee &c.]; like as one says، ليس غيره عندى، حسب، for حسب [&c., meaning &c. that is, when thus used, is subject to the same rules as إيان and فعل، and قبل &c. when so used.] See also حسب، in three places. Also, (TA,) and حسبة， 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 حسبة، (K. ) See 2. ]
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.)

The recompense is, or shall be, according to the amount, or quantity, or value, of thy work. (L.) And ye give men in recompense according to the amount, or quantity, or value, of their work. (Msb.) And and his thanks to thee. (L.) And and thy deed, or work, be correspondent to the quantity, or number, of that: or adequate, or equivalent, to that. (S.) And This is equal in number or quantity, or is equivalent, to that. (K.) And I know not what is the value of thy story. (Ks, S.) And 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: (IAar, 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. [i. q. حَالَ: (K:) or intellect, or understanding; (MF:) and a man's relations, consisting of his children and others: pl. حَاسِبٌ (Az, Mgh.) Accord. to ISk, (S, Msb,) حَاسِبٌ كَرَمَ and may pertain to him who has not noble ancestors; but not حَاسِبٌ (S, Msb, * K.) حَاسِبٌ is also used elliptically, (Mgh, TA,) [in the sense of حِسَابٌ, q. v.,] for حَاسِبٌ, (TA,) and for حَاسِبٌ, (Mgh,) اِشْتَرَى بَيْنَ حَاسِبٍ. He bought a thing in an honourable manner with respect to himself and the seller: حَاسِبٌ, here, is said to be from حِسَابَهُ he honoured him; or from حِسَابَةٍ a small pillow [because him for whom you put a pillow you honour: see 2]. (TA.) حَاسِبٌ, 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] شَقْرَةُ 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 IAar, blackness inclining to redness. (TA.) Also Leprosy. (K.) حَاسِبٌ [originally The act of numbering, counting, &c.: or a mode, or manner, of numbering, &c.:}
A subst. from \( \text{ Animated } \) (A) [as meaning \( \text{ A reckoning upon, or seeking, or preparing or providing, or laying up for oneself in store, a reward in the world to come. } \) You say, \( \text{ He did it reckoning upon, or seeking, &c., a reward in the world to come. } \) (A, TA.) \( \text{ He is good in respect of managing, conducting, ordering, or regulating, (S, A, Msb, K,) and examining, or judging, (Msb,) and sufficing, (A,) in the affair. (S, A, Msb.) This is not from } \text{ A reward, or recompense: } \) (S, K.) [The office of the. See also \( \text{ A calamity; an affliction with which a man is tried. } \) (Aboo-Ziyád, K.) \( \text{ Evil; mischief. (Aboo-Ziyád, K.) } \) \( \text{ Locusts. (Aboo-Ziyád, S, K.) } \)

**Dust:** or smoke: syn. \( \text{ (K.) Fire. } \) (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 \( \text{ Small arrows, (Mgh, Msb, K,) or short arrows, (S,) which are shot from Persian bows: } \) (Mgh, Msb:) said by IDrd to be, in this sense, postclassical: (TA:) or arrows which a man shoots in the hollow of a reed, or cane; 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, Msb:) or iron-headed arrows, like large needles, slender, but somewhat long, and without edges [to the heads]: (Th, TA:) n. un. with ٌ. (S, Mgh, Msb, 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.)

حساب n. un. of حاسبة [q. v.]. (S, Mgh, &c.) Also A thunderbolt; syn. صاعقة: (K:) and حسابت, [of which it is the n. un.,] thunderbolts; syn. صعق. (Bd and Jel in xviii. 38.) A hailstone; syn. برد. (K. [In some copies of the K]) A cloud. (K.) A small ant. (K.) A small pillow; (S, K;) and so حسابت: (K:) or this signifies a pillow of skin, or leather. (TA.)

حساب and حسابت [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; &c.; [a number; or quantity;] and the former has also for a pl. [of pauc.] (TA.) You say, حسابت العامل حسابه [The agent presented his reckoning, &c.]. (A.) Hence, حساب عماد الأصابع and حساب الجمل: see art. حساب. [And يوم الحساب The numbering, counting, or reckoning, with the fingers.] And يوم الحساب [The day of reckoning; i. e., of the final judgment]. (Kur xxxvii. 15, &c.)__ حساب also signifies The reckoning, or enumerating, or recounting, of causes of glorying; or of memorable, or generous, actions or qualities. (Msb.)__ 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 حساب: (Bd ib.:) or a large gift: (Jel ib.:) or a gift according to one's works. (Bd ib.)

حساب A reckoner, or taker of accounts: [see also حاسب.] or a sufficer, or giver of what is sufficient; (K, TA;) from حاسب, of the measure فعال in the sense of the measure منفعل. (TA.) It has the former of these
significations, or the latter, in the phrase, [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,]

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

Characterized, or distinguished, by what is termed, حسب as explained above [i.e.
grounds of pretension to respect or honour; &c.]: (S, K:) generous, liberal,
honourable, or noble: (Msb:) bountiful, or munificent: and having a numerous
household: (Az, Mgh:) pl. حساب. (A, K.)

حساب [act. part. n. of 1; Numbering, counting, &c.:] a reckoner; an accountant: [see also
حساب and حساب (TA) and حساب حسب. (A.)

حساب, (S, K,) fem. حساباء, (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] شقراً: (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

الذي يقال حسب كذا و حسب كذا (I have rendered conjecturally; supposing omitted by a copyist, after يقال.)] Also A leper. (Lth, T, K.) And A mean, avaricious, man. (S, TA.)

Camels that have much flesh and fat: (TA:) or حسب a reckoner. حسب has two meanings; from حسب
signifying nobility; [i.e. noble camels;] and from حساب; i.e. satisfying, with their milk, their owners and the guest. (IAar, TA.)

[The inspector of the markets and of the weights and measures &c.] is an appellation derived from حاسب, as shown above: see this verb. (K.) You say، فلان حاسب البلد. [Such a one is the inspector of the markets &c. of the town]: you should not say حسب. (S.)
حسد

(1) حسدة على الشيء
(2) حسدة
(3) حسدة
(4) حسدة
(5) حسدة
(6) حسدة

**1.** حسدة على الشيء
(S, A, Msb, K) aor. and (S, K) the latter form of aor. used by some, (Akh, S) the former being that which commonly obtains, (TA) inf. n. حسدة (Akh, S, A, Msb, K [in the CK]) and حسدة, but the former is more common, (Msb) and حسود and حسادة (S, K) and حسيدة, (CK) and حسدة, (K) inf. n. حسيدة; (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]; (Msb) 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 ينسلهما, is put ينسلهما]) 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)

**2.** حسدة

**3.** حسدة

**4.** حسدة

**5.** حسدة

**6.** حسدة

They envied (حسدوا) one another. (S, A, * K)

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.]

Envious: (Msb, K:) used also as a fem. epithet without ؤ: (TA:) pl. حسد. (K.)

Envy ing: (S, Msb, K:) pl. حسادة (S, A, Msb, K) and حساد (Msb, A, K) and حساد . (A, K.)

[That which is a cause of envy is a cause of corruption, or evil]. (A.)

Envied. (S, A, Msb.)
He removed it, put it off, took it off, or stripped if off, from a thing which it covered or concealed. (TA.) He removed his sleeve from his fore arm. (S, A.) And simply He uncovered his fore arm. (Msb.) And He removed, or took off, his turban from his head. (A.) And She (a woman) took off her shift from her body: (A:) and her head-covering. (Msb.) [Hence.] The wind removed the clouds from the sky. (A.) And [He, or it, removed the covering of anxiety from me]. (A.)

Also, (K,) inf. n. He peeled a branch of a tree. (K, TA.) And He swept a house or chamber. (K, TA.) And They begged of him and he gave them until nothing remained in his possession. (TA.) He, (S, A, K,) aor. and , (TA,) inf. n. He, (S, TA) and , (TA,) inf. n. ; and ; and , inf. n.; (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 The beast was fatigued so that it was left to remain where it was. (Ah.) And , aor. , It (the distance to which it looked, and
the indistinctness of the object,) *fatigued* the eye. (TA.) And *fatigued* by the length of looking: see a similar meaning of *fatigued* and *fatigued*, below. (A.) See 7, with which *fatigued* is syn. [Hence,] (ISk, A, Mgh, Msb,) aor. *fatigued*, (TA,) *fatigued* (water) *sank and disappeared*; or became low; or *retired*: (ISk, A, Mgh:) *it sank and disappeared, or retired, from its place*: (Msb:) properly, it became removed from the shore: (Mgh:) and *it (the sea, or great river,)* sank, or *retired*, from (جَزيرة) جزيرة الْإِلْ-ْإِرَابِيك, and from the shore, so that the ground which was beneath the water appeared: (TA:) you do not say, in this sense, *fatigued*. (Az. [But this latter is sometimes used, as, for instance, in the Msb art. جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزيرة جزة...
him away. (TA.) ___ He caused him to experience, or fall into, grief, or regret: (Mgh, Msb, K;) or to grieve for, or to regret, most intensely, a thing that had escaped him. (S.) حَسْرَةَ (TA.) ___ Anāxšērat, (A, TA;) and Anāxšērat, (TA;) The birds moulted; shed their feathers. (S, A, K, * TA.)

4 al-ḥāṣir al-umm The people, or party, experienced fatigue. (TA.)

5 خَسّر 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, خَسّرُ النَّور 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. [She uncovered herself, or her head and forehead, or her head, or her face, before him: (see حَاسِر:) or] she sat before him with her face uncovered. (TA from a trad.) See also 1, in two places.

6 خَسّر It became removed, put off, taken off, or stripped off, from a thing which it covered or concealed; (S, A, Mgh, Msb;) as also خَسّر, (K;) which occurs in poetry, (TA;) inf. n. حَسْرُ (TA;) [See also 5.] It (the darkness) became removed, or cleared away; (A, Msb;) عَنْهَا [from him, or it]. (A.) ___ See also 1: ___ and 2.

7 خَسّر إِبْتَسَحِر see 1, in two places.

8 خَسّر: see حَسْرَةَ.

9 حَسْرَةَ Grief, or regret; syn. تَلَهَّفْ, (Msb, K;) and تَأْسِفْ, (Msb;) or نَدَاةٌ, (Jel in ii. 162 and viii. 36 and xxxix. 57,) or نَدَمْ (Bd in viii. 36;) or intense lamentation or expression of pain or of grief or of
sorrow; syn. شدة: (Jel in vi. 31 and xxxvi. 29:) or most intense grief or regret, (S, or 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, (حسير,) and of no use: (Zj in xxxvi. 29 of the Kur:) pl. حسيرات. (Msb.) You say, يا حسرت عى عليه, [O my grief, or regret, &c., for it!] (A.)

حسان: see what next follows.

حسير 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 حسير and حاصر, applied to a horse or the like: (TA:) and محسن 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 حسرى. (S, K,) ___ Sight that is dim, dull, or hebetated, and failing, by reason of length of space [overlooked] (S, Msb, K, TA) and the like; (S, Msb;) as also محسن; (S, K;) or [fatigued] by long looking. (A) ___ Also, (S, K,) and حسير and حاصران, (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.)

حسار A man having no مغفر [or covering for the head, made of mail, &c.,] (S, K,) upon him; (S,) nor a coat of mail; (S, K,) contr. of دارع; (Mgh,) nor a helmet upon his head; (TA,) contr. of مقتع [or defensive covering, &c.,] (K:) a man having no turban on his head: (TA:) a man having his head uncovered: (A:) pl. حسر, and pl. pl. حสรรان; 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 حسير A woman who has taken off her shift from her person: (ISd, Msb, 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 ء, a woman having her face uncovered: pl. حُسَّرُ and اٌинаوِ المساجد حُسَّرُ. (TA.) in a trad. of 'Alee, means Build ye mosques, or oratories, with bare walls, with no شرف [or acroterial ornaments or crestings]. (TA.) See also حِسَرُ.

The internal, or intrinsic, state or quality, (S, A, K,) of a person; (S, A;) as also حَمَسْرُ: (K:) and the latter, [or both,] the nature, or natural disposition. (K, TA.) You say فَلَان كَرِيمُ المَحْسُرُ Such a one is generous, or noble, in respect of his internal, or intrinsic, state or quality: (S, A:) or حَمَسْرُ, meaning as above: or in respect of his nature, or natural disposition: or face, or countenance. (TA.)

The face, or countenance: (K:) [or a part, of the person, that is uncovered:] the pl., حَمَسْرُ signifies the parts, of the person of a woman, that are exposed to view; namely, the face, arms, and legs. (Az.) You say اُمرَأةٌ حَسَّرَةُ المَحْسَرُ [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 المَحْسَرُ Land bare of herbage: (A:) and in like manner, فَلَانَةٌ عَارِيَةٌ المَحْسَرُ a desert without any covering of trees; its حَمَسْرُ meaning its elevated and plain tracts of ground that are uncovered by plants [or trees]. (T, TA.)

___ See also حَمَسْرُ, in two places.

حَمَسْرَة An instrument for sweeping; a broom, or besom. (S, K.)

حَمَسْرُ: see حِسَرُ. ___ 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 أمير العصب, أمير العصب, or, as some say, أمير العصب.
shall be 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 حسر signifying he fatigued a beast. (TA.)

[pass. part. n. of حسر; 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 Kur xvii. 31. (TA.) See also حسير.
He bore rancour, malevolence, malice, or spite, against me; and enmity: (S:) or he was angry with me. (K, TA.)

He was, or became, niggardly, tenacious, or avaricious. (Sh, IAth.)

The plant of the species termed put forth a prickly head. (TA.)

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 prickly heads of the [plant called] 

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, Mgh, TA:) 
y 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, 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] نَفْل (TA:) and sharp. hard prickles or thorns:
(TA in art. مسَك:) n. un. with (S, Mgh:) which some hold to apply to any fruit, or produce, of a plant, that is of
the kind termed عقدة [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,] حَسَکَةُ مَرْسَةُ Verily he is rough. (A, TA.) And إِنْ أَرْمَسْ ِإِنْ أَرْمَسْ He is courageous: (K and TA in art. مسَك:) and of a number of persons you say
 حصَکَة مسَک. (TA in that art., q. v.) [See also حصَکَة.] Also [Caltrops, as meaning] a
kind of instrument used in war, (S, K,) made like the حصَکَة mentioned in the first
sentence of this paragraph, (S,) or like the prickles of the حصَکَة, (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 حُسَکَةَ حُسَکَةَ, (K,) and حَسَکَةَ حَسَکَةَ and حَسَکَةُ حَسَکَةَ. (S, K. [The last in the CK written حَسَکَةُ حَسَکَةَ; but expressly
said in the TA to be with dham, and so written in copies of the S and K.]) You say,
حَسَکَةُ في صَدْرِ عَلَى حَسَکَةُ In his bosom is rancour, &c., against me]. (S.)

حَسَکَة Affected with rancour, malevolence, malice, or spite; and enmity: (TA:) or angry.
(K.) You say, إِنَّهُ حَسَکَ الصَّدْرِ عَلَى فَلَانَ Verily he is affected with rancour, &c., of the bosom
against such a one. (TA.) حَسَکَة مَرْسَةُ Courageous [and strong]; not to be
attempted [in fight]. (A, TA.) [See also حَسَکَة.]
حسكة: see حسك, (of which it is properly the n. un.,) in four places.

حسكة: see حسك.

حسكة: see حسك, last two significations.

حسكة: see حسك, last two significations. Also, (S, IF, K,) and حسك, (K,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the Moheet, as Sgh says, حسك, which (SM says) is probably a mistranscription, (TA,) The hedge-hog: ('Eyn, S, K,) or a large hedge-hog. (TA.)
He hunted, caught, snared, or entrapped, the [young lizards termed] حَسَلٍ pl. of حَسَلٍ. (O, K. *)

The young one of the [kind of lizard called] ضَبَّ, (AZ, S, Mgh, K,) when it first comes forth from its egg: (AZ, S, K:) it is next called مَطْيَخُ; then, خَضْرُم; and then, ضَبِب: (S and L voice مَطْيَخُ; [but see this word:]) pl. of pauc. أَحْسَالٍ حِسَالٌ, حِسَلاً, حِسَال, with kesr, and حِسَالْة, (K, TA,) with kesr and then fet-h. (TA. [In the CK حِسَالْة.]) [Hence,] أَبُو حِسَالٍ, أَبُو حِسَال, أَبُو حِسَال, (S, K,) The [lizard called] ضَبَّ. (S, K.) [Hence also,] لَا آتِيَكَ سَنَ حِسَالٍ, i. e. I will not come to thee ever; (S, K,) until thy death: (S:) because the tooth of the حَسَلٍ does not fall out: (S, K;) a prov. (S.) حِسَالٍ: see حَسَلٍ [of which it is the dim.].
*حسم*

1. He cut it; or cut it off: (S, Msb, K) He cut it off entirely. (Mgh, Msb.) Hence, حسم: (S) you say, حسم: (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 حسم: (Mgh, Msb,) meaning he stopped the flow of blood from the vein by cauterization. (Msb.) And hence, (Mgh,) أقطعوه: (S, Msb,) or أقطعوا يده: (Mgh,) [Cut ye off his hand, then cauterize it], (S, * Mgh, * TA,) in order that the blood may stop. (S, Mgh, TA.) You say also, حسم: (K,) meaning I cauterized the beast by successive operations. (Bd in lxix. 7.)

[Hence, also,] حسم, (K) inf. n. as above, (TA,) He stopped the disease by a remedy. (K) And حسم, and the رضاع, His mother stopped his sucking, and his food: (TA,) and حسم, (K) inf. n. as above, (TA,) He prevented such a one from attaining the thing. (K) And I cut off from him the thing, so that he cannot attain aught thereof. (TA,) See also حسم, below. You say also, حسم, aor —, inf. n., حسمهم, It caused them to pass away, come to an end, cease, perish, or come to nought. (Zj, TA,) See, again, حسم, below. حسم: (TK,) inf. n. حسم, (Yoo, K,) He strove, laboured, toiled, or exerted himself, and wearied himself, in work. (Yoo, K, TK.)

7. It was, or became, cut, or cut off: (S, Msb, K) [or it was, or became, cut off entirely:

see 1, of which it is the quasi-pass.]
A sword; because it cuts that upon which it comes: (Msb:) or a sharp sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] [82x706]ٌمﺎُﺴُﺣ [93x706]A sword; (Msb:) or a sharp sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] the edge of a sword, with which one strikes. (S, K.) [82x706]ٌﺔَﻠْﻴَﻟ ٌمﺎَﺴُﺣ [202x706]A lasting night: (K:) or a night of lasting evil, especially. (TA.)

حسوم Unluckiness, or inauspiciousness. (S, * K, * TA.) Some explain it thus in the passage here following. (S, * TA.) سَخْرُهَا عَلَيْهِم سِبْعَ لَيَّالِ وَثَمَانِيَةَ أَيَامَ حَسوُا, in the Kur 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 حاسم (Jel;) whence this word حاسم is applied to anything made consecutive; (T, TA;) and حسسوم is its pl.: (T, Bd, TA;) or حسسوم signifies the making consecutive, and, as an epithet, consecutive, and continuous from first to last: (Fr, TA;) or, accord. to some, the days that are consecutive with evil especially; and such Isd thinks to be the meaning: (TA;) or the الناس الحسسوم means the nights that cut off good, or prosperity, (the مسيح الحثير,) from their people: (S, * K: [and the like is said by Bd in lxix. 7:]] or حسسوما in the Kur 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. ْﻢُﻬُﻤِﺴَْﲢ ﺎًﻣﻮُﺴُﺣ [agreeably with the explanation of Zj]; and this is confirmed by the reading with fet-h [i. e. حسسوما, though this is a very rare form of inf. n.]: (Bd:) you say ٌمﻮُﺴُﺣ, (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 ٌمﻮُﺴُﺣ, (K,) which has a similar meaning. (K, TA.)
A cause, or means, of cutting off, or stopping; (T, K, TA;) syn. (T, TA.) So in the saying, 

This is a cause, or means, of cutting off, or stopping, the disease. (K, * TA.) And hence, (TA,) 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.)

A child (TA) whose sucking is stopped: (K, TA;) and whose food is stopped. (TA.) And A child badly fed. (S, K.) Hence the prov. [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 became 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, in the place of مَهَسُومًا, as well as the reading here given.])
He, or it (a thing, S, Msb), had, or possessed, the quality termed حسن [which see below; i. e., was, or became, good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.; and حسن often signifies the same, as in the phrase it was, or became, good, &c., in his estimation]: (S, K, TA:) and حسن means Zeyd became possessed of حسن. (Mughnee in art. ب. ) One may not say حسن, transferring the dammeh 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; حسن, in respect of the transference of the medial vowel, being likened to نعم and فاتس, which are originally نعم and فاتس: and thus one does in all verbs like these two in meaning: a poet says,

[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 حسن. (S, TA.) You say also, حسن زيد, [meaning Good, or goodly, &c., or very good &c., is Zeyd! or] meaning مَا أَحْسِنَهُ يَا حَسِنَاء [i. e. how good, or goodly, &c., is Zeyd!] as also مَا أَحْسِنَهُ [S., i. e. good, or goodly], (generally the latter,) beautiful, comely, or pleasing, &c.; (K;) he beautified, embellished, or adorned,
it; (S, TA;) as also (TA.) You say, The shaver beautified, or trimmed, his head. (TA.) And [Who hath made good, or goodly, everything that He hath created,] in the Kur [xxxii. 6], means [hath made good, or goodly, the creation of everything]. (TA.) ___ [See also تمسین.] ___ And see 10.

Verily I contend with men for thy superiority in [i.e. goodness, or goodliness, &c.]. (TA.) ]_3 (S, TA) following by an accus. is rendered by Golius, as on the authority of J, who gives no explanation of it, Bene tractavit et egit. []

4 as an intrans. v.: see 1. ___ Also He did that which was [meaning good, comely, or pleasing; he acted well]; (Msb;) he did a good deed: (Er-Rághib, TA:) [for] إحسان is the contr. of إسائة: (K:) it differs from إنعام in being to oneself and to another; whereas the latter is only to another: (TA:) and it surpasses عدل, 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, أحسنت به and إليه [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], [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 لطف which is trans. by means of ب, i.e. He hath acted graciously with me]. (Mughnee in art. الإحسان is also explained as meaning الإخلاص [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 الإيمان and the الإسلام 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 ī.

101. (TA.) As a trans. v.: see 2, in three places. ُﻪﻨﺴﺣا also signifies He knew it: (S, K, TA:) or he knew it well; (Er-Rāghib, Msb;) and so ُﻪِﺑ, as in the saying, He knows well the Arabic language. (MA.) Hence the saying of 'Alee, قيمة المرء ما يحسن ِه, أنتَ أبناؤَ ما يحسنون (The value of the man is what he knows, or knows well). (TA.) ُﻦِﺴﺣا ِﻪِﺑ is another saying of 'Alee, meaning Men are named, or reputed, in relation to what they know, and to the good deeds that they do. (TA.) ُﻦِﺴْﺣَأ ِﻪِﺑ and ُﻪَﻨَﺴْﺣَأ: see 1, last sentence. You say also, ُﻪَﻨِﺴْﻴَﺣُأ [i.e. How very good, or goodly, &c., is he!]; using the dim. form; like ُسﺎﱠﻨﻟا ُءﺂَﻨْـﺑَأ [q. v.]. (S and K in art. ﺪﻋر.) Also ُﻪَﺤِﻠْﻴَﻣُأ [q. v.]. (S and K in art. ﺢﻠﻣ.) Also He (a man, IAar) sat upon a high hill, or heap, of sand, such as is termed ُﺢِﺻّن. (IAar, K.)

*The making this word perfectly declinable is approvable, but the making it*
imperfectly declinable is agreeable with analogy. (TA.)

(S, K, &c.) and حسن, which is of the dial. of El-Hijáz, and حسن, (MF, TA,) Goodness, or goodliness, [generally the latter,] beauty, comeliness, or pleasingness; contr. of جميل. (S:) i. q. جمال: (K:) but accord. to As, [when relating to the person,] حسن is in the eyes, and جمال is in the nose: (TA:) Symmetry; or just proportion of the several parts of the person, one to another: (Kult:) 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 حساس, (S, K,) like لمحه, and مشابه, and pl. of ناسح, &c., (Har p. 9,) contr. to rule, (S, K,) as though pl. of محسن or حسن : (S accord. to different copies:) or, accord. to Lh

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and Eth-Tha‘álbee, حساس has no proper sing. (TA.)

و قولوا للناس حسناً, in the Kur [ii. 77], means And say ye to men a saying having in it goodness (قولوا دا حسن): or حسناً may mean حسن: (Zj, TA:) and some read here حسنأ: and some, accord. to the dial. of El-Hijáz: and some, حسنأ, as an inf. n., like فعلي: (Bd:) but AHát and Zj disallow this; the former saying that حسنأ is like فعلي [as fem. of فعل, denoting the comparative and superlative degrees], and therefore should have the article ال. (TA:) And we have enjoined man to do to his two parents what is good (ما يحسن حسناً): (TA:) and here [also] some read حسنأ; and some, إحساناً. (Bd.) [See another ex. of a similar kind, from the Kur xviii. 85, voce إما، near the beginning of the paragraph.] ___

The convolvulus caïricus of Linn.; abundant in the gardens of
Having, or possessing, the quality termed  حسن [which see above; good, or goodly, (generally the latter,) beautiful, comely, pleasing or pleasant, &c.;] (Msb, 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  حسن, like  ميّض and كرم, (IB, TA,) and  حسن, (K,) but this is an intensive epithet, [signifying very good or goodly &c.,] (IB, TA,) and  حسن, (K,) also an intensive epithet, (S, IB,) and  حسن, (K,) [properly signifying being, or becoming, good or goodly &c.,] cited by Lh as used in a future sense, (TA,) and  حسن [as applied to a face: (K:) the fem. is  حسنة, and  حسنة, applied to a woman, (S, Msb, K,) though the corresponding masc. of this latter, namely,  أحسن, is [said to be] not used (S, K) as applied to a man [in the sense of  حسن], (S,) [but the phrase  وهو أحسنهم وجهها is mentioned in the S in art.ضيض, and see also the pl.  أناس, in what here follows,) and  حسن their faces, and  حسن their faces are.] (S, K;) the pl. masc. is  حسان, (Msb, K,) pl. of  حسن used as an epithet; but when  حسن is used as a [proper] name, its pl. is  حسنان, (Msb,) and  حسان may also be pl. of  حسن, (TA,) and  حسان, (Sb, K,) pl. of  حسنان, which has no broken pl.: (Sb:) and  أناس the good, or goodly, &c., of the party, or company of men]: (K:) the pl. fem. is  حسان, (K,) like the masc., pl. of  حسان, and the only instance of its kind except  حسناً عجابٍ, pl. of  حسان, (TA,) you say [A man very good or goodly &c.,] using  بسن as an imitative sequent [for the purpose of corroboration]. (S,) [A tradition of good authority; generally applied to one transmitted in the first instance by two or more relaters. Also meaning Good, comely, goodhumoured, pleasing, or pleasant, discourse or talk.] (K:) the pl. fem. is  حسان, (K,) like the masc., pl. of  حسان, and the only instance of its kind except  حسناً عجابٍ, pl. of  حسان. (TA,) You say  حديث  حسن [A man very good or goodly &c.,] saying  بسن as an imitative sequent [for the purpose of corroboration]. (S,) [The bone that is next to the elbow; as also  الحسن: (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 قَبَحٌ (TA in art. قَبَح: or the upper part of that bone; the lower part thereof being called قَبَح. (Fr, TA in that art.) A kind of tree, of beautiful appearance, (K, TA,) also called the نَّاقَةُ الْحَسَنُ (Fr, TA in that art.) thus described by Az, on the authority of 'Alee Ibn-Hamzeh. (TA.) And hence, perhaps, حَسَنٌ signifies also A high كَتِبٍ (K.) [or hill, or heap, of sand]: (IAar, K;) whence it is used as a [proper] name of a boy. (IAar, TA.) See also حَسَنٌ, first sentence.

A ledge (رَيْد) projecting from a mountain: pl. حَسَنٍ. (K.)

حسنة: fem. of حصن, [q. v.]. (S, Msb, 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; amleness of circumstances; and success: and حَسَنَاتٍ there means the contr. of these. (Er-Rághib, TA.) In the Kur xi. 116, الحَسَنَات is said to mean The five daily prayers, as expiating what has been between them. (TA.) As an epithet, [fem. of حصن,] it is applied to an accident as well as to a substance. (Er-Rághib, TA.)
حسين: see حسن, and أَحَسَن; the latter, in three places.

حسان: see حسن.

حسان: see حسن.

حسان: see حسن.

حسن [dim. of حسن. ___ Also] A high mountain: whence it is used as a [proper] name of a boy. (TA.)

حسين 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, حسَينة أن يفعل كذا [His utmost, or best, &c., is, or will be, the doing such a thing]; and حسَينةٌ means the same. (K, * TA.)

حسان: see what next precedes. Also A kind of tree, with small leaves. (K.)

حسن; and its fem., withة: see حسن, in three places.

حسن: see حسن. ___ [Hence,] The moon. (AA, S.)

حسن: see حسن. ___ The best names; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies the contr. of الأَحْسَنَاء الْحَسَنَاء: (S, K:) the pl. of الأَحْسَنَاء الْحَسَنَاء. (K.) In the saying, in the Kur [vi. 153 and xvii. 36], 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.] 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 *زیادة,* 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,] *اِنْذِإ* [one of the two best things]; (K;) *victory or martyrdom.* (Ksh, Bd, Jel.) And *The saying* [מְלֹא אֱלֹהִים] (K,) [the latter like *ﻊَجُر* pl. of *ﻰَﻌْﺟُر,* but misunderstood by Freytag as syn. with *ﻦِﺳﺎَﺤَﳌا,* which next follows it in the K,) neither of which is used without the article *אَل.* (TA.)

*ما أُحْيِسْنِه* : see 4, last sentence but one.

*هَوْيَنُم* a subst. of the measure *هَوْنِم;* (K;) or rather an inf. n. used as a subst.; (TA;) pl. of *خَمْسُونِم* whence *كتَابُ التَّحَمْسِنِم.* (K) [Caligraphy; or] *deliberate, orderly, and regular writing;* (TK;) [or close and compact writing, without spaces, or gaps, and without elongation of the letters;] contr. of *قَشَم* (K. [See *قَشِم.*])

*وَخَمْسُونِم* : see *خَمْسَن,* حسن, and *مُحَمْسِن.*

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*حوْنُم* : see *حوْن.*

*حوْن* Doing, or *who does, that which is حَوْن* [meaning good, comely, or pleasing]; (K, TA;) as
also ٌنﺎَﺴِْﳏ : (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 ٌنَـﺳَح 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.)

A cause of good: pl., app., محسان، like as مساو، originally is said to be pl. of مساة، originally مساوأة. You say, هذا الطعام محسة للجسم [This food is a cause of good, i.e. beneficial, to the body]. (S.)

محسان: see حسن.

محسان: see محسان.

محسان The beautiful places [or parts] of the body: (K:) accord. to some, (TA,) the sing. is محسان: 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 محسان: or if محسان had a sing., it would be restored to the sing. in forming the rel. n. (TA.) You say, فلاثة كثيرة المحسان Such a woman has many beautiful places [or parts] of the body. (TA.) And The beauties of the face, and its defects: (K in art. بلح) [for] signifies the contr. of مساوأ. (S.) [As contr. of مساوأ, it signifies also Good qualities of any kind: and also good actions; like حسانت: agreeably with an explanation in the KL, نيكونيها بمحسان.] See also محسان: and محسانت.

محسان: see the next preceding paragraph.
1. حسو

س (S, Msb, K) aor. حسو, (Msb) inf. n. حسو, (S, Msb,) and some say that حسو is also an inf. n., (Msb,) [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 the like; (Msb;) as also حسني, (S, K) and حسي, (K,) or the last means, in a leisurely manner. (Sb, S.) You say also, حسو حسوة واحدة [I supped, or sipped, one sup, or sip]. (S.) And حسو as meaning I drank [or supped or sipped] what is termed حسوة and حسوة حسوة: (ISk, TA.) [Hence,] احسوسا كأس المنايا [They sipped the cup of death; i.e., deaths]: and احسوسا كأس المنايا [They sipped the draughts of sleep; meaning they took naps]. (TA.) One says also of a bird, حسا الماء, حسو حسو حسو [I supped, or sipped, with him soup, or broth, &c.] You say, حسسة كأسا مرة [I made him, or gave him, to sup, or sip, the soup, or broth; (S, * K,) as also حسسة, (TA,) inf. n. حسسة. (TA.) It is said in a prov., لمثلها كنت أحسبك الحسي
For the like thereof I use d 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 ُسِلِّمَهَا.] ُسِلِّمَهَا

5 حَمُوسُ see 1.

6 حَمُوسَا (TA) They supped, or sipped, [soup, or broth, &c.,] one with another. (KL.)

7 حَمُوسُ see 1, in three places. (Hence also,)] ُسِلِّمَهَا, ُسِلِّمَهَا, and ُسِلِّمَهَا, He elicited, or

8 حَمُوسُ exacted, the utmost pace, or power of going on, of the horse, and of the he-camel,

and of the she-camel. (TA.)

حَمُوسُ see 1. ُسِلِّمَهَا

حَمُوسَ, inf. n. of 1. (Hence also,)] ُسِلِّمَهَا.

حَمُوسُ A single act of supping or sipping; (S, * K;) as also ُسِلِّمَهَا; but the former is the more chaste: (K:) some say that these are dial. vars., like ُسِلِّمَهَا and ُسِلِّمَهَا, and ُسِلِّمَهَا and ُسِلِّمَهَا: but accord. to Yoo, the former denotes the act, and

the latter is the [proper] subst. (TA.) See also what next follows.

حَمُوسُ A sup, or sip; i. e. a small quantity of what is supped, or sipped: (K;) or as much as

is supped, or sipped, (ُسِلِّمَهَا,) at once: (S:) or a mouthful of what is supped, or sipped; and

some say that ُسِلِّمَهَا is a dial. var.; but others, that this is an inf. n. [of un.]: (Msb:) pl. حَمُوسُ [for an ex. of which see 4] (Msb, TA)

and حَمُوسات فِي الْإِبَاءِ حَمُوسُ (Msb) and [of pauc. ] حَمُوسات أَحْسَسُة [in some copies of the K, erroneously, ُسِلِّمَهَا],

and pl. pl. حَمُوسُ [or rather حَمُوسُ], (K,) which ISd thinks to be rather a pl. of حَمُوسُ, contr. to rule. (TA.) You say, ُسِلِّمَهَا

حَمُوسُ [In the vessel is a sup, or sip]. (S, Msb.) See also حَمُوسُ.
A well-known kind of food; (S) soup; i. e. what is supped, or sipped; (K) thin cooked food, (Sh, IAmh, Msb, K) that is supped, or sipped, (IAth, Msb,) 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 حـسو (Sh, S, Msb, K) and حـسب (Sh, K) and and حـسو (K;) the last two, the latter of which is like the inf. n., mentioned by IAar, but regarded by ISd as of doubtful authority. (TA.) See also حـسو.

حسو: see what next precedes. ___ Also One who sups, or sips, much: (S, K:) an epithet applied to a man. (S.)

حسد: see حـسو.

حسد: [act. part. n. of 1. Hence,] حـسَدِي لَذِهـب [lit. The supper, or sipper, of gold;] a surname of Ibn-Judhán, because he had a vessel of gold from which he supped, or sipped. (S, CK.)

حسد [The mouth; lit. the place of supping, or sipping]. One says of him who is short, هو قـريب الحـسي من المـنـس. (TA.)

He has the mouth near to the anus. (TA.)
I knew the news certainly; or knew somewhat of the news; see 4 in art. [i.e. 
أَحْسِيتُ الْخِبَّرَ] And He knew what was in his mind; as also (K.) One says also, 
ِهِلِ أَحْسِيتَ مِنْ فَلَانِ شَيْئًا, meaning
Hast thou found, or discovered, [or learned,] anything from such a one? (Az, TA.)

He dug out the sand from a حَسِيَّةٍ to procure the water beneath: (S:) he dug 
out the earth for the water to come forth: (TA:) and حَسِيَّةٍ حَسِيَّةٍ (T, K) he fetched out, by 
digging, the water of a حَسِيَّةٍ; so as heard by Az from more than one of Benoo-Temeem: (TA:) or he dug a 
حَسِيَّةٍ; as also (K.) [Hence,] He asked, or sought, information, news, or tidings. (TA.)

See also 1, in two places.

: see what next follows.

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 rainwater; so that whenever a bucketful is drawn forth, another collects: (K, TA:) so in the M: (TA:) pl. [of pauc.] (S, K) and [of mult.] (K:) is syn. with ٌءﺂَﺴِﺣ (K:) ٌءﺂَﺴَﺣ (TA:) ٌءﺂَﺴْﺣَأ (S, K) and ٌءﺂَﺴْﺣَأ (S.) [See also ٌﻰْﺴِﺣ.] حشرج also signifies A small quantity of water; and so ٌحػسأ (Th, TA.) حسأ.
Hash

Hash, (Msb, K,) aor. —, [contr. to general rule in the case of an intrans. v. of this class, unless the sec. pers. of the pret. be Hash, which seems to be not improbable,] inf. n. Hash, (Msb,) it (a plant, or herbage, Msb, 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. (Msb, K,) [Accord. to my copy of the Msb, the same is said of a well; but I incline to think that بْرٍ (meaning straw) or some similar word.] You say also, Hash أَلْوَدٍ, (IAar, S, A, K,) aor. and inf. n. as above, (TA,) or inf. n. Hash, (IAar,) and, as some say, Hash; (A'Obeyd, S,) and استحشَّ (TA;) The child, or young one, (S, A, K,) of a she-camel, (IAar,) dried up in the belly, (S, A, K,) or womb, (TA,) the time of the birth having been exceeded. (TA,) And Hashَّا أَلْيَدٌ, (A, K) and Hashَّا أَلْيَدٍ, (Yoo,) and استحشَّ (TA;) or the latter signifies he sought it, and collected it. (S, K,) You say also, Hash لِيِعِبرُ, (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, Hash لَعَلَّهُ عَلَى غَنْمِهِ, (TA,) or, as some say, Hash لَعَلَّهُ عَلَى دَابِيْتِهِ. (TA.) He collected dry herbage (Hash) for his camel. (TA in art. لَقَب.) And Hash لَعَلَّهُ عَلَى غَنْمِهِ, (TA,) or, as some say, Hash لَعَلَّهُ عَلَى عُرْفَةِ, (TA,) or, as some say, Hash لَعَلَّهُ عَلَى دَابِيْتِهِ. (TA.) He cut dry herbage (Hash) for his beast. (TA,) And He beat the branches of the trees so that its leaves became scattered for, or upon, his sheep or goats; like Hash لَعَلَّهُ عَلَى غَنْمِهِ. (TA.,) Also, (S, K,) aor. as above, (S, A, K,) and so the inf. n., (TA,) He threw to him (namely a horse) (Hash) for, or upon, his sheep or goats; like Hash لَعَلَّهُ عَلَى غَنْمِهِ. (TA.) Also, (S, K,) aor. as above, (S, A, K,) and so the inf. n., (TA,) He fed him therewith. (A, TA.) Az says, I have heard the Arabs say to a man [Feed thou thy horse with dry herbage]. (TA.) Hence the prov., Hash فَرَسَكَ وَدُروثًا, (TA,) or, as some say, [I feed thee with dry herbage and thou dungest upon me?]: (S, A, K,) and if it
were said with َﻚﱡﺴُﺣَأَس ْأَحْشُكَكَ، I carry thee, it would not be strange: (S:) applied 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-Selâm El-Basree, أَحْشُكَكَ وَتُروُثَتْني، (TA.) َﻚﱠﺸُﺣَأ َو ِﲏَﻨﻴِﺛوُﺮَـﺗ, (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 َحْشِيْش, (A, TA:) or he collected to it what was scattered of the firewood: (TA:) and he stirred it. (K:) And َحْشَ الحَرب, aor. and inf. n. as above, (S,) He kindled, and excited, or provoked, war, or the war. (TA:) And َحْشُ فَلَا نا, He improved, or made good, the condition, (A, K,) or property, (O,) of such a one. (A, O, K:) And َحْشُ مَالهُ, He multiplied his property, or made it to be much, (A, K, *;) by [adding to it] the property of another: (A:) or he put property into, or among, his property: (Skr:) or he strengthened him with property. (El-Bahîlee.) And َحْشَ سَهْمِه, (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.)

َحْشٍ 4 It (herbage) became in such a state that it might be cut (ISh, K) and gathered, (TA,) being dried up. (ISh.) َحْشَتْ الْيَد: see َحْشَتْ. (A.) Also َحْشَتَ, She (a woman, S and K, and a camel, TA) had her child, or young one, dried up in her belly. (S, K,) َحْشَتْ أَلَّهَ يَدُهُ, 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.) َحْشَتَ فَلَا نا, He cut (K) and collected (TA) َحْشِيْش, [or dry herbage] with such a one; (K;) as though he helped him in doing so. (TA.) َحْشَتَ, see, in two places.
A garden: (El-Fárábee, S, Mgh, Msb, K: *) or a garden of palm-trees: (AHát, Msb:) pl. حَشَانُ (S, Msb) and حَشَانٌ (Msb:).

Hence, A privy; (El-Fárábee, S, A, Mgh, Msb, K;) likewise called البيت الحش or (Msb:) because they used to ease themselves in the gardens: (S, Mgh, Msb, K:) then, when they made privies, they applied thus this appellation: (Msb:) and in like manner, حَشَ. but accord. to the Abridgment of the 'Eyn., this is proper, not tropical: (Msb:) or this last, also written حَش، signifies the same; (TA;) or a place in which human ordure has become collected: (K) the pl. of حَش as applied to a privy is حَشوُشَ (S, Mgh, K) and حَشوُنُ (Ibn-'Abbád, K.) See also حشيش.

Dry herbage; (Msb:) dry pasture, or fodder: (El-Fárábee, S, Mgh, Msb, K:) of the measure فَعَلٍ in the sense of the measure فَعَلٌ (Msb:) what is fresh is not so called: (S, Msb:) but عَشَبٌ 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 حشيش is green pasture or herbage, as well as dry: but he says that this is not correct; [and the like is said in the Msb:] 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 عَلَفٌ and عَلَفٌ خَلَلٌ: Az says that when they use it unrestricted, the Arabs mean thereby حَشَشٌ, [which is the herb called 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 ُلَعْفٍ in the sense of the measure ُلَعْف١٠٠٠ in the sense of the measure ُلَعْف١٠٠٠. (Msb:) the n. un. is with ُ، signifying a fascicle, or wisp, of حشيش: (TA:) [and sometimes a herb of any kind: the pl. is حشائش.] [It is also applied, in the present day, to Hemp, used for its intoxicating property; both fresh and dry. app. what is termed حشيش الحراجي in the K, voce ُشَحِيَّاٰ: q. v.: and also termed حشيشة الفقراء: see De Sacy's Chrest. Arabe, , see. ed., vol. i. pp. 210-283.] ُلَدْرَخٍ also signifies A child, or young one, that has dried up in the belly of its mother; (Mgh, Msb, TA;) and so حشش and حشش and حشش: (TA:) or حشش: (TA:) or [and the rest], a child, or young one, that perishes in the belly of its mother. (K.) It is said in a trad., ْﺖَﻘْﻟَأ ﺎًﺸﻴِﺸﺣ And she cast forth a child, or young one, dried up. (Mgh.) And you say, ْﺖَﻘْﻟَأ ﺎَﻫَﺪَﻟَو ﺎًﺸﻴِﺸَﺣ She (a camel) cast forth her young one dried up. (Msb.)

حشائش The [last] remains of the spirit (S, A, * Msb, K) in the heart, (TA;) [or of life;] in a sick man, (S, Msb, K;) and in one who is wounded; (K;) as also حشائش, (S, Msb, K;) the ُة being sometimes elided. (Msb.) And Any remains, or relic. (TA;) You say, َلَدْرَخَ ﺎَم َﻰِﻠِٰٔLowerCase

[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 َلَدْرَخَ ﺎَم َﻰِﻠِٰٔLowerCase

[There remained not, of the sun, save a last departing relic]. (A, TA;)

حشائش 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.*

Cutters, or cutters and collectors, of [dry herbage]: (TA:) or seekers and collectors thereof. (S) See also حشش.

حشش: see its pl. حشش.

حشش: see حشش, last signification.

حشش, (S, A, TA,) or حشش, (K, [but this seems to be a mistake occasioned by the accidental omission of والمحش, as is indicated by the addition of ويكسر 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 حشش [dry herbage]; (S, K) as also محششة: (K,) or a place in which one cuts حشش: (A:) and the first محششة a place in which are much pasture, or herbage, and wealth, or good things. (K,) You say, هذا محش صدق, meaning *This is a good region abounding in* حشش. (TA,) And إِنَّكَ بِمحش صدق فلا تخرج 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* حشش. (TA.) ___ See also حشش. ___ Also the former, *A thing in which* حشش is put; and so محششة but the former is the more chaste; (A 'Obeyd, S, K;) and محششة محششة, (K,) and محششة, which is more chaste; so in some copies of the K; (TA:) and حشش, like غراب; of which the pl. is محششة: (TA:) the first two of these words are applied to a woollen كساء [q. v.] *in which* حشش *[is put]: (IAth:) and حشش, with kesr, signifies a [Sack of the kind called] حشش *[in which is] جوالق. (K.) ___ See also حشش.

محششة 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, (ييد,) *drying up; or becoming unsound in its veins or ducts, and so*
rendered motionless: or becoming slender and small. (TA.)

A instrument with which [or dry herbage] is cut; (A ’Obeyd, S;) as also حشيش, like حشيش; (TA:) or a plain [i. e. not serrated] منجل [or reaping-hook] with which حشيش is cut; as also حشيش; but the former is the more chaste; (K;) or, accord. to the L, the latter is the better. (TA.) See also حشيش, in two places.

Also An iron instrument with which a fire is stirred; and so حشيشة: (S, K:) pl. حششي. (A.)

[Hence, A kindler, an exciter, or a provoker, of war: or] a courageous man. (K.) Of such one says, ﱡﺶَِﳏ ِﺔَﺒﻴِﺘَﻜﻟا [Excellent is the exciter of the army, or troop]. (S, A.) And حش حرب signifies A kindler and an exciter of war: (K, TA:) or a conductor of war. (Ham p. 14.) You say, ﱡشَِﳏ ِبوُﺮُﳊا They are the kindlers and exciters of wars. (A.) See also حش.

see حش, in two places. Also The podex: or anus: (S, Mgh, Msb, * K: *) and so حش: (TA:) pl. of the former حش; (S, Mgh, K;) and of the latter حشوش: (TA:) the former also occurs written with س S, Mgh.)

see حش: see also حش. Also A staff, or stick: or a rod, wand, or twig. (TA.)

see حش, last signification.
He angered him. (K.)

They collected themselves together; congregated. (El-Muarrîj, K.)

A thick, coarse, or rough, garment or piece of cloth; (Aboo- Semeyda' El-Aarâbee, K;) as also (TA.) See also حوشٌ.

See what next follows.

The fetlock-joint in the pastern (رسغ) of a beast: (S, K:) or, (K,) as also حوشٌ (so in the TA,) a bone in the inside of the hoof, between the tendons and the ظيف (or shank; app. the lower pastern-bone') of the hoof: (AA, TA:) or a small bone, like a سلاامي (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 ظيف, between the head thereof and the place where the hoof is set on, (As, S, K,) entering into the جبة: (As, S: [see this last word (جبة), to which various significations are assigned; here said in the TA to be that which contains the دخيس حوشٍ (both of which words seem to be syn.), between, or amid, the flesh and the tendons:) or the bone of the رسغ (or pastern): (T, K;) or a name applied to each of the two bones of the pastern (رسغ) of a horse. (TA:) Lean, and lank in the belly. (K.) And Bigbellied: 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 (TA:) pl. حوشب. (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 حوشب and قعنرب together in a verse: the latter of these two signifies the male fox. (TA.) A company of men; as also حوشبة: (El-Muarrij, K: *) a large number of men collected together. (TA.)

حوشبة: see what next precedes.
He collected together people, or a company of men. [Hence, I passed a night that brought anxieties crowding together upon me]. They collected themselves together, or assembled, and came round about aiding one another: or they complied quickly, when called, or summoned: 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, and they collected themselves together to such a one, and prepared, equipped, or furnished, themselves [for action]. They combined for him, or on his account, and took pains, or exerted themselves, in treating him with courtesy and honour; and so, They showed honour, and gave a hospitable entertainment, to him; namely, a guest. (L)


see 1, in two places. He prepared himself for him in such a case, or in such an affair. He strove, laboured, or exerted himself, in, and for, the entertainment of a guest or guests. (A.)

An assembly, or a collected or congregated body or party, (S, K) of men. (S.)

: see what next precedes.

One who does not leave [unemployed] any endeavour or aid or property that he possesses; as also; (L, K;) and, pl. (L) A valley similar to land such as is termed; (K;) a valley which a small and an inconsiderable quantity of water causes to flow. (TA.)

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]; (K) or that flows with water in consequence of the least rain; (ISk, M, K) as also and and: (ISk) or such as is the quickest to flow with water: (AA in a marginal note in a copy of the S) or signifies a

water-course of which the ground is hard, quickly flowing with water, having many minor water-courses (pouring into its bed and uniting one with another.
(Ish.)

[A people collecting themselves together, or assembling, &c. (see 1)): pl. حشد, occurring in a trad., followed by محتشدا and جآء فلا ه حافلا حاشدا [L.] Such a one came full of energy,] prepared, furnished, equipped, or accoutred. (S.) See also حشد.

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 محتشدا, in most of the copies of the K, I read حافلا حاشدا, as in others and in the S,] to serve, (S, K,) and to whom they collect themselves together. (TA.)

Places where people are collected to go forth: or it is a pl. of حشد, contr. to rule, like [pl. of شبه and ملاحم. (L from a trad.) [See مخاطب.]

: see حشد, and محتشدا.
He congregated, or collected together; (S, Msb, K,) men: (S, Msb:) or he congregated them, or collected them together, and drove them: (Msb, TA:) he made them to go forth,
collected together, from one place to another: (Bd in lix. 2:) he, or it, compelled them to
emigrate: (K, * TA: [in the CK اخلاص is put by mistake for الجلاء, the explanation of the inf. n.:]) and [simply] he drove
him towards a place or quarter. (TA.) Hence
The day of congregation, &c.; meaning the day of
resurrection: (S, * TA:) [see also حشر: and و إذا الوحش حشرت {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 (حشر) for retaliation; and they cite a trad. on this subject.
So in the Kur [lxxxi. 5], And when the wild animals shall be collected
together, (Bd, Jel,) from every quarter, (Bd,) after resurrection; (Jel;) or raised to life, (Bd,) for the purpose of their
retaliating, one upon another; after which they shall return to dust: (Bd, Jel:) or the meaning is, shall die, (Az, S,) in the present
world; accord. to some: (Az:) and thus says Ikrimeh, (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.) حشر also signifies The going
forth with a people fleeing or hastening or dispersing themselves in war; when used
absolutely. (TA.) حشر السننة, aor. — and — (Lth,) inf. n. حشر, (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:
The year of dearth destroyed the camels &c. of such a one. (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.)

They (people) became collected together from the desert to the places of settled abodes. (Abu-t-Teiyib.)

Anything thin, or slender, or elegant. (TA.) You say أَذَنُ حَشْرٍ 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 مَاّ عُورَ and مَاّ سَكْب: but is sometimes said: (S:) and the pl. حشْرُ occurs in a verse of Umeyeh Ibn-Abee-'Áïdh: (TA:) and you also say قَدَّةُ حَشْرٍ is also applied in the same sense as an epithet to other things. (S) You say A thin, or an elegant, feather of an arrow; (Lth, S, A, K;) as though it were pared: (Lth:) or sharp-pointed. (TA.) Also سَنَانُ حَشْرٍ A thin, or slender, spear-head: (S, K:) or sharp, or sharp-pointed: and سمِّنَ حَشْرَة (TA:) and عملَ حَشْرَة, and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة, and جُنَّ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:) and جُنَّ حَشْرَة, and سمِّنَ حَشْرَة: (TA:)}
animals that creep or walk upon the earth; (S, Mgh, Msb, K;) as jerboas and hedgehogs and lizards of the kind called and the like: (TA:) or the former, (Msb,) or latter, (Mgh,) is applied to rats or mice, and jerboas, and lizards of the kind above mentioned, (Mgh, Msb,) colleted together: (Msb:) or any venomous or noxious reptiles or the like, such as scorpions and serpents; syn. (As, K;) as also and . (As.) 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 . (TA.)

One who congregates, or collects together, people. (TA.) With the article , applied to Mohammad; (S, K;) because he collects people after him (S, I Ath) and to his religion. (I Ath.) A collector of spoils: (El-Hulwánee, Mgh;) and [its pl.] signifies collectors of the tithes and poll-tax. (TA.)

A place of congregations: (S, K;) a term used when people are collected together to a town or country, and to an encampment, and the like. (TA.) Hence, [The day of the place of congregation; meaning the day of judgment]. (TA.)

; and its fem., with : see .
Q. 1

He rattled in the throat, in dying: he made his breath, or spirit, (S K TA) 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.)

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 حَشَّرَح, pl. of حَشَّرَح, and حَشَّرَح, pl. of حَشَّرَح. and sweet water, of the water of a حَشَّرَح: (Az TA) or water that runs, clear and shallow, over pebbles, or over small pebbles: (TA) what is termed حَشَّرَح, among pebbles: (ISk S K) or what is termed حَشَّرَح, having pebbles in it: (K accord. to the TA) or what resembles that which is termed حَشَّرَح, 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 (كَدَان) of the ground: n. un. with حَشَّرَح. (K.) _ A small, (A TA) or thin, (K) and clean, (TA) كِوُز [or mug], (A K TA) in which water is cooled, (A) of the manufacture of El-Heereh. (K. _ The cocoanut. (Kr TA.)
The rattles;] the voice of a sick person reciprocated in the throat, or fauces. (A.)
1 حشف 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 حشف عينه, inf. n. He (a man, TA) contracted his eyelids, and looked through the interstices of their lashes. (IDrd, K.)

4 حشف, 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.]) The palm-tree bore dates such as are termed حشف. (S, Mgh, Msb.)

5 حشف He wore old and worn-out clothing, (O, L, KL, TA,) such as is termed حشيئ. (O, L, TA;) in the copies of the K, erroneously, حتش. (TA.)

10 حشف, said of an udder, (Jm, K,) It became contracted: (Jm:) or became dried up and contracted. (K. [See also 1 and 4.]) And حتش. (Asst.) The ear became dried up (Mgh, Msb, K) and contracted. (K.) And حتش. (Asst.) The cartilage of the nose became dried up from want of natural motion. (Msb.) See also 5.

حشف Dry bread. (K.)

حشف The worst kind of dates; (S, Mgh, Msb, K;) that dry up without ripening, so that they have no flesh: (Msb:) or dates without firmness, having no stones; (K;) like حشف. (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: (IAar, TA in art. حشَّة:) n. un. with ة. (Msb.) [Hence,] أَحْشَفْناَ وَسُوءُ كِلَّة, 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 حشَّة: (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.)

Dates having many such as are termed حشَّة. (TA.)

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 of which is the whole price of blood. (TA.)

Old, and worn-out: applied to clothing or a garment. (S, K, TA.)

[A palm-tree that bears dates such as are termed حشَّة. (S and L voce مِعاَر.)

A man clad in old and worn-out clothing [such as is termed حشَّة]: (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.
1 The flow of milk became full: (S:) or became vehement in the udder: or collected quickly therein: (K, TA:) but accord. to Lth, and and are like and and and; 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,] The cloud had much water. (K, TA:) And The sky let fall a rain such as is termed . (AZ, S.) And The valley poured with water. (TA:) And The palm-tree bore much fruit. (Yaakoob, S, K, TA:) And, (S, K,) inf. n. , or, accord. to Th, (TA:) The people collected themselves together, or assembled. (Th, S, K,) inf. n. and She (a camel) collected her milk. (K,) And, (S, K,) aor. , (K,) inf. n. He left milking the she-camel until her milk collected in her udder. (TA:)

: see 1.

A rain exceeding such as is termed; like . (S).

, (K,) or, as in the Moheet, (TA:) means They came, or such a one came,] with their company. (K, TA:)

, (IDrd, S, Sgh,) thus correctly written, like , but in [most of] the copies of the K like , (TA, [in the CK like
A piece of wood which is put in the mouth of a kid, (S, K,) across, (S,) and tied at the back of his neck, (S,) to prevent him from sucking: (S, K:) also called (IDrd, S.)

A she-camel collecting milk in her udder (S, K) quickly. (S.)

A sheep, or goat, abounding with milk. (TA in art. [act. part. n. of حاشك]. You say A palm-tree bearing much fruit. (Yaakoob, S, K.) Also

Consecutive, or uninterrupted. (Ibn- 'Abbád, K.)
He was, or became, angry; (Msb, K;) as also (Msb:) or the latter signifies he became angered. (TA.) And He was, or became, confounded and stupified by shame; or ashamed and confounded or stupefied, and remained speechless and motionless. (Msb.) See also 8. (Msb) or He angered him; (Msb, K;) as also , (IAar, S, Msb, K,) and . (K.) And, accord. to AZ (S) and El-Farahbee, He annoyed him, (S, Msb, K,) and said to him what he disliked, (K,) and angered him; (S, Msb:) namely, a man sitting with him. (S, Msb, K,) An Arab of chaste speech is related to have said, , meaning That is of the things that anger the sons of such a one. (S.) Accord. to IAar, (S,) signifies He caused him to become confounded and stupified by shame; or to become ashamed and confounded or stupefied, and to remain speechless and motionless; (S, K;) as also 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: , or What caused thee to be affected with shame, &c.? (TA,) He became fat, or in a good condition of body, after leanness. (K.) And The beast obtained somewhat of the herbage called, 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, the beasts became in good condition. (S.) He ate not of our food (K, TA) aught. (TA,) He hit not, or obtained not,
or found not, the game, or object of the chase. (K.) Inf. n. حَشْمَ (TA) and حَشْمٌ, (K.) He was, or became, fatigued, tired, or wearied. (K, TA.) The Arabs say, Labour, or toil, occasions fatigue. (Yoo, TA.)

2 حَشْمَ see 1.

4 حَشْمَ see 1, in four places.

5 حَشْمَ see 8. You say also, He guards against things forbidden. (TA.)

8 حَشْمَ Also He felt, or had a sense of, or was moved or affected with, shame, or shyness, or bashfulness. (Msb.) حَشْمَ (S, Mgh, K) and حَشْمٍ, (K,) and حَشْمَ (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 حَشْمَ, with the Arabs, is only anger: (Mgh:) but IB cites, from Kuthelyir,

* إنَّ مَّيْتًا لَّيْكُنْ عَطَاؤُهُمَا *
* عَنَّى بَمَا قَدْ فَعَلْتَ أَحْشَمَ *

as meaning [Verily I, when the gift of them two

in my possession is not for what I have done,] am ashamed, or abashed: and in a trad. of ‘Alee, respecting the thief, occurs the saying, “إِنِّي لَأَحْشَمُ أَنْ لَا أَدْعَ لَهُ يَداً” meaning Verily I am ashamed not to leave him a hand; and I shrink from it. (TA.) [And حَشْمَ app. signifies the same; for,] accord. to As,
Verily I abstain from it, or refrain from it, to shun blame, or through disdain and pride; disdain, or scorn, it; (K.) and am ashamed of it. (K.) Also He was, or became, master of many [or dependents &c.] and servants. (KL.)

A man's special dependents, consisting of his family and slaves [and others], or his neighbours, who are angry on his account (K, TA) when an event befalls him; (TA;) as also (Yoo, TA;) in the K, erroneously, حشام. (TA;) and (K;) which IAar thinks to be pl. of حشام used in a sing. sense; (TA;) [for] this word is applied to one [of such persons] as well as to a pl. number: (K;) you say, هذا العام حشام لى [This young man, or slave, is a dependent of mine]: (IAar, TA;) or حشام signifies, (ISk, Mgh, Msb,) or signifies also, (K;) a man's relations and household; (ISk, Mgh, Msb, K;) or his servants; (S, Msb;) and those who are angry on his account (ISk, S, Mgh, Msb) when an event befalls him; (Mgh, Msb;) for which reason they are thus called: (S;) or a man's followers; and those on whose account he should be angry: (Hamp. 614;) or the حشام of a man are those who are angry on his account; or those on whose account he is angry: (Hamp. 164;) accord. to ISk, (Msb,) it is a word having a pl. signification, and having no proper sing.: (Mgh, Msb;) but some say that it has for its pl. حشام: (Mgh;) and accord. to the K, حشام signifies neighbours and guests; as though it were pl. of حشام, like as كرم is of كرم: but [perhaps this should be حشام هو حشام, meaning These are my neighbours, and my guests: (TA;) and حشام, with two dammehs, signifies slaves; (IAar, TA;) or, as some say, followers, whether slaves or free persons. (TA.) Also An object of desire or quest; syn. طلبة [in the CK طلبة]; and so هو حشام It is his object of desire or quest. (TK.)

Persons having, or possessing, حشام. (K.) You say, حشام.
copies of the K, TA,) consummate shame, shyness, bashfulness, or pudency. (IAar, K, TA.) ___ See also حَشْم.

(incorrect in the K, erroneously, حَشْم, TA): see حَشْم. ___ Also [incorrect in the CK, erroneously, حَشْم] A woman, or a wife; syn. (K, TA.) I. q. ذَمَم [app. as meaning protection, safeguard, or security of life and property]. (Yoo, K.) So in the phrase, لَهُ الحَشْمَة [Protection, &c., is due to him]. (Yoo, TA.) ___ Relationship. (K,) So in the phrase, فِيهِم حَشْمَة [Among them is relationship]. (TA,) See also حَشْم.

حَشْمَة Anger. (As, S, Mgh, Msb, TA.) ___ And Shame, shyness, bashfulness, or pudency; (S, Msb, K,) and a shrinking (Lth, Mgh, K, TA) from one’s brother in a place of eating, and in seeking, or requesting, a thing that one wants. (Lth, Mgh, TA,) It has been asserted, (Mgh, Msb, TA,) on the authority of As, (Msb, TA,) that it signifies only anger: (Mgh, Msb, TA:) but several authors have refuted this assertion, by showing that it occurs in trads. as meaning shame. (MF, TA.) ___ Also The act of annoying a person sitting with one, and saying to him what he dislikes; and so حَشْمَة . (K)

حَشْماء in the CK: see حَشْم.

حَشْم: see حَشْم, last sentence but one. It is also an inf. n. of I. (K)

حَشَمُ (S, K,) in some of the copies of the S حَشَم, which is app. a mistake, (TA,) [thus I find it in one of my copies of the S;] i.

q. حَشَمُ; (S, K,) i. e. Regarded with reverence, veneration, respect, honour, awe, or fear; (TA,) applied to a man. (S)

حَشَم حَشَم A man being, or becoming, fat, or in a good condition of body, after leanness. (TA)

حَشَمُ Angered. (TA,) [But it is implied in the S that it signifies Confounded and stupified by shame; or ashamed and confounded or stupified, and remaining speechless and motionless.]
A poet says,

लङक्रे दे फ़र स ादफ़फ़ खाबीह

भट्य दौड़ी पालिय ओळीह

[By thy life, verily the round cake of bread of Aboo-Khubeyb is slow in becoming thoroughly baked: the eater is angered, or confounded and stupified by shame, &c.]. (S, TA.)

Verily he is grieved and disquieted by my affair, or case. (AA, TA.)
(S, Mgh, Msb, TA,) aor. (Mgh, Msb, TA,) inf. n. (S, Mgh, Msb, K,) He filled, (K, TA,) or stuffed, (KL, PS,) a pillow, or cushion, [and a garment, (see حشو, below,)] &c., (S, Mgh, * Msb, K,) with a thing, (K,) with cotton, (Msb, TA,) and the like. (TA.) [And He stuffed a lamb, or a fowl, and a vegetable, &c., with rice &c.] Hence, حشأ, aor. and inf. n. as above, (He stuffed wrath) into a man's bosom: see an ex. in a verse cited in the first paragraph of art. حشأ and حشأ الرجل غيضا و كبرا [The man was stuffed with wrath and pride], and حشأ الرجل بالنفس and حشأ النفس [The man was stuffed with pride, or self-magnification, or with disdain, or scorn]. (TA.) [Hence also, صغار الأبل حشو الكبار The young camels enter, or occupy the spaces, among the old ones. (TA.) Rossm كتبا و لم يحشه and حشأه [also signifies He foisted it into a thing. And] He hit, or hurt, his حشأ [q. v., like حشأ. (K.) You say, حشأ سهما, inf. n. as above, He hit, or hurt, his حشأ [With an arrow]. (TA.)

ما أحمل و لا حاشا [I. e. a she-camel that had brought forth once] nor حاشية [i. e. small, or young, camels]: (K.) or ما أحمل و لا أحاشى He gave me not a she-camel that had brought forth once nor gave he me a young, or small, camel. (S in art. حش.)

عشو 4

He became received among the sons of such a one, and harboured, protected, or lodged, by them. (TA in art. حشى [but belonging to the present art.].)
It (a thing) became filled [or stuffed; as also]. (K.) And in like manner you say of a man, He became filled [or stuffed] with food. (TA.) And the pomegranate became filled with the grains, or seeds. (TA.) She (a masthassa) stuffed her vulva (in herself) with the [rags termed] مَرَاقِم [in the CK, erroneously, مَعَارِم], (K, TA,) and the like: and in a similar sense is used as said of a man having the [disorder termed] إِرْبَدَة. (TA.) And (S, Mgh, TA) She (a حائلَض, S, Mgh) stuffed her vulva with cotton, (Mgh, TA,) to arrest the blood. (S.) She (a woman) wore a حشية [as also] حشية [alone]. (Az, TA in art. حشية.) A poet says,

لا حشيا إلا الصميم الصادقًا

[She will not wear any stuffing but that which is genuine and true]: meaning that she will not wear because the largeness of her posteriors renders it needless for her to do so. (IAar, TA.)

The contents of the belly: (K;) or a bowel, or an intestine, into which the food passes from the stomach; syn. (Msb:) pl. أَحْشَاءٌ مَعِيَّة: أَحْشَاءٌ: حشوة and أَحْشَاءٌ signify the bowels, or intestines; [like أَحْشَاءٌ:] أَعْمَاءَ: حشوة البطن and أَحْشَاءُ the place of the food, comprising the أَوْطُشُح and the أَقِصَابَ: (TA;) [see also أَحْشَاءٌ] حشية is the name of all the places of the food: (Zj in his Khalk
el-Insán:) [see also, for other meanings, its dial. var. حشى: in art. حشى:) the word belongs to this art. and to art. the
dual being حشوان and حشوان:(TA.) A side, (Msb, TA,) region, quarter, or tract. (Msb.) You say,َأ ِﰱ ﺎَﺸَﺣ
I am in the quarter and protection of such a one: pl. as above. (Har p. 61.) [See, again,
*حشى*, in art. حشى.] 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. محاش, 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 Har 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,) الحاشيتان signifies [the camel termed] ابن المخاض and [that termed]
حذ من ابن اللبون: (S, and K in art. حاشية:) the pl. [of حاشية is حواش] owaامم حواش, i. e., accord. to IAth, Take thou of the small, or young, of their camels; such
as those termed ابن المخاض and ابن اللبون. (TA. [But see another explanation of this saying voce حاشية in art.
حشى.) ___ And حشو and حشى 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 Har p. 61;) as also حشو [which is of frequent occurrence in this sense]; (KL,) and حشو ; (S, TA:) such as
servants and the like. (Har ubi suprà, in explanation of حاشية. [See also this word in art. حاشية.]) You say, جَأَهُبُ مَعَ حَاشِيَّةٍ. Such a one came with those who were in his quarter and protection: but this may be from حاشية signifying a region, quarter, or tract; servants and followers being in the quarter and protection of their master. (Har ubi suprà.) And فلان من حشوة بي فلال 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.)

أرض حاشية Black land, in which is no good. (K, TA.)

Herbage that has become dry in its lower part, and rotten: (IAar, K) or dry: (As, S, K: like حشة [q. v.]. (S, TA.)

A stuffed bed: (K) pl. حشيايا. (TA:) ['Antarah says that a saddle was to him what the حشية, or stuffed bed, is to others: see EM p. 229.] Also, (K,) and (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 حشاش. (S, TA. [In the S, it is only said of the former that it is the sing. of حشيايا.] [Also the former, The pad of a رحل (or camel's saddle): see مربطة.]

The place of the food in the belly. (K,) [See also حشة, and حشاشة.]
The rectum; the lowest of the places of the food, (As, 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; (As, TA;) in a beast, i.e. (TA: explained in the K in art. حش, to which it does not belong;) pl. حش. (IAth, TA,) Hence, حش. (TA.) Hence, حش. (As) و إِتِبَان النَّاسَةَ فِي حَشَاهِيْهِنَّ فَإِنَّ كُلُّ حَشَاهُ حَرَامٌ (TA.)

A coarse [garment of the kind called] حش (As, S, TA,) that abrades the skin: (TA:) حش. (As, S,) [But accord. to some, a garment of this kind is called حش or حش.] حش. (S, TA) [And حش. Filled, or stuffed..]

حش. (S, TA) and of حش. (IAth, TA,) and of حش. (As, S,) and irreg. pl. of حش. (TA.)
1 حشي, [aor. حشي] inf. n. حشي, 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 حشي, (TA,) inf. n. حشي, (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 حشي الكلاب, below.]

3 حاشاه منهم, (IAmb, K, &c.,) inf. n. حاشاه, (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 حشي meaning the side of a thing: (Az, TA:) he excepted him from them; as also حشي. (Lh, K, TA.) You say, ما تحسب ما حاشاه ومنهم and ما حاشاه ومنهم أحدا, i. e. I reviled them and I did not say [of any one of them] حاشاه لفَّان [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 حشي for حشي; 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 حشي ما حشي.)] And En-Nabighah [Edh-Dhubyánee] says, (Mbr, S.)

* و لا أرى فاعلا في الناس يشبه فاعلا*
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 to be a verb perfectly inflected. (Mbr, S, Mughnee.) And hence the trad. of the Prophet, [he said, Usámeh is the most beloved of men to me:] he did not except Fátîmah: [I beat them, except Zeyd], using it as a particle; and [The party stood, except Zeyd]; (Mughnee, I’ Ak p. 169;) like sometimes one says, [I have seen mankind, except Kûreysh, that we are the most excellent of them in conduct]. (Mughnee, I’ Ak p. 170.) The agent of [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, [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:] it also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase 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 [I seek protection by God; or, as often used by late writers, and in the present day, God forbid!] as also 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]: the truth is, that it is a noun, syn. with [accord. to different copies of the Mughnee, meaning] as is shown by another reading, Ibn-Mes’ood, like ماعذ الله ما هذا ببَسرا: some assert that it is a verbal noun, meaning [I assert myself to be free, or clear, to God]; or [I have asserted myself &c.]; but its being decl. in some dials. contradicts this. (Mughnee.) One says also, حاش الشاك and حاش الشاك [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 حاشي, حاشي, (Fr, IAmb, TA,) dropping the أ (IAmb, TA.) Sb says, (S, Mughnee,) with most of the Basrees, (Mughnee,) that it is only a particle governing the gen. case, (S, Mughnee,) syn. with لا (Mughnee;) because, if it were a verb, it would be allowable to make it a connective to ما, like خلا; 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-Nábighah cited above; and by the saying حاشي لزيده, because a particle cannot be made to precede immediately another particle; and because it suffers elision, as in the phrase حاشي لزيده, 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 EshSheybánee, 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 ﴿لَا إ﴾ (Mughnee.) See also 5, in two places.

5 ﴿He went aside, apart, or aloof, or he removed, withdrew, or retired to a distance,﴾] is from ﴿تاحَشَّت من﴾ (TA:) and [ ﴿تاحَشى﴾ has a similar meaning:] you say, ﴿كَذَا﴾ [or ﴿تاحَشى﴾ meaning ﴿تاحَشى﴾ (Har p. 194.) ﴿And ﴿تاحَشى﴾ (IAar, K;) and ﴿حاشى﴾ (Har p. 294,) inf. n. ﴿حاشى﴾ (KL;) ﴿He kept aloof from, shunned, or removed myself far from, such a thing;﴾ from ﴿حَشى﴾ (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 ﴿حاشى﴾ (El-Bâhilee, TA,) and ﴿حاشى﴾ (Har p. 294,) ﴿He will not care, mind, heed, or regard.﴾ (El-Bâhilee, Har, TA.) See also 3, in two places, first and second sentences.

6 ﴿حاشى﴾ see 5.

﴾حشي﴾, for ﴿حاشى﴾: see 3.

﴾حشي﴾, [in some copies of the S written with a final ﴿حشي﴾] the contents of the ribs; or what the ribs enclose: (S:) or the contents of the belly, below the ﴿حجاب﴾ [or diaphragm, consisting of the liver and the spleen and the ﴿كرش﴾ [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, ﴿حشي﴾ is erroneously put for ﴿حَشى﴾ or ﴿حَشى﴾ or ﴿حاشى﴾]) and, accord. to the copies of the K, the ﴿حشي﴾, [in the CK, ﴿حشى﴾] but correctly, the ﴿حشي﴾ [or Waist:] (TA:) the dual is ﴿حشيان﴾, (Az, TA,) and the dual of ﴿حشى﴾ is ﴿حشى﴾ (TA in art. ﴿حشى﴾ and the pl. [of both these sings.] is ﴿حشى﴾ [generally meaning the bowels, or intestines]. (S, TA.) [It is often used as meaning The belly:] and the Waist.] You say ﴿رجل خيش الحشي﴾ A man lank in the belly. (S and K in art. ﴿حشي﴾.) ﴿And He is slender in the waist: and of a woman, he is﴾
A side, quarter, region, or tract: (S, K;) a vicinage, or neighbourhood: shelter, or protection. (Z, K, * TA.) You say, I am in his quarter, vicinage, or protection: (Z, K;) [see also حاشية, in art. and حشو:] and These are in his quarter, or vicinage, and shadow, or protection. (TA.) Also inf. n. of حشي [q. v.]. (S, * K.)

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] حشية and [of the latter] فعليأ حشيا, (K,) of the measure. (TA.)

A man having a complaint of his حشى [q. v.]. (Az, TA.) Also, and حشيان, 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] حشية and [of the latter] فعليأ حشيا, (K,) of the measure. (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 شرح, 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: (Msb:) [or a portion from the side; not selected: for, accord. to some,] the saying, خذ من حاشية أموالهم means Take thou from the sides of their collections of cattle, [for the poor-rate,] without choosing [the best]: this meaning being from حاشية as used in relation to a garment, or piece of cloth, meaning the "side." (Mgh. [But see another explanation of this saying voce حشوة)). The collateral relation or relations; such as the paternal uncle, and his son: as though from حاشية جعل A man's family and dependents, (K, TA,) who are under his protection. (TA.) __ See also حاشية and its dual and pl. voce حشوة, in six places. __ And see حاشى (in the present art.), last sentence but one. __ حاشى رقيق الحواشي A man gentle, gracious, or courteous, to his associates. (TA.) __ عيش رقيق الحواشي A plentiful, easy, life. (S, TA.) __ جمع كتيف الحواشي A congregated body crowding close together, side against side. (Har p. 294.)

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, حشية الكلاب.])
 حصَّ، aor. ٌ، (TA,) inf. n. حصٍّ، (A, K,) He, or it, shaved it off; namely, hair. (A, K, TA.) You say also, حصِّ (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 حصِّ جَاءَتُ سَنَةٌ. They cut, or severed, a tie of relationship between them. (TA.) __

جَاءَتُ سَنَةٌ. They cut, or severed, a tie of relationship between them. (TA.) __

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.) __

حَصُّ الجِلَدُ البَنِيبِ. The hoar-frost, or rime, nipped, shrunk, shrivelled, or blasted, (lit. burned, أُحرِقَ, q. v.,) the plant, or plants, or herbage: (AHn:) a dial. var. of حصٍّ، q. v. (TA,) حصٍّ، quasi-pass. of حصَّة in the first of the senses

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explained above: see 7, in two places. حصَّةٌ مِنَ الْمَالِ كَذَا. (A, Mgh, * Msb, K, *) aor. ٌ، (A, Mgh, Msb,) Such a thing became my portion of the property: (A, * K:) or came to me, and became my portion: (Mgh:) or came to me as my portion. (Msb.) حصٍّ، aor. ٌ، [contr. to rule, by which it should be ٌ، the verb being intrans., unless the sec. pers. pret. be حصَّت,] inf. n. حصٍّ، (S, TA,) with which حصَّة، q. v., is syn., (S, &c.,,) He ran vehemently and quickly: (S, TA:) and حصَّةٌ، (TA,) inf. n. حصَّةٍ، (S, K,) he was quick (S, K, TA) in going, (TA,) and in journeying or pace. (S, TA,) حصَّةٍ is also syn. with حصَّةٍ حصَّةٍ in all its meanings; like كُبْثٌ كَبْثٌ كَبْثٌ، and كَفَفْكَفٌ كَفَفْكَفٌ، and كَفَفٌ كَفٌ كَفٌ. (Er-Rághib.)
I divided with him the thing, each of us allotting to himself his portion. (TA.) See also 6.

I gave him his portion, lot, or share: (S, Msb, K:) or his portion, lot, or share, of food and beverage &c. (TA.) And I gave the company of men their portions, lots, or shares. (A.)

They (namely, creditors,) divided property among themselves in portions, lots, or shares; (S, * Mgh, Msb, K; *) as also حاصَّوا (K,) inf. n. حاصَّة (S, TA) and حاصَّى (TA;) every one of them taking his portion. (TA.)

They (hair) became shaven off; as also حاصَّة in the first of the senses explained above; (S, TA,) and حاصَّة [and app. حاصَّة, q. v. infrà;] or, as some say, حاصَّة [perhaps a mistake for حاصَّة or حاصَّة] signifies the hair's going from the head by shaving or by disease:

The beard became short, its hair breaking off in pieces. (TA.) And The tail became cut off. (K) It is said in a prov., أَفَلَتْ أَخْصَ الْذَّنَبِ [He escaped, but the tail became cut off]: applied to him who has been at the point of destruction, and then escaped: (K:) or alluding to the coward's escape from destruction after being at the point thereof: related to have been said by Mo'awiyyeh, on the occasion of the safe return of an ambassador whom he had sent to the King of the Greeks, appointing for him a threefold bloodwit [if he should be slain] on the condition...
of his proclaiming the call to prayer on entering his court; which he did; whereupon the King's generals, who were with him, sprang forward to slay him; but he forbade them, and sent him back furnished with requisites for his journey. (A 'Obeyd.) [See also Freytag's Arab. Prov., ii. 201.] You also say, His head shed, or lost, its hair: or part thereof: (A:) and the ass's, and the camel's, hair fell off. (TA.)

R. Q. 1\( \text{ حصَحةٌ} \), inf. n. حَصَحةٍ: see 1, last two sentences. \( \text{ حصَحةٌ} \) also signifies The walking of him who is shackled. (K, TA.) He strove, or laboured; exerted himself; took pains, or extraordinary pains; or exceeded the usual bounds; in his affair. (Abu-l-' Abbás, TA.) He (a camel) fixed, or made firm or steady, his knees, in order to rise (S, K *) with the load; and his stifle-joints: (S:) or lay down upon his breast, with folded legs. (TA.) Hence, as some say, الآن حصحة الحق, in the Kur [xii. 51], meaning, Now the truth hath become established: or, as others say, it is from حصحة, and means, now hath the portion of truth become distinct from that of falsehood: (TA:) or now hath the truth become distinct, apparent, or manifest, (S, Msb, Er-Rághib, TA,) after concealment, (TA,) or by the coming to light of that which was concealed in the mind. (Er-Rághib, TA.) You say, حُصْصِحُ السَّنَّى The thing became distinct, apparent, or manifest, (Kh, S, K,) after having been concealed; (Kh:) as also حصَحةٌ, inf. n. حصَحةٌ: (K:) and some read حصَحةٌ in the Kur ubi suprà (TA.) One should not say حصَحةٌ in this sense; (TA;) nor حصَحةٌ. (Ez-Zejjájee.)

R. Q. 2\( حصَحةٌ\) : see 7, in two places.

\( \text{ حصَحةٌ} \) A portion of a sum: (Er-Rághib:) and used to signify a portion, lot, or share, (S, Msb, Er-Rághib, K,) of food, and of beverage, and of land, &c.: (TA:) accord. to some, from حصَحةٌ signifying he cut off from it: (TA:) pl. حصَحةٌ. (A, Msb, K.)

 حصَحةٌ Paucity, or scantiness, of the hair of the head; (S, K,) and of the fetlock of a
horse: (TA:) also shortness of the beard, when its hair breaks off in pieces: (TA:) and the state of one suffering from a protracted disease, whose hair does not grow long. (TA.)

Mange, or scab: (Ibn-'Abbád, K;) because the hair falls off in consequence of it. (TA.) Vehemence of running, (As, S, Mgh, K;) of an ass, (Mgh,) and quickness thereof: (As, S:) [see 1, last sentence but one:] or, accord. to Āsim Ibn-Abi-n-Nujood, (S,) an ass's straightening and erecting the ears, and moving about, or wagging, the tail, and running: (S, K;) accord. to some, (S,) an emission of wind from the anus, with a sound; (S, Mgh, K;) as A'Obeyd says, in relation to a trad. in which that which it signifies is attributed to the devil as the effect of his hearing the call to prayer; but he adds that the saying of Āsim is more pleasing to him; and it is also the saying of As, or like it. (S.)

i. q. Shaven off; applied to hair: (K;) or it is a subst. applied to that hair [which is shaven off]. (TA.) [See also حَصِيصٌ. ] ___ and see حَصِيصٌ. ___ Also The hair and fur of the ear, whether shaven off or not: or, as some say, hair and fur in general: but the former explanation is more known. (TA.) ___ And What is above the أَشِعْرَةٌ or part next the hoof [in the CK erroneously written شَعْرِ ] of the horse; (Ibn-'Abbád, K;) i. e., of the hair that surrounds the hoof: so called because of the paucity of that hair. (Ibn-'Abbád.)

A laborious, (K;) quick nightjourney to water, in which is no flagging; (As, S, K;) like حَجَّاحٌ or such as is farextending, or long: and سِيرُ حَصِيصٍ a quick journey, or pace; like حَجَّاحٍ. (TA.)
A disease in consequence of which the hair gradually falls off and becomes scattered: (S, A, K;) or a disease that takes away the hair: (IAth;) or that takes away the hair entirely: (A 'Obeyd.) Between them is a tie of relationship which they have severed, or cut; not treating one another with the affection due to it; (TA;) so that it is an act. part. n. in the sense of a pass. part. n.; as also [having a severing; so that it is a possessive epithet]. (K.)

Having the hair shaven off, or rubbed off, or fallen off, either wholly or partly], applied to the head; pl. حَصْ: (A:) a man having little hair upon the head: (S, K;) or a man having no hair; (Mgh;) a man whose hair has all gone; fem. حَصْ, applied to a woman: (Et-Tirmidhee;) also, a man having no hair upon his breast: and a man suffering from a protracted disease, whose hair does not grow long: (TA;) and a horse having little hair in the fetlock, and in the tail; which is a fault; (TA;) as also حَصْ (K, * TA;) on the authority of IDrd: (TA;) and the fem., a she-camel having no fur upon her: and the masc., a tail having no hair upon it: and back of the neck, of which the hair has been shaven off. (TA.) You say also رجل أحص اللحية A man whose beard has become short, its hair having broken off in pieces: and طائر أحص الجناح a beard that has become short in like manner. (TA.) And a bird having little plumage in the wing: (K;) or whose plumage of the wing has gradually fallen off and become scattered: (S, * TA;) pl. as above. (S.) ___ A sword having in it, or upon it, no أَثَر [or diversified wavy marks, streaks, or grain]. (K, TA;) ___ Applied to a man, (A;) Unlucky; (AZ, A, K;) unpropitious; in whom is no good: (AZ, A;) and the fem., applied to a woman, also signifies unlucky; (K, TA;) in whom is no good. (TA.) And hence, (A,) or because they keep pace together in their
prices (یمَا شِیًان آَمَنْهُمَا) until they grow old and weak, when their prices become diminished and they die, (S,) al-ḥāṣan signifies The slave and the ass. (S, A, K.) ___ [A man] Who cuts, or severs, the tie of relationship. (TA.) ___ [A man] Who cuts, or severs, the tie of relationship. (S, A, K.) ___ see ٌۃَﻨَﺳ ُءﺂﱠﺼَﺣ ___ 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 man] Who cuts, or severs, the tie of relationship. (TA.) ___ [A man] Who cuts, or severs, the tie of relationship. (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, ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ ___ The day whose sun rises the horizon being red, (TA,) and its sky (ُہُؤﺎََﲰ) accord. to the copies of the K, but correctly its north wind (شَمال) (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 the َتَکْبَاء ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ; and َتَکْبَاء ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ; and َتَکْبَاء ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ. (TA.) Z says, (TA,) it was said to one of them, Which of the days is the coldest? and he answered, ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ ___ The clear, in which the horizon is red, and the cloudy, in which blows the wind called the َتَکْبَاء ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ; and َتَکْبَاء ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ; and َتَکْبَاء ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ. (A, TA,) ___ A wind that is clear, without dust. (K, TA,) َتَکْبَاء ُۃَﻨَﺳ ُءﺂﱠﺼَﺣ; and َتَکْبَاء ُۃَﻨَﺳ ُءﺎَّڪَ.)
1. (S, A, Msb, K,) aor. حَصَبَ He threw at him, or pelted him with, pebbles, (S, A,* K,) or small pebbles. (Msb.) And hence, in a general sense, He pelted him. (Har p. 234.) And حَصَبَ الريح بالخصباء, the pebbles, or small pebbles]. (A.) Also, (A,) or حَصَبَ, (S,) or both, (Msb, K,) but the latter has an intensive signification, (Msb,) He spread pebbles in it, (A, K,) namely, a mosque, (A,) or a place; (K;) he strewed it, namely, a mosque, (S, Msb,) &c., (Msb,) with pebbles, (S,) or with small pebbles. (Msb.) حَصَبَ النَّارَ He threw it (anything) into the fire. (AO, S.) Also, (A,) or حَصَبَ, inf. n. He turned away from his companion; as also حَصَبَ عن صاحبه He discharging his excrement: the former seems to be here meant]. (S,) حَصَبَ (K; [in a copy of the A حَصَبَ, but this is probably a mistranscription, as appears to be indicated by its being there added that the part. n. is مَكْصُوب;]) and حَصَبَ, aor. حَصَبَ, (K,) inf. n. حَصَبَ, (KL,) or حَصَبَ; (TK, and indicated in the K,) [and app. حَصَبَ also; (see حَصَبَة;)] حَصَبَة He broke forth with حَصَبَة [i. e. measles, or spotted fever]. (K, KL.) The second of these verbs signifies as above, said of a person's skin. (S.)

2. حَصَبَة : see 1. Also حَصَبَة, (T, TA,) inf. n. حَصَبَة (T, Mgh, K,) He (a pilgrim) slept [or stopped to sleep] in El-Mohassab (حَصَبَة, T, Mgh, * K,) which is the name of the way between the mountains opening upon the part called الحَصَبَة، (T, K,) between Mekkeh and Minè, (T, Msb,) so called from the pebbles in it, (T, TA,) and also called
for an hour, or a short time, (ساعة) of the night, (ت, مغ, ك) in returning from Minè to Mekkeh: (ت, مغ, * تأ:) this was formerly done in imitation of Mohammad; but it is said to be voluntary; not obligatory. (ت, تأ:) Also He slept at that place after going forth from Mekkeh. (تآ:) is also the name of the place where the pebbles are cast in Minè; (ع, س, مغ, مس، ك) also called حساب. (تآ:) حساب: see 1.

He (ة, س, ك) inf. n. حساب, (تأ:) He (ة, س, ك, أو) other beast &c., (تأ:) struck up the pebbles in his running. (س, ك, تأ:) See also 1.

They pelted one another with pebbles. (أ, ك)

Stones; as also حساب, حسب, حسب, حسب, which is extr. [as n. un. of حسب, حسب, but not of حسب]. (ك.) حسب A stone that is thrown; like فَض in the sense of منفوض. (تأ:) Firewood, (ك,) in a general sense; (تأ:) in the dial. of El-Yemen: (ف, تأ:) or what is thrown into a fire, (أ 'وبيد, س, ك,) of firewood and of other things; (تأ:) in the dial. of Nejd: (ف, تأ:) or firewood prepared for fuel: (مس:) or firewood with which a fire is lighted; firewood not being so called until it is thus used. (ك,) حسب جهنم، in the Kur [xxi. 98], signifies, in the Abyssinian language, accord. to 'Ikrimeh, The firewood [or fuel] of Hell. (تأ)

[Pebbly]. You say حسب و حسب and حسب, حسب A land containing, (ت, س, ك) or abounding with, (أ, ك,) pebbles. (ت, س, ك) And حسب مكان A place containing pebbles. (تأ:) See also حصب.

[A single throwing of pebbles]. حسب [Hence, app., because immediately following the day of the last throwing of pebbles in the Valley of Minè.] The night [next] after the days called أيام التشريق, ليلة الحسب [which are the 11th and 12th and 13th of Dhu-l-Hijjah]. (ك,) See also حسب. Also, (س, ك, مس,) and (sometimes, س) حسب, (س, ك) [Measles, or spotted fever;] a certain
cutaneous eruption: (S, A, Msb, K:) by some, [contr. to general authority,] said to be small-pox. (Msb.)

Pebbles: (S, A, K:) or small pebbles: (Msb:) accord. to Sb, a quasi-pl. n.: (TA:) sing. حصب. (K.) ___ See also 2.

[ A thrower, or pelter, of stones]. You say, هو حاصب ليس يصاب حصب (He is a pelter of stones) (app. meaning a calumniator; he is not a friend): (A, TA.) [Hence also,] ريح حاصب, (S, K:) or حاصب, (A,) A violent wind that raises the pebbles; (S, A; *) as also حاصب: (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. (IAar, TA.) See also حصب.___

Clouds casting down snow and hail: (K:) or clouds, because of their casting down snow and hail. (TA.) ___ Pebbles [borne] in the wind. (IA,) You say, كان يومنا دا حاصب [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.)

Affected with the cutaneous eruption termed حصب [i.e. measles, or spotted
fever; (A, K.) as also مَصَبَّبٌ (TA.)
1. (S, A, Mgh, &c.) aor. — and —, inf. n. (S, Mgh, Msb, K) and  
2. (Lh, Mgh, K) and, (Lh, K)  

He reaped, or cut (A, Mgh, K) with the (K) seed-produce, (S, A, Mgh, Msb, K) and plants, or herbage; (S, * K)  

originally used in relation to seed-produce; (TA;) as also (K.) [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].: (Msb, TA.)  

And (S, L, A, 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.)]

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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.)

A rope strongly twisted, and firmly, or compactly, made: (S, K) and

A bow-string strongly twisted: (TA:) and

dréح حصاد a coat of mail close in its rings, compact and strong. (L, K)

The time, or season, of reaping; as also حصاد. (K, TA. [In the CK, each is erroneously made to be with حصة.] One says, [also, using each as an inf. n.,] هذا زمن الحصاد, (S, A,) or أوان الحصاد, (Msb,) and حصائد, (S, Msb.)

[This is the time, or season, of reaping: for] both are also inf. ns. of حصاد in the first of the senses explained above. (Lh, K.) See also حصيد. __ Also What remains upon the ground, of seed-produce, among the lower parts of the stalks of that which has been reaped; and so حصائد, pl. of حصاد and حصيدة. (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)

Reaped seed-produce; (S, A, Mgh, Msb, K) as also حصيدة حصائد, (S, Mgh, K) and حصائد حصيدة, (S, Msb, K) and حصائد حصيدة, which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) حصائد. (A, Mgh.) And حب: (Zj:) or grain of reaped wheat. (Lth.) __ See also
It is also said to signify seed-produce torn up and carried away by the wind. (L.)

Slain [or mowed down] with the sword, like seed-produce reaped. (Jel in xxi. 15.)

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: حصاد, here, is pl. of حصادة. (L.)

See also what next follows.

The lower parts of seed-produce, which the reaping-hook does not reach.. (K.)

Also A place of seed-produce: حصادة, accord. to أز, signifies a field of which all the produce has been reaped: the pl. is حصادات. (L.)

A reaper: حصادة and حصاد. (K.)

A tree abounding with leaves [and therefore compact]. (K.)

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.)

Seed-produce that has attained to the proper time, or season, for its being reaped;

as also مستحصاد. (Mgh, Msb.)

A reaping-hook, syn. منجل, (S, K;) with which seed-produce is cut. (TA.)

حصاد: see حصاد.
Sound, or firm, judgment or opinion. (TA.)
حصار

1 حصار (S, A, K) aor. — (S, K) and — (K) inf. n. حصار, (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 حصار, (S, Msb,) or حصار به, (K,) aor. — (S, Msb,) inf. n. حصار, (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 حصار, inf. n. and حصار. (ISK, S.) The حصار of an enemy is well known. (K.) You say حاصرهم العدو, inf. ns. as above, [The enemy besieged, or beset, them;] and حاوروا محاصرة شديدة We remained in the state of siege some days; or in the place of confinement; and حاوروا محاصرة شديدة They were besieged, or beset, vehemently}. (A.) Also حصار, (S, A, K, &c.,) aor. — (Mgh, K) and — (K,) inf. n. حصار, (A, Mgh, K,) He, (Akh, S, A,) or it, (S,) confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented, him; (A O, Aboo-'Amr Esh-Sheybánee, Akh, S, A;) as also حاصره: (Aboo-' Amr Esh-Sheybánee, 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 حاصره: (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 signifies the being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease, or the like: (IAth;) or حاصره is said when a man is turned back from a course which he desired: and حصار, 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 
[q. v.,] (Mgh, * TA,) and of any one that is not forcibly constrained, as

by imprisonment, or by enchantment or the like, (TA,) and of him who is imprisoned or restrained by a Sultán, or by one who

overpowers, حصر: this distinction is observed by them (Mgh, * TA:) but if you mean that the constraining power of the Sultán is a

preventing cause, and you do not refer to the act of the agent, it is allowable for you to say, حصر: 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, حصر: or,

as Aboo-Is- hák the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease

prevent, حصر: and of him who is confined or restrained by another, حصر: and thus it is because he who refrains from

conducting himself freely in an affair restrains himself: and they saying حصر عنه 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], حصر. (TA.) [ Accord. to Z,]

وَدَونه [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 حصر, in what follows, in

this paragraph.] [I restricted the division of the property among the creditors]: for the prevention is not against them, but against others, from their

being shares with them in the property: the phrase is inverted, like أَدْخَلَ الْقُبْرَ المِبْتَ. (Msb.) Also حصر, (K,) aor. حصر,

inf. n. حصر, (TA,) He took the whole of it; (K,) [appropriated it to himself exclusively;] acquired it; took it to himself. (TA,) And حصر, (S, A, Mgh, K,) and حصر بِغَاتْهُ, (S, A, K,) or حصر حصر, (S, A, K,) or حصر عليه خلاً, (Ks,) or حصر عليه خلاً, aor. حصر, inf. n. حصر [and 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 أَسْرُ، (see حصر عليه بُولُه,) or] حصر signifies he suffered suppression of his urine.. (Ibn-Buzurj, ) حصرت [intrans.,] with fet-h [to the ص,] and حصرت أَحْصَرَت, (K,) or حصرت أَحْصَرَت, (Ks,) or حصرت أَحْصَرَت, (S,) And حصر, aor. حصر, and حصر, aor. حصر, and حصر, (K,) or حصر, (Ks,) or حصر, (Ibn-Buzurj,) (so in the TA,) It (the orifice of her teat) was, or became, narrow. (K * TA,) And حصر, aor. حصر,
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 (Expos. of the Mufassal of Z.) And also, (Msb, K,) or (S,) He faltered, or became impeded, and was unable to proceed, in reading, or recitation. (S, Msb, K,) And حصر aor. حصر. , He was ashamed, and cut short, as though the affair straitened him like as the prison straitens the prisoner. (TA,) And حصر عليه He became impeded, and was unable to do it. (S,) And حصر عن المراة حصر, aor. حصر, [inf. n. حصر,] He abstained from sexual intercourse with the woman, (K, TA,) though able to enjoy it: (TA:) or حصر عن أهله, (S,) or حصر عن النساء, (Az,) he was prevented by impotence from having sexual intercourse (Az, S) with his wife, (S,) or with women. (Az. [See حصور.] Also حصر, حصر صدره, (Mgh, TA,) or حصر صدره, (S Msb, TA,) aor. حصر, (S Msb, K,) He became straitened in his bosom; his bosom became straitened. (S Mgh, Msb, K, * TA,) In the Kur [iv. 92], حصر و أَو جَائِزُكُم حصر means 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 قد, and he makes حصرت صدورهم to be an imprecation [meaning may their bosoms become contracted:] (S:) accord. to Fr, the Arabs say, قد ذهب عقله, آتاني فلان ذهب عقله: Zj says, Fr makes حصرت a denotative of state; but it is not so unless with قد; They says that if قد be understood, it approximates to a denotative of state, and becomes like a noun; and some read حصرة صدورهم: AZ does not allow this use of the pret. [as a
And He vomited. (Mgh.)

He became affected with a disease, or malady, by a thing. (TA.)

He was, or became, niggardly, tenacious, penurious, or avaricious. (S, K.)

The party drank, and such a one was niggardly to them, not expending upon those who drank with him. (L.)

Hence, He concealed the secret; (K,) refrained from divulging it. (TA.)

He bound a حصار, (K, TA,) or a حصار, (TA,) upon the camel; (K, TA,) as also: (S, K, TA:) and he made for, or put to, the camel a حصار: as also: (TA.)

3 حاصر see 1, in three places.

4 أَحَصَرَ see 1, in eleven places.

7 أَحَصَرَ He, or it, was, or became, restrained, withheld, or prevented. (KL.)

8 احتَصَرَ see 1, last sentence.

(A, and Expositions of the Fs) Suppression of the feces; or constipation of the bowels: (Yz, As, S, A, Mgh, K:) suppression of the urine is termed: (Yz, As, Mgh:) or حاصر signifies also suppression of the urine, like: (Ibn-Buzurj.)

[inf. n. of حاصر, 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.)

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 حصر: ]) and one who is impeded, and unable to proceed, in reading, or recitation: (Msb, TA:) and so حصير and حصيرة, in both these senses. (TA.) Contracted in the bosom; having the bosom contracted; (Mgh, TA:) as also حصيرة and حصيرة. (K.) In the Kur iv. 92, some read حصأرة صدورهم [Their bosoms being contracted]. (TA. [See 1, latter part.])

Affected with vomiting. (Mgh.) Niggardly, tenacious, penurious, or avaricious; (K;) as also حصيرة and حصيرة: (S, K:) and حصيرة one who will not drink wine, by reason of niggardliness: (K;) and حصيرة 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 المسير. (Suh.) Also, (S,) or حصيرة بالأسائر [alone], (K,) A strict concealer of secrets: (S:) or [simply] a concealer of secrets. (A, K;) حصيرة السَّحْب A she-camel whose flow of milk is suppressed. (TA.)

اصْرِحُ: الحصير: see حصير.

حصيرٌ Impervia coëunti mulier; syn. رتقآ. (A, K)

حصيرٌ: حصيرة حصري Which latter is now the more common,] A maker, or seller, of حصيرة [or حصيرة, i.e. mats, pl. of حصيرة. (Ibn-Khillikán, p. 19 of vol. i. of De Slane's ed.)

حصيرٌ: see the next paragraph.

حصيرٌ [A fortress; a fort; a castle.] Also, (S, K:) and حصيرة, (K,) A kind of pillow, cushion, or pad, which is put upon a camel, and of which the kinder part is raised so that it is made like the [or rather the] واسطة of a camel's saddle, the fore part being stuffed so that it is made like the [or rather the] واسطة of a camel's saddle, and
which is ridden upon; and so (K) or a kind of saddle upon which those who break, or train, beasts ride: or a piece of stuff of the kind called (TA:) or (K) and (TA) signify a small [saddle of the kind called] (K, TA,) which is bound upon a camel, and upon which is thrown the apparatus of the rider. (TA.)

حصار 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. (IAar, TA in art. عجز,) 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 حصار, in four places. ___ Also A she-camel having a narrow orifice to the teat. (S, K.)

حصير See (S, Mgh, K,) in two places: __ and see حصار, 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 حصار. (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 تَذْرَعٍ, &c.;) syn. (Msb, K,) vulgarly حصير, سقيفة, in the L and TA erroneously written حصير, [مَسْقَيفة.] made of بردى [or papyrus] and of اسَلّ [or rushes,] and then spread upon the ground like a carpet: (TA:) pl. حصير (Msb, TA) and, by contraction, حصير. (TA.) Hence the prov., [A captive upon a mat] (TA.) And بنات الحصير Bugs; syn. (TA in art. بق,) __ 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.  

(T., K.) So, accord. to some, in the trad. of Hodheyfeh, عَرَضَ الْفَتْنَ عَلَى الْقُلُوبَ عَرَضَ الحَصِيرَت .

[expl. in art. عَرَضَ, 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. مَجْلِسَ: (K, and so in two copies of the A;) MF thinks it to be a mistake for مَحْبَس [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. حُصْرَة and [of mult.] حُصْر .

(K.) ___ Water: (K.) [Perhaps because its surface, when rippled by the wind, is likened to a thing woven: see نَسْب .] ___ The diversified wavy marks, streaks, or grain, (K, TA,) resembling the tracks of ants: (TA:) or its حَصِيرَان 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 حَصِيرَة, 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 صَفَاق 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: (As, S;) or the حصیرة of the side is what appears of the upper parts of the ribs. (Ibn-Es-Seed.) ___ Also The side itself. (Az, S, K.) Hence the phrase، دَائِبَة عَرِيضُ الحَصِيرَتِن A beast having wide sides. (A, TA;) And أَوْجَعَ اللَّهُ حَصِيرِهَ May God make his sides to ache;
may he be severely beaten. (A, TA.) A certain elegant scholar says, The mat of the prison made marks upon the side of the king. (MF.)

Also A place in which dates are dried: (S, K:) or, accord. to Az, it is with ض. (TA.)

see حصار, in two places. ___ Also A place in which dates are dried: (S, K:) or, accord. to Az, it is with ض. (TA.)

see حصار, in two places.

 حصارة Straitened: [encompassed, or surrounded:] besieged, or beset, in a fortress.

(TA.) Confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented; (Akh, S, TA;) as also حصشر. (Ibn-Es-Seed.) Detained, restrained, withheld, or prevented, from journeying &c.; as also حصشر and حصشر: (TA:) [or this last signifies made to restrain himself: see 1.] See also حصشر. ___ Suffering suppression of the feces, or constipation of the bowels: (Ibn-Buzurj, Mgh, K:) [distinguished from حصشر: (see حصشر:) or] it also signifies suffering suppression of the urine. (Ibn-Buzurj.) A camel having upon him [or furnished with] حصشر. (K.)
Q. 1 He braced his bow, making the string tight, or tense. (S, K.) __ He twisted a rope strongly. (K.) __ He filled (AHn, K) a vessel, (AHn, 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, حشحة, which immediately follows the significations of حصرة, and hence appears to have been omitted in the copy of the KL used by Golius.]

Q. 2 It (a grape) became in the state in which it is termed حصرة. And hence, [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.) __ حصرة said of butter [in the process of formation] means It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also حصرة. (TA.)

حُصْرَةٌ: see the next paragraph.

حُصْرَةٌ The first of grapes, (S, Mgh, Msb, K,) such as are crude and sour, (Msb,) or as long as they remain green: (K:) or grapes when hard: (Az, TA:) or, accord. to AHn, grapes when they have become organized and compacted: or, as he says on one occasion, [the n. un.] حصرة signifies a grape when it germinates. (TA.) The rubbing of the body in the bath with bruised, or pulverized, حصرة dried in the shade prevents the origination of [the cutaneous disorder termed حصفة in the year in which this is done, and strengthens the body, and cools it. (K.) ___ Dates, or fruit, (ثمر, or ثمر, 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 مَّظ, (K,) i. e. the wild pomegranate. (TA.) __ In the Jemá et-Tefáreek, it is said to signify Grape-stones: but this requires consideration. (Mgh.) __ What is lean, dry, or withered, (syn. حَشَف,) of anything. (AZ, Msb, K.) __ And hence, (Msb,) A niggardly man; (ISk, S, Msb, K;) arrow in disposition; as also مَّحْصَرَم, (S, TA) and مَّحْصَرَتْم (K, * TA:) or مَّحْصَرَم means having little, or no, good. (TA.) __ Short; (K;) and فَاحْشِ, [app. as meaning evil in disposition]; as also حَصَرِم. (TA.) __ And An iron [hooked] instrument with which the bucket is extracted from a well; (K;) also called عَوْذَق. (TA.)

حصرمة [inf. n. of Q. 1, q. v.] __ Also Niggardliness, tenaciousness, or avarice. (K, TA.)

حصرمي [Omphacine. (Golius, on the authority of Meyd.)]

حصرية Soup made [or flavoured] with unripe grape or dates, or with the juice thereof.

(MA.)

حصرم Butter dissundered, or separated [into clots], by reason of intense cold; not coalescing; (K;) [as also مَّحْصَرَم, (K,) which is the more common term; see Q. 2.] __ A scanty, or small, gift. (TA.) __ Anything straitened, or scanted. (TA.) __ See also حَصَرِم, i. q. مَّحْصَر. (K,) which is the more common term; meaning A poet that lived in the time of paganism and in that of El-Islám. (TA.)

حصرم: مَّحْصَرم __ and مَّحْصَرَم.
1. **ﻔﺻف**

**فحص 1**

فحص، aor. ﻋ ﻪ، (S, K) inf. n. ﻪﻔﺻافة، (S, 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., ﻪﻔﺻف; and see also 10.

And hence, ِاُهْدً ﻪ (a man, TA) was, or became, firm, or sound, in intellect or sense; (S, K, TA;;) or strong in intellect, and good in judgment. (TA.) **فحص 1**

فحص، aor. ﻪ، inf. n. ﻪﻔﺻف، It (the skin, S, TA, or the body, or person, Msb) was, or became, affected with dry mange or scab: (S, K, TA:) or broke out with small pustules, (Msb, TA,) like the smallpox, (Msb,) 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.)

**فحص 4**

فحص، (K) inf. n. ﻪﻔﺻف، (S,) He twisted a rope firmly, strongly, or compactly. (S, K.) And اُهْدً ﻪ (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, ِاُهْدً ﻪ He established, or settled, or he did, performed, or executed, an affair, firmly, solidly, soundly, or well. (S, K, TA.)

ِاُهْدً ﻪ (a man, and a horse,) passed, went, or went along, quickly, or swiftly: (S, K:) or raised the pebbles in his running: (Sgh, 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 ﻪﻔﺻف، inf. n. as above, The heat caused pustules [such as are termed ﻪﻔﺻف] to come forth upon his body, or person. (TA.)

**فحص 10**

It (a thing, S, TA) was, or became, firm, strong, compact, sound, or free from...
defect: (S, 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 حَصَف .]) ___ It (the vulva) was, or became, narrow, and firm, or tough, on the occasion of جَمَاع . (K, TA.) The quality thus denoted is approved; and the woman possessing it is termed مِستْحِصْفَة . (TA.) ___ It (time, or fortune,) pressed hardly, or severely, (S, K, TA,) على عليه upon him. (S, TA.) ___ It (a company of men) collected, or congregated. (TA.)

حَصَف Dry mange or scab: (S, K:) or small pustules, [like the small-pox, (see حَصَف ,)] 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.)

حَصَف: see حَصَف . Also part. n. of حَصَف . (Msb.)

حَصَف 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 حَصَف [in like manner] signifies dense and strong. (TA.) ___ [Hence,] Firm, or sound, in intellect or sense; (S, K, TA:) and حَصَف 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.) حَصَف العقَدة occurring in a letter of 'Omar, means [Firm in judgment, and in the management, conducting, ordering, or regulating, of affairs. (TA.)

حَصَف: see حَصَف . [Hence,] بينهما حبل حَصَف Between them two is a firm tie of
brotherhood. (TA.)

A horse \textit{that goes in the manner denoted by the verb} حَصَف (S, K) as also حَصَف (K;) and حَصَف (K;) [or] the last is applied to a she-camel: (S:) the fem. of the first is with ء. (TA.)

: see what next precedes.

: see what next precedes.

\textit{A narrow فَجَر} [or vulva]. (S.) See also 10.
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] 

*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 *موقع* (TA in art. *موقع*) which is also Syn. with the complete [or attributive] 

*[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] 

*[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.* 

*[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]. (Msb.)
collecting in his belly, kills him: and the horse so killed is said to be حصل: (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 وقعت الحصى (K) or وقعت الحصى (O, K) [app. meaning The stones, or the stone, fell, or descended, in his scrotum: Freytag, following the TK, in which في أنيبى is considered (I know not on what authority) as meaning في مثاثته، renders it laboravit lapidibus in vesica urinæ orientibus ].

حصل 2 , inf. n. : a trans. verb; (S, Msb;) i. e. trans. of حصل, primarily signifying, accord. to IF, (Msb,) He produced, educed, extracted, took forth, or fetched out, gold [or silver] from the stone of the mine; (Msb, Er-Râghib, TA;) and in like manner, the kernel from the shell; and [the grain of] wheat from the straw: (Er-Râghib, TA:) he made a thing apparent; (Az, Er-Râghib, TA;) as, for instance, the kernel from the shell; and the حاص [or result] of a computation: (Er-Râghib, 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 a way: (K: [in the CK, Áام ملاك is erroneously put for Áام ملاك: ] he perceived a thing: he attained, or obtained, a thing: syn. أدرك [in both these senses: and also as meaning he overtook]: (Abu-l-Bakà, TA:) he took, or got, or acquired, advantage, or profit; (KL,) i. q. حاز، or أخذ: (B and TA in art. أخذ:) he collected: (Az, Er-Râghib, TA:) and [hence, app.,] أخذ signifies The reducing a sentence, or the like, to its حصول كلام [here meaning its essential import, or its sum and substance]: (S, TA:) and حصول الكلام كذا [The sentence, or speech, comprehended, or comprised, within its scope, such a thing]. (Msb in explanation of تضمن روا حصل ما في الصدر, in the Kur [c. 10], means And what is in the breasts, or minds, [of men] shall be made apparent:
(Az, Er-Râghib, TA:) or discriminated: (Az, Bd, TA:) or collected, (Fr, Az, Bd, Er-Râghib, TA,) in the registers. (Bd.) See also 4, in two places.

4 The palm-trees had حصل; i. e., dates that had not yet become hard, (S, K,) and of which the ثغاريق [or bases] had not yet appeared; (S;) or dates that had become hard and round: and also, had حصل as meaning spadixes (طّلع) that had become yellow: (K) or the dates came forth from their ثغاريق, small: and حصل they became round. (TA.) __

The people had حصل ألقوم __ The people had unripe, or ripening, dates appearing upon their palm-trees. (TA.)

5 It became collected, and remained, or continued. (K, TA.)

Q. Q. 1 حوصلة He (a bird, S) filled his حوصلة [i. e. stomach, or crop]. (S, K.) You say [to a bird], يَلِصْوَحَّ وَيَرِط Fill thy stomach, or crop, and fly]. (S.)

حاصلا: see what next follows: ___ and see حاصلا.

حاصلا (S, K) and حاصلا, (M, K,) the latter used by poetic license, (ISd, TA,) Dates before they have become hard, (S, K,) and before their ثغاريق [or bases] have appeared; n. un. حاصلا: (S;) or when they have become hard and round. (IAar, K.) And The Spadix of the palm-tree (طّلع) 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 حاصلا.

حاصلا: see حاصلا.

حاصلا: A certain plant. (S M, O, K.)
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 (K, TA) and (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] زْوَانٌ (K, TA,) and دَقَةٌ or دَقَةٌ [i. e. دَقَةٌ or دَقَةٌ] 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 دَقَةٌ q. v.: (TA:) or the
remains of wheat in the sieve, after the sifting, with what are mixed therewith; as
also خَصَالٌ; but the former word is the more known. (JK and TA in art. خَصَالٌ).
[See also خَصَالٌ.]

حَصَالٌ: see حَصَالٌ.

حَوْصَالٌ: حَصَالٌ.

حَصّالٌ (T, S, M, Msb, K, KL) and حَصَالٌ (S, K &c.) and حُصَالٌ (S, Msb, K) [and حُصَالٌ 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] från 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 ultimacy, of anything.] See also حوصلة.

حوصل

A depressed place where water rests in a meadow, where the herbage is the latest to dry up: whence the حوصلة 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 حوصلة. (ISd, K;) See also حوصلة. ___ Also A sheep or goat large in the part of the belly above the navel. (M, K.) A certain plant. (TA.)

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حصيل

The [plant called] بذغبان [q. v.] (K.)

حوصلة : see حوصلة, in two places. ___ The حوصلة of a bird (S, Msb, 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 that which, to a bird, is like the معدة to a man; (K;) also called حوصلة (Msb, K) and حوصلة : (K;) and of an animal having a cloven hoof or a يراصم [q. v.]: (Az, TA;) pl. حواصل. (S, TA;) Hence the حواصل [i. e. Storerooms, or magazines,] of khâns: [also meaning the cells of prisons:] of which the sing. is حوصلة: not, as the vulgar say, حاصيل. (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 between the navel and the pubes. (TA;) A she-camel big in the belly. (TA.)
Also *A thing resembling a* [q. v.], *made of baked clay*; vulgarly called "Housala.

One who clears, or purifies, silver [and gold] from the stone of the mine. (TA.) And *Housala* A woman who separates the earth of the mine [for the purpose of extracting the gold or silver]. (S, K)

*Housul* (K) and *Housul* (K, TA,) or *Housul* (so in my MS. copy of the K,) or *Housul* (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.)

*Housul*, or *Housul*: see what next precedes.
Inaccessible, or unapproachable, or difficult of access; it was, or became, unattainable, by reason of its height; (Msb;) it was fortified, or protected against attack, so that one could not gain access to what was within it. (Mgh.) Hence, (Mgh;) حصن (S, Mgh, K) and حصن (K) and حصن (S, Mgh, K) and حصن; (S, * Msb, * TA;) and حصن; (Mgh;) and حصن (K and حصن (S, Mgh, K) and حصن (S, * Msb, * TA;); (S,) and حصن (Mgh;) and حصن (K;)

said of a woman, She was, or became, continent, or chaste; or she abstained from what was not lawful nor decorous; syn. عُنَمَتْ (S, Mgh, Msb, K;) or she was, or became, married; or she had a husband; (K;) as also حصن (S, Mgh, Msb, K;) or حصن (S, Mgh, Msb, K;) or حصن (S, Mgh, Msb, K;)

or حصن signifies she was, or became, pregnant; (K;) as though pregnancy protected her from a man's going in to her. (TA.) حصن, inf. n. حصن (S, Mgh, Msb, K;) or حصن (S, Mgh, Msb, K;) or حصن (S, Mgh, Msb, K;)

He preserved, or guarded, him, or it, in places inaccessible, or unapproachable, or difficult of access, as in a حصن [or fortress]. (TA.) [See also 2 and 4.]

He made it, or rendered it, inaccessible, or unapproachable, or difficult of access; (Msb, K;) he made it, or rendered it, unattainable, by reason of its height; (Msb;) he fortified it, or protected it against attack, so that one could not gain access to what was within it; (Mgh;) namely, a place.

I built a wall around the town, or village. (S.) For the former verb, see also 4. And see 5.
4. حصنُه: see 2. Also *He, (God,) or it, (a coat of mail [or the like],) protected, or defended, him. (Fr, Mgh, * TA.) __

[Continence, or chastity, preserves from suspicion, or evil opinion]. (Mgh.) __

(He, or it, (a coat of mail [or the like],) protected, or defended, him. (Fr, Mgh, * TA.) __

العفة حصن من الريبة, in the Kur [xxi. 91 and lvii. last verse], means Who preserved his pudendum from that which is unlawful or indecorous; (Zj, Mgh, * TA;) who abstained from what is unlawful or indecorous; or was continent, or chaste. (Msb.) __

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 حصنها. (K.) And حصن البتوج. (K.) And

[Marriage caused him to abstain from that which is unlawful &c.]. (K.) __ [Also He married the woman; i. e. gave her in marriage.] See [حصن] above, in the first paragraph. In the Kur iv. 30, some read فإذا حصن, meaning And when they are married. (S, TA.) And a poet says,

* أحسنوا أمهام من عبدهم

* تولى أفعال القزام الوكعة

* 

i. e. They married their mother to their slave: such are the deeds of the mean, the base]. (S.) __

(حصن), intrans.: see 1, in two places. __ In the Kur iv. 30, some read فإذا حصن; and accord. to Ibn-Mes'ood, this, said of female slaves, means And when they are Muslimehs. (TA.) Accord. to Aboo-Haneefeh, الإحصان 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

أحسن (a man, S, Msb) married, or took a wife. (S, Msb, K.) With the lawyers, إحصان 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 plurality of gods; meaning, in a case of valid marriage.

(Msb.)

5 حصَنَ, said of the enemy, (S, TA,) [He fortified himself: or] he entered the [or a] حصَنَ [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 حصان, (K,) i. e. a stallion, or fit to cover: (TA voce مَرَاح) or affected to be so: (Az, TA;) [and so حصَنَ or حصان; for] a horse in this case is said to bear evidence of التحصين and التحصين. (S, * K, TA.)

 حصان [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; (Msb;) a fortified city: (TA:) pl. of mult.: حصون (S, Msb, K) and حصنة and [of pauc.]

احصان. (K.) [Hence,] خَيْلِ العرب حصونها ذكرها وإثاتها [The horses of the Arabs are their حصون; 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 حصون: 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,] Arms. (K, TA.) You say، جَاءَ يَحمِل حصنًا He came bearing arms. (TA.) Also The [new moon; or the moon when it is termed] هَلَالٌ: in the K، الهَلَالْ is erroneously put for الهَلَالْ. (TA.)

 حصان : see what next follows.

 حصان (S, Mgh, Msb, K) and حصائَن (S, K) and حصائِن (K) and حصائِن (S, K) and حصائِن (Th, S, Mgh, Msb, K) and حصائِن (Th, S, Msb, K,) applied to a woman, Continent, or chaste; or abstaining from what is not
lawful nor decorous, (Th, S, Mgh, Msb, 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 has both of these significations: (Ham p. 101:) and accord. to Th, (S,) with fet-h only, has the latter signification; (S, Mgh, * Msb; *) and means caused to be continent or chaste, or to abstain 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 applications of have been implicatively shown above: see 4:] the pl. of حصن is حصان: and the pl. of حصنات is حصانات: the former of which (nicحصانات) also signifies pregnant, (K,) applied to women: (TA:) the pl. حصنات, in the first instance of its occurrence in ch. iv. [verse 28] of the Kur, is read by all حصنات, (A 'Obeyd, TA,) meaning having husbands; (A 'Obeyd, Mgh, Msb, 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 حصنات, as meaning that have become Muslimehs: (A 'Obeyd, TA:) in the Kur iv. 29, it means free women: and in the Kur v. 7, continent, or chaste, women: (Mgh: [in the Msb, it is said to have the latter of these last two meaning in iv. 29, and the former of them in v. 7:)] is the more common in the language of the Arabs. (Fr, TA.) ٌةﱠرُد also signifies A pearl, or a large pearl; syn. درة: (K:) because it is protected in the interior of the shell that contains it. (TA.)

A generous, or high-bred, horse, (Msb, K,) of whose seed one is niggardly: (K:) or a male horse: (Mgh, K:) or this latter is a secondary meaning, originating from frequency of usage: (S, Msb:) or a stallion horse; or one fit to cover: (TA voce حصان: the حصان is. so called because he preserves his rider: (TA:) or because his back is like...
the حصن to his rider; (Mgh, Msb;) wherefore horses are called حصنون: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (S, Mgh, Msb:) pl. حصين. (Mgh, Msb, K.)

 حصين, applied to a place, (Msb, TA,) or to a حصن [or fortress], (S,) inaccessible, or unapproachable, or difficult of access; syn. منيع; (Msb, K;) [unattainable, by reason of its height; fortified, or protected against attack, so that one cannot gain access to what is within it; (see حصين, of which it is the part. n.;)] a building that protects him who has recourse to it for refuge. (Sb, TA.) 

诊断 (K) and حصينة (Sh, K) A coat of mail firmly, strongly, or compactly made: (K:) or trusty, or trusted in, having the rings [for لحاق in the L and TA, I read لِحَاق,] near together; such that weapons produce no effect upon it: (Sh, L, TA:) so called because it is [as] a حصين to the body. (Er-Rághib, TA.)

 حصين [dim. of حصين. Hence, أُبَلْحَصين. The fox; syn. التَّعْلِبِ; (S, K;) so called because of his protecting himself from causes of harm by his acuteness; (Har p. 663;) as also اللْصْحَ أَبَو. (M, K.)

 حصان and حصانة: see حصان, in four places. The latter also signifies A man's Wife: and so حصانة. (TA.)

أحصين [More, and most, strongly fortified, or protected against attack], (TA in art. لَحَمْ.) See also حصين.

 حصين Wheat. Stored up. (TA in art. عَسِى.) A man caused, by marriage, to abstain from that which is unlawful or indecorous, or to be continent or chaste; expl. by قد أحصينه التزوج. (K.)

And A man married, or having a wife; (S, Msb, K;) as also مَحْصَنَتِي: (Zj, Msb:) the former anomalous [if حصين be not allowable as meaning, like حصين, he married, or took a wife: but see 1 and 4]. (S, Msb.) For the fem., محصنة, and its pl.,
A lock; syn. (K.) The piece of iron that extends upwards upon the nose of the horse, having its base in the كعامة, which is the iron thing that embraces, or clasps, 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 frænum ipsum.] A [basket of the kind called زليل (K) one should not say مقصنة. (TA.)
1. حصو (S, TA.) [aor. حصو] inf. n. حصو, i. q. منع [as meaning He denied, or refused]: (S, K:) doubly trans., as in the phrase حصوتي حقي [(Thou deniedst me, or refusedst me, my right, or due)]. (S, TA.) حصيته.

(K, TA,) inf. n. حصي، (TA,) حصى. I cast a pebble, or small stone, at him, or it: (TA:) or I smote him, or it, with a pebble, or small stone. (K,) حصيت الأرض, (TA,) حصي. The land, or ground, abounded with pebbles, or small stones. (K,) حصى 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, K:) said of a man: part. n. حصى. (Lth, TA.)

4. حاصه (inf. n. حصاء, TA,) He numbered, counted, calculated, reckoned, or computed, it: (S, Msb, K:) or he reached the last number thereof: (Ham. p. 297:) or he collected it into an aggregate by numbering: from حصى; because they used pebbles in numbering like as we use the fingers; (Er-Râghib;) or because they used to divide a thing upon the pebbles, and when nothing remained they said, حصا 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, حصا We have retained it in his memory: (K, * TA:) or he understood it. (K.) __ He registered, or recorded, its number: (Ksh and Bd in xvi. 18, and TA:) and [simply] he registered it, or recorded it. (Bd 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. (Msb, TA.) __ He comprehended it, or knew it altogether: (TA:) or [simply] he knew it. (Msb.) You say of God, حصى كل شيء علمه He hath comprehended everything by his knowledge, nothing escaping Him thereof,
small or great. (TA.) And you say [of a man], [He had, or attained, a comprehensive and complete knowledge of it]. (K in art. حوط.) [In the CK, erroneously, علمه.]

 حصى

*Pebbles, or small stones: (K:) things that one throws, like the dung of sheep or goats.* (ISH, TA:) n. un. حصص (S, Msb, K:) pl. حصص (S, K) and حصص (K) and حصص (K) and حصص (K), thus, also, in [some of] the copies of the K. (TA.) [Hence,] طريق الحصص Pessomancy; also termed الضرب بال حصص a certain kind of divination. (Har p. 655.) And بيع الحصص 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. ذبن.]) And حصص القسم 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. (K in art. قسم.) حصص لبَن is a vulgar term for عمل اللَّبَن, (K in art. عمل.) i. e. عمل theIMA [generally applied to Storax, or styrrax], which is sometimes used for fumigation. (TA in art. لبَن.) [In the present day, pronounced حصص لبَن, and applied to Frankincense: or the coarser tears thereof; manna thuris. Also to The officinal rosemary; rosmarinus officinalis.] A number: (S, K:) or a great number; (K:) as being likened to the pebbles in multitude. (TA.) You say, وَتَحْظَى أَكْثَرَ مِنْهُم مِّنْهِم We are more than they in number. (S.)

 حصاة

 n. un. of حصى [q. v.]. (S, Msb, K:) 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. (K.)  

A hard piece that is found in the vesicle of musk: (S, TA:) or any piece of musk. (Lth, TA.) Intelligence, or understanding, (S, K,) and judgment, or mental perception; (K,) as also فلأن ذو حُصَة. (TA.) You say, حُصَة. (TA.) Such a one possesses intelligence, or understanding, (S, TA,) and judgment, or mental perception: (TA:) [or] is prudent, or discreet, and wont to conceal his secret. (As, TA.) Or حُصَة was used by the Arabs not as meaning intelligence, or understanding; but as meaning Gravity, staidness, and forbearance, or clemency. (Har p. 537.) And حُصَة النَّسَان means Gravity, or staidness, in respect of the tongue. (TA.)

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The act of numbering, counting, calculating, reckoning, or computing: a subst. from الإحصاء. (Az, IB, TA.)

أرض حُصَة: نهر حصوي  

أرض حصية: see أرض حصاة.

Possessing full, sound, and strong, intelligence or understanding. (K, * TA.)

 حصوى Bread made upon the pebbles: but this is a vulgar term. (TA.)

المحصى 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.)

محصى: see 1, last sentence.

أرض حصاة A land containing pebbles, or small stones: (S:) or abounding therewith; (K) as also حصوى نهر: أرض حصية a river, or rivulet, or the like, abounding
therewith. (TA.)
حمى

See حمى حصو حصى
\textbf{حَضَّ\textsubscript{1}}

(S, A, Msb, K\textsubscript{1}) aor. (Msb\textsubscript{2}) inf. n. (S, Msb, K) and (IDrd, K\textsubscript{3}) or this latter is a simple subst., (S, K\textsubscript{4}) and (K\textsubscript{5}) or this also is a simple subst., (S, TA\textsubscript{6}) and (K\textsubscript{7}) or this also is a simple subst., and is the only instance of the measure فعَّلِيَّة\textsuperscript{a} and of these last two, the former is the more approved; (TA\textsubscript{7}) [both of these, accord. to some, have an intensive signification]; \textit{He excited, incited, urged, or instigated, him}; syn. حَثَّ (T, S, A, K\textsubscript{8}) or حَمَّلَهُ; (Msb\textsubscript{9}) and roused him to ardour; (K\textsubscript{10}) عَلَى الْأَمْرِ to do it; (K\textsubscript{11}) i.e. حَثَّ عَلَى الْأَمْرِ to do the thing; (Msb\textsubscript{12}) or حَمَّلَهُ عَلَى الْأَمْرِ to do good; (T, A\textsubscript{13}) or عَلَى القَتَالِ to fight; (S\textsubscript{14}) or it is used as relating to pace, and to driving, and to any other thing; (M, TA\textsubscript{15}) and El-Hareeree says, on the authority of Kh, that حَثَّ is used peculiarly in relation to pace, or journeying, or marching: (TA in art. حَصَّ) and حَضَّ, (T, S, K\textsubscript{16}) inf. n. حَضَّ (T, Msb\textsubscript{17}) signifies the same; (K\textsubscript{18}) or has a more intensive signification; (Msb\textsubscript{19}) or i. q. حَضَّ (which is equivalent to حَثَّ حَتَّى with the addition given above from the K); (T, S\textsubscript{20}) and this is used as relating to fighting: (T, TA\textsubscript{21}) or حَضَّ signifies the asking, or requiring, with urgency. (Mughnee voce أَلَّا) It is said in the Kur [lxxxix. 19], accord. to the reading of the people of El-Medeeneh, أَلَّا يَعَضُّونَ عَلَى طَعامِ الْمَسَكِينِ; and accord. to that of El-Hasan, أَلَّا يَعَضُّونَ حَيَّة. [Nor do they, or ye, excite one another to feed the poor; or destitute\textsuperscript{b}]; (TA\textsubscript{22}) or nor do they, or ye, command to feed the poor, &c.: (Fr, TA\textsubscript{23}) and there are other readings thereof: see 3 and 6. (TA\textsubscript{24}) The grammarians apply to the particles حَصَّ and حَضَّ the term حَوْرَف [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. (Msb\textsubscript{25})

\textbf{حَضَّ\textsubscript{2}}

(Msb\textsubscript{26}) inf. n. حَضَّ: see 1, in two places.

\textbf{حَضَّ\textsubscript{3}}

(TK\textsubscript{27}) inf. n. حَضَّ, (S, K\textsubscript{28}) \textit{He excited him, &c., as above, being excited, &c., by him}. (S, K,\textsubscript{29})
TK.) In the Kur ubi suprà, among the various readings are these two: 'ناوضحاَُحلا' and 'لا تحاضِحلا', meaning, accord. to Fr, Nor are they, or ye, mindful. (TA.)

6 They excited, &c., one another. (S, K.) In the Kur ubi suprà, some read ' ولا تحاضِحلا' (Fr, S, TA) Nor do ye excite one another. (Fr.)

اوضحاَُحلا, said to be a subst.: see 1.

A depressed piece of ground at the place where a mountain ends; (S;) or a depressed piece 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, the سفح the سفح the سفح the سفح. (S, K) or i. q. سفح: (K in art.) سفح: (in the CK, erroneously, حجر) حجر, and a depressed piece (قرار), in land or ground: (K;) and any low piece (سافل) حضيض of land or ground; (TA:) and the ground [in an absolute sense]: (S:) pl. [of pauc.] حضيض and [of mult.] حضيض. (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 Mohammad, he, not finding anything upon which to put it, said, ضعه بالحضيض ضعه بالحضيض ضعه بالحضيض [i.e. Put thou it upon the ground;] adding, for I am only a servant; I eat as the servant eateth. (S.)

حضيض, said to be subs.: see 1.
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 (K:) It is also without ٍ. (S. [See art..])

The fire became lighted or kindled; or it burned, burned up, &c. (K.)

see above.

ٍأبيض حضى, (K,) so accord. to the correct copies of the K, but in some copies (TA,) Very white. (K.)

A stick, or piece of wood, with which a fire is stirred; as also (S, K;) the latter accord. to those who pronounce the verb without ٍ. (S.)
حضر

حضر 1، aor. —; (S, A, Msb, K &c.;) and َحضر، (AA, Kh, Lth, Fr, S, Msb, K &c.,) aor. as above, (Kh, Lth, Fr, Az, S, Msb, &c.,)
not —, 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; (Msb;) and is like َرضح، aor. —، and َنعم، aor. —; which are said by Ikoot to be the only instances of the
kind; (MF;) inf. n. ِحضّر (S, Msb, K) and َحضّر حضّر; (K;) and َحضر، and َحضر، (K;) He was, or became,
present; contr. of َغاب: (S, K;) he came after having been absent. (Msb.) [...]
حضر وقت الصلاة، (Lth, A, L, Msb,) and, as the people of El-Medeeneh say، َحضر، but all say َحضر، (Lth, L,) originally
The time of prayer came, or arrived. (Msb.) [...]
حضر also signifies He, or it, was, or became, ready, or prepared. See 4; and see also َحضر، (AA, Fr, A, Mgh, K &c.,) and َحضر، (AA, Fr, &c.,) aor. and
inf. ns. as above; (TA;) and َحضر، (Mgh, TA;) and َحضر، (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، َحضر، (Az,) and َحضر، (Fr, S,) and
حضر، in which the ِت is elided because َمضاقلا intervening between the verb and
حضر، أمرأة، (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 َحضر، aor. —، inf. n. َحضر، I was present at، or attended، the
court of the judge. (Msb.) [...]
حضر درسا، They stayed، or dwelt، by the waters. (S. [See َحضر، أَعوذ ياك رَب أَن يحضرون، [in the Kur xxiii. 100]
means [I seek thy protection، O my Lord،] from their (the devil's) bringing evil upon me:
(S;) or [from their being present with me: or] hovering around me. (Ksh, Bd.) َحضر، (S, K,) or َحضر، (T, TA,) [...]
َحضر، (A,) َحضر، (The jinn، or genii، come to، and taint، the milk.]
and, (A, Mgh, K) i. q. حضره الموت, (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 حضره الموت, (Msb:) or he was visited by death, or by the angels of death; meaning he died: (Mgh:) or حضره توطا means he died a youth. (S and TA voce أجزار, q. v.) We removed from such a water: حضرت الأمر جخبر, (Msb:) حضرت الأمر أموا I was present at the affair, or event. (A.) formed a right opinion, or judgment, respecting the thing, or affair: حضرت الأم الم, and حضرت, and حضرت, [Anxiety befell him.] Such a thing occurred to my mind. (Msb.) And قولوا ما يحضركم, (S, A.) Say ye what is in your minds; or] what is ready with you. (TA from a trad.) حضر, (Msb,) inf. n. حضارة, (AZ, S, K) or حضارة, (As, S, A) or both, (Msb,) [see بدأ, the contr. of حضر, in art.] 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 حضر توطا : or this latter signifies he became an inhabitant of such a region, district, or tract: you say بدأ يحضر, [an inhabitant of the desert who becomes an inhabitant of a region, district, or tract, of cities &c.;] and [contr.] حضرى يبدى, (A.) [See also 8.] حاضرته, (A, TA,) inf. n. حاضرة, (TA,) I witnessed it; saw it, or beheld it, with my eye. (A, TA.) حاضرة between people is One's giving to another the answer, or reply, that presents itself to him: and حاضر الجواب signifies He gave the answer, or reply, readily, or presently. (Har p. 189.) حاضرته, (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, (جاذية، س، ك، *.) in the presence of the Sultán: (س، ك) the meaning is similar to that of مكارة، (س) or مكارة مغالبة [which seems to be the right reading]. (تآ.)  

He disputed, debated, or bandied words, with him respecting such a thing.] ___ And حاضره بكذا He contended, or disputed, with him for his (the latter’s) right, or due, and overcame him, and went off with it: (لث، ك) and حاضره يقه، (لث، تآ) inf. n. as above, (لث، ك) He contended, or disputed, with him respecting such a thing.  

I ran with him: (س، ك) or I vied, or contended, with him in running; syn. عادته، from الخضر. (أ.)  

He caused him, (س، أ) or it, (ك) to be present; he brought him, or it. (س، ك) [It is also doubly trans.] You say، احضره لإياه 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. (ك) And طلبت فلانا فأحضرنيه صاحبه I demanded such a one, and his companion caused him to come to me, or brought him to me. (أ) [Hence، أحضر ذهنك]  

Summon thine intellect; have thy wits about thee. (أ.) ___ Also He made it ready, or prepared it; syn. عدد. (تآ) إحضر (س، أ، ك، &c.) and احضر عدد (س) инf. n.  

He (a horse, س، ك، and a man، ك) ran; syn. عادأ، (س) or rose in his running; [app. meaning trotted;] syn. أرتفع في عدأ، (ك)  

See 1, in five places.  

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 حاضر، voce حاضر، and see also حضر، last signification.] See also 4.
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. إعداده

The intruding uninvited at feasts. (IAar, K.)

A run, or running; syn. عدد: (S:) or the rising of a horse in running; [app. meaning trotting;] syn. رفع فرس في عدوه: (K:) or vehement running. (Ham p. 277, in explanation of حضر.) It is said in a trad., فتح ابن الزبير حضر فرسه بأرض المدينة [He assigned to Ibn-Ez-Zubeyr the extent of his horse's run in the land of El-Medeeneh]. (TA.)

A region, district, or tract, of cities, towns, or villages, and of cultivated land; (S;) contr. of باد: (S, A, Msb) and حاضرة: (S, A, Smb) pl. [of the second] حواضر: (A.) You say, هو من أهل الحضر: (S, A) and الحواضر: (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 من أهل البادية: (S.) And the first signifies also Residence at home; contr. ofسفر: (Smb, M and K in art.سفر.)

One who intrudes uninvited at feasts; a smell-feast; a spurger; (TA;) one who watches for the time of the feeding of others, in order that he may attend it; as also حضر. (K) and حضرى. (K.) A man unfit for journeying: (T, S;) or one who does not desire journeying: or i. q. حضرى. (K.)
**Presence:** and afterwards applied to signify a place of presence [as also the several forms occurring in the following phrases]. (MF.) You say, "كَانَ ذَلِكَ بِحُضْرَةِ فَلَانَ."

(K, * TA,) and "حَضْرَتِهِ." (S, K) and "حَضْرَتِهِ" (Yaakoob, S, Msb, K) and "حَضْرَتِهِ" (K) and "مُحَضْرَتِهِ", (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 "حَضْرَتِهِ" (S, M, A, K) and "حَضْرَتِهِ" (S, M) Such a one is a person whose presence is attended by good. (K.) And "غَطّ إِنَّاهُ كَبِحْضَرَةِ" لَبَنَابةُ. [Cover thy vessel in the presence of the flies, lest they taint it.] (A, TA. [Or perhaps this is a mistranscription, for لَبَنَابةُ, 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, "الخَضْرَةِ العَالِيمَةِ تَأْمِرُ بِكَذَا." [The exalted object of resort commands such a thing]. (MF.) [It is similar to الجَنَابَ; 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 حَضْرَتِهِ فَلَانَ The object of resort, such a one: and حَضْرَتِكَ 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 لَبَنَابةُ of the house, or abode: see what follows.]) You say, "كَنتُ بِحُضْرَةِ الْدَّارِ."

K was in the vicinity of, or near to, the house. (T, A.) And "كَنتُ بِحُضْرَةِ مَاءٍ" We were by a water. (TA from a trad.) And "حُضْرَةِ الْرَّجُلِ" In the vicinity of, or near to, the water. (A.) ___ Also The فَنَآءُ a man of a house, or an abode. (S. [So accord. to two copies of the S; where it is said, حَضْرَةُ الرَّجُلِ قَرِيبٌ وَفَنِانَهُ; but the right reading is evidently لَبَنَابةُ 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,
He collected the apparatus, such as the baked bricks, &c., desiring to build a house. (A.) See also حضر.

An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land; (S, A, * Msb;) opposed to بدوى. (S, A.) [See also حضر.] ٌةَﺮْﻀَﺣ ٌةَﺮْﻀَﺣ ٌةَﺮْﻀَﺣ ٌةَﺮْﻀَﺣ ٌةَﺮْﻀَﺣ.

Be thou present. (A.) Also A certain star, (S, K,) upon the right hoof of Centaurus: upon his other fore leg is نزالا. (Kzw.) It is said, حضار والوزن مخلفان (Hadári 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 مخلفان 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:

* أَرَيْ نَارَ لِيْلًا بَعْقِيْقَ كَانَتِها
* حضار إِذَا مَا أَعْضَتَ وَفُرُّوْدَهَا

I see the fire of Leylà, in El-'Akeek, dim in the distance, as though it were Hadári, when it appears, with its Furood, which are dim stars around Hadári. (TA.) حضار: see what next follows.
(S, K) and (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 حضارة.

One who always forms right opinions, or judgments, respecting things, or affairs. (A.) See also حضيرة, in three places.

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:)

* بَرَدُّ الْمَيَاءِ حَضِيْرَةَ وَفَيْضَةَ *

فضية 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: (IAar, Sh:) or the former, people dwelling, or staying, by the waters; and the latter, men going before an army as scouts, or explorers: (As:) but what IAar 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 (نَفْرُ) 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, فَيْضَة signifies a party sent to a place to
discover whether there be there an enemy or any cause of fear: (TA:) pl. حاضر. (S.) A place where dates are dried: (ElBáhlí, ISk, Az, Mgh, Msb, K:) because frequented: pl. as above. (Mgh.) [See also حضرة and حضرة and حضرة.] Also, (S,) or حضير, (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 fœtus, of the fluid called السخ, (S,) and the like. (TA.) You say, ألفعت النشطة حضيرتها The ewe, or she-goat, ejected her السخ and water and blood, after having brought forth. (S,) And What a woman emits after childbirth and after the stopping of her blood: and حضير 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 fœtus. (TA,) And (K, TA, [in the CK or ]) ↓ the latter signifies Thick blood which collects in the membrane that encloses the fœtus. (K, * TA.) A man present: (A, K:) pl. حاضر and [more commonly] حضر [and [more commonly] حضر and [more commonly] حضر [and [more commonly] حضر两者.] (S, K,) which last is originally an inf. n. (S.) You say, فعلته وفلان حاضر I did it such a one being present. (A.) And هو من حاضر الملك [He is of those who are in the presence of the king]. (A.) So, too, applied to a time: and you say, وقتها حاضر الصلاة حاضرة The time of prayer is come. (Msb.) [Also Ready, or prepared: often used in this sense in the lexicons &c., as in modern Arabic. See 4.] You say, قولوا ما هو حاضر عندكم Say ye what is ready with you [or in your minds]. (TA,) And هو حاضر بالجواب (He is ready with the answer, or reply); and هو حاضر بالنواذير [with rare words or expressions]; (A;) as also حضر which latter word, alone, signifies a man having the quality of perspicuity of speech, and intelligence; syn. ذو البين والفقه. (K,) A visiting angel: and حاضرة is applied to a class or company of visiting angels. (S.) (TA,) One coming to a region, district, or tract, of
cities, towns, or villages, and of cultivated land; contr. of باد (S, K) as also مخضرة. (S.)

A man staying, residing, dwelling, or abiding, in a place. (S.) [A man, or people,]
staying, or dwelling, by water; (S, * TA;) contr. of باد (K) pl. حضور (TA) and حضرة (S)

one says, There is not any one staying, or dwelling, by the water: and (S, * TA;)
contr. of باد (K:) pl. حضور (TA) and حضرة (S:) ___

There are a people staying, or dwelling, by water: (S:) or حاضر 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 حاضر, without ؤ, signifies a tribe that has alighted and is abiding by a constant source of water: (T, TA;) and حاضرون حاضرة: 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 باد (T in art. بلد.) 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 حاضر طي (S, Mgh;) One says حاضرة (ISd, Mgh;) A place where people are present; or where people stay, or dwell, by waters: syn. مكان حاضر: one says, نزلنا حاضر بني فلان: 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 water.}
A place where people are present, or assembled. (K, * TA.) See also حاضرة. __ A place to which people return [here a n. of place, agreeably with analogy,] to the waters, (S, K;) or to the constant sources of water; (T, TA;) contr. of ميدى which (T and S in art. بادو:) a place to which one goes (مزه) in search of herbage is called منتقطع; and every such place is called ميدى of which the pl. is: watering-places [pl. of محضر] because of the congregation and presence of men at them. (T, TA.) [See also محضر, last signification.] __ People present, or assembled; an assembly: so in the present day.] __ A people dwelling, or staying, by waters: (K, * TA:) [pl. محضر: see محضر. The record of a kadee (or judge), in which his sentence is written, syn. سجل: (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] توافق; and when judgment is given, سجل. (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 خط that is written at the end of the record of the signatures خطوط of the witnesses, in testimony of the truth of the contents of what precedes. (K. [In the CK, is erroneously put for واقعة; and for خطوط, for خطوط.] But this is a recent conventional application. (MF, TA.) __ Also محضر Such a one is a person who speaks well of the absent. (S.) __ محضر [pass. part. n. of محضره.] [Hence, محضر, (S, A, K;) and متحضر ومعتضر, (S, A, K;) فغط إنا لك, (S,) Milk is much subject to taint, or much tainted; [lit.] come to and tainted; i. e., by the jinn, or genii, (As, T, S, K;) and beasts, &c.; (As, T;) [therefore cover thou thy vessel.] And (in like manner [one says], K) الكف محضرة which is erroneously put for واقعة; and for خطوط, for خطوط.] But this is a recent conventional application. (MF, TA.) __ Also محضر {Privies are haunted by jinn, or genii. (S, K;) It is said in a trad., إن هذه الحشو محضرة}
privies are haunted by jinn. (TA.) And in another trad., 

Verily it (the prayer of daybreak) 
is attended by the angels of the night and the day. (TA.) Also, (Msb,) and

At the point of death; in the agony of death: (Msb:) [Visited by death; or by the angel, or angels, of

death: (see 1:) or the latter, near to death. (Mgh.)

, applied to a horse, (S, A, K, &c.,) and to a mare, (S, M,) That runs much, or vehemently; syn. 

, applied without to a mare; (M;) or this latter is not allowable; (S, K;) or is of weak authority: (K:) pl. [of both] . (A.)

, in three places. Also A man afflicted by demoniacal possession, or insanity, or

madness. (TA.) , in the Kur lv. 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.)

, see .
He put the child in his [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 أَحْتَضَّهُ وَلَدَهَا, (S, Mgh,) aor. حِضَانَةُ, (TA,) said of a woman, (S, Mgh, TA,) She put her child in her [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,) He pressed, or compressed, his eggs (S, Msb) to himself, (S,) beneath his wing, (S, Msb,) or beneath his two wings; (so in some copies of the S;) he sat upon his eggs, protecting them with his two sides (خَضْانَةَ); (Mgh;) he brooded upon his eggs to hatch them: (K:) as also أَحْتَضَّهُنَّ, (TA,) aor. حِضَانَةُ, (TA,) said of a bird, (S, Mgh, Msb, K,) 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; (Mgh,) 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 أَحْضَنَّ زَينَبَ عَن
And Zeyneb (his wife) shall not be precluded from looking into that and executing it; namely, his will. He withheld him from the object of his want; as also | He turned his beneficence, from his neighbours, and his acquaintances, to others: on the authority of Lh. | She (a ewe [or goat], and a camel, and a woman,) had one of her teats, or breasts, larger than the other. [See حضن.] | Such a one indulges himself with women in mutual embracing or pressing to the bosom]. [See حضن.| He made the bird to sit [or brood] upon the eggs. (Msb.) He went away with, or took away, my right, or due; as though he put it by his side. (TA.) He held him in little, or light, or mean, estimation, or in contempt; &c. (AZ, S, K.) They embraced one another, or pressed one another to the bosom. See also 3.] He put it (a thing) in his arm, or in his bosom:] (S, Msb:) he took it up, and put it in his, like as a woman takes up her child, and carries him in her or on one of her two sides. (TA.) See also 1, in three places. حضن: see what next follows.
The part beneath the armpit, (S, Mgh, Msb, K,) extending to the bosom, or breast; syn. the chord in the CK should be the صدر and the upper arms with what is between them: (K) and حضن signifies the same: (S) pl. of the former (Msb, K *) [and accord. to Freytag's Lex. حضن also]. The side of a thing, (S, K,) and حضن means The two borders (the nearer border and the further) of the desert. (M, TA.) The two sides (or first and last portions) of the night. (TA.) And [as the حضن of a man or woman is often a place of concealment,] one says, He ceased not to traverse the shades of the night. (TA.) You say also, حضن the two wings of the army. (TA.) You say also, حضن, i. e. Such a one took his right, or due, by force. (TA.) Also The quantity that is carried in the حضن. (A.) Also, (S, K) and حضن, (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, حضن الجبل means The two lateral, or adjacent, parts of the mountain. (TA.)

Ivory: (ISk, S, K:) the tush of the elephant. (T, TA.)

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 حضن. (S, TA.) [See also حضن.] 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. شطور; 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 طبيان [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 larger than the other. (K.)

And a palm-tree (Kr, K:) having short racemes: (Kr, K:) or one of which the racemes have come forth, and quitted their spathes, and are short in their fruit-stalks. (AHn, K.)

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A shallow bowl, made of clay, for the pigeon (K, TA) [to lay its eggs therein, and] to brood therein upon its eggs: (TA:) [its pl., accord. to pl. of &c., and] signifies the places, in pigeon-towers, in which the pigeons lay their eggs. (Mgh.) [See what next precedes.]
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. [ brazil: there, seems to be a mistake for Ǝ.) It is also with Ǝ. (S, TA. [See art. ̄])

A blacksmith's fire-place, or the skin with which he blows his fire. (K.)

A stick, or piece of wood, with which a fire is stirred; as also the latter accord. to those who pronounce the verb with Ǝ. (S.)
**He put it down**, syn. **وضعه**, \((K, * TA, *)\) and \(أثابلُهَّ\
\((Msb, TA, *)\)
\(ُﻪُطَحٌ\)
\(S, Msb, TA, *)\) \(أَورَ.\)
\(ُﻪُطَحٌ\)
\((Msb, TA, *)\) \(نِ.\) \(ُﻪُطَحٌ\)
\(Msb, K, TA, *)\)

**He put down the loads from the beasts.** \((L.\) And \(حَطَّ عَنْهُ وَزَرَهُ\) \(He put down from him his heavy burden: or his heavy burden of sin\): \((S, * K, * TA, *)\) if a real load be intended, this is proper; but if an ideal thing, it is tropical; \((TA, *)\) [as when you say,] \(حَطَّ عَنَا ذُنُوبِنا\) \(Put Thou down from us the burden of our sins\]. \((K.\) And \(حَطَّ رَلْحَهُ\) \([\text{lit. } He put down his camel's saddle;}\) \(meaning he stayed, or abode.\) \((TA, *)\) \(حَطَّ وَاحِدًا\) \(He alighted; or alighted and abode;\) \((S, TA, *)\) \(بِمَكَانٍ\) \(in a place.\) \((TA, *)\) \(He threw it down; namely a thing.\) \((TA, *)\) \(He paid it down; namely money.\) \(He made it to descend, or to go down, or downwards, or down a declivity,\) \((S, K, * TA, *)\) \(from above to below.\) \((K, TA, *)\) \(Inna-el-Keys says, \(describing a horse in motion,\) \(كَجَلْمُودٌ صَخْرٌ حَطَّ حَسُّ الْسِّنٍّ مِنْ عَلٍّ\)

\(Like a mass of rock which the torrent has made to descend from above.\) \((TA, *)\) \(He lowered him, or degraded him.\)

\(He abated of the price so much;\) syn. \(أَسَقَطَ\) \(لِهُ\) \(to him.\) \((Msb, *)\) \(He made a large abatement of it.\) \((TA, *)\) \(I abated \[somewhat\] of the debt.\) \((Msb, *)\)

\(See also 10.\) \(حَطَّهُ\) \(he sat by a dry branch of a tree,\) \(فَقَالَ بِيدهِ وَحَطَّ وَرَقَهَا\) \(And he made a sign with his hand, and removed its leaves);\)
meaning, scattered its leaves. (AA, TA.) And so in the phrase, حَطَتْ عَنَ النِّعْمَةَ [The froth is removed, or skimmed off, from the milk]. (TA.) حَطَّ, aor. ُ�, (L, TA, [but I think it more probable that the aor. is ُ�, agreeably with analogy, like as some say of قَطِفَ which, accord. to Sh, signifies the same, or nearly so, but accord. to others, the contr. of حَطَّ, inf. n. حَطَّوْتُ حَطَّ], (L, K,) The price was, or became, low, or cheap; (L, K, TA;) it abated; (Fr, TA in art. حَطَّ) and so أَحَطَّ. (Fr ubi suprà, S, * TA.) حَطَّ فَيُبَعْرِّصَلا, aor. ُ�, (L, TA, [but I think it more probable that the aor. is ُ�, agreeably with analogy, like as some say of حَطَّ, which, accord. to Sh, signifies the same, or nearly so, but accord. to others, the contr. of حَطَّ, inf. n. حَطَّوْتُ حَطَّ], (L, K,) The骆 bore upon his nose-rein (S, K) towards one side, (K,) in going; (S;) as also أَحَطَّ; (K;) or, accord. to AA, اْحَطَّلَ النَّاقةَ فِي سَبْرَهَا signifies the she-camel was quick in her pace; (S, TA;) and so أَحَطَّتْ: (TA;) and حَطَّ أَحَطَّا also signifies vehement running. (TA.) [From what next follows, it seems that the verb in this sense is of the measure ُّذَكَرْتُ, aor. ُّذَكَرْتُ حَطَّةَ] The poet ‘Amr-Ibn-El-Ahtam uses the phrase، حَطَتْ فِي وَايَ. meaning Rest thou upon my love, and incline my way. (TA.) And it is said in a trad., فَحَطَّتْ إِلَى النَّابَ عَرْضُ فَلَانَ. And she inclined with her heart towards the youth. (TA.) حَطَتْ في الطَّعَامَ. He launched forth into, or pressed on in, the reviling of such a one. (TA.) حَطَّ أَطَعَ. He ate the food; (K, TA;) as also حُطَّ أَطَعْتُ: (TA:) or he ate much of the food. (A, TA.) حَطَتْ لِلطَّيْدَ حَطَّ لِلْجَلَدِ. He polished, or smoothed, the skin; and figured, or decorated, it; (K, TA;) and ruled it, or made lines upon it; (TA;) with the حَطَّ. (K, TA.)

2 حَطَّ see 1; last sentence but one.

7 حَطَّ, quasi-pass. of حَطَّ, meaning 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, أَحَطَّ فِي حَدَرَ. [He descended a declivity]. (S and TA in art. حَدَرَ, from a trad.) حَدَرَ سَكَّوْنَةَ [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.

see 1; first signification.

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.) ___ 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, * Msb, K.) He deserved to be lowered, or degraded. (Har p. 258.)

R. Q. 1 i. q. [but in what sense is not pointed out]: (Ibn-'Abbád, K:) said of a thing. (Ibn-'Abbád, TA.) ___

He was, or became, quick, (IDrd, K,) in his walk, or going, and in his work. (IDrd, TA.)

[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 وزرة استحتطى من انتِه، explained above; as also حططٍ. (K.) It is said in the Kur [ii. 55, and vii. 161], i.e. they were told to say حططٍ 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-Isráeel, TA:) the meaning is, And say ye, Put Thou down from us our heavy burdens, (S, TA,) or our sins:

(Ibn-'Araféh, K:) or [and say ye,) Our petition is حططٍ: i.e. that Thou wouldest put down from us our sins: (Aboo-Is- hák, K:) or, accord. to some, حططٍ 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 IAar, it is the saying of إِنَّهُ إِلَّا آللَّهُ: (TA:) or it means forgiveness: (I' Ab:) or our affair is an alighting and abiding in this town: (Bd in ii. 55:) and there is another reading, حططٍ, 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. 

(IAar, K, TA;) but they changed this saying, (Fr, Sgh, K,) using for it a Nabathean expression; (Fr, TA;) saying 

(Sgh, K,) accord. to Es-Suddee and Mujahid; or, accord. to IAar, 

(Sgh, TA.) You say also, 

(Sgh, TA.) And it is said in a trad., that when God tries a person with a trial in his body, 

(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 

(Az, TA,) [or low, or the lowest, rank, or station: for] 

(K, TA,) which is its pl., (TA,) is explained as signifying, (K, TA,) on the authority of IAar, (TA,) or correctly 

(S, TA;) a hill (IAar, K, TA;) as also 

(S, K;) as also 

(Az.) An excellent, swift she-camel; (S, K;) as also 

(TA.) An ankle-bone covered with flesh and fat so that it is not apparent.
What is abated, or diminished, of a price: (Mgh, Msb, K, TA:) pl. حَطَّاطَاتَةَ. (TA.) You say, [The portion that is abated is so much and so much of the price]. (S.) And طَلَبَ مِنْ حَطِّاطَةَ [He sought, or demanded, of me an abatement of price].

A low, or cheap, price; as also [TA.]

Smooth in the [or two portions of flesh and sinew next the back-bone, on each side]. (IAar, K.) [See also [TA.]

[A place where loads, &c., are put down. And hence,] A place where one alights, or alights and abides; (S, TA;) as also : pl. [of either] حَطَّاطَاتَةَ and [of the latter] حَطَّاطَةَاتَ. (TA.)

[Hence also,] سَمَّى مَلاَكِيَّاتَ [A place for unloading of ships]. (S and K in art. ضرَف). (Hence also,) هَذَا [This is the meaning, or intent, of the saying, or sentence: used in this sense in the present day]. (TA.)

[S, O, K] An instrument of iron, (O, K,) or of wood, prepared (K, in some copies of which, for [TA.), نَغَدَة, 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.)

[Originally, put down; applied to a load, &c. See 1. And hence, applied to a price: see. Leather polished, or made smooth [&C.: see 1; last sentence]. (TA.) ___ A sword made thin. (TA.) ___

[A rump] without [or protuberant buttocks]; (K, TA;) as though it were smoothed [with the] (TA.) And [or two portions of flesh and sinew next the backbone, on each side,] extended [or long]; as though they were smoothed with the [or having them extended] and even (S, TA) and beautiful. (Az, TA.) And may mean A woman whose flank is as though it were smoothed with the [but it is better explained as meaning elevated, or protuberant, in the posteriors, and depressed in the flank. (Ham p. 141.) [See also.]

A shoulder-joint (K, TA) neither high nor low, (TA,) of the most beautiful kind. (K, TA.) See also.
He cast, or threw; syn. [and, like this, trans. by means of ب] [Hence, حطاطا به الأرض, (AZ, S, K.)]

1 He cast him, or threw him, down prostrate upon the ground: (AZ, S, K.) or, with violence: one says, احتمله فحطة به الأرض, (S, TA.) And حطاطا بولدها She (a woman) cast forth her child from her womb. (TA in art. بکز.) And حطاطا القدر بغدها The cooking-pot cast forth its froth, or scum, (S, TA) in boiling. (TA.) And حطاطا بسلمه He cast forth his excrement, or ordure. (S.) And حطاطا [alone], aor. and حطاطا He cast forth his excrement, or ordure, at once, (K, TA) quietly, or gently. (TA.) And حطاطا بم حطاطا به عن رأيه He turned him back from the opinion, or judgment, that he had formed. (IAth, K.) حطاطا 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. لطح:) or slapped him on the back, or between the shoulders, or on the upper part of the side, or on the chest; (Khālid 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 ش, (TA.) حطاطا He lay with her. (S, K, *)

A slap on the back [as. (see the verb)] With the open hand. (S, TA.) It also occurs without ش, written حطوة. (TA.)
applied to a man, *Low, ignoble, mean, or sordid.* (AZ, S, K.) You say also حطيئة بطئاً, using the latter word as an imitative sequent. (S.)

Hatay, applied to a man, *Ugly; or contemptible; or ugly in aspect and small in body:* (Th, S, K.)

or short. (S, K.)
1 حطَّبَ (S, A, K,) aor. — (K,) inf. n. حطَّبً، (TA,) He collected حطَّبَ, (S, A, K,) i.e. firewood; (A, K;) as also حطَّبَ الحطَّبَ، (Mgh, Msb,) aor. and inf. n. as above; and حطَّبَ في حبله، (A,) or حطَّبَ في حبله، (K,) [lit. He collected firewood in his, or their, rope; meaning] he aided, or assisted, (A, K,) him, (A,) or them. (K.) One says، حطَّب عليه خير (A, Mgh) He brought to him خير، (Mgh,) meaning wealth, or property. (A.) __ And فلان يحتب على فلان Such a one incites, urges, or instigates, [others] against such a one. (Har p. 209.) __ And حطَّب به فلان يحتب علي فلان Such a one collects firewood for, or brings firewood to, his companions, and gives them to drink. (A, TA.) __ Also He collected حطَّبً for him a thing as firewood. (TA,) حطَّبً، inf. n. حطَّبَ، and app. also حطَّبَ كرمهم، which see below, or this may be a simple subst.] They cut off the حطَّبَ of their grapevine; (A,) i.e. the dry portions thereof, that were of no use but for fire. (Mgh.) حطَّبَ and احطبَ حطَّبَ، (a place, K,) or he، (a man, TA,) abounded with firewood. (K, * TA,) حطَّبَ He was, or became, lean, or meagre. (A.)

1 حطَّبَ: see 1. __ Also حطَّبَ (a grape-vine) attained to the time for having its حطَّبَ [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 احطبَ، (A:) or the latter, it required to have its upper, or uppermost, portions cut off, (K,) or somewhat of those portions. (TA.)
It 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.)

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.)

Firewood; the portions of trees that are prepared for fuel: (M, A, K;) pl. حُطَّبٌ.

And hence, because enmity is kindled with it like as fire is with حُطَّب [properly so called], (Har p. 209,) Calumny, or slander; (A, Mgh, TA;) also termed حَطْبُ الرَّطْبَة. (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 Mohammad. (TA.) You say, حُطِّبُ النَّاسِ, meaning He goes about with calumny, or slander, among, or between, the people. (A.)

The prunings of a grape-vine; (S, * A;) and so حَطْبٌ: (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.)

Very lean or meagre; as also حَطَّبٌ: (S, K;) or the latter means unlucky, or unfortunate; syn. مَسْؤُومٌ: (K;) in some copies of the K مَوْسُومٌ; (TA;) and its fem. is حَطَّبَاء. (K.)

The pruning of a grape-vine until reaching the part in which
The sap runs. (K.) See also, in two places.

حَطَّبٌ (S, Msb, K.) fem. with ٌfatḥ, (K.) A place, (S, Msb, K,) or land, (K,) abounding with firewood. (S, * Msb, K.)

A handful, or bundle, of firewood. (K, * TA.)

حَطَّةٌ (S, Msb, K,) or land, (K,) abounding with firewood .

A collector of firewood: (Msb, TA:) and so حَطَّابٌ, (A, Msb,) but in an intensive sense: (Msb:) or the latter, one who collects and sells firewood: (TA:) and حَطَّاةٌ a company of collectors of firewood: (S, Mgh:) and حَطَّابٌ pl. of حَطَّةٌ female slaves who collect firewood. (A, TA.)

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.

The loquacious is [like] a collector of firewood by night. (A `Obeyd, TA.)

A pruning-knife. (K, TA.)

A she-camel that eats dry thorns. (S, K.)

A small creeping thing that goes along upon the ground with pieces of
wood, or stick, clinging to it. (Hamp. 207.)
\textbf{حطم}

\textit{حطم} 1, aor. —, inf. n. 
\textit{حطم}, It broke, or became broken, in pieces; as also 
\textit{حطم} (Msb) and 
\textit{حطم} (TA:) or these two, (S, K,) or [correctly] the former [only], (TA,) \textit{it broke}, or \textit{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,] \textit{حطم} (Kab)

The beast became aged [and emaciated and weak, or broken with age: see \textit{حطم}, below]. (S.) ___ And

\textit{حطم} (S, Msb, K,) aor. —, (Msb, K,) inf. n. 
\textit{حطم} (S, Msb, K,) \textit{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:) or the latter signifies \textit{he broke it in pieces}, (S,) and so the former; (Msb;) or the latter, \textit{he broke it much}. (Msb, TA.) ___ \textit{He}, or it, \textit{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.,

\textit{رايت جهني يحتم بعضها بعضًا} [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, 
\textit{يحتم بعضهم بعضًا} [They crush, bruise, or press upon, one another]. (TA.) And of a vehement driver, 
\textit{يحتم المال} [He bruises the cattle, or camels &c.]. (A, TA.) ___ One says also, 
\textit{لا يحتم علينا المرتع} [Spoil not thou to us the pasturage by pasturing upon it]. (TA.) ___ And 
\textit{حطم فلانا أهله} [His family rendered such a one a broken old man; as though they loaded him with their burdens. (TA.) And 
\textit{حطمته السن} (S) \textit{Age rendered him infirm}. (TA.)

2 \textit{حطم} see 1.
5. You say also, The eggs broke in pieces so as to disclose the young birds. (TA.) And The ground, or earth, crumbled by reason of excessive dryness. (TA.) And The people crowded together, crushing, bruising, or pressing upon, one another. (TA.) And The people pressed together, or crowded, upon it, or him. (ISd, TA.) And He became inflamed with wrath, or rage, against him. (K, * TA.)

7. A certain disease in the legs of a beast. (K.)

A thing (Msb) breaking in pieces of itself. (S, Msb, K.) A horse broken by age: (S:) or a horse weak by reason of leanness and old age: (Az, TA:) or an aged beast. (Msb.)

One who breaks the ranks on the right and left; and signifies the same. (TA.)

See also, in five places.

The crowding, thronging, or pressing, of men; and their pushing one another. (TA.)

The tide (دفعه) of a torrent; like The havoc of a lion among cattle. (TA.) Dearth, drought, or sterility; or a year of dearth, &c.; (S, K, TA;) because it breaks (حطم) everything; (TA;) as also and : (K) or this last is not used except as meaning continual dearth &c. (TA.) [See also the last of these words below.]

: see what next precedes.
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 حطُّم : (K;) pl. of the former حطُّم : whence صعدة حطُّم [meaning a spear, or spear-shaft, broken in pieces, as is indicated in the TA], in which the term is regarded as applying to every portion. (K, * TA.) [See حطُّم.]

A vehement fire, (K,) that breaks in pieces everything that is cast into it. (TA.)

Hence, (S, TA,) حطَّم a name of Hell, (K,) or of Hell-fire: (S, K;) or, as some say, the fourth stage of Hell: (Har. p. 347:) or a gate of Hell. (K,) ____ A man who eats much; (S, TA;) as also حطُّم : who breaks everything in eating: (Har p. 580:) and the latter, and حطُّم , 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.) ____ حطُّم , (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 سواق حطُّم 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, [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,

[Beware ye of the rough one! Beware ye of the rough one!]. (TA.)

**Coats of mail;** so called from a maker thereof named حَرْطِم: or such as break the swords: or such as are heavy and wide: (K;) the first of which explanations is the most probable. (TA.)

What is broken in pieces, of a thing that

is dry, or tough. (S, K. [In the CK, by the accidental omission of و كَغَرَب, this signification and the next here following, from the K, are assigned to حَرْطِم, which, accord. to some copies of the K, is syn. with حَطَّم in the sense explained above.] And *Fragments* of eggs; (A, TA;) or of an egg-shell; so in a verse of Et-Tirimmáh: (TA;) or the *shell* of the egg. (K.)

[See a tropical usage of it in an ex. cited, from a trad., voce حَطَّم. The frail, or perishing, goods, or possessions, of the present world: accord. to Z, from حَطَّم signifying the fragments of eggs:

(TA:) or [simply] the goods of the present world. (TA in art. عَرْض.)

The lion, (K,) that crushes, or bruises, everything that he devours; (TA;) as also حَطَّم. (K.) And A wind (رَيْح) that crushes everything. (TA.)

*Herbage remaining from the preceding year:* (Lh, K,) because dry, and broken in pieces. (Lh, TA.)

The حَجْر [q. v.] (Msb, K) of Mekkeh, (Msb,) [i. e.] of the Kaa- beh; (K;) which is excluded from the Kaabeh; 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 حَجْر of the Kaabeh; (I' Ab, S, K;) the wall over which is
the spout of the Kaabeh; (Ham p. 710;) the wall that partly encloses the حجر of the Kaabeh, 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 Makám [Ibráheem] and, some add, the حجر: or from the Makám to the door: (K:) or the part between the black angle and the door and the Makám, 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.)

Also A digestive; syn. حاضوم. (K, TA. [In the CK, erroneously, حاضوم.]) It is implied in the K that this is also a signification of حاضوم and حطَّام; which it is not. (TA.) One says, حطَّام الطَّعَام البَطِّيخ [Excellent, or most excellent, is the digestive of food, the melon, or water-melon]. (A, TA.)
He was, or became, fortunate, or possessed of good fortune, (S, K,) aor. in the affair; (K) as also: (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, ﻟَنﻮُﻈَُﳛ ﻲﻢُﻫَ, and ﻟَنوُﺪَُﳚ ﻢ, (Az, TA,) meaning They become possessed of good fortune, and riches, or competence, or sufficiency. (L in art. جَدٌ.)

I preferred him above him may be from the same root as the other words of this art.; the second ظ being changed into ﺮ; [like as ﺎَﻤَﻠْﻴَﺔ is, accord. to some, formed from ﺎَﻤَﻠْﻠَﺔ;] or it may be from حَظٍّا. (TA.)

Fortune; or particularly good fortune; syn. جَدٌ (S, Nh, Msb, K) and حَظٌّ: (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 Hims say حَظٍّ: but when they form a pl., they return to the original, saying حَظٍّا: (AZ, S, Msb, K) and حَظٍّا: (Ibn-'Abbád, K) and حَظٍّا: (IJ, K) and حَظٍّا: (AZ, K) and حَظٍّا: (S, L, K, [in the CK, erroneously, حَظٍّا,]) irregularly, as though it were pl. of حَظٍّ, (S, L,) or it is regularly formed from حَظٍّ, which latter is [irregular, being originally حَظٍّ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is حَظٍّا, (L,) [and so in the
TA as from the K, but in several copies of the K, which is of one of the forms of quasi-pl. ns., also irregular, being formed [from حظًا] by a change of the second ظ into ي and then into ء. (L.) See also حظًا.

Fortunate; or possessed of good fortune; (S, Msb, K;) possessing a good share 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 حظًا] is حظًا. (So in the L: [in the TA written حظًا], which I think a mistake, though it seems to be there implied that it is pl. of حظًا, and if so, we must suppose it to be originally حظًا, like as حظًا, a pl. of the subst. حظًا, if correct, is originally حظًا.)

Such a one is more fortunate than such a one. (S, * Msb, * TA.)
حظر

1 حظر

، (Msb, K,) and حظر عليه، (K,) aor. حظر (S, A, Msb) and حظر (TA,) He forbade it; prohibited it; interdicted it. (S, A, Msb, K,) The Arabs say، لا حظر على الأسماء There is no prohibition against names; i. e., no one is forbidden to be named, or to name himself, as he pleases. (TA,) حظر عليه It (anything intervening) debarred the thing from him. (L,) And حظر عليه كذا Such a thing was debarred from him, by something intervening. (A,) Also حظره، (Msb, K,) inf. n. حظر، (Mgh,) He took it to, or for, himself; (Mgh, Msb, K, TA;) as though he withheld it from others. (TA,) حظر عليه نعمة He confined his cattle in a حظيرة. (K,) And حظر عليه نعمة He confined his cattle in a حظيرة. (K,) [aor. app. as above,] inf. n. حظر He made a حظيرة for another: and حظر احتفظ، (Mgh,) or the former, (Mgh,) or حظر احتفظ، (TA,) he made a حظيرة for himself. (Mgh, TA.)

2 حظر

، inf. n. حظر، (TA,) He made a limit of separation, or the like. For الزمن التحريط (used as an era, Mgh) points to what ‘Omar did, in dividing Wádi-l-Kurà among the Muslims and Benoo-‘Odhrah, after the expulsion of the Jews: (Mgh, K, TA;) as though he assigned to every one a limit of separation. (TA.)

4 حظر

see 1.

8 حظر

، in two places. Also He protected, or defended, himself by means of him, or it. (TA.) حظر، (K, TA,) is a prov., originating from the fact of the Arabs’}

حطر

Trees with which a حظيرة is made. (A, K,) And Fresh thorns. (K,) He fell into that to which he was not equal, (K, TA,)
collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) And

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 He uttered calumny, or slander: (K:) or he went about with calumny, or slander, and foul conduct.

(TA.)

حَاطَرُ (Sh, T, K) and حَاطَرٌ (T, K) i. q. حَاطَرٌ

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[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, and obstruction, a partition, or a fence. (TA.) See also the next paragraph, in two places.

حَظَرَة 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 حَظَرَةٌ: (S, K;) an enclosure for sheep or goats, &c., made of trees, to confine and protect them: pl. حَظَرَاتٍ and حَظَرَاتٌ: (Msb;) Az heard the Arabs apply the term حَظَرَةٌ, 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. حَظَرَاتٍ is met. applied, by the poet El-Marrár Ibn-Munkidh, to [Enclosures of palm-trees. (TA.) [Hence,] حَظِيرَةٌ الْقَدْسِ] Paradise: (K;) occurring in a trad. (TA.) And 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 حضيرة and حضيرة. (TA.)

Forbidden; prohibited; interdicted: (S, Mgh, K:) confined to one class of men, exclusively of others; thus in the Kur xvii. 21. (K.)

A maker of a حضيرة. (S, Msb.) In the Kur liv. 31, some read كهشيم حضيرة; and others، المحتظر: (S, TA:) the former meaning Like the dry fragments of plants, or trees, which the maker of a حضيرة collects: the latter, like the dry fragments of plants, or trees, of a حضيرة. (TA.)
He forbade, prohibited, or interdicted, him, (S, Msb, K) like حظرهُ, (Msb, TA, *) or particularly (TA) from free action, and motion, (S, K, TA,) and walking, (K,) [or walking out,] or somewhat from walking. (TA.) حظر 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 حظرهُ he straitens, and withholds, restrains, or debars: (Fr, IAar, TA:) or حظرهاً, he prevents her, or restrains her, from appearing [in public]. (TA.) حظر المشيّ, (S, K,) aor. حظر المشيّ, (S,) inf. n. حظرُ, He checked, or restrained, somewhat of his walking: and the inf. n. signifies the walking of him who is angry: (S, K.) El-Marrár Ibn-Munkidh says,

وَحُشَّوْتُ الْفَيْضَ فِي أَضْلاْعِهِ

فَهُوُّ يَمُشُّ حَظَالَا كَالْقُرُّ

[And I stuffed wrath within his ribs, so that he walks checking somewhat his pace, like the نَّقر; (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.) حَظَالً, aor. حَظَالَةً, signifies also He walked on one side, by reason of some complaint: (Az, TA:) and a man's being lame. (TA.) حَظَالَةً, aor. حَظَالَةً, (M, K,) inf. n. حَظَالَةً, (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. (AHei, TA,) حَظَالً, (S, K,) aor.
(K,) inf. n. حَظَال (TK,) *He* (a camel) *ate much of* حَظَال [or colocynths]: (S, K;) or *became sick from eating* حَظَال: (AHei, TA;) but seldom does he eat them. (TA.)

4 حَظَال It (a place) *abounded with* حَظَال [or colocynths]. (R, TA.)

A *parsimonious man, who reckons with his family, or calls them to account, for what he expends upon them;* as also حَظَال (S, M, Sgh, K;) and حَظَالٌ (M, K;) which last also signifies [simply] niggardly, or avaricious. (TA.) A *camel eating much of* حَظَال [or colocynths]: (S, K;) or that *eats* حَظَال: (Msb;) or that *pastures upon* حَظَال, and becomes sick in consequence thereof: (AHei, TA;) but it is seldom that he eats them. (TA;) pl. حَظَالٌ. (S, K.)

The *quality of parsimony, and reckoning with one's family, or calling them to account, for what one expends upon them.* (S, K.)

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. (AHei, TA.)

[act. part. n. of حَظَال Forbidding, &c.:] accord. to Az, *Walking on one side, by reason of some complaint:* and accord. to AHei, *flagging in his walking, by reason of pain or anger.* (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 ًةَﻮْﻈُﺣ َﺪْﻨِﻋ ﺎَﻬِﺟْوَز حظى هو عندها: احظى حظى وordinarily he was, or became, fortunate, or happy, with her; &c.; as also َﻰِﻈَﺣ َﻮُﻫ ﺎَﻫَﺪْﻨِﻋ [he was, or became, fortunate, or happy, with her; &c.]; as also احظى حظى وordinarily: He was, or became, in favour with, or beloved by, and in high estimation with, the people, or men. (Msb.) And احظى حظى وordinarily: He was, or became, in favour, and high estimation, or an occupant of a high place, with the prince, or commander: ًةَﻈِﺣ as also signify the same. (S, TA.) And احظى بكذا: حظى حظى بordinarily: He was, or became, fortunate by means of such a thing. (MA.) [In the vulgar dial., He acquired, or obtained, such a thing.] ًةَﻈِﺣ, aor. ًةَﻮْﻈُﺣ, (K,) inf. n. ًةَﻮْﻈَﺣ, (TA,) He went in a gentle, or leisurely, manner, such as is termed ًةَﻈِﺣ. (K.)

4 ًةَﻈِﺣا 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].

(Har p. 379.) ًةَﻈِﺣا [He favoured him, بكذا with such a thing: for] احظى احظى also signifies تَفَضِّلَ trans. by means of. (Har p. 687.) ًةَﻈِﺣا And احظى احظى also signifies َﻞﱠﻀَﻔَـﺗ [I preferred him above such a one. (S, TA.) [See also 4 in art.] ًةَﻈِﺣا

8 ًةَﻈِﺣا see 1, in three places.

1 ًةَﻈِﺣا: see ًةَﻮْﻈُﺣ.
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 (أصل) of a tree, that has not yet become strong: (K) pl. (in both senses, TA) حظاً، حظاء (S, K) The dim. signifies Such an arrow having no head: the pl. is حظيات (S:) and hence، يدحإ ظيات نائم للدمان One of the [small headless] arrows of Lukmán, 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.])

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. حظاً (or حظى) حظاء: (K:) and signifies the same as حظة (Iamb, TA;) or the same as حظوظ (so in some copies of the K, in art. حظى:) or حظة (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 حظ [good fortune, &c.: (Ibn-Buzurj, K:) pl. حظ، and pl. pl. حظاً (K,) Accord. to AZ, one says، إنه لدهو حظه فيهن، and عدهن in لدنه حظة فيهن، [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 mullah 'Alee, in his Namoos, [an Expos. of the Kamoos,] 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.

حظة: see حظوة: and see also حظوة.

حظي part. n. of حظ (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); (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. حظاي. (S, TA.) You say, هي حظيتي [She is my favourite], and حظيتي [one of my favourites]. (S, TA.) For حظية, the vulgar say, erroneously, حظية; [meaning thereby A concubine; in which sense حظية is used by late writers;] and making the pl. حظيات, which is also wrong. (TA.) Hence the prov., حظٍّ إِلَّا حَظَّيَةَ فَلا آليَةَ the eighth of the horses that are started together in a race. (Ham p. 46.)

حظية: see what next precedes, in three places.

حظية: see حظية.

حظي A certain gentle, or leisurely, manner of going. (K.)

هو حظي 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.]
They went round about, circuited, compassed, or surrounded, it, or him. (S, Ksh, Bd, Msb, TA.) You say, *حَفَحُوتَمْ وَقَلا تَيِـبَلِ،* [or rather *حَوْلُ الْبَيْتِ،* The company of men went round about the House [called the House of God, i. e. the Kaabeh]. (Msb.) And it is said in a trad., *مُهَـتْنِحُو مُهَـنُوِفْحُِ،* And they circuit round about them with their wings. (TA.) And in a prov., *أَنْفَح ْوَأَنْفَر ْدِصْـتْقِيْلَـفْ،* i. e. Whoso goes round about 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,) *مَا لَهُ حَارَفٌ لَا رَافِثٌ* [He has not any who goes round about him, and minds, or manages, his affairs, &c.] And *ذَهِبَ مِنَ كَانَ يَحْفُوُهُ وَبَرَفُهُ* (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;) *هُوَ يَحْفُوُ وَبَرَفُهُ* He stands and sits: and he acts as a sincere, or faithful, adviser, and with benevolence and solicitude. (As,) (TA.) [See also art. *رةِف..* One says, of persons in want, *حَفَْـحَتُمْ الْحَاجَـةَ،* (S, K,) aor. ، (S,) inf. n. *حَفَحُوتَمْ وَقَلا تَيِـبَلَِ،* [Want beset, or encompassed, them; or has beset, &c.;] and *هم قُومٌ مَخْنُوفُونَ* (They
are persons beset, or encompassed, by want]. (S, K, TA.) He surrounded it, or him, with the thing; (K, TA;) as, for instance, a رَجُدْوَه (K, TA;) aor. هَفَرَتْ (Ksh,) and so حَفَفْتَ (S, K, TA.) We made them, namely, the two gardens, to be surrounded by palm-trees; (Ksh, Bd;) We made palm-trees to encompass their أَحْقَةَ (K, TA;) i. e., their sides. (TA.) And you say, حَفَفْتَهُ كَمُ (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.) حَفَفَتْ (S, Msb, K,) and حَفَفَتْ روَاسِهِ (S, Msb, K,) and حَفَفَتْ النَّجَّةَ بِالْمَكْارَةِ (M,) aor. حَفَفَتْ (S, K,) and حَفَفَتْ (M,) or حَفَفَتْ (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفَفَ (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,) حَفَفَ وجهَهَا (S, Mgh, Msb, K,) (S, Msb, K,) aor. حَفَفَ (S, Msb, K,) inf. n. حَفَفَ (S, Msb, K,) and حَافَفَ (S, Msb, K,) and حَافَفَتْ (S, Msb, K,) and حَافَفَتْ (S, Msb, 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 with a razor: (TA:) and she ordered another to pluck out the hair of her face with two threads: (K, * TA:) so some say: and حَفَفَ رَأْسَهُ (TA,) inf. n. حَفَفَوْنَ حَفَفَ (TA,) signifies the same as حَفَفَتْ (TA,) aor., inf. n. حَفَفَ, (S, Msb, K,) His head remained long without ointment, (As, S, K,) and its hair was shaggy, matted, frouzy, or dusty: (TA:) and حَفَفَتْ النَّجَّةَ (S, K, TA,) 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,)
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. شَعْث, where this verse is cited, but with ذي in the place of ذا,) the term شَعْث 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.)

[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.] حَافَ signifies The being dry, without grease. (TA.)

His (a man's) belly became dry in consequence of his not having eaten greasy food nor flesh-meat. (TA.) حَافَتَ الأُرْضَ 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.) حَافَتَ السَّمَعَ His hearing went away entirely; (IAar, K,) حَافَفَ, (S, K, KL,) inf. n. حَافَفَتَ (IAar, TA,) His (a horse) made a sound, (S, K, KL,) such as is termed دُوُيَ. (K, TA) 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 [patterning] sound. (As, TA.) And of a viper, It made a [rustling] sound with its skin: فَحَفَحَ, inf. n. فَحَٰجٌ signifies it made a sound to proceed from its mouth: (Aboo-Kheyreh, K;) or حَفَحَتَ, inf. n. as above, said of the female of the [kind of serpents called] أَسْلَوَد, 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 حَفَحَفَ signifies the same, said of
the wing of a bird; and likewise, of a hyena, (IDrd, K,) as also خخفَخَفَفَ, (TA.) [Hence,] said of the [beetle called] جعل, [because of the humming that it makes in flying,] It flew. (TA.)

٢ َﻒﱢﻔَﺣ

2 see 1, in two places: ___ see also 4. Also َﻒَْﺣَفَ، inf. n. خخفَخَفَفَ, He (a man, TA) was in a state of embarrassment, or distress, and his property became little: (K, TA:) from the الأرض the earth, or land, dried up. (TA.) خخفَفَ وجهه occurs in a trad. [app. in the same sense]. (TA.)

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٤ َأَِﺣْلَفَتْ رَأْسِي

4 أَِﺣْلَفَتْ رَأْسِي I made my head to remain long without ointment [so that the hair became shaggy, matted, frouzy, or dusty]. (As, S, K.) ___ [Hence, app.,] أَِﺣْلَفَتْ I spoke evil of him. (Ibn-'Abbád, K, TA.) أَِﺣْلَفَتْ الفُرَسَ I urged the horse (S, O, L, K) to run vehemently (O, K) so as to cause him to make a sound such as is termed دَوِيٌّ [i. e. a confused and continued sound] (S, O, L, K) in his running, [with his feel, (see َْﺣَفَ،)] (S, L,) or in his belly: (O, K;) the former is probably the right meaning. (TA.) أَِﺣْلَفَتْ الثَّوَبَ I wove the piece of cloth with the حَفَفَ i. e. the جَِمنَسَهَ، as also حَفَفَتْهِ، (K, TA, [in the CK] حَفَفَتْهِ،) inf. n. خخفَخَفَفَهُ (TA.)

٨ ًا ﺎَِﺣْلَفَتْ

8 أَِﺣْلَفَتْ أَِ变压َ: see 1, first sentence. ___ أَِ变压َ بِهِ He, or it, became encompassed, or surrounded, by it: and hence, became in the midst of it. (Har p. 445.) أَِ变压َ ﺎَِ变压َتْ said of a woman: see 1, in two places. ___ أَِ变压َتْ ﺎَِ变压َتَتْ ﺎَِ变压َأَيَلَةَ He cut the herbage; syn. جَِزمَةً: (so in some copies of the K, and in the TK:) or حَِزنَهُ [he computed by conjecture its quantity]: (so in other copies of the K, and in the TA:) mentioned by Sgh: in some copies of the K, حَِزنَهُ [he jagged it]: in one, حَِزنَهُ, which is a mistake. (TA.) أَِ变压َتْ الإِنْبِلَ الكَِلَّا The camels ate the herbage: or obtained some of it. (TA.) ___ أَِ变压َ أَِ变压َ He ate up entirely what was in
He took the whole of their possessions (K, TA) in an incursion into the territory of an enemy. (TA.)

R. Q. 1: see 1, last sentence but one. Also He (a man, TA) was, or became, straitened in his means of subsistence. (IAar, K, TA.)

What is called in Persian زین, app. meaning a saddlebow: but this signification, if correct, is probably post-classical. Also, and حَفْفَح and حَفْفُف, A time, or season: (L) or i. q. [a track, &c.]. (K.) You say, حَفْفُحُ جَاءَ عَلَى حَفْفٍ ذِلْكَ, and حَفْفَحُ, (L, K,) He, or it, came in the time, or season, of that: (L) or the meaning is حَفْفُحَ عَلَى أَثَرِ ذَلْكَ [lit. in the track thereof; and hence, after, or near after, that]. (K.) حَفْف فَحَان فِنَفْسِه حَفْف فَحَان, Such a one is busied with, or anxious about, himself. (TA.)

i. q. حَفْفُ حَقْط إِنَّمَالَ: 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]: حَفْفُ حَقْط signifies the مَسْجِس 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 كَار جَوب, but this is the حَقْط, to which the same explanation is assigned in the KL: (S, K: *) so accord. to As: [for] Aboo-Sa'eed [i. e. As] says, the حَقْط is the مَسْجِس; and it should not be called the حَفْف ; for the حَفْف is the مَسْجِس (S, O:) [the former is also applied to the yarnbeam, upon which the yarn is rolled: see نَير in the L, it is said that the حَقْط 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 حَقْط, with kesr: and it is said to be the thing with which the weaver strikes, like a sword: and the حَفْف is the cane 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 حَفْفٌ. (TA.) One says, ما أَنْتُ حَقَّةً وَلَا نِيرَةً. (TA.) [Thou art neither a حَقَّةٌ nor a نِيرَةً]; the نِيرَةٍ 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 نِيرَةٍ.] Also What camels have eaten, or obtained, (أَحْتَفَتْ) of herbage. (TA.) See also حَفَّ.

The Verge of an event, or affair. (K, * TA.) You say, هو علي حَفَفٍ أمر. He is on the verge of an event, or affair. (TA.) See also حَفَفٍ, in two places. Also, (As, S, K,) and حَفَفٍ (K,) An evil state, or condition, of life; and paucity of property; (As, S, K, TA;) as though one were placed aloof (فِ حَفْفٍ) as, i. e. جانب, from the means of subsistence: (Er-Râ- ghib, TA;) or the former signifies straitness of the means of subsistence; (IDrd, TA;) and so ↓ 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 ضَعْف: 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-'Abbás, TA;) or the former, Want; and the latter, paucity [of property]: (IAar, TA;) or both signify the same. (TA.) One says, مَا رَأَى عَلَيْهِمْ حَفَفٌ وَلَا ضَعْفٌ There was not seen upon them a trace of want. (S.) And يَقُلُ وَالْيَدَاءُ حَفَفٌ and والْيَدَاءُ ضَعْف: and قَدْ ضَعْفُ أَصَابُهُمْ من العَيْشِ حَفَفٌ, Straitness of the means of subsistence befell them. (As, TA;) And مَا عَنْدَ فَلَانِ إِلَّا حَفَفٌ مِنَ المَنَاعِ There is not with such a one aught save a scanty supply of the necessaries of life. (TA;) And هذَهُ مَنَاعٌ حَقَّةٌ مِنْ مَالِ, This is a scanty supply of the necessaries of life, not exceeding the wants of its people, or owners. (TA.)
A side (S, K) of a thing; signifyng the two sides of a thing: (S:) pl. أحقة. (K:) A border of hair remaining around the head of one who has become bald: (S, K: *) pl. as above. (S, K.) Dhu-r-Rummeh says, (S, TA,) describing bowls [of food], (TA,)

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. (S, TA.) And you say, قومه أحقة به His people are surrounding him. (TA.) The place where the sand ends: pl. as above. (TA.) The food was proportionate to what they ate. (TA.) See also حف, in two places.

حَفَفُ an inf. n. [See حف رأسه, &c.]. See also حفف, in two places.

حَفِيفُ The [or confused and continued sound] (S, O, K) [of the feet] of a horse in running, (S,) 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: (As, 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: (S, 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 [rushing] sound of a stone thrown by a ﻣَنْ]));: the [Whizzing] sound of a penetrating or transpiercing arrow [app. in its passage through the air: see a verse cited voce ﺣَفَفُ]: (TA:) the humming, or buzzing, (دوي,) of bees. (S and K, in art. دوي.) The
is explained by him as meaning *(Tell thou Aboo-Keys) that he is weak in intellect*; as though he were the *فَحْفَح* of the tree called *أَنَاثَاِْْ* 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 *فَحْفَح* *(TA.)*

*Hair plucked out:* or what has fallen of hair plucked out. *(TA.) __ Remains of straw,* and of the trefoil, or dry trefoil, called *(Ibn-'Abbád, K.)*

*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. *(S, K.) The young ones of an ostrich; *male and female:* *(S, K.: or, accord. to Isd, females only: *(MF, TA.: n. un. with َاء. *(S, K.) __ The feathers, or plumage, of the ostrich. *(TA.) __ The young ones of camels: *(TA.: sometimes these are thus termed: *(S in art. َحنَّ) [app. as being likened to those of the ostrich:] or such camels as are under [i. e. younger than those termed (TA.: n. un., applied to a male and a female, as above. *(S in art. َحنَّ) __ Servants: *(S, K.) as though likened to the young ones of the ostrich. *(TA.)

*Going round about, circuiting, compassing, or surrounding.* *(S, Msb, K.) It is said in the Kur [xxxix. last verse], *(Z), (S, K.) *And thou shalt see the angels*
surrounding the شﺮﻋ (Zj, TA:) or surrounding the sides thereof: (Sgh, K:) or going round about on either side thereof: (Er-Rághib, TA.) ___

[Meal of parched barley] not moistened with water or with clarified butter or the like. (Lth, K.) [Meal of parched barley], in the present day, means Dry bread; i. e. bread without anything savoury.] And حوف He is one whose food is dry. (TA.) See also حاف, in art. 

[Encompassed, or surrounded]. You say, هو محفوف بهذمه [He is encompassed, or surrounded, by his servants. (TA.) ___

مخففة with kesr; (S, Sgh, Msb, K;) in the Meshárik of 'Iyád said to be مخففة, with fet-h, (MF,) A vehicle of the kind used for women, like the جدﻮﻫ, (S, Msb, K,) except that it has no قبة [or dome-like, or tent-like, top], (S, K,) which the جدﻮﻫ has: (S:) or a camel's saddle (رحل) surrounded [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.)

[Meal جدﻮﻫ, (Zj, TA:) hung round with silk brocade]. (TA.)
**خفث**

(S, K) and حُفَث (K) [A certain portion or appertenance of the stomach of a ruminant animal, that which has طُرِاقَاتٍ (meaning either furrows or streaks, but more probably the former), as though it, or they, كَأَنَّهَا (K) were the coverings (أطِباَقٍ) of the feces in the stomach: (Az, L:) or that part] which has coverings (أطِباَقٍ) [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 piles, 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 IAar, [only] to the sheep and goat: (L:) the حُفَث of the stomach of a ruminant; (S;) i. q. لَقبة (S, K,) or لَقبة (TA:) or that which is with the stomach of a ruminant, and which resembles it: (T, TA:) or that which has طُرِاقَاتٍ, by the side of which is the لَقبة another thing, which has not طُرِاقَاتٍ: it is called حُفَث and حُفَث and حُفَث and حُفَث and حُفَث and حُفَث, حُفَث, حُفَث, حُفَث, حُفَث, حُفَث, حُفَث: (AA, TA:) pl. حُفْحَات. (K.) Also the first, A certain great kind of serpent, resembling a جرَاب [or traveller's provision-bag]. (K.)

خفثة: see above.

خفاثة Big, bulky, or corpulent. (K.)

خفاث A certain kind of serpent, that blows, but does not hurt: (S:) a kind of serpent larger than that called حُفَث, (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 الأَرَجْمُ, but is speckled with black and white in the same manner as this latter: pl. ُﺚَﻴِﻔَﺎَﻔَﺣَ (Az, TA.) [Hence,] *اِحْرَنْفَشَ حَقَّانَهُ* His external jugular veins (Owa'ajah) [likened to serpents]) became distended by rage, or anger. (TA.)
was quick, or went quickly; (S, A) was continuous in his course or pace: and some say that _adjacent to Inf.  with Inf.  meaning he went quickly. (S:) accord. to A'Obeid,  of an ostrich, is syn. with  , Inf.  and it is said that, Inf.  signifies he went a pace such as is termed quicker than that of walking: (L:) or  , Inf.  and  and  , Inf.  he went a pace less quick than that termed  . (K, TA,)  And  , (A, L, Msb, K,) aor.  , (L, Mgh, Msb, K,) Inf.  and  , Inf.  and  , Inf.  , Inf.  ; (L:) or  , (A, L, Msb, K,) he served and worked. (L.)

He was quick (S, A, Msb) 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 he was active, agile, or prompt, in service and in work: (T:) or he was quick therein. (L.) Hence, (Mgh,)  and  , (S, Mgh, * L, Msb,) in a form of supplication, (S, L, Msb,) which is uttered standing, termed  , means And we are quick in working for Thee and in serving Thee: (L:) or quick to obey Thee: (Msb:) or we work for Thee by obeying Thee: (Mgh:) [for]  , (A, L, Msb, K,) aor.  , (L,) Inf.  and  , (L, Msb,) also signifies  served (A, L, Msb, 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 'Obeid, the primary signification of this verb is  served and worked. (L.)

He made him, or incited him, (namely, a camel, S, A,) to go quickly, (S, A, K,) with a continuous course or pace. (S.)
A pace less quick than that termed حافد (K.) [See 1.] See also حافد.

A camel that goes quickly, with a continuous course or pace. (S.)

حافد: sing. of حفاد (L) [and of إحفاد، a pl. of pauc.,] and of حفاده، (S, A, L, Msb,) which last signifies Assistants, helpers, or auxiliaries; and any who work, or labour, in obedience to orders, and strive together in quickness; (Ibn-'Arafeh;) whatever serve thee and work for thee and assist thee; (El-Hasan;) assistants, helpers, or auxiliaries, and servants; (S, A, Mgh, Msb;) as also حفاد, which is likewise a pl. [or rather a quasi-pl. n.] of حفاده; (K, TA;) [and إحفاده:] and also, (A, Mgh, Msb, K,) hence, (A, Mgh, Msb,) as some say, (S,) a man's grandchildren; (S, Mgh, Msb, K,) because they are like servants while young: (Msb;) or sons' children: (A:) or a son's children: (Mgh:) likewise pl. of حفاده، (S:) and إحفاده، which is said in the K to be syn. with إحفاده and إحفاده، and إحفاده، [and إحفاده] are plss., (TA,) and signifies a grandchild: (L, TA:) [It is vulgarly applied to a son's son; and to a daughter's son:] or a son'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 زرر and 'Ikrimeh; but this is contradicted by 'AbdAllah Ibn-Mes'ood and others: (L:) or such relations as are termed أصهار: (Abd-Allah Ibn-Mes'ood, L, K:) or such as are termed أخوان: (Fr:) or one's wife's sons by her former husband. (Ed-Dahhák.)

Origin, syn. أصل، (S, K,) of a man; (S) or in a general sense; (L;) أصل. q. محدث and محدث. (IAar.) And The base, or lower part, (أصل،) of a camel's hump: (IAar, Yaakoob, S, M, K;) or the hump itself.
A man served, or waited on, by others; (S, A, K;) and obeyed: (A:) one whom his companions serve and honour, and whom they hasten to obey. (TA.)

A sword quick in cutting. (S, K.) [meaning A sword quick in falling] occurs in a verse of El-Aashà describing a sword,

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accord. to one reading: but Az says that the right reading is ل, with محتفل. (L.)
He dug, excavated, or hollowed out, the ground, or earth; (KL, PS, &c.;) he cleared out a thing, (K,) as one does the ground; (S, Msb, K,) and a well; (the Lexicons passim) and a river; (A, Mgh,) with a plowshare; (A,) or with an iron implement; (K,) and احتفر signifies the same. (S, A, K,) And احتفر عليه, and احتفره, He dug for him, (namely, a lizard of the kind called ضب, or a jerboa,) to fetch him forth. (A, TA,) He burrowed. It (a torrent) furrowed a valley. (Msb.) See also 5. Inivit feminam: (IAar, Msb, K:) the action being likened to that of a man digging a river. (IAar.) This is a rain of which no one knows the utmost extent. (K, TA.) He searched into the affair, or case, of Zeyd, (A, K,) and became acquainted with it. (K,) And حفر, (S, A, K,) aor. as above, (S,) and so the inf. n., (S, A,) He, or it, emaciated, or rendered lean: (S, K,) it (a copious flow of milk, TA) emaciated a she-goat: (K, TA,) he (a young camel) rendered his mother flabby in flesh by much sucking. (A,) There is no pregnant animal that pregnancy does not emaciate, except the camel: (S, A:) she fattens in pregnancy. (S,) حفر a (child) shed his [or milk-teeth]. (K, TA.) The milk-teeth of the colt became in a wabbling, or loose, state, previously to their falling out; because, when they have fallen out, their sockets become hollow. (A,) [See 4.] حفر the الأَسْنان, aor. — , (S, Mgh, Msb, K,) inf. n. حفر, (S, Msb;) and حفرت, aor. — , (S, Mgh, Msb, K,) inf. n. حفر, in the dial. of BenooAsad, (S, Msb,) and this is the worse of these two forms, (S,) and حفر; (El-Wá’ee;) and حفر; (K,) The teeth became affected with what is termed [q. v. infrà] or حفرت الأَسْنان or became unsound: (Mgh;) and حفر فوه and حفر فوه his teeth cankered. (A,) IDrst says, in the Expos. of the Fs, that حفر, aor. — , inf. n. حفر, is trans.; and that the cause of
of the teeth, [or the agent of the verb حفر, aor. حفر, inf. n. حفر,] is old age, or the continuance of a yellow incrustation, [or tartar,] or some kind of canker that effects them: but that the verb in the phrase حفرت سنة, aor. حفر, inf. n. حفر, is intrans. (MF.) [The truth probably is, that the former verb is both trans. and intrans., and hence حفرت الأنسان; and that the latter is intrans. only.] And حفر, aor. حفر, It was, or became, in a bad, corrupt, or unsound, state. (Az.)

3 حافر, (A,) inf. n. حافرب, (TA,) He (a jerboa) went deep into his hole; (A;) so deep that he could not be dug out. (TA.)

4 حافر فلانون بنوا He assisted such a one to dig a well. (K,) احفر الصبي, (K,) inf. n. احفر, (TA,) The child shed his two upper and lower central incisors: so in the K: and to these words we find added, in some copies of the K, والسنابان والسنابات، and then, والمرسقتة للاثنيان والإرباع والسنابات، thus, but in some good and corrected copies, we read, after السنابات, to which, in some lexicons, [as in the S, though the explanation which follows is there different,] after والإرباع والسنابات, is added والقروح. (TA. [This is evidently the right reading; and therefore I follow it in an explanation in what is here immediately subjoined.])

The child shed his two upper and lower central incisors: (K: see what next precedes:) or احفر المهر للاثنيان والإرباع ع The colt shed his central incisors, or nippers, and each of the teeth immediately next to these: (K: see what next precedes:) or احفر المهر للاثنيان والإرباع ع the colt shed his milk teeth the central pair, the second pair, and the third pair, in each jaw, and grew others: (S:) or احفر المهر، [inf. n. إحفر] signifies, the colt had his milk-teeth in a wabbling, or loose, state, previously to their falling out; because, when they have fallen out, their sockets become hollow: (A:) or the colt had his lower and upper central pairs of nippers, of his milk-teeth, in a wabbling, or loose, state: this is during a period extending from thirty months, at the earliest, to three years: then the teeth fall out: then a lower and an upper central pair of nippers grow in the place of the milk-nippers which have fallen out, after three years; and the
epithet is applied to the colt; and the epithet is also then applied to him, and continues to be until [again it is said of him] meaning, he has his lower and upper pairs of nippers, of his milkteeth, in a wabbling, or loose, state: then these fall out, when he has completed four years: then the term is again applied to him; [i. c., he is again termed ] and he is, and ceases not to be, termed , until [it is said of him] [in the TA, which is an evident mistake,] meaning, he has his two corner nippers [in each jaw] in a wabbling, or loose, state: this is when he has completed five years: then the term is applied to him as before described: then he is [also said to be] (TA from the Kitáb el-Kheyli of AO.) [See also 1.]

5  It (a torrent) made hollows in the ground. (A.) [See also 1.]

8  see 1, first and second sentences.

10 He asked, or desired, [another] to dig a well, or pit, and a rivulet, or canal. (KL.)

It was time for the river, or rivulet, or canal, to be dug [or cleared out]. (S.)

A scaling in the roots of the teeth: (Yaakoob, S, K;) or a rottenness, or an unsound state, of the roots of the teeth, (S, Msb,) by reason of a scaling of those parts: (Msb;) or what adheres to the teeth, externally and internally: (Az;) or an erosion of the roots of the teeth by a yellow incrustation between those parts and the gum, externally and internally, pressing upon the bone so that the latter scales away if it be not quickly removed: (Sh;) or a cankering of the teeth: (A;) or a yellowness upon the teeth: (IDrd, IKh, K;) or signifies a pimple, or small pustule, in the gum of a child. (El-Wá’ee.) [See 1:
A well that is widened (K, TA) beyond measure; (TA;) as also حفر (K) and حفرة (Mg). See also حفرة. The earth that is taken forth from a hollow, cavity, pit, or the like, that is dug in the ground; (S, K;) like هدم: (S:) [see also حفرة:] or what is dug, or excavated; like and and and in the senses of منفوض and معدود and منفوض and معدود: (Msb:) or a place that is dug, (Az, S, Msb,) like a moat or well; (Az, Msb;) as also حفر: (TA:) pl. أحافر, (Msb, K) and pl. pl. أحافير. (K) See, again, حفرة. And see حفرة.

What is dug, excavated, hollowed out, or cleared out, (Msb, K,) in the ground; (Msb;) [i. e. a hollow, cavity, pit, hole, trench, ditch, or furrow, dug, or excavated, in the ground: and any hollow, or cavity, in the ground, whether made by digging or natural: a burrow:] as also حفرة, (Mgh, Msb, K,) which is of the measure مفعولة in the sense of the measure حفرة. (Msb:) pl. of the former حفر; (S, Msb;) and of the latter حفائر. (Msb:) See also حفرة.

حفرة is of the measure فعال in the sense of the measure مفعول [meaning Dug, excavated, hollowed out, or cleared out, in the ground]. (TA:) Hence, A newly-dug well; as also حفر. (TA;) See also this last word. Also, (IAar, S, A, K,) and حفرة and حفر, (A,) or حفر, q. v., and حفرة, as is shown by an explanation of its pl. (حفر) in the Ham p. 562,] A grave. (IAar, S, A, K.)

حفرة: see حفرة: and حفرة: and حفرة. Also What is dug out of a mine. (Mgh.)

ححار A grave-digger. (K)

ححار, [Digging: a digger. And hence,] The ححار of a beast, (دابة, S, K,) i. e., of a horse, or mule, or ass; (TA;) namely, the hoof; a solid hoof;] as though it dug the ground by reason of the vehemence of its tread upon it; (Msb;) a
Camels and horses. (Mgh in art. خف.)

is also applied to The foot of a man, (S, TA,) when it is meant to be characterized as ugly. (TA.)

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 "دِّنَعَةُ رَفاَحَة" (since he makes رَفاَحَة to mean the beast, الْدِّنَأْةَ, itself, and since its use in this sense is frequent without the mention of [prefixed to it],) subjoins to it the sign [ة] of the fem. gender to show that ذَاتُ رَفاَحَة 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;) حَافَرَة, (Abu-l-'Abbás,) or حَافَر, (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 مدَفُوقٌ مَا دَافِق. (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.) حَافَرَة 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 [xxix. 10], 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:
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, حافّر, (A,) and حافّر, (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 حافّر, (S, A, K) and حافّر (A) They met, and fought one another at the first of their meeting. (S, K.) And حافّر, (S, A, K) and حافّر (A) He did so at the first, without delay. (TA.) And حافّر, (S, A, K) and حافّر (A) He returned by the way by which he had come: (T, S:) or by which he had come forth. (K.)

حافّر: see حافر, in nine places.

عَجَر: (K) and عَجَر (A, K) and عَجَر (K) A spade; syn. مسحاة: (K) an implement for digging (A, K, TA) of the same kind as a مسحاة: (TA:) pl. of the first [and last] محافر. (Ham p. 665.)

مَحَفر: see what next precedes.

طَرَق مَحَفرة [app. Roads much furrowed by the feet of beasts or men: see حجج.]. (L and K in art. حج.)

محافر: see حافر.

مَحَفر [i. q. حَفر as meaning Dug: see the latter.] [وَمِنْ فَلَان مَحَفرة] The teeth of such an one are affected with what is termed حفر or حفر حافر. (S, TA.) And مَحَفرة A child having a pimple, or small pustule, in the gum. (El-Wâ'ee.)
Such a one is more elusive than a jerboa that goes so deep into his hole that he cannot be dug out. (A, TA.)
1 حَفَزَ, aor. —, (S, K,) inf. n. حَفِزٌ, (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, حَفَزْتُ عَنِ الْأُمّ حَفِزْتُ, (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,] حَفَزْتُ اللَّيْلَةَ النَّهارَ, (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,] حَفَزْتُ عَلَيْنَا اللَّيْلَةَ لَيْلَة, (Sgh, K,) signifies also Inivit feminam. (Sgh, K.) They poured upon us [the horses and the camels with their riders]. (Shujáa El-Aarábee, TA.)

5 حَفَزَ see 8, in two places.

8 حَفَزَ He urged, or pressed forward, and strove, in his gait, or pace; (IAar, K;) [and so حَفَزْتُ, in art. حَفَزْتُ, in art. دُنْبَتِلَ يَدْوَالِيَكَ, and دُوْلَالْيَكَ, in art. دُوْلَالْيَكَ.] He sat upright, not in an easy posture; syn. حَفَزَتْكُ, (K.) [See the part. n., below.] He drew himself together (مَتْضَمَّنَت) in his prostration and sitting. (K.) It is said in a trad. of 'Alee, إذا صلت المرأة فلتتحفز When the woman prays, let her draw herself together in her sitting and prostration. (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.)

ٌﺰِﻔَﺘُْﳏ Hasting; (TA;) sitting upright, not in an easy posture, (مستوفرٌ، S, Mgh, TA,) desiring to rise, not sitting firmly upon the ground. (TA.)
A receptacle for spindles: (S, K:) a سُقَطُ [or receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women]; (K: [in the CK سُقَطُ is erroneously put for السُقَطُ]) a سُقَطُ in which perfumes are kept: (TA:) a درج, (K:) i.e. a small receptacle of the kind called سُقَطُ, in which a woman keeps her perfumes and apparatus, or implements; (TA in art. درج:) a woman's درج: (Mgh:) pl. as below. (TA.)  
A small بيت [or tent]: (A'Obeyd, S, Mgh;) as being likened to a woman's درج: (Mgh:) or a very small بيت [or tent], (K, TA,) having a low roof; so called because of its narrowness; and accord. to some, حفش, حفش: (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., دخلت حفشا, meaning She entered a small بيت [or tent]. (Mgh.)  
And in another trad., هلا جلس الخ, (S,) or هلا فعد في حفشا أمه, (Mgh,) i.e. [Wherefore did he not sit in the small بيت of his mother? (S, Mgh:) or, accord. to some, the meaning is, عند حفش أمه [i.e., by the receptacle for the spindles, &c., of his mother]: (S,) or, as some say, by the فرح of his mother; for (TA)  
It also signifies The فرح pudendum muliebre]. (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) حفش أَحْفَاشٍ (K, TA) and حفش أُحْفَاشٍ البيت (TA:) or حفش البيت أَحْفَاشٍ (K, TA) means the furniture and utensils of the house or tent; and the paltry
articles thereof, or such as are held in little account. (Aboo-Sínán, K,) ___ And أَحْفَاشُ الْأَرْضِ أَحْفَاشٌ means The lizards called [ضَبَابٌ], and the hedgehogs, (K, TA,) and the jerboas, (TA,) of the earth: (K, TA:) not the same as حَفَّاشَة so says Aboo-Ziyád. (TA.) حَفَشٌ: see above.


He kept, 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, Msb;) namely, a thing, (Mgh,) or property &c.; (Msb;) and hence the saying, (Mgh,) حَفَظُ الْمَالَ is the contr. of حَفَظُ (M, Mgh;) i. e., it signifies the taking (M;) being mindful, regardful, attentive, or considerate: (M, K;) [see also 5:] and حَفَظُ signifies the same as حَفَظُ. (S, Msb.) [Hence,] you say, حَفَظُ الْمَالَ:

He kept and tended, or pastured and defended, the camels or the like. (K.) حَفَظُ السَّرُّ He was regardful of everything entitled to reverence, respect, honour, or defence, in the character and appertenances of his companion, or friend. And حَفَظُ السَّرُّ He kept the secret. (TA.) [And حَفَظُ عِينِهِ He kept his oath: but this has also another meaning, as will be seen below.] And حَفَظُ الْقُرآنَ He kept, or retained, the Kur-án in his mind, or memory; got it, knew it, or learned it, by heart. (S, * Msb, K.) [See also 5:] And حَفَظُ عِنْ فَلَانَ 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, حَفَظَ عِلَى خَلْقِهِ وَعِبَادِهِ مَا يَعْمَلُونَ مِنْ خَيرٍ أو شَرّ [He hath preserved from oblivion, for, or against, his creatures and his servants, what they do of good or evil]. (TA.) Also حَفَظَ عِلَى خَلْقِهِ وَعِبَادِهِ مَا يَعْمَلُونَ مِنْ خَيرٍ أو شَرّ [He kept it from being used, or employed, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh, Msb.) You say, حَفَظَ عِنْ فَلَانَ 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
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.]

I incited him, or urged him, or made him, to commit to memory, or learn by heart, the book: (S:) and [in like manner,] 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. زَكَّطَ.)

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 حَفَظَ حَرِيمَهُ. (K, TA.) You say, حَفَظَ وَذَلِكَ حَفَظَ, meaning Verily he is disdainful, or scornful. (S, TA.) ___ The being mindful, watchful, observant, or regardful: (S, and TA in art. رَخَّى:) [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, حَفَظَ عَلَى الْأَمْرِ, (TA,) or حَفَظَ عَلَى الْأَمْرِ, (Msb,) He kept, attended, or applied himself, constantly, &c., to the thing, or affair. (TA.) And hence the saying in the Kur [ii. 239], حَفَظُوا عَلَى الصَّلُوبَاتِ. 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:) ___ حَفَظُوا, 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 He made him to conceive what is termed حفظة, or حفظة حفظة, or حفظة حفظة حفظة; 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 He guarded himself: syn. حفظة, حفظة حفظة and حفظة حفظة, (S and Msb and K in art. حفظة حفظة حفظة حفظة حفظة) 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.) [In the last of the senses explained above, it is also trans.: you say, حفظة نوء, or case: see Bd in xxxii. 52.] He was careful, mindful, &c., of his affair, or case: see Bd in xxxii. 52.] I learned the book by heart, one part, or thing, after another. (S, TA.) [See also حفظة القرآن, in the first paragraph.]

8 He appropriated it, took it, or chose it, to, or for, himself. (K, TA:) [He conceived, or became affected with, what is termed حفظة, or حفظة حفظة, or حفظة حفظة حفظة; he became angered, or angry: (S, K:) or he became angered by evil, or foul, speech. (K)

10 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, Msb, K,) it, (S, K,) or the thing, (Msb,) 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 deposite. (Msb.) It
is said in the Kur [v. 48], meaning By that which they have been required to keep, &c., of the Book of God: (Msb:) or by that with which they have been intrusted, of the Book of God. (Msb, TA.)

حَفْظ inf. n. of 1 [q. v.]. (S, Mgh, Msb.) See also حَافِظ, last sentence but one.

رجل حفظة A man of much حفظة [app. meaning retention in the mind, or memory: see 1]. (Sgh.)

حِفْظة: حَفْظَة, in seven places: __ and see حَفْظَة.

حِفْظة 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. حَفْظَات ( . TA.) Hence the saying, حَفْظُة تَذْهَبُ الأَحْقَاد, (TA,) or تنقض الأَحْقَاد, (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 حِفْظة, 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., المُقَدِّرَة تَذْهَبُ الحِفْظة [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.)

حَافِظِ حَفْظ حَافِظ  حَفْظ حَافِظ  حَفْظ حَافِظ  حَافِظ حَفْظ حَافِظ 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-án [&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 حافظة: (Msb, 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 حافظا عليكم [Such a one is our keeper over you]. (TA.) It is said in the S that حافظ is syn. with حافظ [But this seems to be a mistranscription for حافظة:] and hence (it is there added) the saying in the Kur [vi. 104, and xi. 88], وما أنا عليكم حافظ [And I am not a defender, or a watcher, or, as I rather think, a keeper, over you]. (TA.) You say also, حافظا لدئته وأمانته ومينه [A man who is a keeper, &c., of his religion and his deposite and his oath]; and حافظ likewise: (Msb:) but حافظ لمينه signifies also who keeps his oath from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh.) And حافظ

A man whom sleep does not overcome: (Lh, K:) because the eye guards the person when sleep does not overcome it. (TA.) حافظ 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 is an appellation of The recording angels, who write down the actions of the sons of Adam, or mankind; (S, K;) as also is sometimes trans.; as in the saying, [He knows by heart thy science, and the science of others beside thee]. (TA.) and simply signify The retentive faculty of the mind; rettiveness of mind; or memory; as also [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.)

Things that anger a man, when he has his kinsman, or neighbour, slain. (TA.) And 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.)

Kept, preserved, guarded, or taken care of, because of the high estimation in which it is held; as also . (TA.) It is said in the Kur [xxxv. 21 and 22], [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, , 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. . (TA.) [Also Kept, or retained, in the mind, or memory; known, or learned, by heart. Hence the phrase, 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.)
حافظ: حافظ.

see: حافظ.


**菲尔**

菲尔 1
菲尔, aor. ـ, inf. n. ـ, said of water, and of milk (K) in the udder (TA) [or breast]. It collected; as also ـ ـ احتفل. (K, TA. [In the CK, احتفل is erroneously put for احتفل.]) And ـ signifies The collecting of water; i.e. its becoming collected, in its ـ, meaning its place of collecting. (TA.)

**菲尔**

菲尔 ـ, (M, K.) inf. n. ـ, (TA.) The tears became copious. (M, K, TA.) In some copies of the K, ابْثْر is here erroneously put for اِبْثْر.

**菲尔**

菲尔, (M, K.) inf. n. ـ, (TA.) The valley brought the torrent so as that it filled its sides; as also ـ: (K;) or the latter signifies the valley became filled by the torrent: (S;) or اـ، the valley became full, and flowed. (Msb.)

**菲尔**

菲尔, (S, M, K.) inf. n. ـ, (S,) The sky rained vehemently: (K;) or the rain fell profusely. (S, * M, TA.)

And of camels, one says, (K in art. ـ،) ـshield، (K;) ـ، (S, Msb, K,) aor. ـ، inf. n. ـ، (Msb;) and احتفل. (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 احتشدوا لـ، They combined for him, [or on his account,] and took pains, or exerted themselves, in treating him with courtesy and honour; as also ـ، See also ـ. (Fr, L in art. ـ،) I managed, or conducted, the affair, or affairs, of such a one. (Msb.) And احتفل بالأمور، He managed, or conducted, affairs, or the affairs, well. (IDrd, K,) I cared for, minded, heeded, or regarded, such a thing. (S.) And ما، ما، احتفل، aor.
He did not care for, mind, heed, or regard, it, or him. (M, K.) And Do not thou care for, mind, &c., it, or him. (S.) And Do not thou ask his affair, nor be disquieted thereby. (Msb.) Do not thou care for, mind, or regard, it, or him. (S, 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. جُلَاظ [perhaps here signifying also he polished it]. (S, 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, حَفَّلَهُ الْشَّاة (S, Msb, K, *) or حَفَّلَهُ البَقْرَة, or تَفَقَّلَهُ، (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.) He adorned him, or it. (K, * TA.)

Also, said of a sitting-place, It abounded with company; had many persons in it. (ISd, K.) He adorned himself; (K,) as also حَفَّلُ، (TA.) Adorn thyself that thou mayest be in favour with thy husband. (TA.) The bride adorns herself. (TA.) It was, or became, clear, unobscured, apparent, plainly apparent, conspicuous, exposed to view, or displayed; (S;) as also حَفَّلُ، (S, K, *) each is quasi-pass. of حَفَّلُ 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: See 1, in five places: and 5, in three places. Also signifies *the exceeding the usual*, *ordinary*, *the just*, *proper*, *bounds*, or *degree*; acting *egregiously*, *immoderately*, *extravagantly*; *striving*, *labouring*; *exerting oneself*, or *one's power* or *efforts* or *endeavours* or *ability*; or *the like*; syn. *بَعْلَة*; and so *بَعْلَة* [an inf. n. of *بَعْلَة*].

(M, K.) And *لَفَحْا*, 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.)

*حَفْلٍ* A *company of men*; as in the saying, *عَندَهُ حَفْلٌ مِنْ النَّاسِ* [With him, or at his abode, is a company of men]: originally an inf. n. (S.) [which latter is also originally an inf. n. (see 1 and 8)] A *numerous company*. (K.) *(K, K, and (S, K, and (K, H in *أَمْرِهِ*), (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 *لَفَحْا* *لَفَحْا* *لَفَحْا* *لَفَحْا* *لَفَحْا* *(L, S, K, and (TA,) *A man who exerted himself*, or *his power* or *efforts* or *endeavours* or *ability*; or *who took pains* or *extraordinary pains*; in the affair*. (Sgh, K.)

*حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *(S, K, T,) *A great company*. (IAar, K.)

*حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *(M, T, [See art. جِفْل.*])

*Milk collected*. (IAar, K.) *A great company*. (IAar, K.)

*حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *حَفْلَة* *(Sgh, K, TA,) *Also, applied to a woman, Beautiful, goodly, or comely*; syn. *جميلة* (Ibn- 'Abbád, TA:)

pl. *حَفْلَاتُ*, or, as some say, *حَفْلَاتُ*. (TA.)
The bad, or vile, of anything: (As, S:) of wheat, what comes forth and is thrown away; [like حَفَل 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 (As, S:) like حَفَل as in the saying هو من حفالتهم [He is of the worthless of them]. (As. S.)

They came, all of them, or all together: (M, K:) in the O، حَفَل The utmost amount that he gave was a dirhem. (TA.)

A valley, and a small water-course (شَهْبَة), flowing with a copious torrent. (S.) An udder full of milk: (S:) or having much milk: pl. حَفَل (K) and حَفَل (TA:) also: (Har p. 131:) it has also the latter meaning applied to a ewe or she-goat; (K;) pl. حَفَل: (TA:) and so have حَفَل and حَفَل applied to a she-camel. (K.) Copious flowings of tears. (TA.)

A place of collecting of water. (TA.) A place of assembling, or congregating, of a people; (S, Msb;) as also حَفَل: (S, K;) or a place of assembling, or congregating, of many persons: (El-Ámidee, MF:) or a place in which is an assembly, or congregation: (El-Munáwee, TA:) and a sittingplace: (T, TA:) pl. حَفَل. (Msb.) [And The elevated platform for the مَبْلَغَون in a mosque; also (in Egypt) called دَكَة, vulg. دَكَة, it is surrounded by a low railing or parapet, and generally supported by small columns.]

A ewe, or she-goat, left unmilked (S, Msb) for some days, in order that the milk may
collect in her udder, for sale, (S) or until the milk has collected in her udder: (Msb)

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: (Mgh) originally لَبِنَّهَا (Msb)

 bara: Contending for superiority in number &c. (TA) — He is one who preserves his nobility, or honourableness. (Az, K)

: see: : Also The most fleshy part of the flesh of the thigh and shank. (TA) — And The main part of an affair: (TA) — [likewise of a place, or tract, or region; for] مَحَافَلٌ البِدَا: signifies the main part of the desert; syn: and: متجمعة: معَظَمَهَا. (TA in art. جمِع.)
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, (M,) with both his hands: (S, K;) said only of what is dry, as flour, and sand, and the like. (M, K;) He gave to every one of the party a handful. (TA.) He gave to him a small quantity. (S, K;) He threw the water upon his head with his two hands [put together so as to be like a bowl]. (IAar, TA.)

He took it (a thing) for himself. (S, K;) He took much of it. (A, TA.) He pulled up the trees from the ground. (K,) And 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.)

The act of turning the feet as though one were throwing the dust with them, when walking. (K.)

A handful: (Mgh, K;) or the quantity that fills the two hands [when they are put together so as to be like a bowl]: (S, Msb;) of wheat [or the like]: (S:) pl. handfuls. (S, Msb;) Hence, (in the saying of Aboo-Bekr, TA,) i. e., We shall be but little, on the day of
resurrection, like a كف, in the estimation of God; (TA;) meaning we shall be but a small thing in comparison with the
dominion and the mercy of God. (S, TA.) ___ Also The hand كف itself. (Har p. 296.) ___ See also what next follows.

ةَﻨْﻔَﺣ A hollow, cavity, trench, or the like, dug, or excavated, in the ground, (S, 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] نفرة, (ISk, K,) having
in it water, and in its bottom pebbles and earth; (ISk, TA;) as also حفة an نفرة: (K,) a well, or pit:
(KL:) pl. of the former حفة; (S, 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 حفة.

نَﻔِْﳏ, n. un. with ظ, belongs to art. حف, q. v. (S, K.)

مخف, applied to a man, (TA,) i. q. كَثِير الْحَفِين [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.)
He walked barefoot, without sandal and without boot; (ISk, Zj, S, IB, Mgh, Msb;) as also (K:) [but Mtr says,] this latter, occurring in the sense of the former in a trad. of 'Omar, I have not found [elsewhere]. (Mgh.) And حفأ and حفأ and حفأ, inf. n. حفأ and حفأ and حفأ, [or all these are simple subs.], He was, or became, bare of his sandals and his boot.] (TA.) And حفأ, inf. n. حفأ, (S, Mgh, Msb, &c.;) His foot, i. e. a man's, (S, Msb, K,) and a camel's, (K,) or his solid hoof, (S, Ham, p. 476,) or this also, (K,) was, or became, attenuated [in the sole], (S, Msb, K,) or chafed, abraded, or Worn, (Ham ubi supra, and PS,) by much walking or treading or travel: (S, Msb, Ham') 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: (Mgh:) and حفأ said of a horse, his hoof became abraded, or grazed. (S.) حفأ، inf. n. حفأ، (S, Mgh, K) and حفأ and حفأ and حفأ, (K, TA,) with kesr; (TA; [in the CK حفأ; both extr.;]) and حفأ, (S, K,) and حفأ، (K,) and حفأ، (K.) حفأ he showed him much honour, (S, Mgh, K,) and kindness, or goodness and affection and gentleness, and regard for his circumstances; (S;) regarded him, or behaved towards him, with affection, or benevolence and solicitude; (Mgh;) and manifested joy, or pleasure; (K;) and asked, or inquired, much respecting his state, or condition; (S, K;) and was careful, or solicitous, respecting his case: (S;) or حفأ عنه signifies he asked, or inquired, much respecting him: (Har p. 284;) and حفأ he exceeded the usual bounds in making much inquiry respecting another, and in carefulness, or solicitude, respecting his case: (Har p. 348;) and حفأ 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. حَفْوَهُ, inf. n. حَفْوَةٌ, means he acted towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: accord. to As, حَفْوَةٌ, aor. حَفْوَهُ, inf. n. حَفْوَةٌ, he employed himself in the accomplishment of that which he needed, or required, and made his abode pleasant: (TA:) and حَفْوَةٌ signifies also the being importunate, pressing, urgent, or persevering, (K, TA,) in asking. (TA.) Hence the prov., حَفْوَهُ, مَأْرِبَةٌ لا حَفْوَةٌ [or مَأْرِبَةٌ, and, explained in art.]. (S, K.) I exceeded the usual bounds to him in the injunction, or charge: mentioned by A'Obeyd: (S:) and حَفْيَتَ أَلَّهُ, or حَفْيَتُ أَلَّهُ, (accord. to different copies of the S,) I exceeded the usual bounds to him in the injunction, or charge. (TA.) حَفْوَهُ (K, TA,) and حَفْوُهُ, (TA,) inf. n. حَفْوُهُ, He (God) honoured him. (K, TA,) And حَفْوُهُ, (K,) and حَفْوُهُ, (a man) gave to him. (K,) And He denied him, or refused him, or refused to give him; (IAar, K;) inf. n. حَفْوُهُ. (IAar.) Thus it bears two contr. significations. (K.) You say, حَفُّوَهُ, أَتَنَّى فَحُوَّهُ, He came to me and I denied him, &c. (IAar.) And حَفُّوَهُ, كُلُّ خَيْرٍ, inf. n. حَفُّوَهُ, I debarred him from, or prevented him from obtaining, all good. (As, S.) حَفَا شَارِيَهُ, حَفَا شَارِيَهُ: see 4.

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3 حَافِهٌ, (inf. n. حَافَّةٌ, TA,) He disputed with him in words; or did so vehemently, or obstinately. (AZ, S, K. *)

4 حَافِيٌّ, said of a man, His beast became attenuated, or chafed, or abraded, in [the sole of]
the hoof. (S.) He (God) caused him to be barefooted, without sandals or boots: and hence 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. He exceeded the usual bounds in the question, or in asking. (Ham p. 80) And hence, (Ham p. 80,) He clipped his mustache to the utmost degree; (S, Ham;) clipped it closely: (S;) or he clipped it much; (Mgh, Msb, K;) as also (K.) He examined to the utmost his teeth. (TA.) I incited, or urged, him to inquire respecting, or to investigate, the news, or information, (K, TA,) to the utmost. (TA.) 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** i. q. He strove, or laboured, &c., in an affair. (K.) And i. q. [He practised artifice, or the like]. (K.)

**6** Each of us preferred a complaint against the other to the Sultán, (K, TA,) and he referred our case to the judge. (TA.)
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 أَجَنَّا, accord. to one reading of a trad. in which it occurs; and أَجَنَّا, accord. to another reading of the same; but both these are disallowed by Aboo-Sa'eed. (T, Mgh.) ___ He uprooted, or extirpated, anything. (Aboo-Sa'eed, T.) ___ 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 حَفْوَة [app. حَفْوَة]. (TA.)

He asked, or inquired after, news, or tidings, (A, K,) exceeding the usual bounds in doing so. (A.)

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, PS,) by much walking or treading or travel; (S, Mgh, Msb, Ham;) as also حَافٌ. (K.)

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 حَافٌ [an inf. n.: see 1]. (ISk, Zj, S,
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. حانون. (Fr, K.) You say، هو حاناً به He is one who behaves with affection, or benevolence and solicitude, to him; who shows him much honour [&c.]. (Mgh.) إن كان في حنيفاً, 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.)

Walking barefoot, without sandal and without boot: (ISk, Zj, S, Mgh, Msb:) pl. حفاة. (Mgh, Msb.) See also حاف. And see حنيف, in two places. Also A judge; syn. قاض. (K.)
فحى

فحى See
فحى
It was, or became, suitable to the requirements of wisdom, justice, right or
dataught, 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.
and necessitated, as suitable to the requirements of justice, or as being just or
right, to take effect upon the greater number of them; (TA:) it happened, betided,
or befell, surely, without doubt or uncertainty. (K.) It is said in the Kur xxxvi. 6,
The saying, I will assuredly fill Hell with genii and men together, [Kur xi. 120 and
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; (TA:) the meaning of the verb in the phrase,
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, 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
The truth 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, but accord. to Fr, when you say, you say عَلِبَكَ on أَفْعَلَ ذلكَ; and when you say, you say لْكَ عَلِبَكَ. (TA.) [Accordingly] one says, حقَّكَ أن تفعلَ ذاكَ. (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 حقَّكَ [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] حقَّكَ بأن تفعلَ, Thou wast, or, emphatically, art, rendered حقِّقَ [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, حقَّكَ signifies in the Kur lxxxiv. 2 and 5: (Bd, Jel: *) or حقَّكَ لْكَ يْمَلَّكَ. (Fr, TA.) ___ But حقَّكَ لْكَ ذاكَ means Thy doing so distressed, or hath distressed, or afflicted, me; or, emphatically, distresses, or afflicts, me; like عَرَّ رَيْثَكَ. (S and K and TA in art. عَرَّ رَيْثَكَ [or عَرَّ رَيْثَك] means عَرَّ رَيْثَكَ. And in like manner, حقَّكَ أن تفعلَ [or حقَّكَ] means حقَّكَ أن تفعلَ. (TA in art. عَرَّ رَيْثَكَ. And حقَّكَ لْكَ ذاكَ is used in the same manner as حقَّكَ لْكَ ذاكَ, q. v. (A and TA in art. عَرَّ رَيْثَكَ. And You say also, حقَّتُ الحاجة. Want befell, or betided, or
happened, and was severe, or distressing: (Msb, TA:) [which is said to be] from the phrase، حقَّت القياسَة،
aor. ُّ، The resurrection included, or shall include, within its sphere [all] the
created beings. (Msb.) حقَّت، aor. ُّ، (K,) inf. n. حقَّة (S, * Msb, K,) and حقَّة (K,) or, accord. to ISd, it should rather
be حقَّة and حقَّة, because حقَّة 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 حقَّة, or حقَّة; i. e., entered the fourth year: (K) and
احقَّت، inf. n. حقَّة، he (a camel) became a حقَّة: because, so they say, he is then fit to be laden: (Msb:) and
احقَّت، she (a young camel) completed three years; (Abū-Mālik, K;) became a حقَّة; (Ibn-Abbād, K;) like
ْﺖﱠﻘَﺣ، aor. ْﺖﱠﻘَﺣ، inf. n. ﹼﻖِﺣ، he (a camel) became a ﹼﻖِﺣ: because, so they say, he is then fit to be laden: (Msb:) and
ْﺖﱠﻘَﺣ، and ﹼﻖِﺣ، because ﹼﻖِﺣ 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, (Msb,) or to which there is no parallel (K) except ﹼﻖِﺣ، and ﹼﻖِﺣ، which last some explain by ﹼﻖِﺣ،
[meaning as above; or he rendered it true;] or ﹼﻖِﺣ، [he rendered it true, so that there was no doubt respecting it]; as also ﹼﻖِﺣ، inf. n.
즉 ﹼﻖِﺣ، which last some explain by ﹼﻖِﺣ، [meaning as above; or he rendered it true;] or
he established it so that it became true and undoubted in his
estimation: (TA:) or ﹼﻖِﺣ، (S, Msb,) 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, Msb, * K; *) and so
he pronounced it, or held or believed it, to be
established as a necessary truth or fact; as also he has a similar, but intensive, signification:
(Msb:) or signifies he established it as true; or he judged, or decided, it to be so: (TA:)
[contr. of: see an ex., from the Kur viii., voce:]
and inf. n. signifies [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
inf. n. signifies and accord. to IDrd,
[also] [he proved, or found, or pronounced, the sayer of it to be true]; and is
also said to signify he said, This thing is the truth; like (TA.) You say, (S): (S)
, inf. n. 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. (TA.) And
The sentence was, or, emphatically, is, necessitated [as suitable to the requirements of
justice] to take effect upon thee; syn. (TA.) And (S, K) or (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
(S:) or, accord. to Az, the latter only is right. (TA.) And (S:) which means I found his opinion to be true; (Ksh and Bd
and Jel, in xxxiv. 19;) or proved it to be true: (Ksh, ibid.:) and so
his saying: (S:) which signifies [also]
the strengthening, or confirming, a saying; or making it strong, or firm. (KL.) And
I will know, or ascertain, the truth, or real nature, of this piece of news or
information, for you. (TA.) And
it, or am not certain of it}. (T in art. & c.) And [written in the TA without any syll. signs, so that it may be either thus or اَحْقَّقَتْ, but اَحْقَّقَتْ; 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 حقّيِقَّ, i. e. adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, or worthy, to do a thing &c.; whence حقّيِقَّتْ أَنْ تَفْعَلْهُ, or يُبْنَ تَفْعَلْهُ, 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 ما كَانَ يُحَلُّ أَنْ تَفْعَلْهُ, explained above.] ___ Also, (S, K,) aor. حقّيِقَّ, (TA,) inf. n. حَقّيِقَّة, explained above. ___ Also He (a man) overcame him in disputing, or contending, for a right, or due; (S, K, * TA;) and so حَقّيِقَّة The sun reached me. (TA.) And لا يُجِبْ مَا في هَذَا الْوُعَاءِ رَطْلَا [app. يُجِبْتْ] What is in this receptacle [does not reach, or amount, to a pound; i. e.,] does not weigh a pound. (TA.) حَقّيِقَّةُ الْطَرْيَقُ He went upon the حَقّيِقَّةُ الْحَافِظُ of the road; (K;) i. e. the middle of it: the doing of which is forbidden, in a trad., to women. (TA.) And فَلَانَا حَقّيِقَّةُ (K,) aor. and inf. n. as above, (TA,) He beat, or struck, such a one in, or upon, the حَقّيِقَّةُ الْحَافِظُ of his head; (K;) i. e. the middle of it: (TA;) or in, or upon, the حَقّيِقَّةُ الْحَافِظُ of his كُفْف; i. e. the small hollow upon the head of his should-blade: (K;) or, as some say, the head of the upper arm, in which is the وَأَلْبَة (TA.) حَقّيِقَّةَ 2 حَقّيِقَّةَ see: see, above, in six places. [Hence حَقّيِقَّةُ الْحَمْزَةُ The uttering of the hemzeh with its ture, or proper, sound; opposed to صِبَغَةُ الْحَمْزَةِ صَبِيَّةً حَقّيِقَّةً I dyed the garment, or piece of cloth, with a saturating dyeing. (TA.) And حَقّيِقَّةُ signifies also The
weaving a garment, or piece of cloth, strongly, or firmly. (KL.)

He was serious, or in earnest, in his affair; contr. of حَقَّقَ فِي أَمْرِهِ. (L in art. جد.)

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, حَقَّقَتِ لَنِزْقُ الحَقَّاقِ and حَقَّقَتْ هُمْ يَحَقِّقُونَ فِيهِ أَحَدَ. (He disputed, &c., with me, and no one had disputed, &c., with me respecting it). (TA.) [But] you say also, حَقَّقَتَهُ فَحَقَّقَتهُ I disputed, litigated, or contended, with him for a right, or due, and I overcame him in doing so. (TA.) And إنَّ لَنِزْقُ الحَقَّاقِ Verily he is one who disputes, or litigates, or contends, respecting small things. (S, K, TA.) And ما له فيه حق ولا حقاق I 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,) إذا بلغ نص الحقاق فعالصة أوله: (K:) accord. to some, الحقاق here means the same as الحقاق: accord. to others, it properly signifies the camels thus called: and so الحقاق:

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this [likewise] being a pl. of حقاق; or it is pl. of حقاقة. (TA. [See art. نص; 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. جد: and see also 2 above, last signification.]

He spoke truth; said what was true: [very common in this sense; contr. of لَا بَطَلَ 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. (Msb.) See also حق, as an intrans. verb, in three places; relating to camels. حَقَّقَ الْقُومُ The people's cattle became fat. (TA.) And
The people's cattle became fat by means of the herbage called ريبع. (AHn, * ISd, TA.) As a trans. verb: see حقه, in nine places. You say also، أحقت الأمر، 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.) رمي فحقق الرمية، أحقت إلنا، أستحقت، ربيعا، Our camels found herbage such as is termed ربيع full-grown, and pastured upon it. (TA.)

5 حقه، أحقت عنده، The information was, or proved, true, right, correct, or valid, in his estimation. (S, K.)

6 حقه، is syn. with اخصاص، احتفاق؛ [The disputing, litigating, or contending, together；] (S, K) [for] اختصموا and اختصموا، signify the same; (K in art. خصص) [or rather] the meaning of احقاق و احتفاق 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، احققوا، [They disputed, &c., together for a right, or due]. (TK.) And احققوا، They two disputed, &c., (K, TA)، each of them demanding his right, or due. (TA.) And احقق فلان و فلان، Such a one and such a one disputed, &c., together for a right, or due. (S.) One does not say of a single person، احقق، nor اختصص، nor اختصصم، احتقاق، like as one does not say of one only، اختصص، (S.)

7 احقق العقدة، The knot became tied, or made fast, or tightened. (Ibn-Abbád, K, TA.)

8 احقق، see 6, throughout، The thrust, or piercing, killed him: (AA, K) or Went right, or directly, into him: (AS, 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 حق (K, * TA.) One says, رمي فلان الصيد فأحتج بعضًا و شرب بعضًا 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.) احتقه إلى كذا The horse became lean, or light of flesh; or slender, and lean; or lean, and lank in the belly. (S, K, TA.) احتقه المالم The cattle became fat: (K: see also the last meaning of 1 as an intrans. verb:) but in the A and O and L احتقه القوم the people's cattle became fat, and their fatness ended, or attained the extreme point. (TA.)

10 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. استحقه: (S, Msb, 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 صار حقيقا به، as well as of the verb استحق، 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, قد استحقها على المشرى: (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 حق one says, استحق أن يركب: (He was, or has become, fit to be ridden], (K,) and استحق الضراب: [to be laden]: (S, Msb:) and استحق الضراب [He was, or has become, fit for covering]. (L, K.) [Hence, It (an action, and anything,) deserved it, merited it, or required
He did what necessitated sin; (Ksh and Bd 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. (TA.)

And they committed sins for which he who should punish them would be excusable, because they deserved punishment; like أُعْدِرُوا, أُوجِبْوا, and أُسْتَلَاطُوا. (IAar, TA in art. اْﻮُﻀَﺤْﻧَأ) see 4, last sentence. استحْقَقَتْ الْقَاحَةُ لَفَاحاً استحْقَقَتْ إِبْلَانَا رَيْعًا. The she-camel conceived, or became pregnant; and sought لقاحها [signifies the same]. (TA.) See also 1, as an intrans. verb, last two sentences.

R. Q. 1 حَقَحَقْتِ، inf. n. حَقَحْقَة، He went the pace, or in the manner, termed حَقَحْقَة; (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 [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 IAar, the jading of the weak (beast) by hard journeying. (TA.) It is related in a trad., that Mutarrif Ibn-Esh-Shikhheer said to his son, when he took extraordinary pains in religious exercises, (S, TA,) and was immoderate therein, (TA,) خَيْرُ الأُمُورِ أَوْسَاطُها وَالْحَمْسَةَ بَيْنَ الْمَضْمُومِ وَالْمَسِيرِ [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.)

取证 contr. of بَطل تَمْلَكٌ [used as a subst. and as an epithet or act. part. n.]: (S, Msb, K;) or, as an inf. n. [and used as a simple subst.], contr. of بَطل تَمْلَكٌ; and as an act. part. n., and a simple epithet, contr. of بَطل تَمْلَكٌ. (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. حَقَّاقٌ حَقّاً حَقّاً: 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 حقٌ: to a belief, in a thing, suitable to the reality of the case; as when one says that belief in the resurrection is حقٌ: 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 حقّ, and that his saying is حقّ; (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، This is 'Abd-Allah, truly; not falsely، the article ال is prefixed as it is in the phrase، أرسلها، بَاطِلٍ; but sometimes it is dropped, so that one says حقّ لا بَاطِلٌ، (Sb, TA.) And in the phrase، ﱠ hidَّث لا كِتَّاب، a form of oath، the nom. case is used without tenween: but when the ل is dropped، one says، حقّ لا كِتَّاب، (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 آ، ﱠ hidَّث لا أَفْعَلْ، [The truth، or existence، of God is that by which I swear، I will not do such a thing]; the affixed noun لله being suppressed، and meant to be understood. (TA.) The right is mine، and ﱠ hidَّثٌ إِنِّي ﻷُنَاكُمْ ﻷَدْنِعَ ﻷَهْيَاقَ، That was on the occasion of the establishment of the fact of her conception، or pregnancy. (S، A، K، TA,) And ﱠ hidَّثٌ ﻷُنَاكُمْ ﻷَدْنِعَ ﻷَهْيَاقَ، This is the learned man، the extremely
learned man. (Sb, TA.) And حق عليّ means Very [or extremely] knowing. (Ham p. 139.) [Respecting the expressions حق اليقين, حق اليقين, and 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 حق [This is my right, or due, &c. And حق لي 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 حق عليّ This is a right, or due, the rendering of which is binding, obligatory, or incumbent, on me: or this is my duty. And hence, حق الطريق The duty that relates to the road: see art. حق الطريق is a more particular, or peculiar, or special, term. (S, K.) You say, هذه حقि This is my particular, or peculiar, or special, right or due &c.: but it is explained as] meaning حقى (S.) And هذه حقى This is my just, or necessary, or incumbent, right or due &c. (K.) A share, or portion; as in the saying, أعط كل ذى حق حقه 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. حقوق signifies The مراقق [or appertences, 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، ما ننزل الملائكة إلا بالحقّ 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 [1. 18], where it is said، و جاءت مسكّة الموت بالحقّ [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, ]الحق 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 righteousness. (Er-Râghib, TA:) It is also applied to The Kur-ân. (K.) And to [The religion of] El-Islám. (K.) See also حقٍّ, in two places. And see حقٍّ, in two places.

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 حق of the shoulder-blade is the head of the upper arm, in which is the تَلِب: (TA:) or this latter is another signification of حق. (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، لُقبِتِهِ عَندِ حقٍّ بَابَ المسجد، meaning I met him, or found him, near to the mosque: and لُقبِتِهِ مِن حقٍّ المسجد [app. means the same]. (TA.) See also حقٍّ, in two places. Also The Web of a spider. (Az, K.)

حقٍّ 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 حقٍّ, (S, Mgh, Msb, K,) and حقٍّ also: (S, K:) the pl. (of حقٍّ, Msb) is حقٍّ (S, Mgh, Msb, K) and (of حقٍّ, Msb) حقٍّ (Msb, K,) and the pl. pl., (K,) i. e. pl. of حقٍّ, (S,) is حقٍّ, (S, K,) and sometimes حقٍّ, (S, TA,) or this is a pl. of حقٍّ. (TA: see 3.) Or [so in the K, but it should rather be and, ]حقٍّ signifies A she-camel whose teeth have fallen out by reason of extreme age. (K.) One says، رأيتها و هي حقٍّ.
as meaning "I saw her when she was like a she-camel termed in bigness." (TA.)

And [the pl.] is applied to The young ones of trees: (TA:) and particularly of the [species of mimosa termed] in bigness. (TA.) Also The time of year in which a she-camel was covered in the preceding year; (S, TA;) and so : (TA:) or the usual period of her gestation. (L in art. نضح.) You say, أتت الناقة على حقها The she-camel arrived at the time of year in which she had been covered in the preceding year: (S, TA:) and أتت على حقها 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 fœtus. (TA:) And جازت الحق She (a camel) overpassed the year without bringing forth. (As, S.) [See also the last sentence but one in the explanations of 1 as an intrans. verb.] ___

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 تأمر, in art. تأمر)] pl. حق ، [or rather this is a coll. gen. n., as is indicated in the TA, and it is now used as a sing., like حق،] and حق، (S, K,) which latter is pl. of حق، (ISd, TA,) and حق، (S, K) and حق، and [of pauc.] حق، (K,) which three are plss. of حق. (TA:) ___ And A woman; (K, TA;) as being likened thereto. (TA.) See also حاقنا .

, 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 حَقّ.]

حقّ [app. pl. of the act. part. n. حَقّ, like بَذَلْ pl. of حَقّ, &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.)

حقّ Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or Worthy; syn. خَلْق, (Sh, S, Mgh, Msb, K) and جَدِير, (K) as also مَحْقَوْقَ, (Ibn- 'Abbád, K,) and [some say] مَحْقَوْقِ, (Sh, S, Mgh, K,) حَقّ is said to be of the measure فَعَّل in the sense of the

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measure مَنْعُول; but accord. to the A, it is not so, because its fem. is with ة; but is from the supposed verb حَقّ, and is like خَلْق, and جَدِير from حَقّ, and جَدِير from حَقّ, and مَحْقَوْقِ signifies [properly] rendered adapted &c.: (TA:) the pl. of حَقّ is مَحْقَوْقَ, and that of مَحْقَوْقِ is مَحْقَوْقِ. (S.) You say: (Sh, S, Msb, K) and مَحْقَوْقِ, (Sh, S, K) and مَحْقَوْقِ, (Ibn-'Abbád, K) [He is adapted, &c., for it; or worthy of it]. And to a woman, أَنتَ حَقْيَةً بَكِّدَ [A, TA] and مَحْقَوْقِ لَذَلِكَ [Thou art adapted, &c., for such a thing and for that thing; or worthy of it]. (TA.) And جَدِير بِكِّدَ [A, Mgh] and مَحْقَوْقِ لَذَلِكَ [Thou art adapted, &c., for thy doing such a thing; or worthy of doing it]. And حَقّ أَنْ يَفْعَلَ كَذَا [He is adapted, &c., for his doing such a thing; or worthy to do it]. (S;) in which case, أَنتَ حَقّ أَنْ يَفْعَلَ كَذَا [A, Mgh] and حَقّ أَنْ يَفْعَلَ كَذَا [Thou art adapted, &c., for thy doing such a thing; or worthy of doing it]. And حَقّ أَنْ يَفْعَلَ كَذَا [He is adapted, &c., for his doing such a thing; or worthy to do it]. (Mgh.) [And حَقّ أَنْ يَفْعَلَ كَذَا 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], ٱ ﱠﻻِإ ﱠﻖَﳊاَِّٰ حَقّ أَنْ يَفْعَلَ كَذَا, 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
I am vehemently desirous of such a thing: but one reading, that of Náfi', is, I am vehemently desirous of such a thing.

It is binding, or obligatory, or incumbent, on me [that I should not say]. (TA.)

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 truth of a human being: (KT:) or that by being which a thing is what it is, considered with regard to its reality, is termed: considered with regard to its individuality, the ultimate and radical constituent of a thing. (Msb, 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. 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. He arrived at [the knowledge of] the truth, reality, or true or real nature or state [&c., of the case, or affair. (TA.) And signifies. (S, K;) as also. (TA.) Hence the saying, 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 is often used as meaning In truth, or truly; in reality, or really; and in fact.] You say also, [I knew it with reality of knowledge]. (Msb in art. He knew it with reality of knowledge.] And you say, 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 مَجَاز (S, K.) of the measure فَعْلَةٍ in the sense of the measure حَقّ فَعْلَةٍ signifying the thing is affixed for the conversion of the word from an epithet to a subst.: (TA:) [pl. as above]. [It is also called مَجَاز; to distinguish it from what is termed حَقَّةٍ عَرْفَةٍ, and حَقَّةٍ عَرْفَةٍ, 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, عَدُلٍ in the sense of just; it being properly an inf. n.] A مَجَاز, when much used, becomes what is termed حَقَّةٍ عَرْفَةٍ. (Mz 24th.) حَقَّةٍ عَرْفَةٍ means also A proper (opposed to a tropical) signification. (TA:) 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.: (Ham. 181:) pl. as above. (L.) You say, فَلَانٌ حَامِي الْحَقَّةٍ [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 مَرَّ.] 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 Ham ubi suprà:) this being included in the preceding meaning. (Ham.) ___ And That which is sacred, or inviolable; that which one is under an obligation to respect, or honour: (TA.)

حقیقی [rel. n. of حقیقة, Essential, &c.]

حقاقی [Of, or relating to, as meaning justness, propriety, rightness, correctness, or truth; &c.: and hence just, proper, &c.; like حق when used as an epithet; and of, or relating to, meaning God:] a rel. n. from الرب, like حقیقی, &c. (TA.)
A night-journey made with labour or exertion or haste; (K;) as also

 sebuah فَنِحْجَق . (TA.) [See R. Q. 1.]

A man perfect in manliness: and 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,

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 : (K;) and of the back of the neck; as also : (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,

He fell upon the middle of his head: (S, K;) and

He went upon the middle of the road. (K, * TA.) And

I came to him in the middle of winter. (S.) And

He is in straitness by reason of such a thing. (TA.)

Also A severe calamity or affliction, the

happening of which is fixed, or established; and so ; (K;) which signifies also, [according to another explanation,] like a calamity; or a great, formidable, terrible, or momentous,
thing, or event: (Az, K:) and حاجة حاقة a want that befalls, or happens, and is severe, or distressing. (Msb.) And [in the Kur lxix. 1 and 2] means The resurrection: (S, Msb, K:) because in it shall be [manifest] the true natures حواق of things, or actions; or because in it shall be [or shall happen (Bd)] severe calamities حواق الأمور; (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. (Msb. [Several other reasons are assigned; but these which I have mentioned appear to be the most generally approved.]) See also حاق, in two places.

[comparative and superlative of حق. You say, هو أحق بكذا] 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, زيد أحق به ماله 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, الأم أمافق بنفسها من وليها, (Msb,) 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. ﻤح) meaning that they participate [in the right], but that her right is the stronger: (Msb:) a saying of Mohammad, in which the أم is opposed to the بكر, for it is added that the بكر is to be asked her permission: but one reading substitutes ﻧُشِهِدـنَـا أحق من ﻣن ﻟِلْـيـم for for (Mgh ubi suprà.) In the saying, in the Kur [v. 106],
it may be formed from اَسْتَحْقَقَ 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 تَثْبَتْ signifying حَقَّ النَّشَىء, 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 حَقَقُ.] Speaking truth; saying what is true; (Msb:) contr. of مبْطَن (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. (Msb.) { حَقْقُ 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 حَقْقَ [pl. of حَقْقَة, q. v.]. (TA.) حَقْقُ [is often used as meaning A critical judge in matters of literature.] حَقْقٌ: see حَقِيقٌ, in six places. حَقْقٌ: بَحْقُ, applied to cattle, Such as have not brought forth, nor been milked لَمْ يَمْلَلْنَ [in the CK, erroneously, لم يَمْلِلْنَ] in the next preceding year: (Ibn-'Abbád, K:) or whose first and second milkings are of biestings. (AHát, TA.) حَقَعَةْ: طَعَنَة حَقَعَة A thrust, or piercing, in which is no swerving from the right direction. (S, A, O, L, K.) حَقَعَةْ: حَقَعٌ.
**1. حَقَب**

ا. الحَقَبَ (S, A, Msb, K,) aor. n. (Msb, TA,) It (a camel's urine) became suppressed:
and, elliptically, (Msb,) he (a camel) suffered suppression of his urine, (S, Msb,) or had difficulty in staling, (A, K,) in consequence of the pressure of his حَقَبٌ [or hind girth] upon his sheath, (S, A, K,) which sometimes kills the beast; as also حَقِبَتْ. (TA.) And حَقَبَتْ She (a camel) suffered suppression of her milk in consequence of the pressure of the حَقَبٌ upon her udder. (A.) [Hence,] said of rain, (IAar, L, Msb, K,) &c., (K,) It was delayed; (L, Msb,) was withheld; (IAar, L, K;) as also حَقِبَتْ. (TA.) And of a year (ائم), Its rain was withheld. (S, R, A.) And of a mine, [It ceased to yield; or] nothing was found in it; as also حَقِبَتْ. (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. حَقَبٌ**

He girded a camel with a حَقَبٍ. (S.) ____ He made a person to ride behind him on the same beast; (A, TA;) as also حَقَبَ, (A,) or حَقِبَتْ, q. v. (TA.) See also 1, in three places.

**8. حَقِبَتْ**

He bound a thing behind [on his camel or horse]; (Az, TA;) as also حَقَبَتْ: (Ham. p. 289:) he bound anything behind the camel's saddle called حَقِبَتْ رَحْلٍ or حَقِبَتْ رَحْلٌ (K;) he put on, or conveyed, a thing behind him on his horse [or camel]; as also حَقِبَتْ: (Msb:) he carried, or conveyed, a thing behind him [on his beast]; as also حَقِبَتْ: and he made a person to ride behind him on the حَقِبَتْ. (TA.) See also 4. [Hence,] حَقِبَتْ and He bore, or took upon himself the burden of, (S, A,) a thing, (S,) good, or evil; (A;) syn. حَقِبَتْ: (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, حقيبة الإثم (S, Msb) [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]: (Msb:) or as though he collected it into a mass, and conveyed it behind him [as a حقيبة]. (S.)

 Diseحقب 10 see 4 and 8; the latter in three places.

 حقيبة, (A, Msb, K;) or حقيبة, (S,) or the latter also, (A, Msb, K;) i. q. دهر; (S, A, Msb, K, and Bd in xviii. 59;) [as meaning] A long time: (Bd ib.:) and the former, (S,) or both, (A, Msb, * K;) eighty years; (S, A, Msb, K, and Bd ubi suprà;) as some say: (Msb and Bd:) or more: (S, A, K;) or, as some say, Seventy;: (Bd:) and a year; (A, K;) as also حقيبة: (S, A, K;) or years: (A, K;) pl. of the former حقب [a pl. of mult.], (S, TA,) and of the latter, (S, TA,) or former, (Msb,) or of both, (TA,) حقبات حقبات [both pls. of pauc.]. (Az, K.)

 حقب 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, Msb, 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: (Msb:) pl. حقب (Msb.) حقب حقب And A cord with which the حقبة is bound. (ISH, TA.) See also حقب. 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.)

 حقب: حقب.

 حقب: حقب.

 حقب: حقب.

 حقب: حقب.

 حقبة A period of time, (A, Msb, K,) undefined: (A, K;) accord. to some, i. q. حقب: (Msb:) see this latter. pl.
A thing to which a woman hangs ornaments, and which she binds upon her waist; as also an ornamented thing which a woman binds upon her waist: accord. to Az, like the بَقَح, except that the latter has different-coloured threads. (TA.)

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A thread, or string, that is bound upon the waist of a child to avert the evil eye. (Az, K.)

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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: (Meb [accord. to which, also, this is tropical]:) anything that is bound at the hinder part of the camel's saddle called رُحل, or of the saddle called قَبَح: (K:) what is put behind the رُحل: they used to put the coats of mail behind their لِحِر, in the [receptacles called] عِبَاب, that they might put them on in case of war: (Ham p. 458:) a thing like a بَذْعَة, [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] قَبَح, which is behind: ISh says that it (the قَبَح is placed upon the hinder part of the camel, beneath the two hinder curved pieces of wood of the قَبَح: (TA:) a رَفَادَة [or kind of pad, or stuffed thing,] placed at the hinder part of the قَبَح: (K:) pl. حَقَائِب. (S, A.) You say, أرَدْفُهُ خَلْفَهُ عَلَى حَقَائِبَهُ. (A.) And He made him to ride behind him on the حَقَائِب. (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, [He took upon himself a burden of evil: as though he bound it behind him: see B]. (A, TA.) And [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,

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but accord. to the Msb and to MF it is the primary signification,] The hinder parts, or posteriors, (A, Msb, MF, TA,) of a woman, (A, Msb,) and of a man: (TA:) pl. as above. (Msb.) So in the phrase Large, (A,) or prominent, (TA,) in the posteriors. (A, TA.)

A camel Suffering suppression of his urine: (Msb:) and [signifies the same; or] a camel having difficulty in staling, in consequence of the pressure of his [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: (Msb:) or who requires to go to the privy (Msb, TA) for the discharge of his urine, (Msb,) [or to evacuate his bowels,] and does it not until he suffers constipation: (Msb, TA:) or one suffering constipation. (Msb.) [See an ex. voce حاقن.]

A wild ass having a whiteness in the belly: (K:) or white in the part where the kind girth (حقيق) 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. حقيبة (S, A:) pl. حقيق. (A,) Also A قارة [or Small isolated mountain], (S, K,) slender; (TA,) rising high into the sky, (S, K,) of which the flanks, or middle parts, (السَراب, so in the K accord. to the TA), or by
dust (بَذَارٌ, accord. to the CK and a MS. copy of the K); or حبَّاءٌ, (K) or حبَاءٌ, (TA,) signifies a قَارَةَ having, in its middle part, dust of a whitish hue (بَذَارٌ), with [app. meaning a mixture of blackness and whiteness] of the rest. (K, TA.)

Made to ride behind another on the same beast. (S.) Bound upon the حَقَبِيةَ or حَقَائبِ. (Ham. p. 289.) The fَوَّحَة. (K:) so called because of the whiteness of his belly. (TA.)

One who makes another to ride behind him on the same beast. (K.) Hence, in a trad., المَحَقِّبُ النَّاسِ دِينِهِ He who makes his religion to follow that of others, without evidence, proof, or consideration. (TA.)
He bore rancour, malevolence, malice, or spite, against him; he hid enmity, and violent hatred, against him in his heart; he retained, or held fast, enmity against him in his heart, watching for an opportunity to indulge it or exercise it speedily. (A.) Accord. to the A, this signification is from the one here next following. It (a mine) ceased to yield anything; or yielded nothing: and (it) withheld itself. She (a camel) became full of fat.

He, a person, or it, a thing, caused him to bear rancour, malevolence, malice, or spite, against another; caused him to hide enmity, and violent hatred, in his heart; caused him to retain, or hold fast, enmity in his heart, watching for an opportunity to indulge it or exercise it speedily. Intrans.: see 1, in two places. 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.)
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.)

Rancour, malevolence, malice, or spite; syn. (S, A, L;)
concealment of enmity, and violent hatred, in the heart; (Msb;) retainment 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 (S, A, L, Msb, K) and (A, L, K) and (of the latter, L)

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.)

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 (A.)
Origin; syn. اصول (IAar.;) i. q. (K) and محتد (TA.)

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.)

: see حاعد.
1. حُقَرَّ, aor. ٌحَقَرَّ, inf. n. حَقَرْ (S, A, Msb, K) and حُقَر‭.‬; (TA;) and حُقَرَ, aor. َحَقَرَ, inf. n. حَقَرْ and حَقَّرْ (K, TA;) He, or it, was, or became, contemptible, despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Msb, K) and held of no weight or worth. (Msb.) And حَقَرَ فِي عَيْنِي, (TA;) or حَقَرَ, (so in a copy of the A,) and حِقَرْ, (K,) He, or it, was, or became, contemptible, despicable, mean, paltry, &c., in my eye. (K, * TA.) And حَقَرَتْ إِلَيْهِ نَفْسِهَا He (lit. his spirit, or soul, or his own self,) became contemptible, &c., in his own estimation. (S, TA.) You say also, حَقَرَهُ لَهُ وَعَقَرَ [May he be contemptible, or despicable, and beget no children]: (A, TA:) a form of imprecation. (TA.) And حُقَرَتْ وَقَرْنَتْ Thou hast become very contemptible, despicable, mean, paltry, &c.; syn. سَرَتْ حَقَرْيَا نَفِيْراً And حَقَرَتْ وَقَرْنَتْ (K.) حَقَرَهُ, (S, A, Msb, K,) aor. َحَقَرَتْ, (Msb, K,) inf. n. حَقَرْ; (K, TA;) and حَقَرَهُ, (A,) inf. n. حَقِّرْ; (K;) and حَقَرَهُ, (S, A, Msb, K,) استحَقَّرَهُ; (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, Msb, K, TA,) and of no weight or worth. (Msb.) [Hence,] حَمِنَ حَقَرَ حَمِمَ [He who is contemned, or despised, is prohibited, or debarred, from what is good]: a prov. (A.)

2. حُقَرَّ, inf. n. حَقِّرَ: 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. صَغَرُهُ [He made it] (namely, a noun,) diminutive in form: and he used the diminutive form in it; namely, speech.
حَقَرَ see 1, in two places.

إِنْحَقَرَ see 1.

إِسْتَحْقَرَ see 1.

حَقَّ : مَحَقَّاً see 1.

حَقَّرَ, a simple subst., Contempt. (Msb.)

حَقُّرَةَ : مَحَقُّرَةَ :

حَقِّرَ Contemned or despised, contemptible or despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Msb,) and held of no weight or worth; (Msb;) as also حَقِّرَ and حَقِّرَ (K, TA:) or these two signify weak: or of mean, or ignoble, origin. (K.) You say also حَقِّر اً نَقْرَ, (A,) using the latter word as an imitative sequent, (S and K in art. حَقَنَ,) or as a corroborative. (TA.)

حَقَارَةَ (S, A, Msb, K) and حَقَّرَةَ and حَقِّرَةَ, (K,) all of which are inf. ns., (TA,) and حَقَّرَةً حَقَّرَةً and حَقَّرَةَ حَقَّرَةً (K) and حَقَّرَةَ حَقَّرَةً (S, K).

Contemptibleness, despicableness, meanness, paltriness, abjectness, ignominiousness, baseness, or vileness: (S, A, Msb, K:) [or the last rather signifies a cause of contemptibleness &c.; being similar to هَذَا الأمر مَحَقَّرَةً بَكَ i. e. مَحَقَّرَةَ [or rather This thing is a cause of contemptibleness &c. to thee]. (S.)
حاقر  act. part. n. of حاقر، Contemning, despising, &c. (A.) You say، هو حاقر ناقر [using the last word as an
imitative sequent, or a corroborative: see حاقر]. (A.)

حاقر: see حاقر.

حاقر: see حاقر.

The Fourth Heaven. (K.)

حاقرة: see حاقرة, in two places.

صغائر Small sins; syn. صغير، صغيَّات (S, K;) but this is an application proper to the law; for the [pagan] Arabs knew not صغار
nor ك بائر: 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.)
حَقَطٌ

حَيْقَطٌ : see what follows.

حَيْقَطٌ ، (IDrd, S, K,) and حَيْقَطٌ ، but the former is the more chaste, (IDrd,) and the latter is mentioned by none but IDrd ، (IKh,) and حَيْقَطٌ ، (K,) The [bird called] دراج [i. e. attagen, francolin, heath-cock, or rail: but see this last Arabic word]: (K:) or the male of the دراج : (S, K:) but IF says, I do not think it correct: (TA:) fem. حَيْقَطَانً. (K.)
Hotif

1. Hotif, aor. inf.n. It (a thing) was, or became, curved, bent, or winding. (Msb.)

also signifies A gazelle's being in the condition denoted by [the part. n.] Ḥaqaf in the phrase Ḥaqaf, which see below. (Ibn-‘Abbád, K.)

12. Ḥaqaf, said of sand, and of the Ḥala’al [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.)

A curving, or winding, tract of sand: (S, Mgh, Msb, K:) pl. [of pauc.] Ḥaqaf (S, Msb, K) and [of mult.] Ḥaqaf (S, K) and Ḥaqaf (O, L, K,) and pl. pl. Ḥaqaf and Ḥaqaf, (K,) the former of these two being pl. of or of Ḥaqaf, (L, TA,) but the latter of them, accord. to the O, 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-‘Arafeh, K:) or an oblong, elevated tract of sand: (Fr, K:) or Ḥaqaf 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 'Ád. (TA.) Also The lower, or lowest, part of a tract of sand, and of a mountain, and of a wall. (O, L, K.)

Ḥaqaf A gazelle [lying] bent together, or curled, (A’Obeyd, S, Mgh, Msb, K,) like a Ḥaqaf 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 Ḥaqaf of sand: (IAar, K:) or, as some say, upon, or at, the lower, or lowest, part of a Ḥaqaf. (Mgh.)
A camel lank in the belly. (ISH, K.)
"حَقَل"

[inf. n. of حَقَل] The selling of seed-produce in the ear for the grain of wheat: (S, M, Mgh, Sgh, Meb, 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.)

"حَقَل" It (seed-produce) became such as is termed حَقَلٌ, q. v.: (S, K:) or put forth its head. (Mgh.) حَقَلٌ The land became in the condition of having what is termed حَقَلٌ. (K, * TA.)

Q. Q. 1 حَوْقَلٍ, inf. n. حَوْقَلٌ and حِبَقَلٌ, for which latter some say حَوْقَلٌ. He (an old man) became aged, and languid in respect of the venereal faculty: (S:) or حَوْقَلٌ 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.) حَوْقَلٌ also signifies The being weary, and weak. (K.) The state of sleeping. (K.) The act, or state, of retrograding, or declining; syn. إِدْبَار. (K.) An old man's resting, or staying, his hands upon his waist. (K.) The walking quickly, and with short steps. (K.) And حَوْقَلٌ, (TA,) inf. n. حَوْقَلٌ, (K, TA,) He impelled, or repelled, him, or it; syn. دَفْعَهُ. (K, * TA,) حَوْقَلٌ also signifies The Saying لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالَّهِ (TA in art.;) i. q. حَوْقَلٌ. (K in that art.)
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. فرخ) And Land such as is termed قراح; i.e. land in which are no trees: (Msb:) or good قراح: n. un. with ؤ: (S:) or a good قراح in which one sows; as also with ؤ: (K:) or a place that has never been sown; and so, accord. to some, with ؤ: (TA:) whence, (K,) it is said in a prov., (S,) [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, os is the son: (Freytag's Arab. Prov. ii. 516:)] but ISd says that ؤ is not known; and he thinks that the ؤ is added in order to make it accord with البقلة; or that it means a portion of what is termed حقول: (TA:) the pl. is حقول. (Msb.)

A tiller, or cultivator, of land. (TA.)

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.

A soft, or flaccid, penis; (S, K,) as also حقول: (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, قارورة: (K:) app. formed by substitution [of ق for ج,] from حوشة. (TA.)

sing. of حقول (TA:) which signifies Plaçes of seed-produce; syn. مزارع the مزارع, we find. (K but in some copies, in the place of

See an ex. voce مزارع the المحاشف. (K: but in some copies, in the place of

محاق السباق.
حَقَن

حَقَنَ، أ. ر. وَ حَقِنَ (K) أ. ن. حَقَنَ، (TA) أي q. حَبَسَ [معني احْتَقَنَهُ احْتِمَّهُ، (K) p.].

He confined it; kept it in; prevented it from escape; retained, restrained, or withheld, it}; (K) as also احْتَقَنَهُ احْتِمَّهُ، (as in some copies of the K) or حَقَنَهُ (as in other copies and in the TA); but see, in what follows, what is said of this last in the S. (TA.)

فِي السَّقَاءِ حَقَنَ الْلَّبِنُ، (K) أ. ر. وَ حَقِنَ الْلَّبِنُ، (S) أ. ن. كَجَدَّهُ، (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 الْمَاءِ فِي السَّقَاءِ، (K) أ. ر. وَ حَقِنَ الْمَاءِ فِي السَّقَاءِ، (S) أ. ن. كَجَدَّهُ، (TA) He collected the water in the skin. (Msb.)

حَقَنَ الْبُولُ، (Ks, S, M,) or حَقَنَ الْبُولُ (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 احْتَقَنَهُ احْتِمَّهُ، (Ks, S, M,) nor should one say [of the urine] حَقَنَ دُمَهُ، (S, Mgh, Msb, K,) and حَقَنَ لَهُ دُمَهُ، (TA from a trad.,) 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 حَقَنَ مَأَوَّهُ وَ جَهَهُ، (Mgh;) contr. of حَقَنَ مَأَوَّهُ وَ جَهَهُ، (Mgh;) as though he collected his blood in him, and did not pour it forth. (Msb.)

He preserved [the lustre of his face; meaning his honour, or reputation]. (TA.)

حَقَنَ المَرْيِضَ، (S, * Mgh, Msb, K,) He administered to the sick person what is termed حَقَنَة، i. e. [a clyster,] a medicine put into a حَقَنَة، (Mgh,) he
conveyed medicine into the inside of the sick person by his anus with the (Msb.) See also 8.

He collected different sorts of milk in a skin, old and fresh, to become good. (K.) See also 1, in two places.

The camels became full in their insides. (TA.)

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 thereinto. (TA.) And He (a man) administered to himself, or had administered to him, a (or clyster): (S, * Mgh, Msb:) or he (a sick man) made use of the in consequence of suppression of his urine. (K.) The saying [meaning The child had its mother's milk administered to it as a clyster] is farfetched: and a (or clyster) is not allowable: the right expression is [above the rest of it]: so says AHN: in the K, [above the depressed, or the best, or most fruitful, part of it:] in the CK, [above the rest of it]. (TA.)

A pain in the belly: pl. (Iaar, K.)

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. (Msb.) And hence, (Msb,) [A clyster;] a medicine so administered to a sick person: (S, Mgh, Msb, K:) pl. (Msb.) And, by extension of the meaning, The
tube of a مَحْقَنة. (Mgh.)

حَقِين Confined, kept in, prevented from escape, retained, restrained, or withheld; as also مَحْقَون. (K.) And, as a subst., (S,) مِلْک مَحْقَن لِيْل * Milk collected in a skin, (S, IF, Msb,) 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., أَبَيِ الْحَقِينِ الْعَدْرَةِ; i. e. the عَدْر. 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 حَقِين belies you. (A ‘Obeyd, TA.)

حَافِنْ A man keeping in, or retaining, and collecting, his urine; from حَقِين meaning milk collected in a skin: (IF, Msb;) [suffering from retention of the urine:] having urine that distresses [by its quantity]: (S, TA:) having much urine retained and collected: (Mgh;) and حَقِين signifies the same. (TA.) Hence the saying, (Mgh, TA,) in a trad., (TA,) لَا رَأَى لَحَافِنَ وَلَا حَاقِبَ وَلَا حَازِقَ (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, آنَا مَنِيْ حَافِقَينَ الإِهَالَة I am a person skilled in it; because such a one does not collect the الإِهَالَة 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 (هَلَال) having its two extremities elevated, and its back decumbent. (K.) Hence the saying, هَلَال وَاقِف خَيْر هَلَال حَافِن من هَلَال حَافِن هَلَال حَافِن erect (here meaning nearly erect) is better, or more auspicious, than a أَذِقِفُ أَذِقِفُ (هَلَال) decumbent. (A, TA,) [See also أَذِقِفُ.]

الْحَافِنَة The stomach; (K;) an epithet in which the quality of a subst. is predominant; because it retains, or collects, the food:
and the pit between each collar-bone and what is termed [explained in art. 

[TA:] and the pit between each collar-bone and what is termed [the] حَافَتَانَ: (AA, S, K; *) the two together being termed [the] حَافَتَانَ: (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. الحَافَاوُنَكَ. (T, TA:) [See also the dāqqa.] Hence, (K,) it is said in a prov., لَا حَافَتَ حَوَافَاوُنَكَ بِذَوَاوُنَكَ, (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 dāqqa is [also said to be] the extremity of the حَلْقَة [or windpipe]: and hence the saying attributed to ‘Āishah, that the Prophet died [with his head] between her حَافَتَة and her dāqqa. (S.)

مَحَفَنَ 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.)

[app. sing. of مَحَاقِنَةَ as used in the following saying; like as مَحَاقِنَةَسَةَ is sing of مَحَاقِنَةَ]

May God bless your seed-produce and your progeny. (TA.)

مَحَاقِنَةَ The thing with which a حَفَنة [or clyster] is administered; (Mgh, Msb;) being a leathern pouch, furnished with a tube. (Mgh.)

مَحَاقِنَةَ One who retains his urine, and, when he discharges it, discharges much: (S, K:)

applied by ISd peculiarly to a camel. (TA.)
حقين: see محقون.
1. حَقَّ، [aor. _،] inf. n. حَقَّ، He, or it, hit, or hurt, his حَقَّ، [i.e. waist, or flank]. (K.) Also, said of water, It reached up to his حَقَّ، (Fr, TA.) حَقِّي حَقَّ، He (a man, S) was, or became, affected with the pain of the belly termed حَقَّة، حَقَّ، حَقَّة، (S, K;) and, inf. n. حَقَّ، which, as well as the part. n. حَقَّ، suggests that the verb is حَقَّ، like حَيَّر، though it is said in the CK to be like حَدْرُ، فَرَح، he had a complaint of his حَقَّ، حَقَّ، (CK, but wanting in MS. copies of the K;) or حَقَّ، حَقَّ، has this latter meaning. (So in a copy of the K.)

2. حَقَّ، see above.

3. حَقَّ، Having a complaint of his حَقَّ، (CK, but wanting in MS. copies of the K.) حَقَّ، The Waist; syn. حَرْقَ، (S;) or the place (in the side, TA) where the [waist-wraper called] حَزَأ، (A μεμπ, S,) is bound; (S, Msb, K, * TA;) i. e. (Msb) the flank; syn. حَقَّة، خَصْر، (A μεμπ, Msb, TA,) or حَكَش، (K;) there are two [parts], called together حَقَّة، حَقَّهَا، (A μεμπ, TA;) and the [waist-wraper itself that is called] حَقَّة، حَقَّهَا، (Msb, * TA;) as also حَقَّهَا، (M, K;) which MF asserts to be also a var. of حَقَّهَا as syn. with حَكَش، of the dial. of Hudheyyl: and in the K is here added, or the place of the tying thereof; as also حَقَّهَا، حَقَّهَا، [the latter written in the CK حَقَّهَا، but said in the TA to be like حَكَش، كَبَعَب;] whereas this is the primary signification: (TA:) pl. (of pauc., S, TA) حَقَّهَا، أَحَقَّهَا، (S, Msb, K,) originally حَقَّهَا، أَحَقَّهَا، (S, TA,) and (of mult., S, TA) حَقَّهَا، حَقَّهَا، (S, Msb, K,) [originally حَقَّهَا، حَقَّهَا،] of the measure حَقَّهَا، (S,) like حَقَّهَا، (Msb,) and حَقَّهَا، (Msb, K,) which is pl. of حَقَّهَا، حَقَّهَا، as well as syn. with the latter in a sense pointed out above. (TA.) Hence, حَقَّهَا، عَمَّد حَقَّهَا، He had recourse to him for refuge, protection, or preservation. (TA.) [See an ex. in a verse cited voce عَمَّد.] 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. حَقُّاءٌ (K) or any place which a water-course reaches; (As, TA:) and حَقا or, as in the A, below the feathers.

ةَوْقَح signifies the like of the [elevated piece of ground termed] حَجَّة, but higher, upon which the animals of prey preserve themselves from the torrent; and its pl. is حَقَّاءٌ. (TA.) Accord. to En-Nadr, An elevated piece of ground; an acclivity; pl. حَقَّاءٌ and حَقَّاءٌ: accord. to Z, the سَفَح [or lowest part, or face, &c.] of a mountain: (TA:) also [each of the two sides] of a [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 [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 

mountain, you see its prominence to have what are termed حَقَّاءٌ. (TA.)

حَقَّاءٌ: see حَقَّاءٌ, in two places. Also A pain of the belly, (S, M, K,) which affects a man, (S, M,) from eating flesh-meat, (M, K,) occasioning diarrhœa; (M,) or occasioning an inflation in the حَقَّاءٌ [or two flanks]; (T;) and so حَقَّاءٌ: (M, K,) or i. q. حَقَّاءٌ [generally meaning cholera]. (TA in art.

And A certain malady in camels, in consequence of which the belly is rent by the affection of the lungs termed حَقَّاءٌ [which occasions violent coughing], (K, TA,) and the animal voids not the urine nor dung, (K in art. تُفَاقَم أَخْاز) often, also, having the veins and flesh choked with blood, and becoming swollen, or inflated, often to such a degree that the stomach bursts in consequence thereof. (TA in that art.) The word is mostly used in relation to a human being. (TA.)
The cord, or the like, with which the horse-cloth is bound upon the belly of the horse when he is made to run a heat or two heats and then covered over to make him sweat and to reduce his fat, [see 1 in art. حَذَر] by way of preparing him for racing or the like. (TA.) See also حَقَّة.

(S, K) and حَقِّي (K) applied to a man, (S,) Affected with the pain of the belly termed حَقَّة. (S, K.)

And Having a complaint of his حَقَّة. (CK, but wanting in MS. copies of the K.)
\[\text{He scratched, scraped, rubbed, grated, chafed, or fretted, it; or] he scraped off, abraded, or otherwise removed, its superficial part: (Mgh, Msb:) حَكَّ signifies the act of scratching: (KL:) or the making a body to pass upon another body with collision: (K:) [as meaning scratching and the like,] it is with the nail, and with the hand, &c. (TA.)}

Nothing has scratched my back like my hand] is a prov., meaning that one should abstain from relying upon others: and the same meaning is intended in the following verse:

\[
\begin{align*}
\text{ما حَكَّ جَلَدَكَ مِثْلُ ظُفرَكَ} \\
\text{فَتَنوَلَ أَنتَ جَمِيعَ أَمَرَكَ}
\end{align*}
\]

[Nothing has scratched thy skin like thy nail: so manage thou thyself all thine affair]. (Har pp. 432 et seq.) The saying, in a trad., [lit. When I scratch a sore, I make it bleed,] means when I desire an object, I attain it. (TA.) Hence, حَكَّ في صَدْرِي, and احْتَكِ, (K,) the first whereof, which is mentioned by IDrd preceded by the negative ما, is the most approved, (TA,) It wrought, or operated, in, or upon, my mind: (K, TA:) said of a suggestion of the devil, that comes into one's mind. (TA.) Or حَكَّ في صَدْرِي كَذَا, aor. ﱠ، means Such a thing occurred to his mind as a thing outweighed in probability, or a matter of suspicion. (Msb.) And you say ما حَكَّ في صَدْرِي It did not make an impression upon my mind. (Har p. 648.) It is said in a trad., الإِثْمَ ما حَكَّ في صَدْرِك Sin is that which makes an impression upon thy mind, and induces a suspicion that it is an act of disobedience, because the mind is not dilated
thereby. (Mgh. [See also َكﺎَﺣ, in arts. حِيك and see حِيك.]) You say also, َكِذَا

Nothing thereof was unsettled, so as to be doubtful, in my mind. (S, TA.) And َكِذَا

Such a thing did not cause dilatation [or pleasure] in my mind. (S, K, TA.) See also 8. َكِذَا

And َكِذَا, (Kr, K,) a verb of an unusual form, with the reduplication distinct, like ْﺖَﺤَِﳊ in the phrase ْﺖَﺤَِﳊ ُﻪُﻨْـﻴَﻋ & , (TA,) The beast had its hoof worn away at the edges. (K, * TA.)

He scratched [&c.] well [or much.] (KL.)

He emulated, rivalled, or imitated, him; (K, KL, TA;) the inf. n. being syn. with َكِذَا and like َكِذَا. (S.)

He produced, or effected, or brought to pass, evil, or mischief. (TK.)

Such a one rubs, or scratches, himself against me; syn. بي: يَتَحَِ onLoad ُﻚﱠﻜَﺤَـﻳ ِﰉ & becomes exasperated by me; syn. بي: يَتَحَِ onLoad ُﻚﱠﻜَﺤَـﻳ ِﰉ and addresses, or applies, himself to do evil, or mischief, to me. (S, K, TA;) The scorpion has addressed itself to do evil, or mischief, to the viper, is a prov., applied to him who contends with his superior in strength and power, and does evil to him. (Har p. 478.)

[They scratched, scraped, rubbed, grated, chafed, or fretted, each other; or] their two bodies became in collision, and each of them scratched, &c., (حِيك,) the other. (K.)

This is a case in which the knees are in contact, and in collision, is a saying by which is meant equality of station or rank, or the sitting together upon the knees in contending for superiority in glory or excellence or nobility. (TA.)

It became scraped
off, or rubbed off, by degrees; the verb in this sense being similar to حَكَّاَةَ: (S, K;) as the

 hånkٍ تَسَاقَطٍ حَكَّاَةَ.]

He scratched, scraped, or rubbed, himself against it; (S, K;) as the

mangy or scabby [camel] does against a piece of wood. (TA.) My head induced me, or caused me, to scratch it; (i.e. it itched;) as also

حَكَّاَةَ أَسْتَحْكِيَّةَ. ; (K;) though this last is held by IB to be erroneous: (TA:) and in like manner one says of all the other members. (M, TA.) See also 1:

__ and 6. __

His hoof became chafed, abraded, or worn, by much travel. (Ham p. 476.)

Doubt (K, TA) in religion &c.; (TA;) as also حَكَّاَةَ: (AA, TA:) because it makes an impression (حُكَّاَةَ) upon the mind. (TA.)

حَكَّاَةَ; explained in the K, as also حَكَّاَةَ شَرُّ by the words حَكَّاَةَ كَثِيرًا, means A producer of much evil, or mischief: (TK:) it is a tropical phrase: and in like manner one says حَكَّاَةَ ضَغْنَ [a producer of much rancour; malevolence, malice, or spite]; and حَكَّاَةَ مَالٍ [a producer of much wealth]. (TA.)

An itching;] a subst. from حَكَّاَةَ as used in the phrase حَكَّاَةَ أَرَاسِى [q. v.]; as also حَكَّاَةَ شَرُّ. (K.) And The

جَرْبٌ [i.e. mange, or scab]; (S, K;) or it differs from the latter; and is said to be the dry جَرْبٌ: (MF;) or anything that one scratches; as the جَرْبٌ and the like: (Mgh:) [in the present day particularly applied to the itch:] a certain cutaneous disease; said in the medical books to be a thin humour, causing swelling, originating beneath the skin, not accompanied with pus, but with what resembles bran, and quick in passing away. (Msb.) And hence Lice. (Mgh.) See also حَكَّاَةَ.

حَكَّاَةَ A wearing away at the edges in a beast's hoof. (K, * TA:) A gait in which is commotion, like the gait of a short woman who moves about her shoulder-joints. (Ibn-'Abbád, L, K.)
Soft, or uncompact, white stones: (S:) or a kind of white stone, like marble, (K, TA,)
more soft, or uncompact, than marble, but harder than gypsum: n. un. with ذ: (TA:) or, with ذ، ground in which are soft, or uncompact, stones, like marble: (ISh, TA:) or, accord. to ADk، حَكَّاَتُ، with damm, and then fet-h, signifies ground in which are white stones, resembling أَفْطَرٌ[،] that break into many pieces; and such is only in low land, (TA.)

حَكْكٌ Evil, or mischievous, persons. (Iaar, K, TA.) ___ And Such as are importunate in demanding things wanted. (Iaar, K, TA.)

حَكْكٍ: see حَكْكَاتُ.

حَكَّكٌ A thing that is rubbed, or grated, حَكَّكَا upon another thing, so as to produce حَكَّاكَةٍ. (IDrd, TA.) ___ I. q. بَرَقَةٌ [q. v.]. (Sgh, K.) See also حَكْكَةٍ.

حَكَّكٌ [A thing against which a beast rubs, or scratches, himself]. The Arabs say، فَلَان جَذَلْ فَعَلَ حَكَّكَ خَشَعتُ عنه الأَبْنٍ حَكَّاكَ خَشَعتُ عَنْهُ [Such a one is a rubbingpost from which the knots have become worn down]; meaning that he is so pruned, or trimmed, [figuratively speaking,] that nothing is cast at him but it glances off from him, and recoils. (TA.) [See حَكَّكٌ حَكَّاكُ شَرّ: see حَكَّاكُ.] حَكَّكُ: see حَكَّاكُ.

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حَكِكٌ i. q. حَكِكَكَكٌ [i. e. Scratched, scraped, rubbed, &c.; and particularly worn by rubbing or friction;] applied to a حَكَكٌ [app. as meaning an ankle-bone, or rather the skin upon that bone]: and having the edges worn away; syn. حَكِكَت (S,) or منحوت (K;) applied to a solid hoof; (S, K, TA;) as also حَكَكُ: (K, TA;) and
[so in copies of the K: in the CK the last word in this explanation is خفٍّٰ, but I doubt not that the right reading is خفٍّٰ, with the unpointed خ; 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 حَكَّكَةٍ: and you say، حَكَّكَةٍ الدَّابَّةٌ، (K.) And A horse having the hoofs much worn by the erosion of the ground, so as to be attenuated. (IDrd, TA.)

حوكة What falls from a thing [i. e. on the occasion of scratching, scraping, rubbing, grating, &c.]. (S, K.) And What is scraped, or rubbed, or grated، (ما حاَكَةٍ) between two stones, and then used as a collyrium for ophthalmia: (K) or what is scraped off, or rubbed off, by degrees، (ما حاَكَةٍ) between two stones, when one of them is rubbed with the other, for medicine and the like. (TA.)

حاكة[A lapidary.]

حاكة A thing that makes an impression upon hearts: pl. حَكاَكُةٌ: (IAth, TA:) or the pl. signifies suggestions of the devil or of the mind, whereby the mind is disturbed; such as are termed، (K, TA:) things that make an impression (حَّاَكَةٌ) upon the heart, and are dubious to a man: such are sins said to be. (TA.)

حة A tooth: (S, K) thus called because it rubs, or grates، (حَّاَكَةٍ) either its fellow or what one eats: an epithet in which the quality of a subst. predominates. (TA.) So in the saying، [There remained not in his mouth a tooth]. (S.) The Arabs also say، (ما فيه حاكة ولا تاَكة) meaning There is not in him, or it, a grinder (ضرس) nor a dog-tooth. (Aboo-'Amr Ibn-El-Alà, TA.)
Also a man (TA) having no tooth, i.e., no tooth, in his mouth. (K, * TA)

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.]

A touchstone; the stone upon which pieces of money &c. are rubbed to try their quality;] the stone of the stone of the men, (Har p. 66.) [It is commonly called in the present day which also signifies a stone for rubbing the soles of the feet, &c.: and a rasp.]

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,) 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 *]
حكا: see what next follows.

4 حكا (Sh, S, K) inf. n. حكاء حكاء; (TA;) and حكة; (K;) aor. حكة، حكة، حكة; (TA;) and (K;) He tightened a knot; (S, K;) made it firm: (Sh, TA;) as also حكى (S) and حكى. (S and K in art. حكى.) [See a verse of 'Adee Ibn-Zeyd cited voce صلب. See also 8.

َاُحْتَكَّاَتُ العَقْدَةٌ The knot became tight, or firm. (Sh, TA.) And اُحْتَكَّاَتُ العَقْدَةٌ في عُنْقِهِ The necklace became fast upon his neck. (Sh, TA.) ___ [Hence,] اُحْتَكَّاَتُ النُّشَّىَّةُ في صَدْرِي The thing became established in my mind, so that I did not doubt respecting it: and اُحْتَكَّاَتُ الأَمْرُ فِي نَفْسِي The matter became established in my mind. (TA.) [See also اُحْتَكَّاَتُ; and see ما اُحْتَكَّاَتُ in the first paragraph of art. حكى. ] You say also, اُحْتَكَّاَتُ أَحَدَثَيْنِ وَما اُحْتَكَّاَتُ فِي صَدْرِي مِنْهَا شَيْءٌ I heard stories, and nothing of them was unsettled in my mind. (K, * TA.) And لَو اُحْتَكَّاَتُ اُحْتَكَّاَتُ لِأُمَرِي لَفَعَّلَتْ كَذَا Had my case been manifest to me at the first, I had done thus. (L, TA.) See also 4.
حَكْرٍ

1. حَكْرٍ i. q. حَكَرَ q. v. (A.) حَكَرَ, aor. حَكَرْنَّ, inf. n. حَكْرٍ. 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 حَكْرٍ, [not a reg. part. n., but] a kind of relative epithet. (T, TA.) You say, فيِهِ حَكْرٍ In him is difficulty, or hardness, and perverseness, and a quality of bad fellowship. (A.) حَكْرٍ, aor. حَكَرَ, (TA;) inf. n. حَكْرٍ, (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 حَكْرٍ. (TA.)

2. حَكْرَ أَرْضٍ فَلَانٍ, inf. n. حَكْرَ أَرْضٍ فَلَانٍ, as used by the people of Egypt, [He made the land of such a one to be a حَكْرٍ; i. e., he] [enclosed, and debarred others from building upon, or otherwise making use of,] the land of such a one. (ElMakreezee's Khitat, ii. 114.) [A post-classical phrase: see حَكْرٍ.]

3. حَكَرَةٌ, (TK;) inf. n. حَكَرَةٌ, (A, K;) He contended, litigated, or wrangled, with him. (A, K, TK.)

4. حَكْرٍ see 8, in two places.

8. حَكْرٍ He withheld, (A, Mgh, Msb, K,) or collected and withheld, (S, M,) wheat, (S, M, A, Mgh, Msb,) and the like, of what is eaten, (M, TA;) waiting for a time of dearness; (S, M, A, Mgh, Msb, K;) as also حَكْرٍ, (A,)
he bought wheat and withheld it in order that it might become scarce and dear. (TA.) And he waited, and watched, [for a time of dearness,] in his selling. (ISh.) [This last verb is perhaps not transitive.]

What is withheld, (K,) [or collected and withheld, (see 8,) on wheat, and the like, of what is eaten, (TA,) in expectation of its becoming dear. (K.) See also the last of these words.

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 [app. a mistranscription for بالكسر بالكسر, which is evidently a mistranscription]. (L, TA.) See also 1, in two places.

Collection and retention: this is the primary signification. (Er-Rághib.) The Withholding, (A, Mgh, Msb, K,) or collecting and withholding, (S,) wheat, (S, A, Mgh, Msb,) and the like, of what
is eaten, (TA,) waiting for a time of dearness; (S, A, Mgh, Msb, K;) a subst. from āḥṭākār; (Msb, K;) as also āḥṭākār, āḥṭākār. (Msb.) You say that the trade of such a one is āḥṭākār. (A.) Accord. to some, The selling

a thing without knowing its measure or weight. (TA.) And A collection, or an aggregate. (TA.) See also ḥākūra.

A piece of land retained and enclosed by its proprietor [i.e. āḥṭākār] for sowing [and planting] trees [&c.], near to the houses and abodes: of the dial. of Syria. (TA.)

[See also ḥākūra.]
حكل

: see what next follows.

The information was dubious, confused, or vague, to me; (Zj, S, K;) as also (K;) and حكل (Msb) and حكل (S, * K, * TA;) and حكل الأمر. (Msb) and حكل The affair, or case, was dubious, or confused, (Msb, TA,) عليه to him. (TA.)

أحكل: see 4, in two places. ___ Also He learned a foreign language after Arabic. (Fr, K.)

Having no voice, or sound, to be heard; (S, K, TA;) like the ذر [or young ones of ants], (K;) and لائم [or ants in general]: or the mute of birds and beasts. (TA.) حكل is also [said to be] a name of Solomon: (K;) so, accord. to Lth, in the rejiz of Ru-beh, where he says,

[Were I gifted with the knowledge of Solomon]. (TA.)

A barbarousness, or vitiousness, in speech or utterance; or an impediment therein; (S, Msb, K;) so that one does not speak distinctly. (S.) You say, In his speech, or utterance, is a barbarousness, &c.]. (S.)

حكلة: see حكلة.

A mispronunciation; or a word mispronounced; syn. اللغة. (TA.)
He prevented, restrained, or withheld, him (S, Msb, K) from acting in an evil, or a corrupt, manner; as also (K) and (K) from doing that which he desired; as also (K); and (S, K) inf. n. حَمِّمَةٍ حَمِّمَةٍ (S:) and حَمِّمَةٍ [is another inf. n. of حَمِّمَةٍ, and], accord. to As, primarily signifies the turning a man back from wrongdoing. (TA.) Ibrá heem En-Nakha'ee is related to have said, حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ, meaning \textit{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, حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ: or, accord. to Aboo-Sa'eed Ed-Dareer, as related by Sh, the forementioned saying of En-Nakh’ee means \textit{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, 

\begin{quote}
أبَنِي حَيْفَة أَحْكَمُوا سُفْهَاءَ كُمْ
إِنْ أَخَافُ عَلَىٰ كُمْ أَنْ أُغَضَّبَ
\end{quote}

\textit{[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, حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ. He made him to turn back, or revert, from the thing, or affair. (K.) حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ; and حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ. He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him. (TA.) And حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ; (S:) or حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ حَمِّمَةٍ; (S; [so in my two copies of that work;]) and
He put a [q. v.] to the bit of the beast, or horse. (S, * K.) __ And he controlled events: see حكم. (MF.) __ He judged, gave judgment, passed sentence, or decided judicially, between them, (S, Msb, K) and له in his favour, and against him. (S, TA.) And He decided judicially the thing, or affair, or case, against him. (K, TA.) And [He awarded by judicial sentence in his favour, against him (i. e. another person), such a thing]. (Mgh.) [And He exercised judicial authority, jurisdiction, rule, dominion, or government, over him. And حكم بكذا He ordered, ordained, or decreed, such a thing.1 He turned back, or reverted, from the thing, or affair. (IAar, Az, K.) حكم عَن الأَمْر. (S, MA, TA.) with damm to the ك, (S, TA,) [not as in the Lexicons of Golius and Freytag,] inf. n. حكم (KL, MA) and حكم (MA,) He was, or became, such as is termed حكيم [i. e. wise, &c.]. (S, KL, MA, TA.) __ And حكيم, inf. n. حكم, [so in the TA, without any syll. signs, app. حكم inf. n.] is said of a man, signifying He reached the utmost point, or degree, in its meaning في معناه [i. e., app., in what is the radical meaning of the verb, namely, in judging; like قضو]; in praising, not in dispraising. (TA.)

2 حكيم, inf. n. حكيم: 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) in the affair, or case. (K) And I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (S, TA) Hence, حكمت الخوارج The schismatics called the خوارج asserted that judgment (حكم) belongs not to any but God. (Mgh) حكم الخروية, in the K, erroneously, حكم الحروية, (TA) signifies The assertion of the schismatics called حروية that there is no judgment (حكم) but God's, (K, TA) and that there is no judge (حكم) but God. (TA)

I 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) We summoned him to the judgment of God [administered by the Kádee]. (TA) We summoned him to the judgment of God [administered by the Kádee]. (TA) 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.]

3 أحكم juridical, or he allowed him to judge, &c.; (TA) or حكمتته في مالي I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (S, TA) Hence, حكمت الخوارج The schismatics called the خوارج asserted that judgment (حكم) belongs not to any but God. (Mgh) حكم الخروية, in the K, erroneously, حكم الحروية, (TA) signifies The assertion of the schismatics called حروية that there is no judgment (حكم) but God's, (K, TA) and that there is no judge (حكم) but God. (TA)

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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 كل حرباء إذا أكره صلى, (as in the S in arts. حرباء, and accord. to some, صنعه, صنعتها, صنعتها, (as in the S and M in art. صلى,) and] the
meaning is, *the manufacturer* thereof *made firm*, or *strong*, every nail *of its interstices*, or *of its fabric*: &c.]: [agreeably with the explanation here next following]. (TA.)

*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. (Msb, K.) Hence, in the Kur [xi. 1], *كتاب اّبّتابكَٰتَ مَتَّّمَّكَحَأ ُبِرْأَجْتَلَا* [Tryings have rendered him firm, or sound, in judgment]. (TA.)

And hence one says of a man such as is termed *مُكِّح*, [*i. e. wise, &c.,*] *قُدْ أَحْكَمَهُ التّجّارَب* [Tryings have rendered him firm, or sound, in judgment]. (TA.)

It was secured from such a thing: see *مَكِّحَمَ* [Tryings have rendered him firm, or sound, in judgment]. (TA.)

*is also often used as the inf. n. of the pass. verb, signifying*
The being firm, &c.; or firmness, &c.: see حُكَّمَة. See also حُكَّمَة.

5. حُكَّمَ فيهُ 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 حَكَمَ 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, احَتَكَمَ عَلَىٰ فِي مَالِי He had authority over me to judge, &c., respecting my property: (S.) See also 2.

6. احَتَكَموا إِلَى الْحَاكِمِ They summoned one another to the judge, [seeking judgment, (see 3,)] and litigated; as also احَتَكَموا إِلَيْهِ. (S, TA.)

8. احَتَكَمَ see 5, in two places: ____ and 6: ____ and 10.

10. احَتَكَمَ احْتَكَمَ He (a man) refrained from what would injure him in his religion and his worldly concerns. (Aboo-' Adnán, TA.) Also quasipass. of حَكَّمَة; (S, Mgh, Msb, K) as signifying حَنَـقَتْهُ; (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، احْتَكَمَ The thing, or affair, became confused and dubious to him; syn. لَبَسَ. So in the A. (TA. [But this seems to require
[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 *حكمة* 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 *حكم* ( , K,) [properly a pl. of pauc., but] its only pl. form: and the pl. of the latter is *حكومات* ( TA.) You say, *هُوَ يَتَولَىُ الحُكُومَاتُ وَيُفْصلُ الحُكُومَاتُ* [He presides over the affairs of judgment, and decides litigations]. (TA.) And it is said in a trad., ِنِإَ ﻦِمُ ﺎًﻤْﻜَُﳊا* 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, *حكمة* [i. e. *Wisdom,* &c.]: (TA:) or *حكمة* [pl. of حكمة]. (So in a copy of the Jámi' es-Sagheer of Es-Suyootee.) ___ [The *exercise of judicial authority; jurisdiction; rule; dominion; or government.* See also حكمة.] ___ *An ordinance; a statute; a prescript; an edict; a decree; or a particular law; like قضاء.* Hence the phrase *حكمة العادة* *According to custom or usage; properly, according to the ordinance of custom or usage.* ___ *A rule* in grammar &c.; as when one says, أَنَّ حُكُمَ الفَاعِلِ الرَّفِيعُ or حُكُمُ الفَاعِلِ الرَّفِيعُ ِ لَرَفِيعٍ, i. e. *The rule applying to the case of the agent is that it be put in the nom.*
case; and حکم كذا، 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 حکماً، or حکمًا، predicamentally, or in respect of predicament; and virtually; as distinguished from حکمًا لفظًا (literally), and حقیقاً (really), and the like.] Also Knowledge of the law in matters of religion. (TA.) See also حکمًا in two places. It is a more general term than حکمًا for all حکم is حکمًا, but the reverse is not the case. (Er-Rághib, TA.)

حکمًا: see حکم، in two places; and حکمًا. [Hence,] حکم The Judge] is one of the names of God. (TA.) A man advanced in age (K, TA) to the utmost degree. (TA.) See also حکمًا.

حکمًا [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 حکمًا, 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 حکمًا: (S, TA:) or [generally] knowledge of the true natures of things, and action according to the requirements thereof; and therefore it is divided into intellectual and practical: or a state, or quality, of the intellectual faculty: this is the theological حکمًا: in the Kur xxxi. 11, by the حکمًا given by God to Lukmán, 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: \( \text{حكمة} \):] see حکم. Also Equity, or justice, (K, TA,) in judgment or judicial decision; and so حکم. (TA.)

And i. q. حکم; (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 xxxviii. 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 الحکمة المتشابهة, i. e. the secrets of the sciences of the law and of the course of conduct; and الحکمة المتشابهة, i. e. the secrets of the science of the Divine Essence. (TA.)

حكمة [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 جام [bridle] that surrounds the حنَك [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 جام that surrounds the حنَكَان [which word app. here means the two jaws] of the horse, and in which are attached the عَدَاران [two side-pieces of the headstall, that lie against the two cheeks]: (K:) or a ring which surrounds the حَنَكَانَ [two jaws] of the horse, and in which are attached the نارِذَع [two side-pieces of the headstall, that lie against the two cheeks]: (K:) or a ring which surrounds the نَسْرَم [part of the nose which is the place of the halter] and the حَنَكَ [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 the مََجَِﲝ [coll. gen. n.] حَكَم, (TA.) Zuheyr says, describing horses,

"قد أحكمت حكِمَات القدَّ و الأبِقَأ"

meaning [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 قّلدت: (TA:) some relate the hemistich thus:

"مَحكمَة حكِمَات القدَّ و الأبِقَأ"

[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 حَكَمَةُ of the جَامِ (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, وَرَفعُ 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 فِلَانُ عَالِيُّ الحَكَمَةِ [Such a one is elevated in respect of rank, or station. ] (TA.) [See also حَاَمِ], of which it is a pl.]

حَكِيمٌ Possessing knowledge or science; [in its most usual sense,] possessing حُكَمَةٌ [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 فيَفْعَلُ (IAth, TA:) one who executes well, and firmly, solidly, &c., the niceties of arts; (TA:) [pl. حَكَمَاءُ ] [as meaning The All-wise] is one of the names of God. (TA.) [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.)

حُكَمَةُ an inf. n. of حَكَمَ [q. v.;] (K:) [and used as a simple subst.; pl. حُكُومَاتٍ:] see حَكُمَ, in two places. Also [Judicial authority; authority to judge, give judgment, pass sentence, or decide judicially, فِي أَمَرٍ فِي كَلِّ أَمْرٍ respecting an affair, or a case;] a subst. from حَكَمَ and حَكُمَ; and so حُكُومَةٌ. (K, TA.)

حَاَمِ 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 حَكَّم signifies the same: (S, Mgh, Msb, K;) the حَاَكَّم between people is so called because he
restrains from wrongdoing: (As, TA:) the pl. is حَكَّام (Msb, K) and حُكْمَة, meaning judges, [&c.,] (TA,) and is allowale. (Msb.) It is said in a prov., [In his house the judge is to be come to]. (S.
[See Freytag's Arab. Prov. ii. 204.) [as meaning The Supreme Judge] is one of the names of God. (TA.) See also
the next paragraph. [The pl.] حَكَّم also signifies Mockers, scoffers, or deriders. (TA. [The ح in this case seems
to be a substitute for ه: see art. اِسْمَّاءُ الحَاكِمِينَ (]) حَكِيم The most qualified to judge of those who
judge: or the most knowing and most just [of them]: (Bd 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 حَاَكَّم to be [a
possessive epithet] from حِكَامْ; دارِع, like غَرِيرِع, from لَحْكَامْ. (Bd.)
حُكَّمَة see حَكَّمَة.
مَحْكُمَة [pass. part. n. of حَكَّمَة] 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-ān of which the meaning is secured (أَحَكَّمَة) from change, and
alteration, and peculiarizartion, and interpretation not according to the obvious
import, and abrogation. (KT.) And A chapter of the Kur-ān not abrogated. (K.) And
[see Kur iii. 5, where it is opposed to آیات متشابهات] The portion commencing with
قُلْ تَعَالَوا أَنَّ لِمَا حَرَّمَ رَبُّكَ [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. (Bd in iii. S.) And The portion of the Kur-án called [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.

(A place of judging; a tribunal; a court of justice.)

[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.

(Verily Paradise is for the أصحاب الأخدود, (S,) أصباح الأخدود, (K,) or, as some read, أصحاب الأخدود, (K,) denotes a people of those who are called أصحاب الأخدود 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 نوحكا which 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.) نوحكا occurring in a poem of Tarafeh, (S,) or this is a mistake, and the right reading is نوحكا, (K,) An old man, tried, or proved, and strengthened by experience in affairs; (S, K;) to whom حكمة [or wisdom, &c.,] is attributed: (S:) or both are correct, like ممحب and محب, as several authors have allowed; the former meaning one whom events have controlled حكمة الحوادث, and tried, or proved; and the latter, one who has controlled حكمة, and experienced, events. (MF.)

محمك, and its pl. محكم is an appellation applied to the [schismatics called the] خوارج because they disallowed the judgment of the حكمان [or two judges], (S,) namely, Aboo-Moosà El-Ash'aree and 'Amr Ibn-El-'Ás, (K, TA,) and said that judgment حكم belongs not to any but God. (S.)
A horse furnished with a "حَكَمَة" upon his head. (Az, TA.)

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.)
A man who relates stories, or tales, and extraordinary things: but this is a vulgar word. (TA.)
I related, recited, rehearsed, narrated, or told, the narrative, story, tradition, &c.: both signify the same. (K.) And as before; (S, K;) and (AO, S; i. q. [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.) Likewise; (K,) 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 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 I resembled him, (K;) and it. (TA.) You say, such a one resembles the sun in beauty. (S.) He tightened a knot; (S, K;) and made it strong: (IKtt, TA:) dial. vars. of  and  and  see 1, in four places.
He overcame them; &c.] (Sgh, K.)

My affair was, or became, in a firm, solid, sound, or good, state. (K.)

That came into my mind. (Fr, TA.) [See also اَحِتْكَا; and see اَحِتْكَا in the first paragraph of art. حَكَّ.

A calumnious woman; (K) one who repeats the sayings of others in a calumnious manner. (TA.)

inf. n. of 1. (S, Msb, K.) [Used as a simple subst., it signifies A narrative, story, or tale:] pl. حَكَّاَيَّات.

As a conventional term in grammar, [meaning Imitation, or conforming, in language,) it is of two kinds:

[The imitation of a proposition, or phrase], and حَكَّاَيَّةٌ مَّفْرَد [The imitation of a single word]: the former is of two sorts; one of which is termed حَكَّاَيَّةٌ مَّفْوَظ [The imitation of a thing uttered], whereof قَالُواّ الْحَمْدُ لِلَّهُ [They said, Praise be to God, (Kur vii. 41,)] is an ex.; and the other, حَكَّاَيَّةٌ مَّكْتُوب [The imitation of a thing written], whereof قَرَّاتُ عَلَى فَصْبِ مُحْمَّدٍ رَسُولُ اللَّهِ [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 َأَيَّ, or ْنَمْ, as when, to one who says, رَأَيْتُ رَجِلًا [pronounced رَأَيْتُ رَجِلًا, I saw a man], you say, َأَيَّ [What (man)?], or ْمَنْ [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, دُعَنا مِن مَّتْرَانٍ [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmonee's Expos. of the Alfeeyeh of Ibn-Malik.) [The imitation of a thing written signifies A word imitative of a sound; an onomatopoeia: see صوت in art. حَكَّ.

4 اَحِتْكَا عَلَيْهِمَ

8 اَحِتْكَا أَمَرَى
He untied, or undid, (K, TA,) or opened, (S,) a knot: (S, Mgh, Msb, K;) this is the primary signification. (Er-Rághib, TA.) Hence, [O tyer of a knot, bear in mind the time of untying. O binder, or tyer, of the rope. (see art. حبل:) (S, TA:) or, as IAar relates it, [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 [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, Msb. *) And hence the saying [in the Kur xx. 28], [And loose Thou an impediment of, or from, my tongue]. (Er-Rághib, TA.) The pass. is pronounced by some حبل, and by others حبل. thus in the saying of El-Farezdak, 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 accepter of the benefit, among us, reproached; the kesreh of the first حبل being transferred to the حبل but Akh heard it pronounced in this instance حبل; and some, he says, in this word, and in others like it, as حبل, and حبل, only impart to the dammeh somewhat of the
sound of kesreh, by the pronunciation termed مَأَْٲْوَُْٰٲِإ (S.). He, or it, dissolved, melted, or liquefied, a thing; as also حَلَلِ, inf. n. حَلِيلِ, often said of a medicine as meaning it acted as a dissolvent. حَلَلِ, (M, K,) inf. n. as above, (TA,) meaning It was dissolved, melted, or liquefied, is said of anything congealed, frozen, or sold. حَلَلِ (M, K.) [He solved a problem, or riddle, &c. He analyzed a thing; as also حَلَلِ, inf. n. as above.] حَلَلِ from the aor. حَلُّٰلِ, inf. n. as above: The untying, unbinding, or loosing, of the loads on the occasion of alighting. حَلَلِ, inf. n. حَلُولِ, came to be used alone as meaning نَزْلَ [i.e. He 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, حَلِلِ حَلَلِ (S, K) or حَلَلِ (Msb,) and حَلَلِ (S, Mgh, * K) or حَلَلِ (Msb,) aor. حَلَلِ (S, Msb, K) and حَلَلِ (K,) both of which forms of the aor. are mentioned by Ibn-Málik, (TA,) inf. n. حَلُولِ (S, Mgh, Msb, K) and حَلِلِ (S, K) and حَلِلِ, which is extr., (K,) and حَلِلِ (S, TA) and حَلِلِ (TA;) and حَلِلِ (S, * K) and حَلِلِ (TA;) and حَلِلِ (TA) meaning نَزْلَ [He alighted, or descended and stopped &c. (as above), in the place or the country or town &c.]. (Msb, K, TA.) And in like manner, حَلَلِ حَلَلِ (S, ISd, TA) and حَلِلِ (ISd, TA) [He alighted, or descended and stopped &c., at, or in, the abode of the people or party]: and حَلِلِ, which is extr., (K,) and حَلِلِ حَلَلِ (S, ISd, TA) and حَلِلِ (ISd, TA) signifies the same. (TA.) And حَلَلِ حَلَلِ The place was alighted in, or taken as an abode; (TA;) was inhabited. (K.) حَلَلِ حَلَلِ [Hence, in philosophy, حَلِلِ حَلَلِ signifies Temporary or separable, and permanent or inseparable, indwelling or inbeing: and فيه حَلِلِ حَلَلِ (S, K) or حَلِلِ (TA) or حَلِلِ (TA) said of a punishment has for

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its aor. ﴿ and ﴿, and the inf. n. is ﴿حَوْلُ ﴿, aor. ﴿, means The
punishment alighted, or descended: and ﴿, aor. ﴿, it was, or became, due, or
necessitated by the requirements of justice to take effect: it is said in the Kur [xx. 83], ﴿فيَحَلۡلِیکَمُ َبَذَٰذَٰلَّا﴿ [test my anger alight upon you, or befall you]; or ﴿فيَحَلۡلِیکَمُ ﴿test it become
due to you]; accord. to different readings: (S, O:) or when you say, ﴿حَلَّ ِۡلِیکَمُ ﴿, [you mean The punishment
alighted upon them, or befell them; and] the aor. is ﴿only: and when you say, ﴿لكَ ﴿, or [you
mean It became due to me, or to thee; and] the aor. is ﴿: [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 ﴿; but the latter is the common reading]. (TA.) You say also, ﴿حَلَّ أَمَّرُ آَللَّهُ ﴿, aor. ﴿: inf.
n. ﴿حَوْلُ ﴿, 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 ﴿حَلَّ ِۡلِیکَمُ ﴿, (Msb, * K,) aor. ﴿, (Msb, K,) inf. n. ﴿حَوْلُ ﴿, (Msb,) or ﴿حَلَّ ﴿, (K,) My right, or due, was, or became, a
thing the rendering of which was obligatory, or incumbent, on him. (Msb, * K, TA; And
﴿حَلَّ ِۡلِیکَمُ ﴿, (S, Msb, K,) aor. ﴿, inf. n. ﴿حَوْلُ ﴿, (S Msb,) The debt was, or became, or fell, due; (K, * TA:) its appointed term, or period, ended, (Msb, TA,) so that the payment of it became due.
(TA.) And ﴿حَلَّ ِۡلِیکَمُ ﴿, (S, Mgh, Msb, K) and ﴿حَلَّ ِۡلِیکَمُ ﴿, (S,) It (a thing, S, Mgh, Msb) was, or became, lawful,
allowable, or free; (S, TA;) ﴿لَکَ ﴿: (Msb, K:) a metaphorical signification, from ﴿حَرُمُ ﴿[the untying of the knot]. (TA.) Hence the saying, ﴿اۡلۡوَضُوحُ أَحَقَّ ﴿[ the untying of the knot]. (TA.) Hence the saying,
marriage-state as long as prayer is not lawful to her]. (Mgh.) And the saying, in a trad., 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.) 

You say, [He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to him.]. (TA.) [And Thou art free from, or quit of, obligation, or responsibility, with respect to such a thing.]

And [He quitted his state of] ḥal * from, or quit of, an obligation, or responsibility. (TA.) And ḥal * said of the 

(Bd and Jel in ii. 192;) He quitted his state of ḥal * from, or quit of, an obligation, or responsibility. (TA.) [Hence,] He did it when he was free from ḥal * and when he was in the state of ḥal * he quit himself and his wife, (TA;) and the woman quit her period termed ḥal *; (S, Msb, K;) this, too, is a metaphorical signification, from ḥal * the woman became free from any obstacle to marriage, as, for instance, by having accomplished the ḥal * (Msb.) [And The woman became free from the marriage tie, by the death of her husband, or by divorce.] You say, [Thou art divorced from me. (TA.) And The oath became discharged; and thus,] proved true. (Msb.)

He ran. (TA;) see 4. ḥal * (a man) had a pain in his hips and [in the CK or] his knees. (K.) [See also ḥal * below.]

He 2
expiated the oath: (K) or he freed the oath from obligation by making an exception, or saying إن شاءَ الله or by expiation: (Mgh, Msb:) 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 : (Msb:) and he made an exception, or said the oath, (S, Mgh, K,) immediately: (TA:) and he became quit of it by expiation, (Mgh, TA,) or by a violation of it requiring expiation, or by making an exception, or saying إن شاءَ الله 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, حَلا أَيْنَ أَفْلَان, meaning Make thou an exception, or say إن شاءَ الله O father of such a one, in thine oath; regarding him as a swearer: and in like manner one says, [O swearer, bear in mind the making an exception, or saying إن شاءَ الله] لَأَفْعَلَنَّ كَذَا إِلَّا حَلَّ ذَلِكَ أَنْ أَفْعَلَ كَذَا, [the particle] is syn. with لكن; 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 ( ) لَأَفْعَلَنَّ كَذَا إِلَّا حَلَّ ذَلِكَ أَنْ أَفْعَلَ كَذَا, meaning I did it only enough to annul the obligation of, or to expiate, the oath; not exceeding therein the ordinary bounds. (S, Msb.) It is said in a trad., لا يَمُوتُ لِلْمُؤِمِّنِنَّ ثَلَاثَةَ أَوْلَادٍ فَتَمَسَّهُ النَّارُ إِلَّا لَا حَيْثَّ مَثَّلَهُ القَسمَ, 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 لَأَفْعَلَنَّ كَذَا إِلَّا حَلَّ ذَلِكَ أَنْ أَفْعَلَ كَذَا, meaning I beat him moderately; not exceeding the ordinary bounds. (S, Msb.) One says, ضَرَبَهُ بِالْخَيْلِ, (S, TA,) or ضَرَبَهُ بِالْخَيْلِ, (K,) meaning I beat him moderately; not exceeding the ordinary bounds. (K, * TA.) And Kaab Ibn-Zuheyr says, speaking of the feet of a she-camel, وَقَعَتْ عِنْدَ الْأَرْضِ مَنْصُولَتَهَا, meaning Their falling on the ground is without vehemence. (S.) [In like
manner, also, is descriptive, by way of comparison, of littleness; as is (Mgh.) or of anything occupying little time: (TA:) and in the trad. cited above, means *slightly,* or *with a slight touch.* (Mgh.) A poet says,

[I see my camels loathed the water of Jadood, so that they did not taste in it a drop save sparingly]. (S.) *He, or it, removed what was in him,* of disease. (Har p. 231.) *He clad him with the* *حَلَّةُ الْحَلَّة.* (TA.)

*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 النَّاَجُولمُبًا. (K.) You say, *He takes up his abode, lodges, or settles, with him in one house.* (S.) And, of a woman, *She takes her place with her husband in a bed.* (Mgh.) *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. حَلَّ النَّاَجُولمُبًا* (S, K;) as also حَلَّلِهَّ بِهِ, حَلَّلِهَّ بِهِ, and حَلَّلِهَّ بِهِ, and حَلَّلِهَّ بِهِ, (K;) said also of a place [as though meaning *it invited him to alight,* &c.].

(ISd, TA.) So in the phrases حَلَّلِهَّ بِهِ, حَلَّلِهَّ بِهِ, حَلَّلِهَّ بِهِ, and حَلَّلِهَّ بِهِ, (K;) and حَلَّلِهَّ بِهِ, and حَلَّلِهَّ بِهِ, (K, * TA.) *He caused punishment (عَقْوَةً) to alight, or descend, upon himself; or] he did what necessitated, or he deserved, punishment. (S, K.) *God necessitated it, as suitable to the requirements of justice, to take effect upon him;* namely, his threatened punishment (أَمَرَ). (K, * TA.)

And, of a man, (God, Msb and K, and a man, S, Msb) *made it lawful, allowable, or free;* as also حَلَّلِهُ, حَلَّلِهُ, (S,
God has made selling to be lawful, or allowable, giving the choice to practise it or abstain from it. (Msb.) And hence also, I made, or have made, lawful, allowable, or free, to him, the thing. (S.) And I made, or have made, the woman lawful to her husband. (S.) And 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 He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to himself. (TA.)

He entered upon [any of the profane months. (S, K.) And He went forth to the; which means the region without the [or Sacred territory]: (Msb:) 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., meaning Whoso quits the state of, and makes it lawful to attack thee, and fights with thee, do thou so with him, though thou be in the state of; 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.)

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: in which case she is said to be . (K.) And She (a camel) yielded her milk abundantly to her young one. (ISd, TA.)
It passed away by becoming dissolved, melted, or liquefied. (KL.) [And ]

It became reduced by analysis to it: occurring in

this sense in the TA, art. ٣٥٧, 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 ﻟَﻼَﺣ, meaning he finished his prayer. (Har p. 348.)

[The journey caused the man to fall sick after it; or] the man fell sick after arriving from the journey. (ISd, K.)

[And ]

The knot became untied, or undone, (K, TA,) or opened. (S.) [ ] And ]

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.] [ ]

The oath became freed from obligation [by an exception made in it, or by expiation]. (Msb.)

[ ]

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. ١ ﻟَﺤْﻠَﺣ ﻟَﻠْﻬُم He removed them, (S, K,) or unsettled them, from their place, (S,) or from their places, and put them in motion. (K.) [ ] ﻟَﺤْﻠَﺣ ﻟَﻠْﻬُم ﻟِبِﻹِ He said to the she-camel, (S,) or to the camels, (K,) or to the camels, (S, K,) or to the camel, (K.)

١٠
R. Q. 2

He removed from his place; or quitted it. (S.) And They removed from their places, and became in motion, (K, TA,) and went away. (TA.)

A cry by which a she-camel is chidden, like as a male camel is by the cry حَوْب: (S:) or a cry by which camels are chidden; (K, * TA;) but only female camels; as also حَلَي. (TA.)

Oil of sesame, or sesamum. (S, K.)

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. حَلَّل. The direction جَهَة, and قَصَد of a thing; as also حَلَّةَ الغَوْر in the direction of the Ghowr; syn. (Sb, TA,) فيه. حَلَّة In him is weakness, and languor; as also حَلَّة. (M.)

A dress consisting of an رَدَاء [i. e. a waist-wrapping], and a زَر [or wrapper for the whole body], (S, M, Mgh, K,) or a بَرَد [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, Msb,
K) of one kind: (Nh, Msb:) or either of the two garments by itself: or aءآَدِر 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 إذار and aءآَدِر: (TA:) pl. حَلَْل pl. and دوُرـب of El-Yemen, (S, TA,) from various places; and a garment of this kind is accord. to A"Obeyd, means بُرُود 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 حَلَْل: it is also said that حَلَْل is applied to the and حَلَْل and حَلَْل and قُرْقُر and جَرِير and مُروَى and خَرَّ and حَلَْل. (TA:) Also A weapon, or weapons: (Sgh, K:) pl. حَلَْل and حَلَْل and حَلَْل (K.) You say، ثَِّنَاء حَلَْل meaning He wore, or put on, his weapon, or weapons. (Sgh, TA.) Also [like إذار] A wife. (TA.)

حلَْل A mode, or manner, of حلَْل [i. e. alighting, taking up one's abode, lodging, or settling]. (K.) See also حلَْل, in three places. And see حلَْل, in two places. Also A collection of pl. P. (Msb, K.) and more: pl. حَلَْل. (Msb.) Also A sitting-place, or the people thereof; syn. مجلس: [or] a place of assembly: pl. as above. (K.) See also حلَْل, in two places.

حلَْل A laxness in the legs of a beast: or in the tendons, or sinews, (K,) and weakness in the اَسَنان [q. v.], (TA,) With laxness of the hock: or it is peculiar to camels: (K:) and signifies a weakness in the عَرْقَوب [i. e. hock, or hock-tendon,] of a camel; (Fr, S, O;) or in each عَرْقَوب of a camel: (M, TA:) if in the knee, it is termed طُرُق. (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. رَسَم; (K) in a woman. (TA.) And Pain in the hips, or haunches, and the knees, in a man. (K.)
Lawful, allowable, or free; contr. of حرام; (S, Msb, K;) as also (K) and (S, Mgh, Msb, K) and حليل: (K;) a metaphorical signification, from حليقة [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, مال حلال Wealth lawfully acquired. And ابن حلال A legitimate son: and an ingenuous, or honest, person.] And الحلو الحلال 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. And هو حلال لكل حلو. It is lawful, allowable, or free, to thee. (TA.) And بل هو, meaning the same; (S;) or بل هو: (K;) and بل هو مشارب حلال وبل. (TA:) see art. بل A man who has quitted his state of حرام; (S, Msb, K;) as also حلال, (Msb,) and حلال من الإحرام; (S, Msb,) and حلال من الإحرام: (S, TA;) or this last signifies one who has not become in that state: (TA:) by rule one should say حلال, which is not used in this sense. (K.)

A woman free from any obstacle to marriage, as, for instance, by having accomplished the عدة. (Msb.) See also 5.

Also A fellow-lodger, or fellow-resident, of another, in one house: fem. with ة. (S.) And hence, (TA,) A husband: (S, Msb, K;) and with ة a wife; (S, Mgh, Msb, 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: (Msb:) [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 حلالات. (TA.) Also A neighbour: (Msb:) fem. with ة. (S.) And A guest. (Msb.)

One who solves astronomical problems. (TA.)
His blood goes for nothing; or is of no account. (K.)

The act of chiding a she-camel, or she-camels, by the cry; a subst. from حَلَّاحَلَةَ: (K.)

A grave, staid, or sedate, chief: (S:) or one who is grave, staid, or sedate, in his sittingplace; 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 حَلَّاحَلَةَ signifies the same: (K:) or the former, a chief with whom men often alight, or abide: (Har p. 69:) pl. حَلَّاحَل. (S.)

Untying, undoing, or opening, a knot:

Alighting, or descending and stopping or sojourn ing or abiding or lodging or settling; or simply taking up one's abode; or abiding, lodging, or settling; in a place; syn. حَلَّالَةَ; (K, TA:) as also حَلَّلَةَ; (TA:) pl. of the former حَلَّلَةَ and حَلَّلَةَ, (K,) and quasi-pl. n. حَلَّلَةَ; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of حَلَّلَةَ]) and the pl. of حَلَّلَةَ is حَلَّلَةَ. (TA.) You say حَلَّلَةَ A tribe that is [abiding] in one place. (Ham p. 171.) And حَلَّلَةَ قَوْمٌ حَلَّةَ A people, or party, alighting, &c., (S, Msb, K,) and comprising a numerous company: and in like manner, حَلَّلَةَ حَلَّلَةَ, (S,) and حَلَّلَةَ حَلَّلَةَ, (S, TA,) a numerous tribe [alighting, &c.]. (TA.) [See also نَظَرُ. Hence, حَلَّلَةَ المرْتَعُ 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.)
A debt of which the appointed term, or period, is ended; (Msb.) a debt falling due; (TA;) contr. of مَجَّل. (Mgh.)  See also مَجَّل.

Having what is termed حَلَّ [q. v.]: fem. حَلْلَة: and pl. حَلَل، 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.)

The orifice through which the urine passes forth (S, Msb, K) from the penis of a man: (K;) and the orifice through which the milk passes forth from the breast (S, Msb, K) and from the udder. (S, Msb.)

: see 2, near the beginning.

: see 2, in nine places: and see also 4.  Also A thing with which an oath is expiated; (K;) [and so حَلَّان حَلَّان يَمِينه as in the saying,] Give thou to him that with which he may expiate his oath. (ISd, K.)

: see 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, Msb, TA;) as also مَجَّل: (Msb:) and مَجَّل (S, Msb, K) and حَلَّة, (S,) or حَلَّة, (K,) signify a [particular, or special,] place of alighting, or descending and stopping &c., (S, Msb, K,) of a people or party: (S, Msb:) the pl. of مَجَّل is مَجَّل; and the pl. of
You say, "He is in a good, or an excellent, place of alighting, &c." (S.) [Hence, A place, in a general sense. Thus in the phrase, "حل محل كذا" : see 1.]

And in the phrases, used in grammar, "محل الرقع" Its place in construction is that of the nominative case; and مرفع محلاً 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 ضرفة.) [Hence, also, A person, considered as one in whom some quality has place.] You say, "هو محل لأن يقال فيه إنه خير وعسي أن يفعل خيرا" (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. أم.) It is also an inf. n. (S, TA. [See 1.])

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 عمرة on the day of his entering Mekkeh; or, as others say, to him who is in the state of إحرام. (TA.) [And The term, or period, of falling due of a debt. (S, TA.) It is also an inf. n. (K, TA. [See 1.])

Also The cooking-pot and the hand-mill: and المحلات 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, A Tلعة محللة or تلة محللة "[q. v.] comprising one بيت [or tent], or two. (O, K.) [Making a debt to fall due.] The Arabs used to say, when they saw the new moon, "لا مرحبباً ب محل الدين و متقرب الآجال" [No welcome be to that which
makes the debt to fall due, and makes near the appointed periods!

Also One With whom it is lawful to fight: (S in art. حرم) or whom it is lawful to slay: (TA:) contr. of حرم, 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 حرم, 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.

Also Any water at which camels have abode, and which they have consequently rendered turbid. (K.) 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 محلة نه (Mgh) and محلة له (TA) and محلة, (ElKarkhee, Mgh,) or this last signifies [properly] one whose wife is lawful to him. (TA.) محلة also signifies A thing little in quantity. (K.)

A man who marries a woman that has bee trebly divorced, (S, Msb, 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, Msb, 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 
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 
and he 
is also called 
(TA:) the 
in racing is so called because he makes lawful the contest for a stake or stakes, which had 
otherwise been unlawful. (Msb.)

A place, (S,) or a meadow (, (K,) and a land (, (TA,) and a house (, (Mgh and Msb in art. ) in 
which people alight, or descend and stop, or abide, much, or often; (S, K, TA, and Mgh and Msb 
ubi suprà;) as also 
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 
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.)

see .
see .
He applied the collyrium called حَلَاءَةُ and حُلْوُهُ to his eyes: (K,) or, accord. to AZ, حَلَاءَةُ, inf. n., which, accord. to AZ, is a dial. var. of حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَاءَةَ حَلَae.
I tore the wool from the sheep. (Lh, TA in art.)

The hide had in it what is called (Lh, TA in art.)

He had pustules, (Lh, TA in art.) upon his lips after a fever. (TA.)

The lip broke out with pustules after an illness; (S, K,) as also (T.)

He drove away, and debarred, (camels or other animals, S, or people, TA,) from the water. (S, K.)

He sweetened the (S, K.) [See also 2, in art.]

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 (K,) as also (K.)

 accord. to ISk, a stone that is rubbed upon, and then used as a collyrium; [i.e., its powder is so used.] (TA.)

A powder for the eyes, that is rubbed together with cantharides, [a prov., applied to him whose words are fair, and whose actions are foul. (TA.)] also signifies
That which a currier shaves off from the inner side of a hide. (S, K.)

حلوة : see the next preceding paragraph.

حالة: A malignant serpent, (Sh, K,) the action of which, in poisoning him whom it bites, is like that of the oculist who rubs powder [form 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.]

حالة and حالة: 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. بشر.) Also What the knife spoils, of a hide, in the process of shaving it. (S, K.) رجل حالة: A heavy, or dull, or troublesome, man, (TA,) who sticks to another [like dirt], and vexes him. (K)

حالة: see the next preceding paragraph.

حالة: see what next follows.

حالة: A currier's knife, used for shaving the inner surface of the hide: (K:) and حالة: the iron instrument, or stone, with which one shaves off the حالة of a hide, and with which one skins. (TA voce حمص, q. v.)
He milked (TA) a she-camel (S, Mgh, Msb, TA) &c., (Msb,) a ewe, a she-goat, and a cow: (TA:) he drew forth the milk in the udder: (A, K: [see also 10:]) and he drew the milk from the udder. (S and K in art. ر, &c.) [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'Obeid, I have milked her &c., meaning I have taken it by force when I could not by gentle means. (TA in art. ند.) And (TA,) or (S, and some copies of the K, in art. مرص), 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. مرص:) or the she-camel that has [little or] no milk was milked, or has been milked; denoting a calamity. (IB, TA in art. مرص.) And 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: What aileth him? May he [be reduced to] milk a sheep or goat sitting, and drink cold water, not hot milk. (TA.) And He experienced good fortune and evil, is another prov. (TA. [See this and other exs. in art. سحابة.]) So, too, (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, سحابة,) sent forth a fine rain, and then ceased: and some read أُحْلِبَتْ حَلْبَهَا ثمّ أُقْلِعَتْ, meaning the same: see another reading voice جلَب. [Hence, حلب He mulcted him: see an ex. voice فش: and see حلب.] [Hence also,] حلب (A,
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 knelt. (TA.) You say, اَحْلَبُ وَكَلَّ: [Kneel thou like the milker, and eat:] (A:) it denotes a lowly [and becoming] mode of sitting while eating. (TA.) ليسَ في كْلٍ حَيْنَ اَحْلَبُ فَاَشْرَبَ: [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 the حلب signifies the act of kneeling; and the الشرب the understanding a thing: and one says to a stupid person, اَحْلَبُ ثمَّ اَشْرَبَ Kneel thou; then understand: one says also, ليسَ كْلٍ حَيْنَ اَحْلَبُ فَاَشْرَبَ [in Freytag's Arab. Prov., ii. 437, thus: ليسَ كْلٍ حَيْنَ اَحْلَبُ فَاَشْرَبَ, 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.) حُلْبُ الرُّجُلَ, aor. حُلْبُهُ and حُلْبُهَا He milked for the man. (S.) حَلَبُهُ and حَلَبُهَا 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.) حَلَبُهُ, (K;) aor. حَلَبُهُ and حَلَبُهَا, They assemble, or collected themselves together, from every quarter. (K, TA.) [See also 4.] حُلْبُ, aor. حُلْبُهُ, (K;) It (hair &c.) was, or became, black. (K.) حَلَبُهُ He milked with him. (K.) حَلَبُهُ She vied with her in patience during milking. (L.) حَلَبُهُ, (S;) aor. حَلَبُهُ and حَلَبُهَا [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, _حَلَبِهُ_ 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 _حَالَبِهٌ_, (S,) by extension, (A,) in a general sense, (Mgh,) _He assisted him, or aided him._ (S, A,) And _حَلَبِهُ غَيْرُ قُوَّمِهِ_ _He entered among a party_, or people, not his own, and aided some of them against others. (TA.) And _حَلَبْوَا_ _They entered among a party_, or _They aided their companions._ (TA.) _They assembled, or collected themselves together, from every quarter, to render aid, عَلَيْهِ, against him;_ (S;) _وَحَلَبْوَاهُ_ (S in art. حَلَبِهِ,) _they collected themselves together from every quarter for war  &c._: (Az, TA;) _they assembled from every quarter, عَلَيْهِ, against him._ (TA. [See also 1.]) _حَلَبُهُ_ _His camels brought forth females:_ opposed to _حَلَبُهُ_ _his camels brought forth males._ (S, A, K.) One says, _حَلَبُهُ_ _Have thy camels brought forth females, or have they brought forth males?_ (M, K.) See also _حَلَبُهُ_.

5 _تَبَلْحَأَأ_ _تَبَلْجَأ_ _Have thy camels brought forth females, or have they brought forth males?_ (M, K.) _See also حَلَبُهُ._

8 _تَبَلْحْتِإ_ _See 1, first sentence._

10 _تَبَلْحَتْسَا_ _He drew forth milk._ (S, A, K.) _[Hence,]_ _تَبَلْحَتْسَا ُحِيَّرَلَا َبَاحْسَلَا_ _The wind_
drew forth a shower of fine rain from the clouds; or caused them to send forth fine rain. (TA.) [And He sucked it in his mouth so as to draw forth its moisture or what dissolved thereof: see an ex. voce, occurring in a trad., means نَسْتَحِلِبَ الْصَّبْرَةُ، which means نَسْتَحِلِبَ السَّحَابَةَ. We desire, or look for, a shower of rain from the white clouds]. (TA.)

See also 4.

حَلِبّ is an inf. n.: (S, A, Msb, K: see 1:) and also signifies Milk drawn from the udder; (S, A, * Mgh, K;) or حَلِبّ (Msb) and so حَلِبّ (Msb;) and حَلِبّ (TA:) or (K, TA, in the CK and) حَلِبّ signifies [fresh milk, i. e.] milk of which the taste has not become altered; (K, TA;) and حَلِبّ is thought by ISd to be used in this sense. (TA.) [Hence,] The [tax called] جَبَاهَة (A:) or the kind of جَبَاهَة (S, K) that is similar to the صَدِقَة and the like, (K,) whereof the assessment is not certain, or defined: (S, K;) pl. أَحْلَاب. (A, TA.) The pl. also means Profits, or advantages, such as accrue to a commander, or governor. (TA in art. عَضْر.) An evil result: so in the saying, اَلَو حَلْبٌ أَمْرَهُما ذَاقُوا حَلْبَ أَمْرُهُما [They tasted the evil result of their affair, or action]. (A.)

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 لا being redundant: see 4; and see also بَلْ [a pl. of which the sing. is not mentioned,] Black; as applied to animals. (K. [See also حَلْبَةٌ.]) And Intelligent; as applied to men. (K.)
A single act of milking: see 1. ___ [A time of milking. And hence,] The morning and evening; (IAar, K;) because they are the two milking-times. (TA.) ___ [A fine rain; or a shower of fine rain:] pl. حَلَبَات: 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:) horses assembled from every quarter for a race, (S, Mgh, Msb, K;) not from one stable, (S, K;) or not from one quarter: (Msb;) 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. حَلَبٌ, (Msb, K,) because the sing. has the meaning of حَلِبَةٌ, (Msb,) [as pl. of حَلِبةٌ] irreg., and حَلَبَات and حَلَبَات: (TA.) You say, جَآئتُ الْفَرِسُ فِي أَخْرَ حَلْبَةِ The mare came among the last of the horses (in the race]. (Msb,) And فَلَانُ سَابِقُ الحَلَّابِ [Such a one is the winner in races. or in contests]. (TA.) ___ And A raceground. (A,) You say, فَلَانُ يَرْكِبُ فِي كُلِّ حَلْبَةٍ مِنْ حَلْبَاتِ المَجْدِ [Such a one urges on in every scene of glorious contest]. (A, TA.)

Fenugreek; trigonella fænumgræcum of Linn.; a certain grain, (S, Mgh, Msb,) well known, (S, Mgh,) which is eaten; also pronounced حَلِبةٌ: (Msb:) 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 hæmorrhoids, 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.] حَلْبٌ. (TA.) ___ The [plant otherwise called] عَرْفَجٍ. (AHn, K,) ___ The Cnada [Or tragacantha]. (AHn, K,) ___ The leaves of the عَضَاه when they have become harsh and
dry, and dusty or dustcoloured, and when its branches and thorns have become thick: (TA:) or it is [what is in a similar state] of the fruit of the tree: (IAth, TA:) the word is sometimes pronounced [TA:] __ The kind of food called لـبِ، (K, TA,) which is given to women when childbearing; (TA:) as also لـبِ، (K.) A pure black colour. (K.) [See لـبَرِب.] لـبِ،: see the next preceding paragraph, in three places.

لـبِ،: see لـبَرِب., in two places.

A female slave who kneels by reason of indolence. (TA.) لـبِ،: see لـبَرِب., in three places.

Black hair &c. (T, K. [See also بـبِب.] And بـبِبٌ Intensely black. (S.) لـبِ،: see each in two places voce لـبَرِب.

لـبِ،: see each in two places voce لـبَرِب.

لـبِ،: see each in two places voce لـبَرِب.

لـبِ،: see each in two places voce لـبَرِب. It is also a pl. of لـبَرِب., as shown above. (TA.) لـبِ،: see لـبَرِب., in three places.

(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, Msb, 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 لـبِ،.
(S, K) and حلب (K) is supposed to be a contraction of حُلْب, also occurs as a pl. epithet applied to ewes and to she-goats. (Lh, Ta.) You say حِلْوَةُ تَنْمُّ وَلَا تَصَحُّ 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 [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. (IAar, Suh, Ta.) حِلْوَانَةُ, also, signifies A she-camel having milk; (IAar, S, K) that is milked; a milch camel; (A, K) like حُلْب (TA) and so حِلْبَةُ (IAar, K) and حُلْبَاتُ (ISd, K) and حُلْبَيْنِ (K) like as they said رَكْبَةً (TA) and رَكْبَاتُ (K) or fit to be milked: (S and Ta voce حُلْب) and حُلْبَةٍ (K) and the rest of the foregoing epithets, except حِلْبَهُمُ (K) which I nevertheless believe to be perfectly syn. with them, like as حِلْبَةٍ is syn. with حِلْبَةٍ accord. to the S, are also mentioned as having an intensive signification. (Ta.) You say حِلْبَةُ (A, K) and حِلْبَاتُ (TA) [and حِلْبَةٍ (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 حِلْبَةٍ the latter word in the pl. form; as also حِلْبَاتٍ (Ta. [But

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in each case I think that the ت is a mistake forة.}) See also حِلْبَةٌ [A summer-midday] that draws forth the sweat. (K.) حِلْبَةٍ: see حِلْبَةٍ in two places. Also A beverage of the kind termed نَبَذَ شَرَابٍ prepared from dates. (K, Ta.) And Fresh blood. (K.) حِلْبَةٍ [or perhaps حِلْبَةٍ عَصَارَةٌ &c., An exuding fluid]. (Ah, Ta voce نَفَطَ, q. v.) حِلْبَةٍ: see حِلْبَةٍ.
see حَلََّبَةٌ and see what next follows.

حَلََّبُ used as a pl. of حَلََّبَةٌ [q. v.], because the latter has the meaning of حَلََّبَةٌ . (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.)

حَلَبٌ 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 (TA:) hence the expressions تَّيْسُ ذَوُ حَلْبٍ تَّيْسُ الحَلْبِ [a buck-gazelle that feeds upon the حَلْبُ]: (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: (As, 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 الخَلَخُة, 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 رَجَحَةٌ. (TA.)

حَلَبٌ A skin for water or milk \textit{tanned with the leaves of the حَلْبُ}; (S, K;) as also حَلْبٍ مَّالَبٍ, (K.)

يَوْمَ حَلَّابٍ A dewy day. (Sh, K.)
A milker; (S, K;) as also حَلْوَبٌ (K;) but the latter has an intensive signification: (TA:) pl. حَلْبَةٌ. (S, A.) You say, "They are the milkers of the camels." (A.) And حَلْبَةٌ ْبِلَاح جَبَلٌ [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 حَلْبَةٌ الخَلْمِه. (S.) IKtt gives it differently, thus: حَلْبَةٌ ْبِلَاح جَبَلٌ [Until the milkers return]: but the former reading is that commonly known. (IB, TA.) You say, لِبِﻹا بَوُؤَـَٔ. [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, _ حَلْبَةٌ ْبِلَاح جَبَلٌ [The two spermatic ducts;] two veins, or ducts, which supply the penis with the spermatic fluid; whence the phrase, دَرَ حَالِبَةٍ, 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, حَوَلْبَةٌ is a mistranscription for حَوَلْبَةٌ العَرْقَيْن, meaning the nose: see what follows.]) حَوَلْبَةٌ (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 the حَوَلْبَةٌ الأَسْهَرْيَن the veins, or dusts, that excern the mucus from the nose, and the spermatic fluid from the penis. (AA, T. [But see art. السَّهْر.])

حَالَبٌ: see what next follows.

حَالَبٌ: 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 احلابة 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 احلايب, pl. احلايب; whence the phrases, قد جاء بـاحلايب, and and

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, أمَّا خيَصَ, and جاؤوا بإخضاضين. (TA. [See also 4.])

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، عن ثَلْحَة، or [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، عن ثَلْحَة، or [accord. to different copies of the S:] and [accord. to different copies of the S:] a young she-goat that is milked before she conceives. (S.)

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'Egypte, xi. 452 of the 8vo. ed.):] a kind of odoriferous tree: (A:) a certain tree having a grain [which may mean a kernel] that is put into perfumes and aromatics; (Msb, * TA:) the perfume in which it is
incorporated being termed: 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 (حب) like that of the ريحان [which is likewise used in medicine, called بُنيت الرَيحَان, i.e. the seed of the ocmum basilicum, or common sweet basil]: accord. to Aboo-'Obeyd El-Bekree, the [tree called] أرك: (TA:) [J says,) حَبُّ المحْلَب is an aromatic medicine, the place whereof is (نَاحِيَة) ﺑَلْدَة, (S,) which is a town near El-Mósil: (K, TA:) IKh calls it a kind of perfume: some say it is the grain of the خروع [or castor-oil-plant]: others, that the حَبُّ المحْلَب is the fruit, or produce, of the kind of tree termed شَجْرَة البَلْح, which the Arabs call الأَمْر: IDrd says that it is the grain with which one perfumes; calling the grain by the name of حَبُّ المحْلَب: (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 شجرة المحلب حَبُّ المحْلَب and حَبُّ المحْلَب mean the same: Sh. (TA. [IbrD informs me that it is a custom of some of the Arabs, previously to their milking, to chew some حَبُّ المحْلَب, and to anoint with it the teat of the animal.])

Honey. (K.)

[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.])

حَلَاب (S, A, Msb, K) and حَلَاب (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.)

مَحْلَب see حَلَاب.

Milk drawn from the udder: (S * K, &c.) See also حَلَاب.
حَلْتَ

حَلْتَ : see what follows.

حَلْتَ ; (S, K;) for which you should not say حَلْتَ ; sometimes written حَلْتَ ; (S; as in one copy; but in another, and in that from which SM quotes, حَلْتَ) and حَلْتَ ; (K;) [Asa, or asa: of which there are two kinds; حَلْتَ مَنْتَ, or حَلْتَ طَيِّبٌ or assa dulcis:] the **gum of the** حَلْتَ. (S K;)

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ISd says, حَلْتَ 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 (کَعْبَة): 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 حَلْتَ is said, on the authority of Lth, to be the same as دَرْجا [app. a mistake for درُ Dynasty, the Persian, signifying assa fœtida]; but, he adds, the word that I remember to have heard as the same as دَرْجا is حَلْتَ, with خ; and I do not think it to be genuine Arabic. (TA, here and in art. حَلْتَ.)


**He separated, or cleared, the cotton from its seeds,** with the wooden implement termed 

**He separated and loosened the cotton** with the 

**He made** a cake of bread **by rolling it** with the 

**He beat** another with a staff, or stick. 

**He twisted** a rope. 

**The clouds became in a state of commotion, and lightened.** 

That **did not become agitated to and fro in my mind,** so that I should doubt respecting it. 

**I doubted not respecting aught of it.** 

**I doubted respecting it:** 

**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.**
of حـ], meaning the same. (TA.)

ٌﺞَﻠَﺣ see 5.

ٌﺞَﻠَﺣ: see 5, last sentence.

سِحاَب حَلْوج Lightning clouds. (K)

ٌﺞَﻠَﺣ: see 5, last sentence. (Msb.) ___ For the former, see also

ٌﺞَﻠَﺣ: see 5.

ٌﺞَﻠَﺣ: (K.)

ٌﺞَﻠَﺣ: The art, or business, of performing the operation, upon cotton, signified by the verb حـَلج. (K)

ٌﺞَﻠَﺣ: 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 [or perhaps the latter word is a mistranscription for ىًَ пользу الإ] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ пользу] [or perhaps the latter word is a mistranscription for ىًَ польз
verb *(S, K;)* as also *(S, A, K;)* it is of wood or of stone. *(TA;)* See also *حلج.* Also The axis *(محور)* of the sheave of a pulley. *(K;)*

*حلج:* see *حلج.*

*حلج:* The thing with which is performed the operation, upon cotton, signified by the verb *(S, A, K;)* or *(حلج:* is the name of the wooden implement [with which that operation is performed, or] with which cotton is separated, or cleared, from its seeds. *(Msb;)* 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. *(حلج:* and *(حلج:* *(TA;)* Also A bull's horn. *(A, TA;)*

*حلج:* see *حلج.*
The snail; a certain creeping thing (K in art., حَلْلُونَ) or a small creeping thing, (S and K in art., حَلْلُونَ) that is found upon the kind of tree called ثَمِرَةَ (S, K) or of the kind called دَابِةَ (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., حَلْلُونَ) 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 قَهَـبَةَ [q. v.], and the teeth; and the application of it externally draws forth the سَلاَءَةَ (or perhaps it should be سَلاَءَةَ or prickles of the palm-tree) from within the flesh, and, mixed with vinegar, stops bleeding from the nose; (K in art., حَلْلُونَ) Az agrees with the author of the K in mentioning this as a triliteral-radical word; but As and J hold the نَ to be a radical letter, (TA in art., حَلْلُونَ) and so do Lth and A 'Obeyd. (TA in art., حَلْلُونَ)
حلزن

See حلزن
He clad, or covered, the camel with a helps [q. v.]; (S, K, &c.;) put upon him a helps. (Sh.) Helps * The sky rained continually; as also below: Helps: or became green, with erect herbage. (TA.)

A piece of cloth (كساء), (S, A, Mgh, Msb, K,) of thin texture, (S, TA,) which is put on the back of a camel, (S, A, Mgh, Msb, K,) beneath the bردعة, (S, A, Mgh, K,) or beneath the رحل; (Msb;) 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, (IAar, Msb,) that is spread

1 Helps see 1, in three places: and see 10, in two places.

4 Helps He made it to be as a Helps. (TA.) So the verb signifies in the phrase فُلَان نفَضْراً Helps. (Mgh, * K, TA.) The night became dense with darkness. (A, TA.) Helps: The land became altogether green [as though covered with a helps: see the part. n. below]: (Sh, TA:) or, as also Helps: became clad with sprouting herbage: or became green, with erect herbage. (TA.)

10 Helps He made it to be as a Helps. (TA.) So the verb signifies in the phrase فُلَان نفَضْراً Helps. (Mgh, * K, TA.) Such a one relinquished not fear. (Mgh, * K, TA.) The night became dense with darkness. (A, TA.) Helps: see the part. n. below]: (Sh, TA:) or, as also Helps: became clad with sprouting herbage: or became green, with erect herbage. (TA.)

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in a house or tent, (S, A, Mgh, Msb, K,) beneath the best of the pieces of cloth: (S, Mgh, K:) and حَلْس signifies the same, in both applications: (A 'Obeyd, S, K:) pl. [of pauc.] حُلْوس (S, Msb, K) and [of mult.] حُلُوس (K) and حَلْسَة. (Fr, Sgh, K.) [Hence,] فلَانٌ مِن أَحْلَاسِ الخِيلِ Such a one is of those who train and manage horses and are constantly upon their backs. (TA,) And ثَمِّ أَحْلَاسِ الخِيلِ We are acquirers of horses and constantly upon their backs. (S,) ___ حَلْسُ بِيْتِهِ 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,) كُن حَلْسَ بِيْتِكَ, (S, A,) or كُن حَلْسَ بِيْتِكَ كَثِيرً, (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, فَلْانٌ بِهِنَّ مِن أَحْلَاسِ البَلَادِ 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 فَلْانٌ كَأَحْلَاسِ المَلِّيَّ فِيًّا Such a one is like the castaway حَلْس meaning, is one who stands in no stead when an event presses heavily upon him, or oppresses him suddenly: and, accord. to El-Marzookee, هوُ كَأَحْلَاسِ, as meaning He is one who does not sit a horse well; is not a horseman. (Ham p. 143.) And فُلَانٌ أَحْلَاسُ فُلَانٌ This is not of the implements, or apparatus, or the like, of such a one. (Ham ibid.) حَلْس مِن 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 Moheet, this expression explained by كَثِيرٌ [a multitude of men]; and Sgh explains it as meaning a company of men. (TA,) هوُ حَلْسُهُ [app., He is the careful and skilful manager of it, constantly attending to it]: accord. to Fr, this expression, and
I have forsaken, or abandoned, such a one. (A, TA.)

The fourth of the arrows used in the game called (A 'Obeyd, S, K;) as also (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.)

Land covered with abundant herbage, as though with a (K, TA:) or altogether green. (Sh, TA.)
ographer, as will be seen from what follows. He swore. (S.) You say, He swore by God. (Msb.) And He swore it was so. And He swore to him to do such a thing. And He clave, clung, kept, or held fast, to it: (K, TA:) see a verse of Abou-Dhu-eyb in art. He clave to his grief, or sorrow. (TA.) It is said in a trad., He established a brotherhood.
between Kureysh and the Assistants. (S, TA.)

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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. (see 8 in that art. in the present work;) and so ↓ the second; as is shown in the explanation of the phrase of a judge. (TA.) You say, 

He made him to swear by God he did not, or had not done, such a thing]. (TA.) [Hence,] The boy passed the time when he had nearly attained to puberty: (K:) so says Lth; adding that some say, 

and this Z mentions also, and he adds, so that it was doubted whether he had attained to puberty: but Az says that 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 saying and swearing the contrary. (TA.)

And the clamorous female slave: for when this word means a kind of grass, the ↓ is not that which denotes the fem. gender, but is a letter of quasicoordination, if its n. of un. be 

, as in the Msb: 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 AHN, it is made fem.

They swore, one to another, respecting, or to do, such a thing; as also They confederated; or united in a confederacy, league, compact, or covenant. (S, K, TA.) And They two united in a confederacy &c. that their case should be one in respect of aiding and defending. (Msb.) And They two united in a confederacy &c., by oaths, that their case should be
One. (Lth, TA.)

*حَلفَة* see 6.

*إِحْتَلفَة* see 4, in three places.

A confederacy, league, compact, or covenant, (S, Msb, K,) *between persons;* (S, K;) as also (Msb:) 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: (S, Msb, 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: (TA:) pl. of the former (S, * K;) and of the latter (TA.) By the (Msb) are meant, in a poem of Zuheyr, Asad and Ghatafán; because they united in a confederacy to aid each other; and the same appellation is applied to a party of Thakeef; (S, K;) and to six tribes of Kureysh, namely, 'Abd-ed-Dár, Kaab, Jumáh, Sahm, Makhzoom, and 'Adee: (K;) and to Benoo-Asad and Teiyi, (S, O, K,) or Asad and Ghatafán; (ISd, TA;) and Fezárah and Asad also (S, K) are termed (TA.) ___ See also *حَلفَة.*

An oath. (Msb, TA. *) You say, *حَلفَة* (TA,) and *حَلفَةَ حَلْفَةَ* (Lth, K;) and *حَلفَةَ أَحْلَفَة* [which means the same]: (Lh, TA;) this last word is of the measure أَفْعُوْلَة from (K.) ___ See also *حَلفَة.*

*حَلفَاء* see *حَلفَاء.*

Land abounding with [the kind of grass called] *حَلفَاءَ حَلْفَاءَ* (AHn, TA.)
and حلف, (Akh, K,) [A kind of high, coarse grass; called by the botanists poa multiflora, and poa cynosuroïdes;] a certain plant, (S, Msb, K,) [growing in water, (S,) well known, (Msb,) of those termed أغلات: (TA:) Aboo-Ziyád says of the حلفاء that it seldom grows anywhere but near to water or to the bottom of a valley; and is long, or tall, سلبة, 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. حلفة, (S, K,) accord. to AZ, (S,) or Aboo-Ziyád, and AHn, (TA,) and حلفاء, (S, K,) accord. to As, (S,) and حلفاءة, (Msb, K,) like صخرة: (K: [in the CK like حلفاءة, and omitted in my copy of the TA:)] [this last n. un. requires that the coll. gen. n. should be حلفاء; (see 4, last sentence:) but] Sb says that حلفاء is sing. and pl.: [see شجر:] (TA:) [as pl., it is fem.; and it is made fem. in the description by Aboo-Ziyád, cited above:] sometimes it has حلافة for pl.: and its dim. is حليفية. (O, TA.) [أنا الذي في الحلفاء means I am the lion; because that beast repairs to the places where the حلفاء grows: and hence,] حليفاء أخو الحلفاء means As though he were the lion. (TA.) حليف also signifies A clamorous female slave: (IAar, K:) pl. حليف. (K.)

حليف: see حليف, in three places. Whatever cleaves, clings, keeps, or holds fast, to another thing, is termed its حليف: whence one says فلان حليف الجود Such a one cleaves to liberality], &c. (TA.) You say also, حليف السهر هو حليف السهر, meaning He is sleepless. (TA.) حليف الالسان 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.)

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, A sharp spear-head: and I think that it is termed because the sharpness of its point is likened to the sharpness of the points of [the grass called] حلفاء. (TA.)

Sharpness, in anything. (TA.)

A valley that produces [the grass called] حلفاء. (Sgh, K.)

see حلفاء.

see what next follows.

Swearing: and that swears much, or often; and so [but in a more intensive sense]. (TA.)

How sharp-tongued is he, (K, * TA,) and how chaste, or eloquent, in speech! (TA.)

see حلفاء.

see what next follows.

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 محت. (L.) [Hence,] A boy of whom one doubts whether he have attained to puberty. (IAar, TA;) [And hence] it is said, حضر والوزن محتوان. [Hadári and El-Wezn are two causes of swearing]: these are two stars: the reason of the saying is that which is explained in art. (S, K.) Hence, also, حضر, voce حضر. (S, K.) Hence, also, حضر, حضر, حضر, حضر, حضر, حضر, حضر.
bay not of a clear hue; (S, TA;) between that termed "أَحْوَى" and that termed "أَحْمُ": accord. to the K, of a clear hue; but this is the meaning of "غَيْرَ مَخْلَفَ". (TA.) A poet says, (S,) namely Hubeyreh Ibn- 'Abd-Menáf El-Yarbo'ee, also called, after his mother, Ibn-El-Kelhabeh, (IB,)

[A bay not of a dubious hue, but like the colour of the (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 IAar, not requiring her owner to swear that he has seen her like in generosity: but the former is the right meaning. (L.) Also "مَخْلَفَةٌ" A she-camel respecting the fatness of which one doubts. (TA.)
He removed the hair of his head [with a razor, or shaved his head], (K)
[and he shaved off his hair;] as also (S, K;) or the latter verb has an
intensive signification, (O, Msb,) and applies to many objects, (S, Msb,) as in the phrase,
they shaved their heads: (S:) and you say also,
[he shored his goats]; but not save in the case of sheep: (S:) [for]
with respect to the hair of human beings and of goats is like
with respect to wool. (M, TA.) [Hence,]
[Verily his head is well shaven]. (S, K. *) And
The day of the shaving off of the locks termed
which was a day fought by Teghlib (S, K) against Bekr Ibn-Wáïl; (S;) because their [i. e.
Teghlib’s] distinctive sign was shaving (S, K,) on that day. (S.)
(Uni) or
is an expression occurring in a trad.: (S:) the latter is rare; or is an incorrect variation of the relaters of traditions: (K:) A ’Obeid says, it is
for which the relaters of traditions say; and the original form and meaning is
(S,) or (TA,) i. e., [accord. to A ’Obeid,] May God wound her body, and
afflict her with pain in her [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 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-Nasr (S, TA) Ahmad Ibn-Hátim, (S,) one says
on the occasion of an event at which one wonders,
as though [meaning May she who has occasioned
this, scratch and wound her face, and shave off her hair: from the the act of shaving] and
[the act of wounding] and [the act of scratching]: (S, TA: *) and he cites this verse:

َﻻَأ ﻰِﻣْﻮَـﻗ ﻮُﻟوُأ ىَﺮْﻘَﻋ ﻰَﻘْﻠَﺣَو

لَماِ لَا قَت سَلَامَانَ بِن غَمِّمِ

(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 Selámán Ibn-Ghanm has experienced]: so, says IB, Ikt relates this verse, and so Hr in the Ghareebeyn: but ISk, thus:

َﻻَأ ﻰِﻣْﻮَـﻗ َﱃِإ ىَﺮْﻘَﻋ ﻰَﻘْﻠَﺣَو

[and so I find it in one copy of the S:] and IJ explains it by saying that َوَقَع ﻰَﻘِﻠْﺣٱ ُﻢُﻬَـﻨْـﻴَـﺑ is a form of imprecation, meaning May God afflict him with pain in his َوَقَع, and wound his body: but the relaters of traditions say َوَقَع, 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: (Msb:) or both these words are inf. ns., like دعوى. (TA in art. َوَقَع. [See more in that art]) ____ They said also, َوَقَعٱ ُﻢُﻬَـﻨَـﺑ [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 َوَقَع [A day of the saying Shave, &c.; i. e., of trial, &c.]. (TA) ____ Also َوَقَع. aor. ُوَقَع, inf. n. َوَقَع, 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. (TA.) And حَلَقَ He, or it, destroyed; and cut off entirely, like as the razor does hair. (TA.)

And, aor. as above, حَلَقَ (a man) pained, or caused to suffer pain. (IAar,

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TA.) حَلَقَ (S, K,) aor. حَلَقَ (K) and حَلَقَ (TA,) He hit, or hurt, his حَلَقَ [or fauces]; (S, K,) a verb similar to رَأِسَهُ, (TA,) and حَلَقَ (Sgh, K.) حَلَقَ, (TA,) He hit, or hurt, his حَلَقَ [i. q. He made the thing according to a measure; &c.;] (K;) like حَلَقَ, (TA,) حَلَقَ الذيَّةَ, (S, K,) حَلَقَ, (TA,) حَلَقَ, aor. حَلَقَ (so in the TA, app. a mistranscription for حَلَقَ, since neither the medial nor final radical letter is faucial,) inf. n. حَلَقَ (Sgh, K.) حَلَقَ (K.) حَلَقَ, (S, K, TA,) of a bird, inf. n. as above, حَلَقَ (TA,) حَلَقَ, (S, K, TA,) and circled in the air.

TA.) Said of a bird, inf. n. as above, حَلَقَ (TA,) حَلَقَ, (K,) meaning the Pleiades (َرِثلَلْا ﺎَلدْرُيَّا) (TA.) Said of the فَغْرَةَ It was, or became, high: (K;) or it

2 حَلَقَ, inf. n. حَلَقَ لَوَقَ He clad him with a حَلَقَ [or coat of mail, &c.].

(TA.) حَلَقَ, (S, K,) aor. حَلَقَ (TA,) حَلَقَ (K) and حَلَقَ (TA,) He hit, or hurt, his حَلَقَ [or fauces]; (S, K,) a verb similar to رَأِسَهُ, (TA,) and حَلَقَ (Sgh, K.) حَلَقَ, (TA,) He hit, or hurt, his حَلَقَ [i. q. He made the thing according to a measure; &c.;] (K;) like حَلَقَ, (TA,) حَلَقَ الذيَّةَ, (S, K,) حَلَقَ, (TA,) حَلَقَ, aor. حَلَقَ (so in the TA, app. a mistranscription for حَلَقَ, since neither the medial nor final radical letter is faucial,) inf. n. حَلَقَ (Sgh, K.) حَلَقَ (K.) حَلَقَ, (S, K, TA,) of a bird, inf. n. as above, حَلَقَ (TA,) حَلَقَ, (S, K, TA,) and circled in the air.

TA.) Said of a bird, inf. n. as above, حَلَقَ (TA,) حَلَقَ, (K,) meaning the Pleiades (َرِثلَلْا ﺎَلدْرُيَّا) (TA.) Said of the فَغْرَةَ It was, or became, high: (K;) or it
became overhead. (Tubi suprā: see ġufr.) It is said that حلقٌ النّمْسٍ, 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 except as meaning the being, or becoming, high. (TA.)

He raised his eyes towards the sky. (TA.)

The she-camel's milk became drawn up [and consequently her udder also] (IDrd, K) to her belly (IDrd, TA.)

And accord. to ISd, حلق اللّبَنّ The milk [became drawn up, or withdrawn, i. e.,] went away. (TA.)

And حلق is said of the water in a drinking-trough, meaning It became little in quantity; and went away.

The eyes of the camels sank, or became depressed, in their heads. (AA, K, TA.)

The ripening dates became ripe as far as the حلق, i. e.,] to the extent of two thirds: (AHn, K:) and حلق signifies the same; or they began to be ripe (K in art. حلق.) next the base; (TA in that art.;) as also حلق (TA in art. حلقت به.)

It (a draught of [milk and water such as is termed] صوابح) caused his belly to become inflated. (Ibn-' Abbád, K, TA.)

He threw the thing to him. (K.)

4 حلقا They sat in rings, or circles. (S, K.) The doing thus before prayers [in the mosque] is forbidden. (TA.)

See also 2.

5 حلقا They sat in rings, or circles. (S, K.) The doing thus before prayers [in the mosque] is forbidden. (TA.)

See also 2.

7 حلق شعره His hair came off; as though it were shaven]. (K voce بِبِّﻮَـقَـتُم.)

8 حلقا see 1, first sentence.

Q. Q. 1 حلقتهُ He cut, or severed, his حلق. (q. v. voce حلق.) (Msb, See also art. حلق. حلقت حلق.) and حلقت حلق. (TA,) inf. n. حوله, (S,) He said حلقُهُ لَا حُولَ وَلَا فُوَّةٌ إِلَّا بِأَنْ لِهِ حَوْلَ. (S:) so says ISk: (S:) others say
The **fauces**: and hence, by a synecdoche, the **throat**, or **gullet**, i.e. the **œsophagus**; the **place of the epiglottis**; and the **place of slaughter in an animal**; or the **fore part of the neck**; or the **passage of, or place by which pass, the food and drink, into the **œsophagus****: or the **place of the breath**; 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 **fistula**; this word (**حَلَقَمُ**), however, as well as the former, is sometimes applied to the **throat**, or **gullet**; but the former (**حَلَقُّ** generally signifies the **fauces**; and the latter (**حَلَقَمُ**), the **windpipe**; (see another explanation of the latter word in art. **حَلَقَمُ**, from the م: a morsel of food, or the like, is commonly said to stick in the **throat**, but not in the **œsophagus** [حَلَقَم]: (S, Msb,) and its pl. is (S, Msb,) and sometimes (Msb;) or (TA:) which is extr.; (TA:) and (Msb:) or is allowable [as a pl. of pauc.] on the ground of analogy; but it has not been heard from the Arabs: (Msb:) **حَلَقَمُ** is of the measure **حَلَقَمُ**, (TA,) the being augmentative, (Msb,) accord. to Kh; but of the measure **حَلَقَمُ** accord. to others: (TA:) and its pl. is (TA,) the being and, by contraction, (Msb.) **حَلَقَمُ**. (Msb.) **The part through which the water runs** of a watering-trough or tank, and of a vessel: **حَلَقَمُ**, (TA.) **And [the pl.] حَلَقَمَات** signifies The **water-courses**, and **Valleys**, of a land; and the **narrow places**, of a land, and of roads. (TA.) **حَلَقَمُ** [app. The upper region of the air: see 2, as said of a bird, &c.]. (Z, TA.) **The part at the extremity of two thirds thereof**: or a **part near to the base** thereof. (TA.) **Unluckiness [to others]**. (IAar, K.) Hence, [accord. to some,] [explained above: see 1]. (TA.) **حَلَقَمُ**. (K, TA.)
So in the prov., [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.)

**Numerous cattle:** (S, K:) because the herbage is cropped by them like as hair is shaven or shorn. (K.) You say, جَاءَ فَلَانُ بِالْحَلَقِ وَالْإِحْرَافِ (S) *Such a one came with, or brought, much cattle.* (AZ, S in art. حرف.)

The *sealring* (IAar, S, K) *that is on the hand* [or finger], or in the hand, (IAar, TA,) of a king:

(IAar, S, K;) or *a seal-ring of silver, without a* فَصٌّ [or *gem set in it*]. (ISd, K;) [Hence,] أعُطْيَ فَلَانَ **الْحَلَقَ** Such a one was made prince, or governor, or commander. (TA.)

Helmet: see **حَلَقَة**. ___ Also Camels *branded with the mark termed* **حِلَقَة**; (K;) and so **حِلَقَة** . (S, K.)

**Helmet** *[A single act of shaving]*. One says to a beloved child, when he belches, **حِلَقَة** وَكِبْرَةٌ وَشَحْمَةٌ فِي السَّرَّ; i. e. *May thy head be shaven time after time,* (Ibn-'Abbád, K, *) so that thou mayest grow old,* (Ibn-'Abbád, 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 *حِلَقَة* of iron, and of silver, and of gold; (TA;) a *حِلَقَة* of a coat of mail, &c.; (Mgh;) the *حِلَقَة* of a door; and a *حِلَقَة* of people; (S, K;) in this last instance meaning *a ring* of people; (Msb, TA;) it is also with fet-h to the ل; i. e. *حِلَقَة* ; (S, Mgh, Msb, K;) mentioned by Yoo, on the authority of Aboo-'Amr Ibn-El-'Alà, (S, Msb,) and with kesr; (K;) i. e. *حِلَقَة* ; mentioned by Fr and El-Urawee, as of the dial. of Belhárith Ibn-Kaab; accord. to the O; or *حِلَقَة* , accord. to the L: (TA:) or there is no such word as **حِلَقَة** , (S, K,) in chaste speech, (TA,) except as pl. of **حِلَقَة** ; (S, K;) accord. to Aboo-'Amr Esh-Sheybánee; (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:) Lh says that the *حِلَقَة* of a door is **حِلَقَة** and **حِلَقَة** ; Kr says the same of the *حِلَقَة* 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 *حِلَقَة* of iron, but allows the former; and prefers the former in the case of a *حِلَقَة* of people, but allows the latter; and Abu-l-'Abbás prefers the former in both cases, but allows the latter: (L;
the pl. is حلقة, (S, Msb, K,) which is anomalous in relation to حلقة, (S, Msb,) or [rather] a quasipl. n., (TA,) but regular in relation to حلقة, (Msb, TA,) [as a coll. gen. n.,] like قصب in relation to قصبة, (Msb) and, (K,) accord. to As, (S,) حلقة, (S, K,) as pl. of حلقة of men and of iron, (TA,) like بدر, (S, K) pl. of بدرة, and قصّة, pl. of قصّة; (S,) or this is a regular pl. of حلقة; (TA,) and حلقات, (AA,

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Yoo, S, K,) which is pl. of حلقة; (TA,) and حلقات, (K,) which is pl. of حلقة; (TA,) and حلقات in relation to a company of men. (TA.) You say, أُذِرت حلقاته [lit. I pulled off his ring], meaning, (app., Ibn-‘Abbád,) I outwent him, or preceded him. (Ibn-‘Abbád, K.) And كَالحَلَقة المَفْرَغة [Like the solid and continuous ring]: a prov., applied to a company of men united in words and action. (TA.) And ضَرِبوا بيوتهم حلقاتا They pitched their tents in one series, (K, TA,) so as to form a ring [or rings]: the last word being a pl. of حلقة or of حلقات. (TA.) And it is said in a trad., فِي عَن الحَلَق قِبْل الصَّلاة, i.e. Rings of men [sitting in the mosque before prayer are forbidden]. (TA.) ___ [Hence,] حَلَقَتَا الرَحم [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 ماء [or seminal fluid] and opens for the menstrual discharge; [the os uteri:] (K;) 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, ماء النُطلة في حلقة الرحم The seminal fluid fell into the entrance of the womb. (TA.) [Hence also,] حُطَاره حَلَقَتَا الدِّير The anus; syn. حَلَقة الدِّير, حَلَقَة الدَثْر, and شَرَجِه. (Mgh in art. جَرَش, and .) [See also خَامِم, last sentence but two.] حَلَقَتَا the also signifies A brand upon camels, (K, TA,) of a round form, like the حلقة [or ring] of a door. (TA.) ___ And A coat of mail: [because made of rings:] (K;) or coats of mail: (S, Mgh;) or arms, or weapons, in general, (M, Mgh, Msb,) and coats of mail, and the like. (M, TA.) It is said in a trad., إنَّكم أهل الحلقة والخصون Verily ye are
people of the coat of mail, &c., and of fortresses]. (TA.) ___ And A rope. (K, TA.) ___ And, of a vessel, (AZ, K,) and of a watering-trough, (AZ,) The portion that remains vacant after one has put in it somewhat (AZ, K) 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. (Aboo-Málik, K.) One says, 

I filled up the حلق of the watering-trough and of the vessel.

(AZ, TA.)

لقب: see حلق.

لقب: see حلق, in three places.

لقب: see حلق.

لقب: see حلق, in six places.

لقب [Of, or relating to, the حلق; faucial; guttural] are six; namely, م and د, to which are appropriated the furthest part of the حلق; and ع and ح, to which are appropriated the middle thereof; and غ and خ, to which are appropriated the nearest part thereof. (TA.)

بسر حلقان Ripening dates that have become ripe as far as the حلق; which is said by some to be near the base: (TA:) or that have begun to be ripe (K in art. حلقان) next the base; (TA in that art.); and so رطب محلق: (K in art. حلقام:) or ripening dates that have become ripe to the extent of two thirds; as also , (S, K,) and محلق : (K, TA,) like نممحصث: (TA:) [in the CK محلق, like مممع]: and the last signifies, (K,) accord. to Ibn-Abbad, (TA,) dates partly ripe (K, TA) and partly unripe: (TA:) n. un. with م: (S, K:) such dates are also termed حوالق, held by ISd to be a kind of rel. n., [as though pl. of حالقة,] though the reason of the insertion of the م in this word, he says, was unknown to him: (TA:) and رطب حالق:
: (TA from a trad.:) the pl. of حلاق.

: see حلاق, in two places.

: رطبة حلاقة.

: رطبة حلاقة.

حلاق, (S, K) indecl., with kesr for its termination, because changed from its original form, which is حلاقة, of the fem. gender, and an epithet in which the quality of a subst. is predominant; (S;) Death (S, K, TA) that peels people off; (TA;) as also حلاق, (K,) allowed by Ibn-Abbád; and, accord. to the Tekmileh, حلاق also. (TA.) One says, {They were given to drink the cup of death}. (ISd, TA.) [See also حلاق.

Pain in the حلاق or fauces. (S, K.)

حلاق: حلاق.

لحية [A shaven head]: (ISd, TA;) and حلاق [hair shaven off]: (AZ, S;) and حلاقة [a beard shaved off]; not حلاق: (AZ, S, K;) and حلاقة [a shorn she-goat]. (AZ, S.) The pl. of حلاق is حلاق and حلاق. (TA.)

Shorn hair of a goat. (S, K.)

: see what next follows.

حلاق: حلاق:

[Shaving: and] a shaver; (S, TA;) and a shearer of goats: (T, TA;) pl. حلاقة: (T, S, K;) and حلاق is syn. with حلاق: (TA;) [or has an intensive signification, or denotes frequency of the action.] The saying لا تفعل ذاك أمك حلاق means {Do not thou that:} may God cause thy mother to be bereft of her child so that she shall shave off her hair. (S.) And حلاقة occurs in a trad. as an epithet applied to a woman cursed by Mohammad; (TA;) meaning One who
shaves off her hair in the case of an affliction: (K, TA:) or who shares her face for the sake of embellishment. (TA.) It is also applied to a wound on the head ـَجْه (شجّة) That scrapes off the skin from the flesh. (TA in art. دمغ.) ـ Sharp; applied to a knife: (TA:) and so ـَجْه ; applied to a sword; and also to a man. (Ibn-'Abbád, K.) [Hence, perhaps,] فلان حلق إلى بعينه Such a one is looking at me intently, or sharply; as also حلق . (T, TA in art. زن.) ـ Quick, or swift; and light, active, or agile. (TA.) ـ Lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.) ـ Accord. to A'Obeyd and the K, it means An udder: and accord. to the K, 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, S, TA;) so ISd thinks; (TA;) as though the milk in it reached to its حلق: (S, 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 (IAar, T, Kr, ISd, TA) towards the belly, (Kr, ISd, TA,) and contracted, (T, Kr, ISd, TA,) so that its milk has become scanty, (IAar, T, TA,) or has gone away: (Kr, ISd, TA;) pl. حوالق and حلق. حلق and حلق (S, TA) and حلق. (TA. [The last is mentioned as pl. of حلق in the latter sense.]) Accord. to As, أصحت ضرة الناقة حالقا means The she-camel's udder became nearly full. (TA.) And one says حالة ناقة حالقا meaning A she-camel having much milk: (TA:) or having great abundance of milk, and a large udder: and إبل محلة حالقا and حالة حالقا. (TA,) ـ A high mountain, (S, K, 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 ـَجْه فاعل in the sense of the measure مفعول: but Z says that it is from حلق، said of a bird: (TA:) and a high, or an overtopping or overlooking, place. (S.) One says also، ـَجْه هوى من حالقا meaning He fell from a high to a low place. (Har p. 37.) And its pl. حالة signifies The Vacant spaces between heaven and earth. (TA.) Unlucky (K, TA) to a people; as though peeling them; and so حالة ، accord. to the copies of the K; but correctly
A tendril, or twining portion, of a grape-vine, (S, K, TA,) and of a colocynth and the like, (TA,) hanging to the shoots: (S, K, TA:) because it has a circular form, like a [or ring]. (T, TA.)

A year of drought, barrenness, or dearth: so in the saying, [A year of drought, &c., happened among them, not leaving anything without its destroying it]. (TA.) And [an epithet (being fem. of حالة q. v.) in which the quality of a subst. predominates] The cutting, or abandoning, or forsaking, of kindred, or relations; syn. قطيعة الرحم; (Khálid Ibn-Jenebeh, K, 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 [i.e. vehement hatred] and حالة are termed the disease of the nations (Dáa’ al-‘Ámm). (TA.) See also حالة, last sentence but one.

A razor; (K;) the instrument of shaving. (TA.) [Hence,] كمساء محلق (S, K) A very rough [garment of the kind called] كمساء; (K, TA;) as though it shaved off the hair, (S, K,) by reason of its roughness: pl. محلق (S.) The place of the shaving of the head, in the valley of Minè. (Lth, K;) محلق, applied
to camels: see حلاق.

حلاق: حلاق, in two places. Also a vessel less than full. (K.) Lean, or emaciated; applied to sheep or goats. (Ib-Abbád, K.) A desert in which is no water. (TA.)

حلاق: حلاق, in two places.

حلاق: حلاق.

حلاق: حلاق.
Q. 1 ُﻪَﻤَﻘْﻠَﺣ (S, K,) inf. n. He cut, or severed, his ُNetMessage \[or windpipe\]; (S, K;) accord. to the

\[K, meaning his \] ُNetMessage; but see the explanations of ُNetMessage below: (TA:) he slaughtered him in the manner termed ُNetMessage. (TA.) [Mentioned in the Msb in art. لبـسر \[or rather لبـسر\] ُNetMessage ُNetMessage, in which the ُNetMessage is asserted by Yaakoob to be a substitute for ُNetMessage. (TA.)

Q. 3 ُNetMessage ُNetMessage ُNetMessage He left, or forsook, food; expl. by ُNetMessage. (K)

The ُNetMessage, or passage of the breath; (T, Mgh, TA;) by the cutting, or severing, of which, and of the ُNetMessage [or oesophagus] and ُNetMessage [or two external jugular veins], the lawful slaughtering of an animal is completed: (T, TA;) accord. to the S and K, [and to the Msb, in art. ُNetMessage, though it is there correctly and fully explained as meaning the ُNetMessage,]

i. q. ُNetMessage: but in the M it is explained [agreeably with general usage] as the passage of the breath, and of coughing, from the ُNetMessage [or chest]; consisting of a series of successively-superimposed cartilages ُNetMessage, 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 ُNetMessage, from Zj in his Khalk el-Insán, and the Msb:] pl. ُNetMessage and ُNetMessage. (TA.) Accord. to some, the ُNetMessage is augmentative: accord. to others, radical. (TA.) [Hence,] they say, ُNetMessage ُNetMessage ُNetMessage \[meaning We alighted in a strait, or confined, place. (TA.) And ُNetMessage \[means The strait, or confined, parts of the country, or of countries: (Mgh:) or the lateral, and extreme, parts thereof. (TA.)

1
Dates that have begun to be ripe next the base; (K) [or that have become ripe to the extent of two thirds; (see حلقان in art.)] as also (TA:) and

[or rather بصرة حلقامة (in the CK)] is applied to a single date in this sense. (K, * TA.)
Q. 1. **حلقان** with ِ: see art. حلق.

See art. حلق.

See art. حلق.

See art. حلق.
1. حَلْكَ, aor. ـُـُـُـُُ، inf. n. حُلْوَّةٌ (S, Sgh, TA) and حُلْوُوكَ (Sgh, TA); and حَلْكَ, aor. ـُ، (K, TA,) inf. n. حَلْكَةَ (K, * TK;) the former verb strangely overlooked by F; (TA;) It (a thing, S) was, or became, intensely black; (S, Sgh, K;) as also حَلْوُلكَ. (S, TA.)

2. َﻚَﻟْﻮَﻠْﺣِا see above.

 hålk: (S:) or intense blackness; as also حَلْكَةَ; (K;) like the colour of the crow, or raven: (TA:) [for] أسودُ حَلْكُ الْقَرْقَاصَةُ signifies the blackness of the crow, or raven; as in the saying, أسودُ حَلْكُ الْقَرْقَاصَةُ: (S:) or it means its حَلْكَ [q. v.]

: (K;) or if you say مثل حَلْكُ الْقَرْقَاصَةُ, you mean its beak; (S;) or the blackness of its feathers: (Er-Râghib, TA in art.) or they said أسودُ من حَلْكِ الْقَرْقَاصَةُ: (K;) or if you say مَن حَلْكِ الْقَرْقَاصَةُ, 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 AHât 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 من حَلْكِ الْقَرْقَاصَةُ: (TA in art.) accord. to AZ, حَلْكَ means the colour; and حَلْكَ, the beak: some say that the اللّ in the latter is a substitute for the اللّ in the former; but others deny this. (TA.) In the saying of a poet,
Ink like the حَلَكَة of the crow, or raven, cited by Th, حَلَكَة may be a dial. var. of حَلَك or it may mean its feathers; its خَافِية or its قدَّة or other feathers. (TA.)

In his speech is a barbarousness, or a vitiou sness, or an impediment, &c. (TA.)

A species of the (kind of lizard called) عَطَاء, (S, Msb, K:) formed from the latter by transposition: so in the saying, في لسانه حَلَكَة: see حَلَك, and see also حَلَكَة. Also i. q. حَلَكَة: (K:) formed from the latter by transposition: so in the saying,ِ manos حَلَكَة;

In his speech is a barbarousness, or a vitiou sness, or an impediment, &c. (TA.)

Also i. q. حَلَكَة: (S, Msb, K:) or حَلَكَة (ISd, K,) and حَلَكَة (S, Msb, K) and حَلَكَة (K) and حَلَكَة (IDrd, K,) or حَلَكَة (L,) and حَلَكَة (IDrd, K,) A species of the (kind of lizard called) عَطَاء, (S, Msb, K,) resembling a fish, of a blue [or greyish] color, and glistening, (Msb,) or Smooth, and having a mixture of whiteness and redness, (TA in art. نَقَى) that dives into the sand, (S, Msb, K,) like as the aquatic bird dives into the water; the Arabs call it بِنَات النَّفَّا because it dwells in the sand-hills; (Msb:) and شَمْح النَّفَّا; (TA in art. نَقَى;) and they liken to it the fingers نَافِنَة of girls, because of their softness, or suppleness: it is also called حَلَكَة, which is app. formed by transposition: (Msb:) حَلَكَة [is the coll. gen. n., or quasi-pl. n.; for it] signifies شَمْح النَّفَّا. (L in art. عَوْج.) For the first of these words, see also حَلَكَة, in two places.
Intensely black; as also حَلْكُوكَ (K) and حَلْكَوكَ and مَلْحَوكَ and حَلْكُوكَ and حَلْكُوكَ and حَلْكُوكَ and حَلْكُوكَ (Ibn-‘Abbád, K) and مَلْحَوكَ. (TA.) You say حَلْكُوكَ and مَلْحَوكَ; both meaning the same; (S;) i. e. Black that is intensely black. (TA in art. حَنَكَ.) And حَلْكَةَ إِنَّهُ Verily he, or it, is intensely black. (TA.)
1. **حلم**

_S, Msb, K_, [in the CK, erroneously, _حلم_], _حلم_ (Msb, TA) and _حلم_ of which the former is a contraction, (Msb,) [both used also as simple subs.,] _He dreamed, or saw a dream or vision_ (S, Msb, K) in his sleep; (S, * Msb, K;) as also _حلم_ (S, ISd, Msb, K,) and _حلم_ (ISd, K,) and _حلم_. (K.) You say, _حلم_ (K), _حلم_ (S, K; in the CK, again, erroneously, _حلم_), and _حلم_ (K.)

And _حلم_ _حلم_ also, (S,) _He dreamed, or saw a dream or vision, of it: (S, K;) or he saw it in sleep. (M, K.) And _حلم_ _حلم_ بالمرأة _He (a man) dreamed in his sleep that he was compressing the woman. (TA.)_ [Hence,] _حلم_ and _حلم_ signify [The dreaming of] copulation in sleep: (K) and the verbs are _حلم_ and _حلم_. (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,) _حلم_ (Mgh, Msb,) aor. _حلم_ (Mgh;) and _حلم_ (Mgh, Msb;) _He (a boy) attained to puberty; (Msb,) [or] to virility. (Mgh, Msb.) _حلم_ with damm [to the ل], inf. n. _حلم_ (S, Msb, 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 _حلم_ below.] You say, _حلم_ عنة _و_ _حلم_ عنة _ minden_ _حلم_ [He treated him with forbearance, or clemency, &c.]: both signify the same. (TA.) And _حلم_
He treats with forbearance, or clemency, &c., him who reviles him]. (TA in art. He (a camel) had [upon him] many ticks, such as are termed [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 [TA,) whereby it was spoilt and perforated, (S, TA,) so that it became useless. (TA.) A poet says, (S,) namely, El-Weleed Ibn-'Okbeh, (TA,)

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'áwiyyeh 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 [K, the worms thus called from a hide, or skin;] as also : (K:) or, accord. to Az, he took from him, namely, a camel, the [ticks called] [K,]

He plucked the from it; [app., accord. to the K, the worms thus called from a hide, or skin;] as also : (K:) or, accord. to Az, he took from him, namely, a camel, the [ticks called]

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 though, him to be so:] (S, K,) or he enjoined him [i. e. forbearance, or clemency, &c.]: (K:) or he attributed to him [so in the TA, evidently , (see S, 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.

She (a woman) brought forth [i. e. children that were forbearing, or
clement, &c.]. (K.)

5 مّﻠﲢ: see 1, first and second sentences. Also He affected, or pretended, to dream, or see a vision in sleep: whence, in a trad., [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 [He feigned the dream; or made use of it as a pretext]. (K.) He affected, or endeavoured to acquire, (تکلب) [the quality termed] [i.e. forbearance, or clemency, &c.]. (S, K.) A poet says,

* دمَّم عَنَّ الْأَدْنَى وَأَسْتِبِقْ وَذَهَمْ
* وَلَنْ تَسْتَنَعْ الْحَلمَ حَتَّىَ مَلَحماً

[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 حَلمَ عِنَّهُ. [Hence,] مّﻠَْималь الْقُدر The cooking-pot ceased to boil; contr. of جَلْتَ جَهَلَتَ (TA in art. جَهل). (TA.) See also 6. It became fat; said of the [kind of lizard called] ضَبّ; (L in art. مَلْح; مَلْح) and likewise of cattle: (K:) [or] it became fat and compact; said of a child, and of the ضَبّ: (S:) [or] it began to be fat; said of a child, and of the ضَبّ, (K) and of the وَقَرْدَةَ [or tick]; in the K, erroneously, جَرَاد. (TA.) The skin became full. (TA.)

6 مّلمَ He made a show of having [i.e. forbearance, or clemency, &c.], not having it; (S, TA:* ) and مّلمَ [in like manner] signifies [sometimes] he made a show of the مّلمَ. (TA in art. فص.)

7 مّلمَ see 1.
ءَمْلَـِﺣْ ٌ مَـلَـْـِﺣْ ْـَٓ نِـِّم ِنَـٰٰٰـَـِطْـيِـٰٰـُـِّـُـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّ~

8

see 1, in four places.

ـَٰٰ لَـِحة ٌ مَـلَـْـِحْ ْـَٓ نِـِّم ِنَـٰٰٰـَـِّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّـِّّ~

an inf. n. of ـَٰٰ لَـِحة ـَٰٰ لَـِحة; as also ـَٰٰ لَـِحة. (Msb.) ____ And A dream, or vision in sleep; (S, K;) as also ـَٰٰ لَـِحة: (K;) accord. to most of the lexicologists, as well as F, syn. ـَٰٰ لَـِحة: or it is specially such as is evil; and ـَٰٰ لَـِحة is the contr.: this is corroborated by the trad., ـَٰٰ لَـِحة is from God, and the ـَٰٰ لَـِحة is from the Devil]; (Mf:) and by the phrase, in the Kur [xii. 44 and xxi. 5], ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة [The confused circumstances of dreams, or of evil dreams]: but each is used in the place of the other: (Tah:) ـَٰٰ لَـِحة is the pl. (K.) ____ ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة [lt. The dreams of a sleeper;] a kind of thick cloths, or garments, (Z, TA,) striped, of the people of El-Medeeneh. (Z, Ta.)

ـَٰٰ لَـِحة [Forbearance; clemency;] the quality of forgiving and concealing [offences]: (Msb:) or moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning contr. of hastiness: gravity; staidness; sedateness; calmness: syn. ـَٰٰ لَـِحة: (S, K;) or these qualities with power or ability to exercise the contrary qualities: expl. by ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة (Kull p. 167:) or the management of one's soul and temper on the occasion of excitement of anger: (Tah:) or tranquillity on the occasion of emotion of anger: or delay in requiting the wrongdoer: (Kt:) it is described by the term ـَٰٰ لَـِحة, or gravity, like as its contr. [Msf:] is described by the terms ـَٰٰ لَـِحة and ـَٰٰ لَـِحة, or levy, or lightness, and hastiness: (Tah in art. جرّ:) also intelligence; (K,) which is not its proper signification, but a meaning assigned because it is one of the results of intelligence: and ـَٰٰ لَـِحة, with fet-h, is likewise said to have this last meaning; but this requires consideration: (Tah:) the former is one of those inf. ns. that are [used as simple subs.ts., and therefore] pluralized: (Isd, Tah:) the pl. [of pauc.] is ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة ـَٰٰ لَـِحة (K,) said to mean
Do their understandings enjoin them this? (TA.) And أَوَلُو الْأَحْلَامُ, occurring in a trad., means

Persons of understanding. (TA.)

حَلَمْ, in two places.

حَلَمْ A camel having [upon him] many ticks, such as are called حَلَم. (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] حَلَمْ: and حَلَمْ, [in like manner,] a hide, or skin, spoilt by the حَلَمْ before it is stripped off. (TA.) And عَنْاقُ حَلَمْ A she-kid whose skin has been spoilt by the حَلَمْ; (K, * TA;) as also حَلَمْ, of which the pl. is حَلَمْ (K; the pl. of حَلَمْ is حَلَمْ). (TA.)

حَلَمْ: see حَلَمْ, in two places. Also A [dream of] copulation in sleep. (K.) Hence, بَلَغَ الحَلَمْ He attained to puberty, or virility, in an absolute sense. (TA.) It is said in the Kur [xxiv. 58], وَإِذَا بَلَغَ الْأَطْفَالُ [And when your children attain to puberty, or virility, they shall ask permission to come into your presence]. (TA.) (And hence,) أَضْرَاسُ الحَلَمْ, also called أَضْرَاسُ العَقْلِ. TA in art. 

ضرَسٌ [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, Msb, all in art. تَجْدُ:) they are four teeth that come forth after the [other] teeth have become strong. (TA in art. ضَرَسٍ.)

حَلَمْ A small tick: (K;) or a large tick; (S, Mgh, Msb, K;) like عَالٍ; (S;) and said to be

like the head [or nipple, when small,] of a woman's breast: (Msb;) or a tick in the last stage of its growth; for at first, when small, it is called حَلَمْ: then, حَلَمْ; then, حَلَمْ; and then, حَلَمْ: (As, TA;) the pl., (S,) or [rather] coll. gen. n., (Mgh, Msb,) is حَلَمْ. (S, Mgh, Msb.) 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
[or areola] (T, TA;) in like manner called قراب (Mgh;) the little thing rising from the breast of
a woman: (TA:) the حية [or Small extuberance like a pimple] upon the head of the
breast of a woman: (Msb:) the ثؤول [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: (Msb:) the two
together are termed حلمتان: (S;) the protuberant piece of flesh is termed حَلَمَة as being likened in size to a large tick. (Msb.)

Also A certain worm, incident to the upper and lower skin of a sheep or goat, (As, 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.] حَلَم. (K.) And A species of plant; (S, K;) accord. to As, also called يَدَمَة: (S;) As is also related to have said that it is a plant of the kind termed عشب, 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 أَهَكَيْخَة] 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 سعدان; 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 حَلَمَة has no prickles, but is a well-known kind of جنبية; 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.]
Having [i.e. forbearance, or clemency, &c.; forbearing, or clement, &c.]: (Mgh, Msb, K.) pl. ُءﺂَﻤَﻠُﺣ and ٌمَﻼْﺣَأ. (K.) In the Kur xi. 89, it is said to be used by way of scoffing [or irony]. (TA.) حَلِيم مُغَنِّثَة is one of the names of God; meaning [The Forbearing, or Clement, &c.; or] He Whom the disobedience of the disobedient does not flurry, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come. (TA.) ُﻢﻴِﻠَﳊا is one of the names of God; meaning [The Forbearing, or Clement, &c.; or] He Whom the disobedience of the disobedient does not flurry, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come. (TA.) ُٔتحملُا is one of the names of God; meaning [The Forbearing, or Clement, &c.; or] He Whom the disobedience of the disobedient does not flurry, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come. (TA.) حَلِيم مُغَنِّثَة [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. غَيْظ.) A fat camel: (S:) or a camel becoming fat. (ISd, K.) ISd says, I know not any unaugmented verb belonging to it in this sense. (TA.) And Coming fat. (ISd, K.) See also حَلِيم. حَالُم originally signifies [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; (A Heyth, Mgh, Msb, TA;) as also حَالُم. (Msb, TA.) حَالُم A sort of أَنَظ [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.) أَحَلام Bodies; syn. أَجْسَام. (ISd, K;) ISd says, I know not any sing. of it [in this sense]. (TA.) It is also pl. of حَلِيم: and of حَالُم. (K.) حَالُم: see حَالِم. حَالِم see حَالِم, in two places.
It (a thing, S, Msb) was, or became, sweet; (S, K;) as also 

and 

It was, or became, very sweet. (TA.) And in like manner, [It was, or became, sweet to me]. (Msb.) And 

The fruit was, or became, sweet. (TA.) He, (S,) or it, (Msb,) pleased me, or excited my admiration; (S, Msb;) was goodly, or beautiful, in my estimation: (Msb:) or one says, 

in my estimation; (Lth, As, S, K *) or 

and 

The woman was pleasing in my eye, and in my mind, or heart.] (TA.) He is not bitter at one time, and he is not sweet at another. (IAar, K, TA. [In some copies of the K, 

I am bitter at one time, and 

I am sweet at one time. (IAar, M in art. [See also 4.] and 

He esteemed the thing sweet [both properly and metaphorically as is indicated in the TA]: (Msb in explanation of the
second of these verbs, and TK in explanation of all of them) and [in like manner] 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, حَلَّيْتِ"هِذَا المَكَانَ، meaning
[ I esteemed, or found, this place to be sweet, or pleasant]. (TA.) And

[The eye esteemed, or found, him, or it, to be pleasing, or goodly, or beautiful]. (IAar, TA in art. حَلَّيْتِ، (K,) aor. -٢-، (TA;) and حَلَّيْتَ، (K,) aor. ٣-، (TA;) He found, or experienced, or
he got, or obtained, from him, or it, good. (K:) [See also 1 in art. حَلَّيْتِ — حَلَّيْتُ، (Msb, * K;) or حَلَّاءُ، (K;) or
حَلَّاءَ الشَّيْء، (S,) aor. —، (S, Msb,) inf. n. حَلَوَا (S, K [in the CK حَلَوَا) and حَلَوَانِكَ، (S,) He gave him(S, Msb, 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 حَلَوَتْ meaning I bribed another; gave him a bribe. (TA.) ___ And
لَأَحْلَوَاتُكَ حَلَوَانِكَ I will assuredly give thee thy requital. (IAar, K;) ___ حَلَوَانِ 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, Msb.) You say, حَلَوَتْ، inf. n. حَلَوُاءُ، (in the CK حَلَوُاءُ، and also,) and
حَلَوَانِ، 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,) حَلَوَتْ لمَرَأَةٍ حَلَوَا (S, i. q. حَلَّيْتِها، i. e. I assigned, or gave, to the woman حَلَّيْتِ حَلَّى [or
ornaments]. (S.)

حَلَّاتٌ، (S, K, [erroneously written in the CK without the sheddeh,]) inf. n. حَلَّيْتِ، (K,) He made it sweet; (S, K;)
namely, food; (S;) or a thing; (K;) as also حَلَّاتٌ، which is anomalous: (K;) sometimes they said, حَلَّاتٌ السُوِيِقِ،
[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,] حَلَّيْتِ حَلَّيْتِ
الشَّيْءِ فِي عَيْنِ صَاحِبِهِ I made the thing to seem pleasing, or goodly, or beautiful, in the
eye of its possessor. (S.)

3 حَلَّٰثٍهُ, (inf. n. حَاصِلَةٍ, TK.) I jested, or joked, with him. (S, K, TA.)

4 ما أَمَّرَ وَمَأْحَلَى (S, TA.)

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He said not anything: (S, TA:) or the meaning is similar to that of the phrase next following. (TA.)

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. ___ How sweet, &c., is it! is said by some to be an instance of a verb having a dim. form; so that you say, How very sweet, &c., is it!?; like ما أَمِيبَحٍ [q. v.]. (TA in art. مبلح.)

5 خَالِث١

6 Khálith She (a woman) affected, or made a show of, sweetness, and self-conceitedness. (S.)

8 حَمْرَةٍ, and لَمْ تَحْمِلْهَا لَمْ تَحْمِلْهَا, He exercised art, or ingenuity, for the purpose of procuring the expenses of his wife, and her dowry: one says, حَمْرَةٍ [Exercise thou art, &c., and marry]. (TA.)

10 إِسْتَحْلَوْيَهُ إِسْتَحْلَوْيَهُ see 1, in two places. ___ also signifies He sought to elicit its, or his, sweetness. (TA.)

12 أَحْلُوْيَهُ: see 1, first sentence. ___ [Hence,] said of a man, He was, or became, sweet in disposition. (IAar.)
A medicine mixed, or moistened, with water or the like. (K.)

Sweet; contr. of مر'; (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 حَلْوُٰ اَلْحَلْلَٰ.

Language in which is nothing that induces doubt, or suspicion: (K and TA in art. حَلْوٌ,) and the man in whom is nothing that induces doubt, or suspicion. (TA in the present art.) And حَلْوٌ, also, applied to a man, One who is excited to briskness, liveliness, or sprightliness, (ءِسْتَخْفَعُ,) and is esteemed pleasing, or goodly, or beautiful, in the eye; (K, * TA;) as also حَلْوٌ: (IAar, K;) the fem. is حَلْوَٰٰ, and pl. masc. حَلْوُوَو, and pl. fem. حَلْوَٰٰ. (K;) there is no broken pl., masc. or fem. (TA.)

A small حَفَ، [q. v., in the CK, erroneously، حَفَخَ,) 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 حَقَّة:) the poet Shemmákh likens the tongue of a braying [wild] ass to a حَلْوَٰٰ that has slipped from the back of a loom. (TA.)

حَلْوَٰٰ، see حَلْوَٰ. حَلْوَٰٰ، see حَلْوَٰ. حَلْوَٰٰ، see حَلْوَٰ. حَلْوَٰٰ, (S, Msb, K, &c.,) the latter mentioned by As, of the fem. gender, (TA,) [Sweetmeat; as also حَلْوَٰٰ, (see حَلْوَٰ,) this last and حَلْوَٰٰ (see حَلْوَٰ, below,) this last and حَلْوَٰٰ 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 in naturally sweet]: (TA;) the حَلْوَٰٰ mentioned in a trad. is said to be that which is termed حَلْوَٰٰ جَمِيع [made of dates kneaded with milk]: (MF, TA;) the pl. of حَلْوَٰٰ جَمِيع, with fet-h to the ة. (Msb.) حَلْوَٰٰ.

The former is also applied by some to Fruit: syn. فَاكِهَةٌ: (T, TA;) or both, (K,) or the former, (TA,) to sweet fruit. (K,
ة垃ح

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, *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 bride. (K.)

ةيِلَح: see the next paragraph.

A saying sweet in the mouth. (K.)

ةَءَﻶُﺣ ﺎَﻔَﻘﻟا: see 1. (T, S, Msb, K) and *ةَوَﻼَﺣ ﺎَﻔَﻘﻟا ( , IAth, K,) but this is said by Ks to be unknown, (TA,) and *ةَءآَﻮْﻠَﺣ ﺎَﻔَﻘﻟا ( , Sgh, K) and *ىَوَﻼُﺣ ﺎَﻔَﻘﻟا and *ءآَوَﻼَﺣ ﺎَﻔَﻘﻟا ( , S, K,)
The middle of the back of the neck: (T, S, Msb, K:) or, as some say, *the [small protuberance termed] [or rather above] the back of the neck. (T.)

ةَوَﻼُﺣ ﺎَﻔَﻘﻟا: see also 1. (T, S, Msb, K) and *ةَءَﻶُﺣ ﺎَﻔَﻘﻟا.

Sweetness; contr. of *مرادة. (TA.) [See 1, of which it is an inf. n.] See also 5.

ةَوَﻼُﺣ ﺎَﻔَﻘﻟا ( , T, S, Msb, K) and *ةَءَﻶُﺣ ﺎَﻔَﻘﻟا ( , IAth, K,) but this is said by Ks to be unknown, (TA,) and *ةَوَﻼُﺣ ( , TA,) with damm, mentioned by Lh, (TA, [in the CKةَءﻼَﺣ ﺎَﻔَﻘﻟا,]) and *ةَءآَوَﻼَﺣ ﺎَﻔَﻘﻟا ( , Sgh, K) and *ىَوَﻼُﺣ ﺎَﻔَﻘﻟا and *ءآَوَﻼَﺣ ﺎَﻔَﻘﻟا ( , S, K,)

The middle of the back of the neck: (T, S, Msb, K:) or, as some say, *the [small protuberance termed] [or rather above] the back of the neck. (T.)

ةَوَﻼُﺣ ﺎَﻔَﻘﻟا ( , T, S, Msb, K) and *ةَءَﻶُﺣ ﺎَﻔَﻘﻟا.

See also 1. (Msb:) *a gratuity: so in the present day:] the *hire, or

pay, of a broker; (Lh, K;) and of a diviner, (As, *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 bride. (K.)

ةَوَﻼُﺣ ﺎَﻔَﻘﻟا ( , T, S, Msb, K) and *ةَءَﻶُﺣ ﺎَﻔَﻘﻟا.

Sweetness; contr. of *مرادة. (TA.) [See 1, of which it is an inf. n.] See also 5.
the same as حلاوة, i. e. *What is rubbed between two stones, to be used as a collyrium.*

(TA. [See the latter of these two words in art. حلاوة.])

:\ see the next preceding paragraph.

*حلاوة* A certain plant: (S:) or a certain small tree, (K,) of the kind termed جنينة, 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 سذاب [or *rue*]: (TA:) a species of plant found in the desert: (T, TA:) pl. حلاويات, (K,) like the sing., (TA,) and, (K,) or, as some say, (TA,) حلاوي. (K.) It has been said that the sing. is رياعية حلاوة: but Az says that this was not known by him: As mentions, as of the measure فعالی the words حلاوي and حلاوي: each the name of a plant. (TA.) حلاوة: see حلاوة القفا.

:\ see حلاوة القفا.

*حلاوة* A maker and seller of حلاوة [or *sweetmeat*]. (TA.)

:\ [More, and *most, sweet*, both properly and metaphorically:] حلوى is [its fem.,] the contr. of مرى: you say, خذ الحلوى وأعطه المرى [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S.)

:\ see 4, last sentence.
I assigned, or gave, to the woman [or ornaments]; and so she acquired an ornament, or ornaments: (K:) or she wore on ornament, or ornaments; as also she adorned herself with an ornament, or ornaments: (S, Mgh, * TA:) or she made for herself an ornament, or ornaments. (Msb, TA.)

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 حَلَّى and حَلْيَة; because the mind reckons an ornament as an acquisition: not from حَلْيَة. (TA.) [But an affirmative phrase, with the verb حَلَّى used in a similar sense, is mentioned in the K in art. حَلَّى: see 1 in that art. See also 1 in art. حَلَّى.]

See also حَلَّى, below.

He decked the woman with an ornament, or ornaments: (S, Msb, K: [see also 1, first sentence: and in like manner, السيف the sword:]] or he made for her an ornament, or ornaments: or he described her: (K:) or you say also حَلْيَةُ الرَّجُل as meaning I described the [i.e. quality, or qualities or attributes, or state or condition,] of the man: (S:) and you say also حَلْيَةُ عَلَيْهِ [he described it to him]. (L in art. حَلْيَة.) The verb in the first of these senses is doubly trans., as in the saying in the Kur [xviii. 30, &c.], بمَائِنَةَ حَلْيَةَ وَمَنْ لَمْ يَسْأَرَ مِنْ ذَهَبَ [They shall be decked therein with bracelets of gold]. (TA.) حَلْيَةَ: see 2 in art. حَلْيَة.*

Such a one affected that which was
not in him. (TA.)

He knew his [quality, i.e.] qualities or attributes, or state or condition. (TA.)

Pustules breaking out in the mouths of children [app. after a fever; like حَلْأَةٍ]. (Kr, M.)

An ornament (Mgh, Msb, *, K) of a woman, (S, Mgh, Msb, ) of moulded metal, or of stones, (K,) or of gold, or of silver, and some say, or of jewels, or gems: (Mgh:) pl. حَلْنَيْنَيْنَيْنَكْ (S, Mgh, Msb, K) and حَلْنَيْنَيْنَكْ, also, because of the عَصْبَانَ حَلْنَيْنَيْنَكْ. (S, TA:) or حَلْنَيْنَيْنَكْ is a pl. [or coll. gen. n.], and its sing. [or n. un. ] is حَلْنَيْنَيْنَكْ: (K:) so says AAF: (TA:) حَلْيَةٌ, also, signifies the same as حَلْنَيْنَيْنَيْنَكْ; (K; [in the CK حَلْنَيْنَيْنَيْنَكْ]) and particularly, (K,) the ornament, or ornaments, حَلْيَةٌ, حَلْنَيْنَيْنَيْنَكْ, زِينَةٌ, Mgh and Msb,) of gold or silver, (Mgh,) of a sword, (S, Mgh, Msb, K,) as also حَلْنَيْنَيْنَيْنَكْ, (K,) or of a lamp, and of other things: (Mgh:) accord. to Lth, حَلْيَةٌ signifies any حَلْيَةٌ [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 حَلْيَةٌ in relation to other things, to a sword [for instance], and the like: (TA:) the pl. of حَلْيَةٍ is حَلْيَةٌ and حَلْيَةٌ, (S, K;) or, accord. to IF, it has no pl. (Msb.)

A cry by which a she-camel is chidden; as also حَلِيَّةٍ حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ حَلِيَّةٌ. (TA voce حَلِيَّةٌ) or by which female camels are chidden; as also حَلِيَّةٌ, and, when in connexion with a following word, حَلِيَّةٌ. (TA voce حَلِيَّةٌ, in art. حَلِيَّةٌ. One says, in chiding the she-camel, حَلِيَّةٌ لَا حَلِيَّةٌ (On! mayest thou not gain any great benefit: like as one says, in chiding the he-camel, حَلِيَّةٌ لَا حَلِيَّةٌ, &c.]. (TA in the present art.)

حَلِيَّةٌ: see حَلِيَّةٌ.
A description of the face, or countenance, of a man. (TA.)

**The mode of ablution termed** the ḥallāl. (TA. [See 2 in art. ḥallāl.])

**Hallāl** Dry, dried up, or tough. (TA.)

What has become dry (S, K) and white (K [but see unctional]) of the plant called ʿalāmah: 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 ʿ (K) and pl. ʿālianāt.

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.)

A woman having an ornament or ornaments; (S, K) as also ʿāliyyah: (S:) or wearing an ornament or ornaments; as also ʿāliyyah: (K) pl. ʿāliyyāt. (S:) And [hence,] ʿāliyyah means Trees having leaves and fruit. (TA.)

Ornamented: applied to a sword [&c.] (S:) [Described.]
 Hamm: محلليّة

see Hamm.
It (water) became hot. (S, K, TA.) or perhaps this should be It (water) became rendered black by heat; (S, K,) see. pers. 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, (K,) inf. n. The live coals became black, after their flaming had ceased, or after they had become extinguished: (Msb:) or the live coal became a piece of charcoal, (S, K,) or of ashes. (S.) He heated it, namely, water, (S, K, TA,) with fire; (TA;) as also: (S, K) and You say, (TA,) or from 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.) He melted the fat of a sheep’s tail, or the piece of fat. (S, K,) He had a fever from eating certain food. (K, * TA.) And said of a camel, He had a fever. (TA. [See below.]) said of an affair, an event, or a case: see 4. He
hastened the going, or departure, of the camel. **He (God)** decreed, or appointed, to him, or for him, such a thing. **(K, TA.) And He** (a thing, S, or an event, K) **was decreed, or appointed;** (Sudot., K) **as also** (S.) **That was decreed, or appointed, to him, or for him.** **(K.)**

i. q. **like أَبْ أَبَّهُ فَ قَضِدَ قُصُّهُ** in this sense being a dial. var. of أَمَّ أَمَّ أَبَّهُ. **(S, K.)** See also 4 as an in trans. v.

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2. **كمٰوُّمُه** : see 1. **Also,** (S, Msb, K, *) **inf. n.** (Msb.) **He blackened (S Msb, K) his (a man's, S) face,** (S, K) **or it, one's face,** (Msb.) **with charcoal.** (Sudot., Msb, K) **[Hence,] The face of the fornicator, or adulterer, was blackened [with charcoal].** **(Mgh. [See 2 in art. جَبَدَ.)** **[Using the verb intransitively,] you say also,** (S, Mgh, TA:) **[i.e.] The hair of his head grew [again] after it had been shaven.** (K.) **And hence,** كَمٰوُّمُه بَالْمَاء 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 كَمٰوُّمُه فَيْرْمُه The boy's, or young man's, beard appeared.** (K.) **And كَمٰوُّمُه فَيْرْمُه The young bird's plumage came forth:** (S, K) **or its down.** **(K.)** **And كَمٰوُّمُه فَيْرْمُه The herbage of the land appeared, of a green hue inclining to black.** **(K.)** **(S, K) inf. n. (Mgh, TA) and كَمٰوُّمُه فَيْرْمُه He gave a present to his wife after divorce:** (S, M, K: *) **the explanation in the K.** مَتَعَهَا should be, as in the [S and] M, مَتَعَهَا بَشَيء. **(TA.) The verb is doubly trans., as meaning أَعْطَى:] so in the phrase, **كمٰوُّمُه فَيْرْمُه** خَامِدَة سُوَدَأَ. **(TA.)** **[Hence,] The clothing with which a man attires his wife when he gives her a gift after divorce.** (K, TA.)
And I desired, or sought, to obtain from him, or I demanded of him, something. (El-Umawee, S, K.)

He washed him (namely, another man,) with hot water. (S.) And He washed himself with cold water, (K,) accord. to IAar: but accord. to others, with hot water; as also and is an inf. n. of , and signifies the washing oneself; but is of a vulgar dialect. (TA.)

He (God) caused him to have, or be sick of, a fever. (S, Msb, K.) It (an affair, an event, or a case,) rendered him anxious, disquieted him, or grieved him; syn. (S, K;) as also . (K.) And He (a man) was affected with confusion, perplexity, fear, impatience, disquietude, or agitation, and anxiety, or grief. (TA.) He (God) rendered him, or caused him to be, , i. e. black. (S.) He caused it to draw near, or approach. (Msb.) The land had fever in it: (S, K;) or had much fever in it. (TA.) It drew near, or approached; (S, Msb, K;) as also , [in the Ham p. 350, written , aor., inf. n., (Msb;) it was, or became, present: (K;) its time drew near, or came; as also : so says Ks; and thus this last verb is explained by As; but he knew not in this sense. (S, TA.) You say, and The object of want became near; (ISk, TA;) and both are mentioned by Fr. (S.) And and Their coming drew near. (Fr, TA.) The Kilábeeyeh says, [Our departure has drawn near, and we are going tomorrow]: and Our departure is determined upon, and
we are going to-day]; meaning we have determined upon our going to-day. (TA.)

8. He was, or became, anxious, disquieted, or grieved, syn. (S, TA,) for him; as though for one near and dear to him (TA: [see 1, near the end of the paragraph.]

10. He washed himself with hot water: (S, Msb, K: or accord. to some copies of the K,) has this meaning:) this is the primary signification: (S:) then applied, (S, Msb,) by reason of frequency of usage, (Msb,) to mean he washed himself with any water. (S, Msb. [See also 4.] He entered the [or hot bath]: (Mgh, TA:) [in this sense] is not of established authority. (Mgh.) He sweated: (S, K:) said of a man, (TA,) and of a horse (S, TA) or similar beast. (TA.)

12. (inf. n. ) He (a horse) uttered his cry, [or neighed,] when desiring fodder; as also (S:) accord. to Az, is app. a word imitative of the cry of the horse when he desires fodder; or when he sees his master to whom he has been accustomed, and behaves familiarly towards him: (TA:) or it signifies a horse's uttering a cry with a kind of yearning sound, in order that his master may feel
tenderness for him; as also the uttering of a cry [or neighing] such as is not loud; and of a horse [of good breed], the uttering of a cry not so loud as the usual neighing: (Lth, TA:) or, of the بَذُونٌ, the uttering of a cry when desiring the barley: (K, * TA:) and the ﻋُرْ, [accord. to different copies of the K, but each is app. a mistranscription, for ﻋِى as meaning faltering of the voice or cry:] of the horse, when falling, or stopping, short in neighing, and seeking self-help [to finish it]; as also the bulls uttering a cry with the desire of leaping the cow. (Az, K.)

R. Q. 2 : see 1, second sentence: and see also R. Q. 1, in three places.

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(Property, or cattle and the like; and goods, commodities, or household furniture and utensils. (Sh, TA.) He has no object...
in his mind except thee; syn. (S, K, * TA: [see also art. سم)] or حم ولا رم، (K) or مله حم ولا سم، (S) or مالي حم، (K) and حم، (S, K, *
(TA,) means he has neither little nor much. (K, TA.) And And (S, K) and حم، and (TA,) I have not any means, or way, of separating myself from it, or of
avoiding it. (S, K, * TA.)

حم: see حم, in three places.

حم A hot spring, (IDrd, S, Mgh, K,) by means of which the diseased seek to cure
themselves. (IDrd, S, K.) In a trad., (S, TA,) the learned man (العالم) is said to be like the حم، (S, Mgh, TA,) to which the
distant resort, and which the near neglect. (TA.)

حم: see حم and حم: حم. ___ Also The vehemence, and main force, of the movements of two armies
meeting each other. (TA from a trad.) ___ The sharpness of a spear-head. (TA.) ___ The Venom, or poison, of the
scorpion: (TA:) a dial. var. of حم، (K) accord. to IAar; but others allow not the teshdeed, [and among them J,] and assert the word
to be originally حمو. (TA.) ___ A decreed, or predestined, case of separation: (S, K;) and of death; (TA;) as also
حم: حم، and حم، (S, K;) you say حم، and حم، and حم، [q. v.:] (TA:) the pl. of حم، حم، and حم، (K.)
Blackness; (S, TA;) the colour denoted by the epithet حم، (S, K;) a colour between
[or blackness] and حم، [or a blackish red, inferior in depth, or brightness,] to what
is termed حم [app. as meaning redness inclining to blackness]. (M, K.) ___ The black sediment
of clarified butter, and the like, in the bottom of the skin. (TA.) Also i. q. حم: حم، so in the phrases
فإن حم، [Such a one is the beloved of my soul] (AZ, TA) and حم، (He is of
the beloved of my soul]: and the is said to be a substitute for حم، (TA) [See also حم، which is used as syn. with
أحب] حم، (S, K) in two places. Also Death; or the decreed term of life: (K;) pl. حم، (TA.)
Charcoal: (S, Mgh, K:) or cold charcoal: (TA:) or burnt wood and the like: (Msb:) or charcoal that does not hold together: (Msb in explanation of the n. un. in art. قَمِس) and ashes: and anything burnt by fire: (S, TA:) n. un. with ظ (S, Msb, K:) which is tropically applied to live coals [or a live coal]. (Msb.) [Hence] the n. un. is also used as meaning Blackness of complexion. (TA from a trad. of Lukmán Ibn-‘Ad.) And جارية حممة means A black girl or female slave. (TA. [See also ﺪُﺣَأ.)

**حَمَّام** [The pigeon, both wild and domestic, but more properly the former; and sometimes not strictly confined to denote the pigeon-kind:] a certain wild bird, that does not keep to the houses; well-known: (Iṣd, K:) or any collared, or ringed, bird; (S, Msb, K:) so with the Arabs; such as the فواخت and the ساق حر and the وراشين and the like, (S, Msb,) and the domestic [pigeons] also, (El-Umawee, S, Msb,) that are taken into houses for the purpose of producing their young ones; (El-Umawee, S;) to which last alone the term is applied by the vulgar: accord. to Kṣ, it is the wild [species]; and the حمّام is that which keeps to the houses: accord. to As, the latter is the حمّام وحشي [or wild pigeon]; a species of the birds of the desert: (S, Msb:) or, accord. to Esh-Shāfi‘ee, حمّام signifies any kind of bird that drinks in the manner denoted by the verb عَبَ، [i. e. continuously,] and cooes; including the فواخت and the وراشين and the like, whether it be, or be not, collared, or ringed; domestic or wild: (Az, TA:) the flesh 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 ظ (S,
Msb;) which is applied to the male and the female: (S Msb, K) and in like manner, because the م is added to restrict to unity, not to make fem.: (S;) but to distinguish the masc., you may say, رأيت حماما على حمام، i. e. *I saw a male pigeon upon a female pigeon*: (Zj, Msb:) accord. to ISd and the K, however, حمام should not be applied to the [single] male: (TA:) in a verse of Homeyd Ibn-Thowr, cited voce ﱞﺮُﺣ, by the n. un. is meant ﱍ: the pl. of حمام is حامّة, (S,) [or rather this is the coll. gen. n.,] and ﱓ (S, K) and ﱓ (S:) and sometimes حمام is used as a sing.: [so in an ex. above: and] Jirán-
el-Owd says,  

*  

[And a female pigeon of a thicket, calling a male pigeon, reminded me of youth, after estrangement]: a poet also says,  

*  

[Two pigeons of a desert tract alighted and flew away]: and El-Umawee cites, as an ex. of حمام applied to the domestic [pigeons],  

*  

[Inhabiting Mekkeh, of the pigeons of a white colour inclining to black]: by حمام  

[or rather it should be written حمّام] meaning حمام. (S.)  

The fever (حَمْام) of camels; (S;) as also حمّام: (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 حمّام and حمّام; 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.)

The disease termed ُمﺎَُﲪ ٍّﺮُـﻗ, which affects men. (TA.) See also ُمﺎَُﳍ. A noble chief, or lord: (K:) thought by Az to be originally ُمﺎَُﳘ. (TA.)

ُمﺎَُﳘ: see its syn. ُمﺎَِﳘ, of which it is also a pl. (K.)

ُمﺎَِﲪ: see its syn. ُمﺎَِﲪ, [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 ُدَبْرَابل [at the epoch of the Flight about the 26th of May O.S.]. (AZ, T voce ُءْﻮَـﻧ.)

Live coals with which one fumigates. (IAar, Sh.) Hot water; (T, S, ISd, Mgh, Msb, K;) as also ُمﺎَِﳏ: (S, ISd, K;) or so ُمﺎَِﳏ: (Msb:) pl. ُمﺎَِﳏ; (K;) i. e. pl. of ُمﺎَِﳏ, accord. to IAar; but accord. to ISd, of ُمﺎَِﳏ. (TA.) And Cold water: (K:) or cold, applied to water: so, accord. to IAar, in the saying of a poet,

\[
\text{وسَاغٌ لِّيِ الْشَّرابَ وَكَنتُ قدَماُ}
\]

\[
\text{أَكَادُ أَعْصُ بالَّمآء الحِمِيمُ}
\]

[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 صَيْف [or summer, when the ground is hot. (TA.) Sweat; (Az, S, A, K;) as also ُحَمَّام: (Az, A, K;) and ُحَمَّام is said to signify the sweat of horses. (Ham p. 92.) One says, (to a person who has been in the bath, A, TA,) َبَطَبُ حَمَّاكِ and ُتَبْطِب حَمَّاكٌ, 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, طَابَ ِحمِامُكَ, (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 signifieth the same: the pl. of حَمِيمُ is حَمِيمٌ, signifieth the same: the pl. of حَمِيمٌ is حَمِيمٌ, and sometimes is used as a pl., and as fem.; (K;) as well as sing. and masc. (TA.) *He who devotes himself to obtain the object of want; who is solicitous for it.* (TA.) A poet says, *

وَلَا يُدْرِكُ الحَجَّاتُ إِلاّ حِمِّمَهَا

[And none will attain the objects of want but he who devotes himself to obtain them; who is solicitous for them]. (IAar, TA.)

حَمَاةُ n. un. of حَمَامٍ [q. v.]. (S, Msb.) *A woman:* or a beautiful woman. (K, TA. [In the CK, only the latter.]) The middle of the breast or chest. (K, TA.) The قَصُّ [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 قَصَر [or palace, &c.]. (K.) See also the next paragraph.

حَمِيمَةُ حَمِيمَةٍ حَمَامٍ Also Heated milk. (K.) Also, (S, K,) as well as حَمَامٍ, (K, TA, [in the CK, erroneously, حَمِيمٌ,]) sing. of حَمَامٍ signifieth 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:) حَمَامَةُ حَمِيمَةٍ, likewise, signifies the choice, or best, of cattle or other property; and so حَمَامَةُ حَمِيمَةٍ, of camels: (K:) or you say إِلَيْ حَمَامَةٍ حَمِيمَةٍ, meaning excellent, or choice, camels. (S.)
A live coal; syn. حمر (K, TA): or redness; syn. حمرة (TA;)

(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 حمام.]

Hamam: see what next precedes.

Hamam: One who flies pigeons (هام), and sends them [as carriers of letters] to various towns or countries. (TA.)

Hamam, (S, K, &c.,) a subst. from حم, (Lh, L, K,) imperfectly decl., because of the fem. alif [which terminates it], (Msb,) A fever; a disease by which the body becomes hot: from حَمْيم said to be so called because of the excessive heat; whence the trad., حَمْيم من فَيْحٍ جِهْمَ [Fever is from the exhalation of Hell]: or because of the sweat that occurs in it; or because it is of the signs of حَمْام [i.e. the decreed, or predestined, case of death]; for they say, حَمْام رَأَيْدُ الموت [Fever is the messenger that precedes death], or بَيْدُ الموت [the messenger of death], or بَابُ الموت [the gate of death]: (TA:) and حمَّامات signifies the same: (K, TA:) pl. of the former حمَّام.

(Msb.)

Hamam: see حمام.

Hamam [A hot bath;] a certain structure, (S,) well known; (Msb;) so called because it occasions sweating, or because of the hot water that is in it; accord. to ISd, derived from حَمْيم (TA;) i. q. دِيَمَاس (K;) of the masc. gender, (Mgh, K,) and fem. also, (Mgh,) generally the latter; (Msb;) 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 حام (TA:) pl. حَمَّامات; (S, Mgh, K;) accord. to Sb, [not because the sing. is fem., but] because, though masc., it has no broken pl. (TA.) See also حميم.

Hamam: The owner [or keeper] of a حام [or hot bath]. (Mgh.)

Hamam: see حمام.
i. q. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the S, but accord. to the TK, one says, جاؤوا حامة، meaning, i.e. they came generally, or universally.]

and, (K.) or دؤات حاميم آل حاميم, (Fr, S.) Certain chapters of the Kur-án (S, K) commencing with حاميم [or حاميم], (K.) [namely, the fortieth and six following chapters,] called by Ibn-Mes'ood دباج القرآن: (S:) one should not say حواميم: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) Also, (K,) accord. to I'Ab, حامم 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، إن يبيتم فقولوا حامم لا ينصرون، meaning If ye be attacked by night, say ye حامم; 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 لا ينصروا: (I'Ab, 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 حامم 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 الرحمن، wanting the letters الرَّحْمَنُ to complete it: (Zj,
K: or, as some say, it means [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 

أحم Black; (S, K;) applied to anything; as also حمح, (K,) and حمح, (As, K,) or this signifies intensely black, (S,) and حمح, (K,) which IB explains as a black hue of dye: (TA:) [the fem. of the first is حماة: and the pl. حماة: and]

A man having black eyes. (TA.) And حمأتا أحم [A blackish bay horse]: pl. حمأتة أحم which are the strongest of horses in skin and hoofs. (S.) And حمأتة شأة black A black sheep or goat. (TA.) And أحم Black night. (TA.) __ [Hence,] the anus (S, or تست, K) of a human being: (S:) pl. حماة. (S, K.)

And أحم An arrow before it has been furnished with feathers and a head; syn. قمح. (K.) __ أحم applied to a lip (شمة) and to a gum (ثمة) means Of a colour between ديمة and حمة. (M, TA. [See حمة.]) __ Accord. to some, (TA,) أحم also signifies White: thus having two contr. meanings. (K, TA.) Also A more, or most, particular, or special, and beloved, friend or the like. (Az, TA. [See حمة, and حمة, حمة, and حامة.])

قمح i. q. حمة: see حمة: and see also حمة.

قمح i. q. حمة: see حمة: and see also حمة.

قمح i. q. حمة: see حمة: and see also حمة.

A vessel of copper [or brass], in which water is heated, (KL, and Msb in art. قمح) having a long and narrow neck: (KL:) or a small قمح [here meaning the same as قمح], in which water is heated. (S.)

، applied to food [etc.], (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 أرض حمة أرض حمة, (S, M, K) and حمة, (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.)
Fevered, or affected with fever, or sick of a fever. (S, Mgh, Msb, K.) Applied to water, like [q. v.]. (Az, TA.) Decreed, or appointed. (S, TA.)

Keeping constantly, firmly, steadily, steadfastly, or fixedly, ʿalā ʾāmīr ʿalā to an affair. (AZ, K. *)

A place in which one washes with hot water. (Mgh, * TA.)

: see ḥām, 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 awning, 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.)
1. **He cleansed the well of its black, fetid mud.** (S, K.) In the T, this signification is assigned to āḥmā al-bahr; and the signification assigned below to the latter is given to āḥmā. but As says that he does not find this authorized by usage. (TA.)

2. **It (water) was, or became, mixed with black, fetid mud, and so rendered turbid, (K, TA,) and altered in odour.** (TA.) And āḥmā al-bahr, inf. n. āḥmā. The well had in it black fetid mud (S, Msb) in abundance: (S:) and the like is also said of a spring. (TA.) āḥmā 'alayh, He was angry with him; (El-Umawee, S, K;) as also āḥmā. (Lh, TA.)

3. **He threw āḥmā al-bahr into the well.** (ISk, S, K.) See also 1.

4. āḥhām, (ISk, S, K;) inf. n. āḥhāmā, (ISk, S,) **He threw āḥmā into the well.** (ISk, S, K.)...  See also 1.

5. āḥhām, (S, Msb, K) and āḥhām (S, K,) but accord. to some, the latter is the pl. [or rather quasipl. n.] of the former; and sometimes, by poetic license, it is written āḥhām; (TA;) **Black mud:** (S, Msb:) 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.)
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.)

A well (بئر) or a spring (عين) foul with black, fetid mud. (TA.)
He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation; (Akh, S, L, Msb;) contr. of دَمْحٍ: (S, L;) accord. to IAmb,

formed by transposition from دَمْحٍ: (marginal note in a copy of the MS:) but it is of less common application than the latter verb; (Msb in art. دَمْحٍ;) signifying he praised him, &c., for something depending on his (the latter’s) own will: thus, the describing a pearl as clear is not دَمْحٍ, but it is مدَمَحٍ: (Kull p. 150:) or i. q. شَكْرٍ: (Lh, K;) but it differs [sometimes] from this; (Msb;) for شَكْرٍ is only on account of favour received; whereas دَمْحٍ is sometimes because of favour received, (Th, Az, Msb;) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, صلى الله عليه و سلام: but you say, دَمَحَتْهُ صلى الله عليه و سلام: I praised him, &c., for his courage. (Msb.) دَمْحٍ 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, 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 }
first vowel in لّه to the vowel immediately preceding it: زج, however, disapproves of the latter two modes of pronouncing it: some of
them also said, إيلّك الله, meaning I began with the saying Praise be to God. (L) [See also حمد below.]

You say, أحمّد إليّك الله 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 حمد له أّمرا He
approved of a thing for him. (L, K.*) And حمد إلّه أّمرا He approved of a thing for him,
and commanded, or enjoined, him to do it. (L) And جاورته فما حمدت جواره [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,) He recompensed, or requited, him: he gave him, or paid him, his
due. (L, K.) حمد عليه, aor. حمد عليه, (L, K, *) inf. n. حمد, (TA,) He was angry with him. (L, K)

حمّد, inf. n. حمّيد, has a more intensive signification than حمّد; (S,) (He declared the praises of God: or] he
praised God much, with good forms of praise: (T, L:) or repeatedly; or time
after time. (L, K.) حمّيد [used as a simple subst.] has a pl., namely, حمّاميد. (A.) [See an ex. voce
خاطّم, in the latter part of the paragraph.]

4 حمّد 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 أحمّد. (A.) And أحمّد أّمرا His
affair, or case, was, or became, praiseworthy, or approvable, in his estimation: (K:) or
أحمّد أّمرا (as in the L) he esteemed his affair, or case, praiseworthy, or approvable. (L
[agreeably with what next follows].) 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, Meb) contr. of اَدْمَهُ (TA in art. اَبَم) 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 اَحْمَدَت اَحْمَدَت [I found his action to be praiseworthy, or commendable, or approvable]. (A.) And اَحْمَدَّ 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 اَحْمَدَهَا (L, K;) but the former verb is the more chaste in this sense. (L.) And اَحْمَدَ مَوْضُعاً 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 اَحْمَدَ He affected, or made a show of, praise. (A.) You say, اِنَّنِي اَحْمَدَت اَمْشَكَرًا وَجَدَتِه اَحْمَدَهَا [I found him affecting, or making a show of, praise and thanks]. (A.) __ He praised himself. (KL) [Golius assigns this meaning to اَحْمَدَ, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] __ اِنِّي اَحْمَدَتِ الْنَّاسِ فَلَانِ يَتَحَمَّدَ الْنَّاسِ [app. a slight mistranscription, for i. q. اَلِيَ الْنَّاسِ, as in an ex. in the next sentence but one.] Such a one pretends to men, or shows them, that he is praiseworthy, for his liberality. (L) __ اَحْمَدَعْلَهُ 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. اَحْمَدَعْلَهُ [Whoso expends his property upon himself, he shall not pretend to men therewith as for favours, or benefits, bestowed]: (S, A:) or فلا يَتَحَمَّدَ بِإِلَّا الْنَّاسِ [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 They praised, or commended, a thing, one to another. You say, "rwa yithamadun al-kala."  
[The pastors praise, or commend, one to another, the herbage]. (A.)

8 : see 5. Said of heat, [It burned, or burned fiercely; or was, or became, vehement:]  
formed by transposition from احتمل (S.)

10 [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 استحمد الله، and that the meaning is, God hath demanded praise of his creatures by his beneficence, &c.]. (A.)

eحمد Praise, eulogy, or commendation; &c. [For further explanations of this word, and respecting the phrase and its variations, see 1: and see also حدثنك, said by a person praying, means [I extol, or celebrate, or declare, thy remoteness, or freedom, from every impurity, or imperfection, &c., O God, (see art. حبص، and I begin with praising Thee; أُبَدَّى ابتدأ being understood: (Az, L, Msb:) or by حمد is meant praise be to Thee: and nearly the same is said in explanation of the phrase in the Kur [ii. 28], that by حمد is meant حامدين لكي for 
لاك and and محمدك is meant, accord. to Aboo-'Othmân ElMázínee, and by praising Thee I extol thy remoteness, or freedom, from every impurity, &c.; حبص، being understood: or the و is redundant, as it is in the phrase, وحابنلاك الحمد [O our Lord, praise be to Thee], in which the و is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the و و هو لكي هو لكي لكي for the الدهي يوم (Msb.) لكي وهو لكي, and لكي, for the الدهي يوم, and the phrase, 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 حمد: and
A young one of a katā 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.

The sound of the flaming, or blazing, of fire; (S, K;) as also [from which it is formed by transposition: see 8: and app. signifies the same: see حمد]. (TA.)

Praise, and thanks, be to him: (S, L, K;) i. e., to such a one: (S, L:) contr. of جماد لَهُ [q. v.]. (S and A in art. جماد.) جماد is indecl., with kesr for its termination, because it deviates from its original, which is the inf. n. [المحمد: (S, L:) [i. e.,] it is [a quasi-inf. n., (see اسم مصدر in art. مصدر, being] a proper name for المحمد [as syn. with الحمد]. (Sharh Shudhoor edh-Dhahab.)

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 أَلْحَامَّة, (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, [Actions of حميدة She is praised, &c.; and] [His actions are
praised, &c.] (A.) حمد, also, [originally an inf. n., like its contr. دم.] used as an epithet applied to a man, is syn. with حمود (K) and as an epithet applied to a woman, syn. with حمودة (TA,) as is also حمدة: (K, TA:) and you likewise say منزل حمد (K) and منزل حمدة (H) A place where one alights, sojourns, or abides, such as is praised, or approved, (K, TA,) and convenient, or suitable.

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(TA.) حمید, meaning He who is praised, or praiseworthy, in every case, is an epithet applied to God; one of the names termed المقام المحمود (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.)

(S, L, K *) and (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. قصارىك, مبلغ جهادك (S, L,) and in like manner, حمادي The utmost of my power, &c. (K,) حماديات النساء غض الطرف, said by Umm-Selemeh, means The utmost of the praiseworthy qualities of women is the lowering of the eye. (L.)

(A, K) A man (TA) who praises things much; a great, or frequent, praiser: (A, K, TA:) or the latter, a man who praises things much and extravagantly. (S.) You say، إن خُمَّاد لله Verily he is one who praises God much, or repeatedly, or time after time. (L, K)

is a prov., (S,) meaning Repetition is more attributive of praise (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 احمد 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]

Mohamed (S, Mgh) and محمد (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 محمد: (S:) [pl. محمد.] You say, محمد, with kesr to the second م: [This is food in which is no approvable quality;] the eating of which is not approved. (A.) [The pl.] محمد signifies [also] Forms of praise. (Msb in art. جمع;} [See 2.]

Mohamed A man praised much, or repeatedly, or time after time: (L, K:) endowed with many praiseworthy qualities. (S, L.)

Mohomed: see حمد, in two places.

A day intensely, or vehemently, hot: (K:) as also [from which it is formed by transposition: see 8]. (TA.)

Mohamed: see 5.
Q. 1. He said: "الحمد لله" ([K], Msb, and TA ubi suprà:) a word of the kind termed "حةث" (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]. (Yaakoob, 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 _乌鲁木齐_, inf. n. _乌鲁木齐_ signifies the same in an intensive degree, or as applying to many objects; syn. قشر. (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 _乌鲁木齐_ He excoriated him with the whip. (TA.) The term _乌鲁木齐_ is [also] used in relation to soft hair, or fur, زبر, and wool. (TA.) He excoriated him with the whip. (TA.) And inf. n. as above, It (rain) removed the superficial part of of the ground. (TA.) He galled him with the tongue. (TA.) 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. _乌鲁木齐_ (Sh, K, *) aor. and inf. n. as above, (Sh,) He (a man) burned with anger and rage against me. (Sh, K, *) The horse became like on ass in stupidity, dulness, or want of vigour, by reason of fatness. (K)
2. **حمر**، inf. n. **حَمِير**: see 1. **Also He cut [a thing] like pieces, or lumps, of flesh-meat. (K.)**

2. **Also He dyed a thing red. (Msb.)** **[He wrote with red ink. See also حَمِير, below.] He called another an ass; saying, O ass. (K.)** **He rode a حَمَّر; 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 حَمِير. (K.)**

4. **He (a man, TA) had a white child ولد أحمر, 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. **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 IAar. (TA.)**

7. **What was upon the skin became removed: said of hair and of wool. (TA.)**

9. **It became أحمر [or red]; (Msb, K;) as also رَحْمَة. (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، جعل أحمر مرة ويصفار أخرى He, or it, began to become red one time and yellow another. (TA.) It is also said that every verb of the measure لَحْفِا is contracted from لَحْفِا; and that the former measure is the more common because [more] easy to be pronounced. (TA.)**

11. **War, or the war, became vehement, or fierce: (S, A, Ith, Msb, K;) or the fire of war burned fiercely. (TA.)**

Q. Q. 2. **Also He (a man, TA) became evil in disposition. (K.)**

See 9, in two places.
applied to a horse &c.: see حمر. Also A man burning with anger and rage: pl. حمر (Sh.)

(incorrectly written, by some physicians and others, حمر, with teshdeed, MF) and حومر (which is of the dial. of the people of 'Omán, a form disallowed by MF, but his disallowal requires consideration, TA) The tamarind fruit: (K:) it abounds in the Saráh (السراة) and in the country of 'Omán, and was seen by AHn in the tract between the two mosques (of Mekkeh and El-Medeeneh): its leaves are like those of the خَلَاف called السليحي. 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 قُرَظ (TA). Also, the former word, Asphaltum, or Jews' pitch; bitumen Judaicum; syn. قفر يهودى. (Ibn-Beytár: see De Sacy's Abd-allatif, p. 274.) See also حمر.

Redness; a well-known colour; (Msb, K;) the colour of that which is termed أحمر (S, A:) it is in animals, and in garments &c.; and, accord. to IAar, in water [when muddy; for it signifies brownness, and the like: but when relating to complexion, whiteness: see أحمر]. (TA.) 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 نوناق; 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.)

Sweet: applied to fresh ripe dates. (K.) See also حمر.

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حمراء [originally fem. of حمر, q. v.; see حمارة.

حمر 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 حمرة and حمرة. (TA.)  See also حمارة, in two places.  Also The evil, or mischief, of a man. (K.)

ةَرَّحم: see the next preceding paragraph.

ةَرَّح [The ass;] the well-known braying quadruped; (TA;) i. q. عمير; (Az, S;) applied to the male;
(Msb;) both domestic and wild: (Az, K;) the former is also called حمار وحشي, (K;) and the latter, حمار وحشي, and حمار وحشي; (S, K;) is the appellation applied to the female; and sometimes حمارة: (S, Msb, K: *) pl.
[Mrs. * 3 of pauc.] and [of mult. حمارة [more properly termed a quasi-pl. n.] and حمارة (S, Msb, K) and حمارة and حمارة, (K,) the last [a quasi-pl. n.] of a very rare form [of which see instances voce خيم.] and حمارة, (S, K,) which is said to be a pl. of حمر. (TA.)  Hence, مقيمة الحمار A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حرة: because the wild ass is impeded in it, and is as though he were shackled. (TA.)  And [hence,] بنو مقيدة الحمار Scorpions: because they are generally found in a حرة. (TA. [See an ex. in verses cited voce رمح.]) A piece of wood in the fore part of the saddle called حرل (K, TA,) upon which a woman [when riding] lays hold: and in the fore part of the saddle called حكاف:  and, accord. to Aboo-Sa'eed, the stick upon which the saddles called أقتاب [pl. of أقتاب] 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 مؤسر بما [The bridge of
the mandoline; a thing well-known. (TA.)

[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 line ُرﺎَِﲪ ِءﺂَﳌا (TA in art.) is also called حمار البيت; app. because its back resembles a قب. (TA in v. q.) Two stones, (S, K;) which are set upon, (S,) and upon which is placed another stone, (S, K;) which is thin, (TA,) and is called علاة, (S,) whereon the preparation of curd called َطِﻗَأ is dried. (S, K.)

The two bright stars a and ُﲑَِﲪ in Cancer. (Kzw.)

 Anything pared, or peeled; divested, or stripped, of its superficial part, peel, bark, coat, covering, crust, or the like; as also حمور. (TA.) Also, and حمير, 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 حمار.

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 I should have said that حمار signifies stones: that حمار 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 حمار الماء 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.)
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* جَدْﻮَﻫ . (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* جَوَدْأَة is hung, in order that the water may become cool. (TA.) And its pl., حَمَّار. *Three pieces of wood bound together in like manner*, upon which is put the بطَو [or milk-skin], in order that the insect called حَرَقْص may not eat it. (TA.) __ حَمَّارةُ القَدْم, (K) or حَمَّارَةُ القَدْم [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 food of the thief is directed, in a trad., to be cut off. (TA.)

حةُر [Of, or relating to, asses; asinine.]

ةَحْرَّة [Asinineness]. (A in art. خِطْب.)

حِمْرَة: حِمْرَة.

حِمْرَاء: أُحُمْرَاء, fem. of أَحْمَر q. v.

ةَحْرَّرِيَة The language, or dialect, of the race of Himyer, who had words and idioms different from those of the rest of the Arabs. (TA.)

حَمَّار: see what next follows.

حَمَّارة, (S, K, &c.), a word of a rare form, of which the only other instances are said to be سَبَيْرَة and زَعَرَة and زَعَرَة and حَيْيَة and حَيْيَة and عَبَائِلَة and حَيْيَة and عَبَائِلَة, (TA,) and sometimes حَمَّارَة صَبَائِرَة, 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 حَمَّارَة; (TA,) which also
signifies the same in relation to the noon, or summer-noon; (K;) and حمرى, (Az, TA in art.) and جمّار (TA:) or the most intense heat of summer; (TA;) as also حمر (K, TA:) and sometimes, though rarely, used in relation to winter [as signifying the intenseness of cold; like صباره: (TA:) pl. [or rather coll. gen. n.] حمارة. (S.) See also حمارة, last sentence.

حمر and حمر, (S, Msb, K,) the former of which is the more common, (S, Msb,) [coll. gen. ns.,] A kind of bird, (S, Msb, K,) like the sparrow: (S, Msb:) accord. to Es-Sakhawee, the lark; syn. قبر [q. v.]: and حمر is said in the Mujarrad to be an appellation applied by the people of El-Medeeneh to the [bird commonly called] pal. as also نَغَّة: (Msb:) حمر (TA:) and حمارات (S, TA) [and حمارات.] See also حمر.

 حمار: see حمارة. ___ Also A seller of asses. (TA.)

حمار, [a coll. gen. n.,] Owners, or attendants, of asses (S, K, TA) in a journey; (S, TA;) as also حمّار: (K:) n. un. حمار (S, TA) and حمّار. (TA.) See also حمّار, in two places.

حمار: see حمارة.

حمور: see حمر.

حمارة: see حمارة.

حمر: see حمر.

حمر: [Red: and also brown, or the like:] a thing of the colour termed حمر: (Msb, K:) it is in animals, and in garments &c.; and, accord. to IAar, in water [when muddy]: and so حمور: (Msb:) fem. of the former حمر (Msb:) pl. حمّار and حمّار (K;) or when it means dyed with the colour termed حمر, the pl. is حمران (S, Msb) and حمران; for you say حمران [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 حامّر (S) and حامر: (TA:) or if it means a thing having the colour termed حمر, the pl. is حامّر, حامّر, حامر (S, TA) also signifies the same as حامر; (Ham p. 379:) or, as some say, it has an intensive sense. (TA voce كربويو.) It is said in the S, in
art., that is a pl. of حمراء, like as دكوات is of دك; 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. كم, and TA;) and so the fem. when applied to a she-goat. (TA.) It is said that, of she-camels, the حمراء is the most able to endure the summer midday-heat; and the ورقاء, to endure nightjourneying; and that the صبيء is the most notable and the most beautiful to look at: so said Aboo-Nasr En-Na'améee: and the Arabs say that the best of camels are the حمر and the صهب: (TA.) [Hence,] signifies The high-bred, or excellent, of camels: and is proverbially applied to anything highly prized, precious, valuable, or excellent. (Mgh, Msb.) Applied to a man, (AA, Sh, Az,) White (AA, Sh, Az, K) in complexion; (AZ,) because أبيض 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, حمراء: the dim. of which, حميراء, occurs in a trad., applied to اéisheb. (K * TA.) So, accord. to some, in the trad., بعثت إلَى الأحمر والأسود, (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,] أتاني كُل أَسْمَهَ مِنْهُمْ وأحمر, meaning Every Arab of them, and foreigner, came to me: and one should not say, in this sense, أبيض. (AA, As, S,) also, is applied to The foreigners (العجم) [collectively]; (S, A, K;) because a reddish white is the prevailing hue of their complexion: (S;) or the Persians and Greeks: or those foreigners mostly characterized by whiteness of complexion; as the Greeks and Persians. (TA.) You say,
There is not among the foreigners the like of him. (A.) And accord. to some, the Arabs and the foreigners. (TA.) [so in the TA, but correctly] is an appellation applied to Emancipated slaves: and ابن حمَّاربِن جَان, meaning Son of the female slave, is an appellation used in reviling and blaming. (TA.) Also A man having no weapons with him: pl. حَمَر (A, K) and حَمَرٍ (K.) means Beauty is in hacbarb, or 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.) A sort of dates: (K:) so called because of their colour. (TA.) الأَحْمَر the red and white Gold and silver: (TA.) And الأَحْمَر and الأَبْيض Flesh-meat and wine; (S, A, K;) said to destroy men: (S:) so in the saying، We are of the people of dates and water, not of flesh-meat and wine: (A:) or the beverage called بَيْذَة and flesh-meat. (IAar.) Also Wine and garments of the kind called درب: (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 الأَصْفَار and الأَصْفَاء (AO, TA;) and milk and water، الأَصْفَاء and مايَن كَبَّارْهَم الأَشْمَان. (A, TA.) And dates and water، الأَشْمَان Flesh-meat and wine and the perfume called خَلْوَق (S, K;) or gold and flesh-meat and wine; as also الأَخَاضَر: (TA in art. خَضْر:) or gold and saffron and خَلْوَق. (ISd, TA.) A severe year; (L, K;) because it occasions the flowing of blood: (TA:) and [so in the L, but in the K or ] Violent death: (S, 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. (As.) وَطَأةٌ حَمَارٍ A new, or recent, footstep, or footprint: opposed to دَهْما. (As, S, A.) سنة حَمَارَة A severe year; (S, K;) because it is a mean between the سَوَادَة and the بيضاء or a year of severe drought; because, in such a year, the tracts of the horizon are red: (TA:) when the tenth Mansion of the Moon (see
breaks its promise [of bringing rain], the year is such as is thus called. (AHi.) See also voce

and, in like manner, He brought his sheep or goats, in a lean, or an emaciated, state. (A, * TA.)

A bad kind of tanning. (K. [For Deeg in the CK, I read Deeg, as in other copies of the K.])

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. هَجِين (S, A, K;) in Persian, لاَيْلَانِي (S, K;) as also حَمَّارَة (K;) or a horse of mean race, that resembles the ass in his slowness of running: and a bad beast: (TA:) pl. حَمَّامِر (S, A, TA) and حَمَّامِر (TA;) and accord. to the T, حَمَّارَة signifies [not as it is explained above, as a sing., but] i. q. حَمَّامِر; 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.)

A sect of the خَوْرَيْة, who opposed the مِبْيَضَة (S, K) and the مِسْوَدَة: (TA:) a single person thereof was called حَمَّامِر (S, K;) they made their ensigns red, in opposition to the مِسْوَدَة of the Benoo-Hašim; and hence they were thus called, like as the حَرْوَيْة were called مِبْيَضَة because their ensigns in war were white. (T.)
The wild ass: see حمار (S, 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 بقر الوحش, in art. بقر: a certain beast (K, TA) resembling the she-goat. (TA. ) And A certain bird. (K.) See also أحم.
It (milk) was, or became, sour, [so as to burn, or bite, the tongue;
and so, app., حmez, inf. n. حمزة; (see حمز, below;) or] in a less degree than such as is termed حامز.

(Hence, app.,) حمز, inf. n. حمزة, He (a man) was, or became, strong, robust, sturdy, or hardy. (S, * K, * TA.) حمز للسان, aor. ﴿, It (beverage, or wine,) stung, or bit, the tongue: (S, K:) or it (milk, and ذيبان,) burned the tongue by its strength and sharpness. (Mgh.) حمز النسلة, aor. ﴿, It (milk, and ذيبان,) stung, or bit, the tongue: (S, K:) or it (milk, and ذيبان,) burned the tongue by its strength and sharpness. (Mgh.) حمز النسلة, aor. ﴿, He took it, seized or grasped it, contracted it, or drew it together; syn. حمزة الضمة, You say, حمزة الكلمة فواده The saying contracted his heart, (Lh, A, TA,) and grieved him, (Lh, TA,) or pained him. (TA.) حمز النسلة, aor. ﴿, (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.) حمز أكردة of a thing; a quality, or property, like that of burning, or biting, (S, * K, * TA,) such as the taste of mustard: (TA:) and [in like manner] حمزة signifi es the quality, or property, of burning, and sharpness; as in beverage, or wine: (TA:) and حمزة a sourness in milk, with a biting of the tongue; (A,) or a sourness in milk, less than that of milk which is termed حامز. (TA.) حمزة: see what next precedes.

 إنَّ حمْوَز لِمَا حمْزَهُ, applied to the beverage termed حمْوَز, [app. when it is in a state of fermentation,] Digestive. (Fr, TA.)
effectually, what he has collected together. (K.) [To the explanation in the K (ضَابِطٌ لَمَّا ضَمَّهُ) is added in the TA، app. a mistranscription for به and one who manages it well.]

A strong-hearted man: (S, 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 contrasted in heart. (TA.)

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, A pomegranate in which is sourness. (A, K.) ___ Intense, or severe, anxiety. (TA.) And (S, TA) A wringing, or poignant and burning, pain in the heart, such as arises from wrath &c. (TA.) ___ See also حَمَّامٍ, in two places.

The most excellent of deeds is the strongest, or most powerful:

(A, S, TA:) or the most painful (A, Mgh, TA) and distressing: (Mgh, TA:) from حَمَّامٍ, applied to milk and to نَميذٍ, signifying that burns the tongue by reason of its strength: (Mgh:) a trad., related by I‘Ab; (S, TA:) said by Mohammad. (TA.)

You say also, Such a one is in harder, or more difficult, circumstances (أُشَدُ أَمرًا ٌ فَلاًن) than such a one: (TA:) or [more] contracted in circumstances.

(ISk, TA.)
A man strong in the tips, or ends, of the fingers: (S, K, TA:) occurring in a verse of Aboo-Khirâsh: (S:) but [SM says,] what I read in a poem of that author is محمود القطاع, meaning, hard and pointed in the arrowheads. (TA.)
1. **حمس** (Hamis), aor. -ً، (S, A, K,) inf. n. **حمسة** (Hamas) (S) and **حمسة** (Hamas), (Ham p. 2,) *He was, or became, hard, firm, strong, strict, or rigorous,* in religion, and in fight, (S, A, K,) 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: (K, TA:) and it (war, or the clamour thereof, ﱡ York,) was, or became, hot, (A, TA,) or vehement. (TA.) ___ *حمس* (Hamis), aor. -ً، inf. n. **حمس** (Hamis), (a man) was, or became, courageous. (Sb, TA.)

5. **حمس** (Hamis) *He acted, or behaved, with forced hardness, firmness, strictness, or rigour; (S, A, Mgh,) in his religion. (A, Mgh, K,) ___ He (a man) feigned disobedience; syn. **تعاصى** (Tasai), (S, TA.) ___ He protected, or defended, himself, (syn. *Privacy* (Buh), by means of him. (Sh, TA.)

6. **حمسوا** They vied with, strove to surpass, or contended for superiority with, one another in strength, (اوداشوا) and fought one another. (TA.)

*حمس* (Hamis): see **حمسة** (Hamas), in three places.

**حمسة** (Hamas) *Hardness; firmness; strength: defence: conflict.* (TA.) [See also **حمسة** (Hamas).]

**حمس** (Hamis) *Vehement.* (TS, K,) So in the saying of Ru-buh,

*لا القين منه حمسا حميسا*

[They experienced from it vehement strength]: (TS, TA:) or, as Az says, *strength and courage.* (TA.) ___ See also **حمسة** (Hamas), in two places.

**حمسة** (Hamas) *Courage:* (S, K, TA:) *defence: conflict.* [See also **حمسة** (Hamas).]
Hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, K,) and in courage; (TA,) as also

(pl. of the former, (K,) 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

(Sa,) pl. of the former, (Mgh,) which latter is an epithet applied to The tribes of Kureysh (S, A, K) and

Kináneh (S, K) and Jedeelah, (K,) i. e. Jedeelah of Keys, consisting of [the tribes of]

Fahm and and 'Adwán the two sons of 'Amr the son of Keys the son of 'Eylán, and the Benoo- 'Amir Ibn- Saasa'ah, (AHeyth, TA,) and their followers in the Time of

Ignorance; (K,) or to Kureysh and their coreligionists; (Mgh,) because of the hardships which they

imposed upon themselves in matters of religion, (S, A, Mgh, K,) as well as in courage, (TA,) for they used not to enjoy the shade in the
days of Minâ, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of

TA,) nor to clarify butter, nor to pick up [dung such as is called] (S, L,) or (TA,) [for fuel,] and they dwelt in the Haram, (AHeyth, TA,) and did not go

forth in the days of the موسم to 'Arafát, 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 (ءﺂَﺴَْﲪ, which is the Kaabeh, so called because its stones are

white inclining to blackness: (K,) the Benoo- 'Amir were of the حمس, though not of the inhabitants of the Haram,
because their mother was of the tribe of Kureysh: the term حمس is also, [pl. of حمس or of حمس,] is applied to those of

the Arabs whose mothers were of the tribe of Kureysh. (TA,) Also Courageous; (Sb, S, K,) and so حمس and حمس : (K,) pl. [of the first, masc. only,] حمس and [masc. and fem.] حمس and [of the second or

third] حمس. (TA,) 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 IAar. (TA,) Hence, (A, TA,) Wقَعَ في هند , (A, TS, K,) or (A,) or the latter phrase has this last meaning. (Isd, A, and TA in art. هند (ٍ) was the name
of a courageous people of the Arabs. (A, TA.)

A severe year: (S, A, K.)

They say also سنَوُن أُحَامَّس Severe years: (K:) the masc. form [of the epithet] being used because by سنوَن is meant سنوات أعوام; or the epithet being used after the manner of a subst.: (ISd, TA:) and سنوَن حمس signifies the same: (K:) or the latter, سنوات of hunger: (Az, TA.)

Vehement [courage, or fight, &c.]. (TA.)

A hard place: (S, K:) or a rugged and hard place: (A:) pl. أَمَكَّنَة حمس. (K:) You say also أَرْضُ أُحَامَّس, 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 أَرْضُ أُحَامَّس Sterile, barren, or unfruitful, lands. (S, L.)

مَتْحَمَّس: see أَحَامَّس, second signification.
1. (A, K.) He (a man) became slender in the shanks. (A, K.)

The small bone of his shank, (Msb,) and his legs, (S,) and the shank

(A, K) of a woman, (A,) became slender. (S, A, Msb, K) And the like is said, metaphorically, of the whole body. (TA.) You say also, The bow-string became slender: and its being so is better. (TA.)

1. see the last sentence above.

A gum having little flesh: (K:) or a thin gum. (TA.)
أشخص: مستحمش
and حمص; (S, Msb, K,) the former preferred by Th, (S, TA,) and by the Koofees, (Msb, TA,) and the only word of that form except حنص and حنص; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the Basrees, (Msb, TA,) and said by Mbr to be the only word of this form except حنص, meaning short, and جلاق, the name of a place in Syria, (S, TA,) but IAar did not know this latter form of the word; (Az, TA;) [The cicer arietinum; or chick-peas;] a certain grain, (S, Msb, K,) well known, (Msb, K,) of the description termed القطان: (AHn:) n. un. حمص: (TA:) it is white, and red, and black, and of a sort called كسريني 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 Minhaj, 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 swelling of the lip; and it clears the voice: (TA;) it also strengthens the body
and the penis; (Ka) 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 Minhaj, it should be eaten between two meals. (TA)
 Hammās

1 Hammās, aor. — ; and Hammās, (S, A, Msb, K) aor. — , (S,) or — , (K,) or both; (TA,) and Hammās, aor. — ; (K,) inf. n. [of the first] Hammās, (S, Msb, K) and [of the second or third] Hammās, (as in some copies of the S and of the K,) or Hammās; (as in other copies of the S and of the K,) said of a thing, (S, A, Msb,) or the third is said particularly of milk, (K,) It was, or became, Hammās [i.e. acid, sour, sharp or biting to the taste, pungent, or in taste like vinegar or like sour milk: see below]; (S, Msb, K;) as also Hammās, inf. n. Hammās, or Hammās, (accord. to different copies of the S,) He brought us some thick and very sour milk, not to be endured by reason of sourness. (S,) [Hence, or from Hammast al-ʾīl, q. v. infrâ,] Hammast al-ʾīl, (As, S, A, K,) aor. — , (As, S TA,) inf. n. Hammast (As, S, K) and Hammast; (K,) and Hammasta ; (A, TS, K;) The camels pastured upon Hammās [q.v.]; (As, S, A;) or ate it. (K.) — [And hence, because camels become weary of eating Hammās of him, or it. (Sgh, K.) — And because camels are eager for Hammās after eating long of Hammās, I eagerly desired him, or it. (Sgh, K.)

2 Hammās, inf. n. Hammās: see 1, first signification. [It seems to be also syn. with Hammās, q. v.: for, — ] said of a man, it signifies, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also opposed to Hammās, (S, TA) in Hammās. (TA,) — Also The giving, or doing, little of a thing. (S, K,) You say, Hammast la falān fi al-ʾīl Such a one gave, or did, little to us in entertaining. (S,) — Hammast al-ʾīl, — : Hammast al-ʾīl, — ; Hammast al-ʾīl, — . [q.v.: for, — ] said of a man, it

The land became abundant in Hammās [q.v.]. (S,) — Hammast al-ʾīl, — : Hammast al-ʾīl, — . [q.v. (A, TS, — ] said of a man, it...
The people, or company of men, launched into, or entered upon, cheering discourse. (A, TA.) I'Ab used to say to his companions, 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 Kur-án, [like camels betaking themselves to the pasture termed حيض when weary of that termed خلة.] (TA.)

(And in like manner,) حيض also means The changing from seriousness to jesting or joking. (Har. p. 10.) See also 2. (And see 5.) I pastured the camels upon حيض. (ISk, S K.) [And hence, as camels are pastured upon حيض after they have pastured for a time upon خلة, and حيض عنه, He shifted him from it to another thing. (TA.)

[app. signifies, in its primary acceptation, He (a camel) betook himself to the pasture termed حيض after eating for a time of that termed خلة. (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, أنت محتسب فتحيض. (S, A:) from خلة and حيض. (S.) [See also خلي، in art. خلة.]

[أKind of plant in which is saltiness, (A, Msb,) which camels eat as though it were fruit, and after which they drink: (A:) other plants are termed خلة: (Msb:) or What is salt and bitter, of plants; (S, K;) such as the ثمر and the أطلاع and the طرفاء and the like: (S:) what is sweet is called خلة: (S, K;) or any kind of plant that is salt, or sour, rising upon several stems, and having no [Single] stem 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 زَوْجَةٌ and the إِخْرِيْطَةٌ and the رَمَحٌ and the خَذَرَفٌ and the بَقْلَمٌ and the قَضَةٌ and the رَقْحُ and the حَرْضٌ and the طَرْفَاءٌ and the like: (Lh:) or any plant that does not dry up in the رَيْعِ [or spring], but endures the hot season, having in it saltiness; 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 خُلْطَةٌ is the bread of camels, and the حَمْضٌ is their fruit, (S, A, Msb, K, *) or, as some say, their flesh-meat; (S:) or their خَيْبَصٌ: (TA in art. خُلْطٌ:) and they say that flesh-meat is the حَمْضٌ of men: (TA:) the n. un. is with خَلْطٌ; (Mgh:) and the pl. is حَمْضٌ: (S, 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,

* جَآَؤُوا مُحِلَّينَ فَلَأَقَوا حَمْضًا

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,

* وَنَوَدُ المُسْتَوْدِينَ حَمْضًا

And him who cometh to us seeking to do evil, or mischief, we cure of his disease:

for camels, when they are satiated with خُلْطَةٌ, eagerly desire حَمْضٌ [to cure them of the effect of the former]. (TA. [See also ﷺ in art. خَلْطٌ].) Hence, also, by way of comparison, حَمْضٌ is applied to Evil, and war: and خُلْطَةٌ, to ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and ampleness of circumstances: (T and TA in art. خَلْطٌ:) and the former, to death: and the latter, to life. (Ham p. 315.) and فُؤَاد حَمْضٌ mean A mind that takes fright at a thing, and shrinks from it, at first hearing it. (TA.)

حَمْضَةٌ Eager desire for a thing. (S, K.) It is said in a trad., الأَدْنَاء مَجَاجَةٌ وَلِلنَّفْسِ حَمْضَةٌ; (S, TA:) and in another,
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 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 خلة. (S.)

Hamūṣa [Acidity; sourness; the quality of being sharp or biting to the taste; pungency;] the taste of that which is termed حمض. (S, K.) [See 1.] is also explained as signifying That which bites the tongue; as the taste of vinegar, and of milk such as is termed حائر: 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] does not belong [save] to inf. ns. (TA: [in which the word إلآ is evidently omitted by an oversight in transcription, and therefore has been supplied by me in rendering the passage.])

Land abounding with حمض; (ISh, K;) as also أرض حمضية ; (S;) and أرض حمضية TA: pl. of the first, (as in some copies of the K,) or أرض حمضية: (as in other copies of the same, and in the TA:) and حمضية [which seems to be another pl. of the first of these epithets] is explained as signifying land possessing حمض TA:

 compañero [Sorrel; or particularly the rose-flowered sorrel; more commonly called in the present day حمض;] a certain plant having a red flower; (S,) a herb, or leguminous plant, of the kind
termed ذُکُور, having a produce, or fruit, red like blood; (Hām. p. 823;) a certain herb (K, TA) growing in the mountains, of herbs of the [season called] رَبيع (TA,) the leaves of which are like those of the هندَبَاء, (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 وِينِانُوَس في ظُمَّر مثل حَبَّ الرُّمَان] 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: AḤn and Aboo-Ziyād 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-Ziyād 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] رَبيع, in the channels of water, and has a red flower, and is of the herbs, or leguminous plants, which are termed ذُکُور: 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 Minhāj that it is both wild and growing in gardens; that the wild is called سَلْق, [but this name is commonly applied to bete,] and in all of this there is not acidity: the garden-kind resembles the هندَبَاء, and in this is acidity, and an excessive viscous moisture: the best is the acid,
gardenkind: 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 palpitation, 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 (َﻮُـﻗءَ; 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 ﻮْﻬَﺷ، 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.) What is in the interior of the [kind of citron calledّجُﺮْـﺗُأ:A, K:] n. un. with ﻦ: (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 (ُﻊَﻤْﻘَـﻳ) 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.]
A certain plant: not from حوضة. (TA.)

A confection composed of حمض of the أثر. (TA.)

حمض [Acid; sour; sharp or biting to the taste; pungent; having a taste like that of vinegar or like that of sour milk; see حوضة] (S, Msb, K;) applied to milk (TA) and other things; (Msb;) and حمض signifies the same, applied to a grape. (TA.) [Hence,] رجل حامض الفؤاد A man whose heart, or mind, is altered and bad, (O, K,) في الغضب in anger. (O.) And فلان حامض الرئتين Such a one is in a loathing state of mind; syn. مر النفس. (S.) إبل حامضة Camels pasturing upon حمض; (S.) or eating it; (K;) or pasturing upon حمض حمض after pasturing upon حامضة: ختَّة: (ISk:) pl. حامضة إبل حامضة حامضة حامضة; (As, S, K;) as also حامضة, contr. to rule: (TA:) Camels staying among حمض and a camel eating حمض. (TA.)

حمض and حمض, (S, K,) the latter on the authority of A'Obeyd, (S,) A place in which camels pasture upon حمض. (S, K. *)

حمض أرض حمضة. 

حمض see حمض.

حمض see حامض.

لبن مستحمض Milk slow in thickening. (Ibn-'Abbád, K.)
1. **حمام**

- ** صحيح** ( صحيح, aor. — ; and **حيح**, aor. — ; (T, S, Mgh, Msb, K, &c.)) inf. n. (of the former, S) **حمام**, (S, K) or this is a simple subst., (Msb,) and (of the latter, S) حمٍّ (S, Mgh, * Msb, * K) and **حمام**; (S; K) *He was, or became, foolish, or stupid; 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 he had little, or no, intellect or understanding; (S, K;) as also **حكيم** and **حامل** (K) and **حمّى**. (TA.) [See حمٍّ, below.] One says to a man, [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 تَقَّحم ُقِوْسَلَا.)

2. **حمى**

- **حمى** ( TA;) and **حمى**; (S, Mgh, K;) *The market was, or became, stagnant, or dull, with respect to traffic.* (S, M, Mgh, K, TA.) And **حمى جُارِته** *His merchandise was, or became, unsaleable, or difficult of sale, or in little demand.* (TA.)

3. **حمٍّ**

- **حمٍّ** ( TA;) and **حمٍّ**; (S, Mgh, K;) *He drank wine:* (K;) or he became intoxicated, so that his reason departed: *thus explained by IAmb; but disallowed by EzZejjájee. (IB, TA.)

4. **حمٍّ**

- **حمٍّ** ( TA;) and **حمٍّ**; (S, K;) *He found him to be foolish, or stupid,* (K, S, &c.) [See also 10.] **حمٍّ** ( TA.)
mentioned him, or spoke of him, as characterized by حَمَى [i.e. foolishness, or stupidity, &c.]. (TA.)

He (a woman) brought forth a child that was حَمَى [i.e. foolish, &c.]; (S;) or brought forth حَمَى [i.e. foolish children]. (K.) [How foolish, or stupid, &c., is he!] an expression of wonder. (TA.)

She (a woman) brought forth a child that was حَمَى [i.e. foolish, &c.]; (S;) or brought forth حَمَى [i.e. foolish children]. (K.)

How foolish, or stupid, &c., is he! an expression of wonder. (TA.)

He affected حَمَى [i.e. foolishness, or stupidity, &c.; meaning he feigned it]. (S.)

He acted in the manner of the حَمَى [i.e. foolish, or stupid, &c.]; (K) and so حَمَى. (Lh, 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.)

He counted, accounted, or esteemed, him حَمَى [i.e. foolish, or stupid, &c.]; (S, Mgh, TA;) or he found him to be so; like حَمَى. (TA.)

Foolishness, or stupidity; i.e. unsoundness 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 حَمَى and حَمَى signify the same: (S, K;) [all are said to be inf. ns.; but the last, accord. to the Msb, is a simple subst.: (see 1:)] the proper and primary signification of حَمَى is [said to be] the putting a thing in a wrong place, with knowledge of its being bad [to do so]. (TA.)
Hence, the sleep after the period of the afternoon called the عصر; when no one sleeps except one who is intoxicated, or one who is insane, or unsound in mind. (Har. p. 223. [See also خلق and خلق.])

And Deceit; or a deception. (TA.) [It is said that] حَمْقٌ also signifies Wine: (Z, K) as being a cause of حَمْقٌ; like as wine is called إمّ as being a cause of إمّ: (Z, TA:) but Ez-Zejjájee disallows this: and [it is also said that] حَمِيقاً signifies the same, because wine occasions حَمْقٌ to its drinker. (TA.)

Also Having a scanty beard. (IDrd, K.)

Having a scanty beard.

Having a scanty beard.

Having a scanty beard.

Having a scanty beard.

Having a scanty beard.

Having a scanty beard.

A very foolish, or stupid, man knew his camel; i.e. he knew thus much, although حَمِيقاً; or, as some relate it, حَمِيقاً جَمِلَهُ, 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 familiarity 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, حَمِيقٌ is here a proper name; and this person had a camel with which he was familiar, and he made and attack upon him. (TA.) [See Freytag's Arab. Prov. ii. 85.]
Foolish, or stupid, in the utmost degree. (Ibn-'Abbád, K, TA.) [It seems to be implied in the K that signifies the same: but see this word below.]

Foolish, or stupid; 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: (S, K;) fem. of the first حقّان أُحَقّ: (S, Msb;) and of the second: (TA:) pl. of the first, applied to men and to women, (S, K,) حَقَّ وَأَحْمَقَ: (S, Msb;) or حَقَّ, with two dammehs, (K,) and حَقَّى حَقَّى حَقَّى حَقَّى (S, K) and حَقَّ (Sgh, K) and حَقَّ. (Ibn-'Abbád, K.) Accord. to some, is from the phrase أُحْمَقَتُ السَّوقُ أُحْمَقَ: and accord. to some, from the phrase لِبَلَامُ مَحَمَّاتِ أُحْمَقَ, because the أُحْمَقَ deceives one at first by what he says. (TA.) The sounds of wailing for the dead, and trilling, or quavering, in playing, are termed because of the حَقَّ of the person from whom they proceed. (Mgh.) البَقَّةُ (البَقَّةُ, the latter for بَقَّةُ الحَمَقَانِ the former for بَقَّةُ الحَمَقَانِ) i. q. [Garden purslane]; (S, 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 (ملعَبةٍ), so that it is likened to the أُحْمَقَ 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 أَحْمَقَةٌ أُنْفَسَتْ أَنْسَةٌ; but this is one of their fanciful assertions; for such was its name in the time of utter paganism: so says Sgh. (TA.) 딩 also signifies More, and most, foolish, or stupid, &c. Hence, it is said in a prov. أَحْمَقَةٌ مِّن رَجْلَةٍ [More foolish, or stupid, than a plant of gardenpurslane: explained by what precedes]. (TA.) [See also another prov. voce قُدَيْنَ.] And in a trad., أَحْمَقَةٌ الْحَمْقِ الْفِحْرُ [The most foolish of foolishness, or the most stupid of stupidness, is vice, or immorality, or unrighteousness]. (A in art. كيس.)

is from الحَمْقُ, like حَمْقٌ from المُحْبَّب, أَحْوَّلْهُ from المُحْبَّبٍ, and أَحْوَّلْهُ from الحَمْقٍ; (TA:) it signifies An action, or a deed, of those that are done by the حَمْقٍ [i.e. foolish, or stupid, persons]; (Mgh;) a foolish, or stupid, action or deed. It is like حَمْقًا, which means an action, a practice, or a habit, in which is حَمْقٍ [i.e. foolishness, or stupidity, &c.]. (TA.) One says, وَقَعَ فِي أَحْوَّلٍ حَمْقًا [Such a one fell into the commission of a foolish, or stupid, action, &c.]. (TA.) [See حَمْقُ.]

(س, ك) A woman who brings forth a child that is حَمْقٍ [i.e. foolish, &c.]; (S;) or who brings forth حَمْقٍ [i.e. foolish children]; (K;) or, accord. to IDrd, the latter has this signification; but the former signifies a man who begets حَمْقٍ; and he does not allow its application to a woman. (TA.) __ 중합의 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 حَمْقٍ غَرُنَ غُرُورُ اللَّمَعَاتِ [He, or it, deceived me with the deceiving of the nights thus called]. (TA.) And you say, سَرَىٰ لِيَلَالَّمَعَاتِ [We journeyed during such nights]; because the rider therein thinks that he has arrived at the time of morning until he becomes weary. (TA.)
A woman who is accustomed to bring forth [i.e. foolish children]. (S, K.)

A man [or child] affected with [q. v.]. (A 'Obeyd, S.)
حمل

حمل, aor. — حمل, inf. n. حملان (حمل, Mgh, Msb, K, &c., in some copies of the S), and حمل (Mgh, K,) He bore it, carried it, took it up and carried it, conveyed it, or carried it off or away, (MA,) على (MA,) upon his back, or عليه (MA,) and احتمله (MA,) 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,)

* إنّا قَسْنَا خَطِينَا بَيْنَا
* فَحَمَّلْتُ بَرَةً وَأَحْمَلْتُ 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 S and TA &c. in arts. بر and فجر. Hence, in the Kur [xx. 100] فإنه يحمل يوم القيامة وزرا, [He shall bear, on the day of resurrection, a heavy burden]. (TA.) Hence also, in the Kur [vii. 189], حَمْلَتِ حَمْلَا خَفِيفًا [She bore a light burden]; (S, TA;) i. e., [as some say,] the seminal fluid. (TA.) Hence also, in the Kur [xxix. 60], وَكَأَيْنَ مِنْ دَابِئَةٍ لَا (Er-Rághib, TA,) means And how many a beast is there that does not bear its sustenance!], meaning, does not provide its sustenance, but is sustained by God. (TA,) [lt. He carries firewood,]

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(A in art. حَمْلَةٍ, حَمْلُ, حَمْلَةُ الرَّطْبِ, حَطْبُ, حَطِيبُ, حَطِيبَةُ, حَطِيبَةٍ, حَطِيبْةٍ; juicy, or fresh, firewood], (Er-Rághib, TA,) means he goes about
with calumny, or slander. (A in art. حَطْبَّ, and Er-Rāghib * and TA. *) حمله على الْدَابَّةُ, (Msb, TA,) aor. — , (TA,) inf. n. حمل, (Msb, TA,) [He carried him, or mounted him, (namely, a man, Msb) upon the beast; as also حمله [alone] He gave him a beast upon which to ride. (T, TA. [See Kur ix. 93.])]

The woman became pregnant, or conceived: (K, TA:) and حملت ولدها She became pregnant with, or conceived, her child: (Msb:) one should not say, حملت به; or this is rare; (K;) or one should not say this, but it is frequently said; (Ij, TA;) [for] as علت with حملت, (Msb, TA,) and the latter is trans. by means of ب the former is thus made trans., (TA,) therefore one says, حملت به في ليلة كذا وفي موطن كذا, meaning She became pregnant with him, or conceived him, in such a night, and in such a place. (Msb.) حملت is also said of a ewe or she-goat, and of a female beast of prey, [and app. of any female,] accord. to IAar; meaning She was, or became, in the first stage of pregnancy. (TA,) حملت الشجرة The tree [bore, or] produced, or put forth, its fruit. (Msb.) حملت بدأ and حمل بدائن [He bore, or took upon himself, the responsibility, or he was, or became, responsible, for a debt, and a bloodwit:] (Msb:) [for] حمل به, aor. — , inf. n. حمل, signifies كفَّلَ حمل الحمالة And حملها حمل الحمالة: (S, * K.) And حمل السرير and حمل السرير حمل السرير: (S, TA:) He was, or became, responsible for the bloodwit, or debt or the like: both signify the same: (S, TA:) and حمل به He took it upon himself, or became responsible, or answerable, for it: (Msb in art. حمله مظْعُم) and حمل بعدها He took, or imposed, upon himself, or undertook, the main part of it: (Jel in xxiv. 11:) and حملَهَ احتمل الأمر You say, حمل قوم عن قوم دية, (K, TA,) or غرامة, (TA,) [A party bore, or took upon itself, for a party, the responsibility for a bloodwit, or a debt or the like;] as also حمل عن فلان لفلان كذا He bore, or took upon himself, for such a one, the responsibility, to such
a one, for such a thing.] And 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.) 

He made himself chargeable with wrongdoing]. (Kur xx. 110.) __

took upon himself, or accepted, the trust: accord. to others, he was unfaithful to it: and means the same.] __

Such a one [bore or] concealed in his mind rancour, malevolence, malice, or spite, against such a one. (TA.) And i. e. [which may be meant as the explanation of ] ___

Such a one shows (or will not conceal) his anger; and thus SM understood it; or as the explanation of alone, i. e. such a one will not show his anger]: (Az, TA:) [for] , (K,) aor. — , inf. n. , (TA,) means he showed, or manifested, anger. (K, TA.) And hence, it is said, is the saying, in a trad., — , i. e. [When the water amounts to the quantity of two vessels of the kind called ] impurity does not appear in it: (O, K, * TA:) or the meaning is, it does not admit the bearing of impurity: for one says, , i. e. such a one refuses to bear, or submit to, and repels from himself, injury. (Msb.) You say also, He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA in art. , from a trad.) __

and and he, He relied upon such a one in intercession, and in a case of need. (TA.) __

The she-camel was covered by a stallion. (M in art. [as syn. with ]: see 2, in three places. __

He tasked his beast beyond its power in journeying, or marching, or in respect of pace). (S in art. .) And
He jaded, or fatigued, himself, or tasked himself beyond his power, in journeying, or marching. (S, TA.) [See also 6.] 

He charged, or made an assault or attack, upon him in war, or battle. (TA.) 

I made mischief, or I excited disorder, disagreement, dissension, or strife, between, or among, the sons of such a one. (AZ, S.) 

He incited, excited, urged, instigated, induced, or made, him to do the thing, or affair. (ISd, K.) 

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 رحمان, which is made to accord in form with words of the measure فعلان, though it has not a fem. of the measure. فعلان, in preference to, because words of the measure فعلان are more numerous than those of the measure. فعلان. And It (a word) is made to accord in form with its contrary in meaning: thus جعاف, an anomalous pl. of أفحف, is made to accord in form with سمان, a regular pl. of سمن. And It (a word) is made to accord syntactically with its meaning: and 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, "فلما رأى الشمس برزعة قال هذا ربي." 

And when he saw the sun rising, he said, This is my Lord: here (by saying فلم رأى الشمس برزعة قال هذا ربي.) It is first made to accord syntactically with its grammatical character (حُمِلَ عَلَى الْفَظْ) ; and then (by saying هذا ربي instead of هدى) it is made to accord syntactically with its meaning (حُمِلَ عَلَى المعنى); which is the jum 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
He put the best construction upon it; namely, a saying: being here an inf. n.]. (TA in art. 

He attributed it to, or charged it upon, the copyist; namely, a mistake. said of a mistake, occurs in the K in art. a thing.

He attributed it to, or charged it upon, the copyist; namely, a mistake. said of a mistake, occurs in the K in art.

He made him, or constrained him, to bear or carry the thing, and the message; and in like manner, he made him, alone, He loaded him; namely, a camel, &c. You say also, 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. (Msb in art. 

And 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], 

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 

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, which has an intensive signification [when followed by [ عليه]. (Bd.) __ See also

He charged him

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with a crime, or an offence: see a verse of En-Nábighah cited voce عِرْهُ.]

3 [He bore with him a burden]. You say, of a Wezeer, حَامِلُ الْمَلِكِ أَعْبَأَ الْمَلِكُ [He bore with the King the burdens of the regal office]. (A in art. روزر.) [See also 4.] ___ Also He requited him; namely, a man: or, accord. to AA, حَامِلَةُ حَمَّامٍ signifies the requiting with beneficence. (TA.)

4 َنُحمِّلَهُ [He helped him to bear, or carry, (T, S,) that which he was bearing, or carrying: (T, TA:) or you say,之夜مِّلَهُ الخيلِ. He helped him to bear, or carry, the load, or burden: and حَمَّلَهُ, i. e. فعل ذلك به [he did that with him]. (M, O, K.) [See also 3.] She (a woman, S, K, and a camel, S) yielded her milk without being pregnant. (S, K.)

5 َنحمَّلَهُ [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 حَمَّلَهُ, you say meaning حَمَّلَهُ غَرْمًا. And حَمَّلَ غَرْمًا 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 حَمَّل 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,] حَمَّلُوا and حَمَّلُوا They went away, departed, or journeyed. (S, TA.)

6 حَمَّلَ عَلَيْهِ [He bore, bore his weight, pressed, or pressed heavily, upon it, or him]. You say, حَمَّلَ عَلَى رَأسِ رَجُلٍ مَعْتَمَدًا عَلَيْهِ لِيِمُوت [He bore, bore his weight, pressed, or pressed heavily, upon the head of his spear, leaning upon it, in order that he might die].
I pressed, or pressed heavily, upon it, like the squeezer of fruit &c. (Msb. in art. [Hence,] He wronged him; or treated him wrongfully, or unjustly. (S, Mgh, and Har. p. 80.) And it is asserted that one says, تحامل الزمان عن فلان meaning Time, or fortune, turned from such a one, and took away his property: and 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 تحامل على نفسه, (S, O, or بالامر تحامل في الأمر) 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 تحامل في المشي I constrained myself to walk, notwithstanding difficulty, or trouble, or inconvenience, and fatigue: whence, رقمما يتحمل الصيد ويطرب Sometimes the game will constrain itself to fly, notwithstanding difficulty, &c., and will fly. (Mgh.) [See also two similar phrases in the first paragraph.] تحامل is used as its inf. n., and also as a noun of place: using it as an inf. n., you say, مات فلان متحمل i.e. تحامل. [There is not, in such a one, wrongdoing, &c.]: and using it of a place, هذا متحملنا [This is our place of wrong-doing, or wrongtreatment, &c.]. (S, TA.)

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He was, or became, incited, excited, urged, instigated, induced, or made, to do the thing, or affair. (ISd, K.)

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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, 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. (Msb.) And تحمل إذالله I bore, or
endured, his presumptuousness occasioned by his confiding in my love). (S.) And He bore with, endured, suffered, or tolerated, him; or he bore, or endured, his annoyance, or molestation, and feigned himself neglectful of what proceeded from him, and did not reprove him. (Har p. 41.) And 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 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 The bearing of wealth ill, or in an evil manner]. (Er-Rághib voice بطر And 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], (Msb,) it is used, (Kull,) or may be used, (Msb,) as importing supposition, and admissibleness, or allowableness; and thus used, it is intrans.: and also as importing necessary implication, and inclusion; and thus used, it is trans.: you say, It is supposable, or admissible, or allowable, that it may be thus; or simply it may be thus; as also which is often used in this sense]: and 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]. (Msb, Kull.) Anger disquieted, or flurried, him. (Mj, TA.) And 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 (TA:) he was angry, and his colour changed. (K, TA:) 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 and  He bought what is termed, i.e. a thing [in the CK is put for the ] carried from one country or town to another (K, TA) among a party of captives. (TA.)

R. Q. 1 حومل He carried water. (Ibn-‘Abbád, K.)

[sub. n. of 1, q. v.  Gestation: see an ex. voce. 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, Msb, K,) as also (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, (Msb, K,) on the back; [i.e. a load, or burden,] (Msb;) 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 حمل 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. ححمل, where, in the copies of the T, is found مالم يكير مالم يكير: (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, Msb, K) and of the former (K) is (S, Mgh, Msb, K) and [the pl.
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.

\[\text{Vehicles of the kind called}\] \(\text{[pl. of} \text{hoordan]}\), (M, K,) whether having in them women or not: (M, TA;) or camels upon which are \\

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\(\text{O, K,})\) Whether there be in them women or not: (AZ, S, O;) it is not applied to camels unless they have upon them \\

\[\text{explained in the K in art.} \text{[pl. of} \text{hoordan]}\], (Mgh, Msb;) \(\text{i. q.}\) \(\text{hurof}\), (S,) or \\

\[\text{A lamb;} \text{i. e. the young one of the ewe in the first year;} \text{[pl. of} \text{hoordan]}\), (Mgh, Msb;) \(\text{i. q.}\) \(\text{quir}\), (S,) or \\

\(\text{[explained in the K in art.} \text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as has pastured, and become strong};\) (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{such as has pastured, and become strong};\) (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hoordan]}\), (K,) \(\text{as} \text{such as is termed}\) \(\text{[pl. of} \text{hoordan]}\), (K, and S and Msb in art.} \text{[pl. of} \text{hooran}
One says also,  This is Aries, rising]; suppressing the الله, 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 الله or suppressing it. (TA.) ___

signifies also Clouds containing much water: (M, K, TA:) or black clouds: (T, TA: [see also

ومأب, below]) or, as some say, the rain [supposed to be given by the نوء [see above] of theحميل. (TA.)

حميل A charge, or an assault or attack, in war, or battle. (T, K.)

حميل: see what next follows.

حميل and ح밀 Carriage from one [app. here meaning country, or town, or the like,] to
another. (K.)

حمل an inf. n. of حمل [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 صاغة [or workers in gold and silver], (Sgh, K,) Adulterating alloy (غش) that is added to dirhems,

or coin (حمل على الدراهم). (Mgh, Sgh, K.) __ Also pl. of حمل [q. v.]. (S, M, &c.)

حمل: see حمل.

حمل Forbearing, or clement. (M, K.)

حمل i. q. حمل [Borne, carried, taken up and carried, conveyed, or carried off or

away]. (Msb, K.) __ Hence, (Msb,) The rubbish, or rotten leaves, and scum, that are borne of a

torrent. (S, Msb, K. *) __ A thing [شيء, accord. to copies of the K and the TA, but accord. to the CK, 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. (Msb.) __ 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, هیرونونه is erroneously put for هیرونونه. (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. دعی. (S, Msb, K.) ___ A stranger: (K:) as being likened to [the حمل of] the torrent, or to the child in the belly. (Er-Râghib, TA.) ___ One who is responsible, or a surety; (S, Msb, K,) for (ب) a debt or a bloodwit; as also حامل: (Msb:) 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 ملاط and شیش (K, TA) and طریقة ضعع and نماد (TA.) ___ The [thong called] شرک [of a sandal]. (O, K.) In one copy of the K, الشريك is put in the place of الشراك. (TA.)

حامل 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 حمال, accord. to the T and M; or حمال, accord. to the K: (TA:) or a responsibility which one takes upon himself for a debt or a bloodwit: pl. حمالات: (Msb:) the pl. of حمال is حمالات. (K.)

حامل The occupation, or business, of a porter, or carrier of burdens. (M, K.) ___ Also said to be sing. of حمال, and syn. with حمال, which see, in two places.
A camel, or horse, or mule, or an ass, upon which burdens are borne: (Mgh, Msb:) and sometimes applied to a number of camels: (Msb:) 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: (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 "fu‘ol" 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 ُعوَلْة, a pl. of ُعوَلْ, with damm [to the ح]. (TA.)

i. q. ُعوَلْة: so in the saying, ُعوَلْة ُعوَلْة ُعوَلْة: (He is a burden upon us; one whom we have to support). (O, K.) Also said to be sing. of ُعوَلْة, and syn. with ُعوَلْة, q. v.

ُعوَلْة: see ُعوَلْة, in two places.

A porter, or carrier of burdens. (Msb, K.) [is applied in the Kur cxii. 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.)

*(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.]: (Msb:) fem. with ُة: (S, Msb:) pl. masc. ُعوَلْة: (S, TA:) and pl. fem. ُعوَلْات. (TA.) Hence, ُعوَلْة ُعوَلْات ُعوَلْات: (The bearers of the عوَلْة, or empyrean, held by the vulgar to be the throne of God): (S, TA:) And the phrase ُعوَلْة ُعوَلْة ُعوَلْة ُعوَلْة: (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, Msb, K, &c.;) as also ُعوَلْة: (S, Msb, K;) the former as being an epithet exclusively applied to a female: the latter as conformable to its verb,
which is حملت; (S, Msb;) or as being used in a tropical [or doubly tropical] manner, meaning pregnant in past time or in future time;

(Msb;) 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. خاص:] accord. to the Koofees, the former, not being applied to a male, has no need of the sign of the fem. gender: but the Basrees say that this [rule] does not uniformly obtain; for the Arabs say رجل أبام and امرأة أبم, and and حائض طلق and حامل and the like are epithets masc. in form applied to females, like as راهعة and حجاجة 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 (شجر), Bearing fruit: (TA:) fem. with . (K.) ___ See also حمل. ___ [Respecting this epithet, and the phrases لمحمد لأناملا and لأناملا لحما, see also لأنامأ, last sentence but one.] ___ حملة القرآن [Those who bear in their memory the Kur-án, knowing it by heart]. (S, TA.)

Clouds (سحاب) black by reason of the abundance of their water: (O, K.) [See also حمل.] ___ A clear torrent. (K.) ___ The first of anything. (K.)

حملة fem. of حامل [q. v.]. (S, Msb.) ___

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حمل 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] شهاور thereof. (M, TA. [See الأوريد.]) ___ See also حمل [of which the primary signification is A place of bearing or carrying], (S, Mgh, Msb, K,) or حمل [which primarily signifies An instrument for bearing or carrying], (M, Mgh,) or the latter is allowable, (Msb,) The [kind of vehicle called] هودج; (Msb;) as also حجاجي: (M, K;) or the large termد هودج: (Mgh:) or
a pair of dorsers, or panniers, or oblong chests, upon a camel, in which are borne two equal loads, and which, with a small tent over them, compose a
first made use of by El-Hajjáj Ibn-Yoosuf Eth-Thakafee: (TA:) one of the
of the pilgrims: (S:) being the pl. (K.) Hence, A seller of
term the (vulgarly pronounced ) of the pilgrims is an ornamented , 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 , in art. ) Its application to The camel that bears the is tropical. (Mgh.) [See also . The assertion that it signifies also the silk covering that is sent every year for the Kaabeh is erroneous. This covering is sent from Cairo, with the baggage of the chief of the Egyptian pilgrim-caravan. ] Also A basket in which grapes are carried to the place where they are to be dried; and so . (K.)
One says also, There is no ground of reliance upon such a one; syn. , 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 , or relying, upon the camel, by reason of the heaviness of the load.] (TA.)
A woman, (S, M, K,) and a she-camel, (S, M,) who yields her milk without being pregnant. (S, M, K.)

: see , in two places. The of a sword (S, Msb, * K) &c.; (Msb:) i. e. its [or cord or shoulder-belt], by which the wearer hangs it upon his neck; (S, TA:) as also (S, Msb, K) and the 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 (Az, Msb:) and that
of حامل (S, Meb.,) or of حامل (Kh, TA,); (Kh, S, TA,;) or, accord. to As, حامل has no proper sing., its sing. being only حامل. (S, TA.) Dhu-r-Rummeh applies it to The root of a tree; (S, K;,) likening this to the حامل of a sword. (S.) حامل and حامل the ذكر The veins in the root and skin of the penis. (M, K.)

A she-camel heavily burdened, or overburdened. (TA.)

see حامل. Also A fortunate man: from the riding of beasts such as are termed فره (K, * TA,) i. e. brisk, sharp, and strong. (TA in art. فره.) [In logic, A predicate: and an accident: in each of these senses contr. of موضوع.]

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.)

One who is unable to answer thee; and who does it not, to preserve thine affection. (TA.)

see حامل. حامل the أمانة, last sentence but one.

see 6, last sentence.

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 إذا نحر هلال شمَالا.[app. meaning when a new moon faces a north-east wind]. (TA.)
Q. 1. **Q. 1.*** حِلْقَةَ, (S, K,) inf. n. (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 **Q. 1.*** حِلْقَةَ إِلَيْهِ He looked at him, or it: or he looked hard at him, or it. (TA.)

**Q. 1.*** حِلْقَةٍ عَيْنٍ (S, M, Sgh, K) and حِلْقَةٍ عَيْنٍ حَلْقُهَا and حَلْقُهَا (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. حِلْقَاقٍ مَّرَأَةٍ (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, جَآءَ فَلَانٌ مَّتَلَمَّا لَا يُظِهِرُ مِن حَسَنِ وَجْهِهِ إِلَّا حَلْقَاقٍ حَدَقْتِهِ [Such a one came wearing a لَبْنَامَ; nothing appearing of the beauty of his face except the inner edges of his eyelids, &c.;] (S, K;) حِلْقَاقٍ المَّرَأَةٍ 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.)

**Q. 1.*** حِلْقَاقٍ : see the next preceding paragraph.

**Q. 1.*** حِلْقَاقٍ حِلْقَاقٌ Eyes having around their globes a whiteness unmixed with blackness: [it would seem to be a mistranscription for حِلْقَاقَةٍ; but perhaps it is an epithet applied to a man having eyes of this description; for it is
immediately added,] whence عين محلة [app. meaning *an eye having around it such a whiteness*].

(TA.)
Small n. un. with \( \text{ـَدْﺮُـﻗ} \) accord. to As, the first of the قرائد is termed قمامة, when very small; then it is termed قرائد; then, حⵍْـ דואר; then, حلمة; then, and then, حلمة. (S.) Also A sort of grapes of Et-Tā‘if, (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.)

A land abounding with the small قرائد termed حِـملْـ新型冠. (K.)


A woman's husband's [male] relation, (S, Mgh, Msb, K,) whoever he be, (S, Msb,) such as his father; (S, Msb, K,) and brother; (S, Msb,) and paternal uncle, (Msb,) &c.: (TA:) the fem. is 


correcting they signify a woman's husband's mother; and having no dial. var.: (S, Msb:) and the pl. is 


correcting they signify the man's wife's father, (IF, M, Msb, K,) or wife's brother, or wife's paternal uncle; (M, Msb, K,) so that 


correcting they mean a husband's people: (Mgh:) or the 


correcting they are peculiarly of the wife; (K,) and the 


correcting they are of the man [or husband]: (TA:) or [in other words] the are [the woman's relations] on the side of the husband; (As, TA:) and the 


correcting they are [the husband's relations] on the side of the wife; (As, S, Msb, TA:) and those of both sides are included by the term [pl. of] : (As, S, TA:) and is said to mean such a woman's husband's people. (IB, TA.)

: see art. 

: see , above, in three places.

: see , above, in three places.

: see , in two places.
[in the CK] The heat of the sun: (Ks, S, * K:) as also حمّى (Ks, S.)

Also The muscle (عضلة) 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 حمّاثان, 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. حمّوات. (S, K.)

حمّة: حمّى الكلا، in the second sentence of art. حمي.

حمّة: حمّى المريض، in art. حمي.

حموان an irregular dual of حمّى. (Ks, S and TA in art. حمي, q. v.)

حمّة: حمياً, in art. حمي.
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,  

He prohibited, or interdicted, &c., the herbage, or pasture. (K, * TA.) And  

He prohibited, or interdicted, the place; or he protected, defended, or guarded, it; from the people (in general): (Msb:) and, accord. to IB,  

signifies the same as  

He made the place to be what is termed  

not to be approached (Msb, K) nor ventured upon, or attempted: (Msb:) or it signifies, (K,) or signifies also, (Msb,) he found it to be what is termed  

he made the to be refrained from by people, and to be acknowledged as a: and  

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,  

is of weak authority; but both these verbs are chaste. (TA.) [Hence,]  

prohibited, or interdicted, his back to be used for bearing a rider or any burden], said of a stallion-camel when he is termed  

q. v. (Fr, S, K.) You say also,  

He protected, defended, or guarded, him from the thing]. (TA.) And  

I protected, defended, or guarded, him. (K.) One says,  

The biting she-camel defends her offspring]. (S.) And  

Such a one defended his honour, or
reputation. (TA.) And ُﺖْﻴََﲪ َمْﻮَﻘﻟا, inf. n. حمية the people, or party.

(Msb.) And ُﺖْﻴََﲪ َمْﻮَﻘﻟا, (S, Msb, K) or ُﺖْﻴََﲪ َمْﻮَﻘﻟا (S, Msb) and ُﺖْﻴََﲪ َمْﻮَﻘﻟا (S, TA.) [the latter irreg.] I aided [and defended] the people, or party.

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,) حمية the day, and of an oven, (S,) and حمية the sun, and of fire, aor. حمية [originally حومة, ] (Lh, K,) It was, or became, vehemently hot. (S, K) حمية The iron nail was, or became, hot. (K) حمية The piece of iron was, or became, vehemently hot by means of fire. (Msb.) حمية the host [lit. The oven became vehemently hot;] means the war, or fight, became vehement; (S and K in art. ُسُوطس) and is used as a prov., relating to a severe case or event. (As, TA in that art.) حمية The horse was, or became, hot, and sweated. (K,) حمية [and app., accord. to the TA, حمية also], The horse was, or became, hot, and sweated. (K,) حمية I was, or became, hot in anger. (Lh, TA.) And حمية He became hot by reason of anger]. (A in art. ُلَٰع) And حمية on him, accord. to El-Umawee, حمية [He became] with hemz, I was, or became, angry with him. (S, TA.) And حمية He became vehemently angry, or enraged. (IAth, TA in art. ُنْف) And حمية on him, (S,) or حمية on him, (K,) or both, (TA,) aor. حمية [He disdained it; scorned it; &c.]; (S, Mgh, * Msb, * K) i. q. حمية Anف he was ashamed, and he disdained, or scorned, to do it. (S, TA.) And حمية من that. (K, * Mgh, * Mhb, * K.) He was seized, or affected, thereat, or by reason of that, with disdain, scorn, or indignation. (TA, from a trad.) And حمية also signifies He refused to bear, endure, or tolerate, wrongful treatment. (TA.) See also 4.

I exerted myself for my guest in paying honour to him, and entertaining him). (S, K.)
4 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: (Msb:) or he heated an iron nail, (ISk, K) and a piece of iron, (ISk, S) &c., in the fire: (ISk:) one should not say ġahā in this sense; (ISk, S, Msb, TA;) app., in chaste speech; for otherwise one does say, ġahā meaning He put the thing into the thing into the fire [and so heated it].

(TA.) And ġahā and ġahā the meanest He kindled fire upon the branding-iron [and so heated it]. (Mgh.) Hence, ġahā and ġahā app., in chaste speech; for otherwise one does say, ġahā [He excited him to ardour for fight]. (S in art. حرض; &c.)

5 ġahā see 8.

6 Men guarded against, were cautious of, and kept aloof from, or shunned, or avoided, him, or it. (S, K)

8 ġahā He protected, defended, or guarded, himself, [or he became protected, &c.] from a thing. (KL.) And ġahā (a sick man, K) refrained, forbore, or abstained, (K, KL) من الطعام from food, or the food, (S) or the thing that would injure him; (TA) as also ġahā. ġahā occurs at the end of a verse, preserving the original form, [for ġahā accord. to a dial. of certain of the Arabs. (S.) ġahā غضبا see 1.

12 ġahūā It (a thing, such as the night, and a collection of clouds,) was, or became, black. (Lth, K) [See also the part. n., ġahum, below: and see the second sentence of the first paragraph of art. حم.] ġahum 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 ġahum or ġahūā: (S) and IAar mentions ġahum [q. v. in art. حم]. (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. ġahām and ġahum. (K.) ġahum Vehemence of cold. (K, TA.)
A thing prohibited, or interdicted; (S, K;) as also حمأء and حمية; (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, Msb, * TA, and Ham p. 539,) and of water, (Ham ibid.,) prohibited to the people, [i.e. to the public,] (Lth, Mgh, and Ham ubi suprà,) so that they may not pasture their beasts in it, (Lth, Mgh,) nor approach it, (Mgh, Msb,) nor venture upon it: (Msb:) 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 حمى 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 حمأء (S)

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and K in art. حجر) and حمية: (Ham p. 496;) and the dual is حميان and حموان حمية: (ISk, S, Msb, TA;) the latter irreg., (TA,) heard by Ks, but be preferred the former. (S:) You say, هذا شيء حمي This is a thing prohibited, or interdicted; not to be approached. (S:) And كالأ حمي Herbage, or pasture, that is prohibited, or interdicted. (K.) See also حمأء.

حمية: see the next preceding paragraph. Also an inf. n. of حمي the sick [q. v.]: (Msb:) and of حمي the sick [q. v.]. (S, Msb.)

Also The practising abstinence; (PS in art. رم:) [especially the abstaining from things injurious
in a case of sickness;] the abstaining, or desisting, from eating. (TA in that art.)

A sick man prohibited, or interdicted, from what would injure him, (IAar, K,) of food and drink. (IAar.) ___ Protected, defended, or guarded (S, * Mgh, K, TA) from evil, &c. (TA.) Āsim Ibn-Thábit El Ansáree was called [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. Thábit, TA,) or by a swarm of bees. (Mgh.) One who will not bear, endure, or tolerate, wrongful treatment. (K.) And a man who refuses to submit to wrongful treatment. (TA. [See also ُﻒْﻧَأ,] An inf. n. of حَمَي (S, K: [see حَمَي عِنْهَ:])) Disdain, scorn, or indignation; and anger; syn. أَنْفَة (Mgh, Msb, TA,) and أَنْفٌ (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.)

The vehemence of anger; and the commencement [or outburst] thereof: (K:) Spirit, and anger; as in the saying, إِنْ هُوَ لَشَهِيدٌ حَمِيَّ (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'Obeid, TA.) One says,
The fumes of the cup of wine mounted into his head. (TA.) And [originally signifies The assault, or attack, of pain. (S, TA.) ] The prime, and sprightliness, of youth; (K.) and the flush, or impetuosity, thereof. (TA.) You say, فَعَلَ ذَلِكَ فِي حَمَّةٍ شَباَبِهَ He did that in the flush, or impetuosity, and sprightliness, of his youth. (TA.) 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.)

A stallion-camel that has prohibited, or interdicted, his back [to be used for bearing a rider or any burden]; (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 ] The lion, and so in the Tekmileh, and app. to the K. (TA.) You say also, [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 حَامِي الْجَمَاعَ [q. v. in art. ] حَامِي الْذَّمَار [explained in the next preceding paragraph]; pl. حَمَاهُ and [coll. gen. n.: (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 َةَ to give intensiveness to the signification: (Mgh:) and you say, ﷲ هُوَ عَلَى حَمَاهُ 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. ]

A piece of iron vehemently hot by means of fire. (Msb.) And The people's cooking-pot is hot, boiling: meaning the people are mighty, strong, or invincible, and vehemently impetuous in valour. (TA.)

Also A great, or wide, or great and wide, mass of stone, حَمَّارَةٌ K accord. to the TA, or the stones, حِجَارَةٌ, so in some copies of the K, with which a well is cased: (K:) pl. حَوَامٌ: (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] حَامِيَتَانِ signifies the part on the right and left of the toe of the solid hoof: (AO, S:) or [the pl.] حَوَامٌ signifies the right and left edges of the solid hoofs; (As, TA;) between them are [the] نَسْوَى [or frogs], like hard date-stones: (Aboo-Dáwood, TA;) or the right and left sides of the solid hoof. (K.)

The pl. also signifies The sides of a mountain. (Freytag, from the Deewán of Jereer.) Also, the sing., i. q. أَثْقَبَةٌ [i. e. Any one of the three stones on which the cooking-pot is placed]: (AA, K:) pl. as above. (TA.)

I went my own way. (Sgh, K.)

He is more resistive than such a one. (TA.)

ٌةَﺪﻳِﺪَﺣ}
Black; applied to such a thing as the night, and a collection of clouds: or, applied to the latter, heaped up, and black. (Lth.)
حَنَّ

1. حَنَّ, aor., inf. n. حَنِينَ, He was, or became, affected with a yearning, longing, or desire, or:] an intense emotion of grief or of joy; as also حَنَّ and احْتَنَّ. (K.) [See an instance of its denoting an emotion of joy voce حَنَّ and حَنَّ. 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 وَطَنِّهِ He yearned towards, longed for, or desired, his home. (T.) And حَنَّ إِلَى زُوجَهَا الأوَّلَ She yearns towards her first, or former, husband. (T.) And حَنَّ إِلَى أَهْجَوْز لَوْلَأَّا She yearned towards, longed for, or desired, her child, or children. (Msb.) 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. (T.) They said also, لَأَفْعَلُ حَنَّ يَحْنَى الْقُلُوبُ فِي أَثْرِ الإِبَالِ الصَّادِرَةِ I will not do it until the lizard called ضَبَّ yearn after the camels returning from the water; meaning I will never do it]: this is only a prov.; for the ضَبَّ has no حَنَّ, nor does it ever go to the water. (T.) [And حَنَّ العَوْدُ, aor. and inf. n. as above, The lute produced plaintive sounds: or excited lively emotions of sadness, or of mirth: see حَنْانُ. And in like manner one says of a musical reed: see Page 653
And the bow [twanged, or] made a sound (K, TA) when its string had been pulled and then let go. (S.) And [The brazen basin rang when it was knocked, or pecked]. (TA.) And [The mast creaked, or made a creaking sound]. (TA in art. ضم.) And [An arrow of those used in the game called المسر 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 قلح is meant one of the arrows of the المسر; 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 [The wind made a plaintive, or moaning, or perhaps a shrill, sound; made a sound like the نحن of camels: see نحنون: both signify the same. (TA.) [See also نحن, below.]) نحن عليه, (S, Msb, TA,) aor. as above, (S, Msb,) inf. n. نحن (S, Msb, K *) and نحن (Msb, TA *) and نحن (K, * TA,) He was merciful, compassionate, or pitiful, towards him, or it; (S, Msb, K, * TA:) as also نحن: (S, K:) he was, or became, favourably inclined towards him, or it; (Msb,) and so نحن: (TA:) he was, or became, affectionate, or pitiful, or compassionate, towards him; (K, * TA;) as also نحن. (IAar, Az, K.) And نحن على ولدها She (a camel, and a ewe or goat,) became favourably inclined, or compassionate, towards her young one. (Lh, TA.) See also 2. نحن عنى, aor. — صد, means; (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 — ; 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 صد may perhaps be here meant to be understood in its trans. sense.] نحن, (K,) [aor. — , as is shown below,] inf. n. صد (TA,) signifies صدرة and صد [He turned him, or it, away, or back]. (K, TA.) You say, نحن عنى شرک, نحن عنى, inf. n. نحن, Turn thou away, or back, from me thy evil, or mischief. (K.) And
Thou dost not turn away, or back, from me aught of thy evil, or mischief (S.). He was, or became, possessed by a demon, or by one of the tribe or kind or class termed: and hence, he was, or became, mad, or insane: for is syn. with ; (TA as from the K; [but not in the CK nor in my MS. copy of the K;]) whence is applied to a man [as meaning . (TA.)

He charged, or made an assault or attack, and was cowardly, and retreated. (K, TA.) He did not turn away from me; did not leave, or relinquish, me. (TA.)

He caused him to be merciful, compassionate, pitiful, or favourably inclined, towards another. (K, TA.)

He charged, or made an assault or attack, and was cowardly, and retreated. (K, TA.)

He did not turn away from me; did not leave, or relinquish, me. (TA.)

The tree blossomed, or flowered: (K) and in like manner one says of a herb. (TA.)

He made the bow to [twang, or] give a sound, [by pulling, and then letting go, the string.] (K) And He (a man. TA) did wrong, committed a mistake, or missed [the object of his aim]. (K)

See also 2.

He did not turn away from me; did not leave, or relinquish, me. (TA.)

A mark that does not go away from the skin: or, accord. to Th, who does not explain it, it is . (TA.) The tree blossomed, or flowered: (K) and in like manner one says of a herb. (TA.)

He made the bow to [twang, or] give a sound, [by pulling, and then letting go, the string.] (K) And He (a man. TA) did wrong, committed a mistake, or missed [the object of his aim]. (K)

See also 2.
A tribe of the جن (or genii), (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: (IAar, K;) or the dogs thereof: (Fr, TA;) or certain creatures between the جن and mankind. (S, K)

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 تَعْمَد أَدْمَاً مِنْ أُمَّا حَتَّى: (Fr, TA;) or the dogs thereof: (Fr, TA;) or certain creatures between the جن and mankind. (S, K)

See also what next follows.

In him is demoniacal possession, or madness, or insanity: see حنان. Also i. q. حنان: (S, K;) as also حنان: (K) so in the phrase, بِحَنَانٍ. In him is compassion, or pity: (S, K;) tenderness of heart; (K;) which is the same; (TA;) as also حنان, with kesr; (Kr, TA;) for which the vulgar say حنة: (TA:) and حنان [in like manner] signifies affection, and compassion. (Az, TA;) in the Kur [xix. 14], respecting which I 'Ab is related by 'Ikrimeh to have said, I know not what is حنان, means And mercy from us. (S, TA;) The Arabs say, حنانِكَ يا بَرِّ: (S, TA:) 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 سعدِيَكَ: (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 حناناً, in the sing., without prefixing it. (ISd, TA.) They said also، سبحان الله وحِنانِيهِ 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، سبحان الله ورحِانِهِ. (TA.) And as meaning [I seek the protection, or preservation, of God.] (K.) — Also i. q. رزق [Means of subsistence, &c.]: and بركة [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، ماترى له حناناً Thou seest him not to possess any quality inspiring reverence &c. (El-Umawee, TA.) Evil, or mischief, long continuing. (K.)

حون 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, Msb, 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-Râghib:) 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, ريح لما حنين كحنين الإبل [A wind that has a plaintive, or moaning, or perhaps a shrill, sound, like the حنين of camels]. (S, K *) ___

See also حنين and حنين and حنين and حنين and حنين, two names of [The

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months called] حنَّاءٌ الأولَى, like a proper name; as also حنَّاءٌ الآخرَةٌ: (M, TA:) or the name by which the tribe of ‘Ad called حنَّاءٌ: (Ibn-El-Kelbee, in TA voce موقّر: see شهر:) or, accord. to Fr and El-Mufaddal, the Arabs used to call this month حنين: (T, TA:) pl. [of pauc.] حنين and [of mult.] حنين and حنين: (K.) حنين: see what next precedes.

A dog of the tribe of the حنين called كلب حنين. (TA.)

حنان: see حنين.

One who yearns towards, longs for, or desires, a thing, (K,) and inclines to it. (TA.) [Hence,] حنانة A woman who remembers a former husband with yearning حنانة) and grieving, or moaning, (K, TA,) in tenderness for her children, when they are young, that the husband may maintain them; like أُناَة: 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 $\mu\nu\mu\nu\nu$ [A lute that produces plaintive sounds: or] that excites lively emotions of sadness, or of mirth. (TA.) And  $\kappa\nu\kappa\nu\kappa\kappa$ Clouds that have [or produce] a $\mu\nu\mu\nu$ [or moaning sound, by their thunder heard from a distance,] like the $\mu\nu\mu\nu$ of camels. (TA.) And  $\mu\nu\mu\nu$ An arrow that produces a sound when thou triest its sonorific quality by turning it round between thy fingers: (AHayth, K, TA: [in the CK, $\mu\nu\nu\mu\nu\nu\nu$ is erroneously put for $\nu\mu\nu\nu$]) or that produces a sound when it is turned round  $\mu\nu\nu\nu\nu\nu\nu$ with the ends of the fingers upon the thumbs, by reason of the excellence and compactness of its wood. (TA. [See $\mu\nu\nu\nu\nu\nu\nu$, in art. $\mu\nu\nu\nu\nu\nu\nu$]) And  $\mu\nu\mu\nu\nu\kappa\nu\kappa$ 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, ناسب, i.e. (As, TA) in which there is a $\mu\nu\mu\nu$ [or yearning of the camels] by reason of its quickness; (As, K, TA;) or in which the camels yearn [towards their accustomed places] by reason of fatigue. (A, TA.) And  $\nu\mu\nu\nu\nu\nu\nu$ A conspicuous road, (S, K, TA,) in which the old camel becomes joyous (يَنْبَعُ يَكْنِ) i.e. (As, TA) or, accord. to the A, a road in which there is [heard] a $\mu\nu\mu\nu$ [or yearning cry] of the camels; like  $\nu\mu\nu\nu\nu\nu\nu$ meaning a road in which is [heard] a $\kappa\kappa\kappa\kappa$ [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, a name of God; (K;) meaning The Merciful (Aboo-Is-hák, Az, IAth, K) to his servants. (IAth, TA.)

i. q. حَانَان [Lawsonia inermis, or Egyptian privet, mentioned in art. حَنَّا; (K;) a dial. var. of the latter: (Fr, Th, TA;) and حَنَّان is said to be a pl.; (TA in the present art.;) i. e. of حَنَّاء, anomalously; or a dial. var. thereof. (TA in art. حَنَّا.) [See also what next follows.]

i. q. فَاغِيَةُ حَنُونِ [The flower of the حَنَّاء; or the flower of any tree (K) and plant: n. un. with حَنَّاء. (TA.)

[See also what next precedes.]

Yearning, longing, or desiring: (S;) or being affected with an intense emotion of grief or of joy. (K.) [Hence, the fem.] حَانَان signifies A she-camel; [because of her yearning towards her young one;] (S, K;) as also مستحن, مستحن, (as in some copies of the S;) or مستحن, (as in other copies of the S and in the K;) [both of which may be correct, as مستحن is both trans. and intrans.]; or مستحن signifies one who is affected with intense emotion by longing for his home He has not a she-camel nor a sheep, or goat. (S, TA.) [See also آنُ. AZ mentions the saying, He has not camels that yearn [towards their young ones] nor such as carry goods, or furniture and utensils, and wheat, or food. (TA.)

مَحْنٌون, applied to a man, (S, i. q. مَحْنٌون [properly Possessed by a جَنَّة]; and hence, mad, or insane]: (S, K; [see مَحْنٌون]) or i. q. مَصْرَعَةَ [as meaning affected with epilepsy]: (K;) or one who is affected with epilepsy (يَصِرَع) and then revives for a time. (AA, TA.)

عَنِّان, مستحن: see حَانَان.
1. It (a place) became green, and tangled, or luxuriant, or abundant and dense, in its herbage, or plants. (K.)

2. He dyed his head, (AZ, TA,) or his beard, (S,) with green. (AZ, S, K:) and She (a woman) dyed her hand therewith; as also, aor. (Msb.)

3. It (his head, or his beard,) was dyed with green. (AHn, K.)

4. 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, (vulgo,) and its leaves, used for dyeing the hands &c., are called accord. to some, it is the pl. of of green, which is the n. un.;] but it is generally asserted that is a more special word than, [as in the S and Msb.] and not the sing. of the latter: (TA:) pl. of green. (K.) is said to be an anomalous pl. of green, or a dial. var. of the latter, and not a pl.: (TA:) and a dial. var. of green. (Fr, Th, TA in art. green.)

5. A seller of green. (K.)

6. Very green; intensely green. (K, TA.)
1. حنب : see the next paragraph.

2. حنب, inf. n. حَنيب, It (old age, TA) bent him down. (K, * TA.) [See its quasi-pass., 5.] حنب أَزَجا __ حنب آَثَب also signifies A bending, or curving, and tension [of the sinews], of the backbone and fore legs of a horse: (As, S:) or a convexity in the shank of each of the fore legs of a horse, (K, * TA,) not being a great curvature, (TA,) and in the backbone: (K,) it is a quality indicative of strength: (Az, TA:) حنب حَنيب (with ج) is [the same] in the hind legs: (As, S, K;) or it [i. e. حنب حَنيب] as indicated in the K and by an explanation of حنب حَنيب, but the same explanation is also given to حنب حَنيب, is width in the space between the hind legs, without what is termed حَجح [i. e. straddling], or حَحح [i. e. the having the fore parts of the feet near together and the heels distant, or having the legs wide apart (like حَجح), 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 ساقان [here app. meaning the hind legs, or rather the hind shanks; see حنب حَنيب]: as also حنب [an inf. n. of which the verb, if it have one, is app. حنب]: (K) or a curving of the ribs. (TA.) [See حنب حَنيب and see also حنب حَنيب.]

5. حنب He (a man, S) Was, or became, crooked, curved, or bent. (S, K.) __ [And hence,] حَنيب عَلَيه He was, or became, affected with compassion for him. (K, TA.)

حنباء: see what follows.
An old man bent (K, TA) with age. (TA.) A horse characterized by what is termed

According to A‘Obeyd, wide in the space between the hind legs, without šajj, or šajj: (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 źambaa: and this latter, accord. to As, is an epithet applied to a mare curved in the šaqān [or shanks] of the fore legs: or, accord. to I‘aar, in the shanks of the hind legs: or, as he says in another place, curved in the šaqāq [here app. meaning the hind shank]. (TA.) [See also mendhāb.]
mentioned in the S and Msb in art. ] applied to a man, (S, Msb,) **Short:** (S, Msb, K:) and, (K,) as some say, (Msb,)

large in the belly; (Az, ISd, Msb, K,) and **short:** (Az, ISd, Msb:) and [in the CK or ] **fleshy;** (ISd, K;) as also

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 ** Habitán:** (ISd, K.)

: see above. ___ Also, (T, O, TA,) and ** Habitán,** (T, O, K,) [but the latter has a more intensive signification,]

Loquacious; a great talker. (T, O, K.)

: see ** Habitán:** and see also ** Habitán:**.
حنوت

حنوت: see arts. حنوت حنوت and حنوت. حنوت
A green [or jar], (S, K,) to which some add, including to redness: (TA:) or winejars, (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 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 [or coll. gen. n.], of which the sing. [or n. un.] is with ُداَﻮُـﻟا ٌةَﺮْـﻀُﺧ (S: [see ُدَﻮْـﺳَأ; and see also ٌﻢَـﺘْـﻨَﺣ in art.]) or as being likened to [meaning jars] filled [with water]: (Az, TA:) n. un. with ُداَﻮُـﻟا ٌةَﺮْـﻀُﺧ. (Az, K;) because, with the Arabs, is [used for] خضرة ًةَﺮْـﻀُﺧ: (S: [see ُدَﻮْـﺳَأ; and see also ٌﻢَـﺘْـﻨَﺣ in art.]) or as being likened to (meaning jars) filled [with water]: (Az, TA:) n. un. with ُداَﻮُـﻟا ٌةَﺮْـﻀُﺧ. The colocynthplant; (K, TA;) because of its intense greenness: n. un. with ُداَﻮُـﻟا ٌةَﺮْـﻀُﺧ: (K,)
\textbf{He violated, or broke, or failed of performing, his oath:} (A, Msb, K, TA:) \textit{he was untrue in his oath:} (S, TA:) \textit{he committed a sin, or crime, in his oath.} (TA:) \textit{Also He retracted, or revoked, his oath.}

\textit{And the verb alone, He said what was not true.} (Khálid Ibn-Jembeh, TA.) \textit{He inclined from what was false to what was true: or from what was true to what was false.} (K.)

\textit{He pronounced him a violator, or non-performer, of his oath:} (Msb:) [a verb similar to \textit{ُﻪَﱠﲦَأ} and \textit{ُﻪَﻘﱠﺴَﻓ} & c.]

\textit{I made him to violate, or break, or fail of performing, his oath.} (S, K.) \textit{Such a one assented not, or consented not, to the conjurement of such a one; contr. of \textit{ﱠﺮَـﺑَأ} (T and TA in art. بير.)}

\textit{He put away, or cast away, from himself, i. e. sin, or crime:} (ISd, Towsheeh, TA:) \textit{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 \textit{ﺚّﻨﲢ} and \textit{ّﰱ} and \textit{بّﻮﲢ} and \textit{جّﺮﲢ} and \textit{ﺲّﺠﻨﺗ} and \textit{ﺪّﺠ} (TA:) \textit{he did a work whereby to escape from sin, or crime:} (IAar, Msb:) \textit{he applied himself to acts, or exercises, of devotion;} (S, A, Msb, 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:) \textit{he relinquished the worship of idols;} (S,
K;) like (S;) and it may be that the ث in this verb is interchangeable with ف (TA.) You say also،

وتخز من كذا  He abstained from such a thing as a sin، or crime. syn. (S، A، K) and خرج.

(A:) And He sought to bring himself near unto God، or to advance himself in God’s favour، by works [of devotion &c.]. (TA.)

ثنتَ The violation، or failure of performance، of an oath: (S، A، K، TA:) [an inf. n. used as a simple subst.:] pl. أَحَنَّاتِ; as in the saying، على أَحَنَّات كِتَابٍ (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، Msb، K) So in the saying [in the Kur lvi. 45]، وَكَانُوا يَضْرِبُونَ عَلَى الحَنُثِ العَظِيمِ (And they persisted in great sin); (A:) meaning belief in a plurality of gods. (Bd، Jel) And hence، بلغ الحنث (Bd in lvi. 45،) 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 الحَنثُ The children of adultery or fornication: occurring in a trad., accord. to one reading: accord. to another reading، أَوْلَادُ الحَنثِ. (L)

ثَنْحِث Violating، or failing to perform، his oath: or a violator، or non-performer، of his oath. (Msb)

مَحَنُثَ see مَحَنُث.

مَحْنُثُ A thing respecting which people differ، and which admits of its being regarded in two different ways; as also مَحْنُثّ. (L) [So called because it may make one to be untrue in an oath.]
accord. to some, having no sing.; but accord. to others, its sing. is *حمْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْتَْt* 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 *مَْتَْتَْتَْتَْتَْتَْتَْt* (TA) and *مَْتَْتَْt* (K.)
, 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.

: see art. حجر.

: see art. حجر.
Jordan
and Jordan &c.: see art. Jordan.
Q. 1 حَنْدَسَ حَنْدَسَ: see what next follows.

Q. 2 حَنْدَسَ حَنْدَسَ: It (the night) was, or became, dark: (K:) or intensely dark; (TA:) as also حَنْدَسَ حَنْدَسَ . (Ham. p. 140.) ___ And He (a man) fell down; and was weak: (Sgh, K:) mentioned by Sgh in art. حَنْدَسَ حَنْدَسَ .

Darkness: (K:) or intense darkness: (Ham. p. 140:) pl. حَنْدَسَ حَنْدَسَ . (K.) You say، حَنْدَسَ حَنْدَسَ and حَنْدَسَ حَنْدَسَ . (TA.) ___ [Hence، حَنْدَسَ حَنْدَسَ Three nights (K, TA) of the lunar month, (TA,) next after the

[q. v.]. (K.) ___ [Hence also، حَنْدَسَ حَنْدَسَ، a phrase like حَنْدَسَ حَنْدَسَ Intensely black]. (L.)

[See art. حَنْدَسَ.]) ___ Also, as an epithet applied to night، حَنْدَسَ حَنْدَسَ. (S, K,) Dark: (K:) or intensely dark; (S,) and so حَنْدَسَ حَنْدَسَ . (Ham. p. 140.) You say، حَنْدَسَ حَنْدَسَ and حَنْدَسَ حَنْدَسَ . (TA.) ___ [Hence، حَنْدَسَ حَنْدَسَ Three nights (K, TA) of the lunar month, (TA,) next after the

[See art. حَنْدَسَ.]) ___ Also, as an epithet applied to night، حَنْدَسَ حَنْدَسَ. (S, K,) Dark: (K:) or intensely dark; (S,) and so حَنْدَسَ حَنْدَسَ . (Ham. p. 140.) You say، حَنْدَسَ حَنْدَسَ and حَنْدَسَ حَنْدَسَ . (TA.) ___ [Hence، حَنْدَسَ حَنْدَسَ Three nights (K, TA) of the lunar month, (TA,) next after the

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Intensely black: 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.)
حنق

حنق : see حندقة, in art. حندقة.

حنديقة : see حندقة, in art. حندقة.

حنوق , (S, K, &c.,) mentioned by J and Sgh in art. حندق; 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 حندوق (Sh, K) and حندوق (TA) and حندوق (K) allowed by Sh, but disallowed by J, (TA,) and حندوق and حندوق and حندوق (K) and حندوق (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, [q. v.;] (TA;) i. q. حندوق : (S, K:) a Nabathæan name, arabicized. (S.) Also the first, A tall man, inconpact, or incongruous, in make, (Ibn-Es-Serrâj, K,) like him who is مجنون [or insane]; (Ibn-Es-Serrâj, TA;) or, as some say, like the أحمق [or foolish, or stupid, &c.]: (TA;) or it signifies also i. q. حندوق. (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. حندوقى.] حندوقى and حندوقى &c.: see the paragraph immediately preceding.
1. حَنَذَ, aor. حَنَذ (S, L, K, &c.) and حَنَذَذ, [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 حَنِذَذِيَّة ٱلشَّمْسَ)] 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 حَنِذَذِيَّة ٱلشَّمْسَ; and see 4.] حَنِذَذَهُ ٱلشَّمْسَ, (A, L, K,) aor. حَنَذَذَه (L,) inf. n. حَنَذَذ (L,) and حَنَذُذ, (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 حَنَذِيَّة and حَنَذُذ. (S, A, L, K,) If the horse do not sweat, you say of him, كَبَأ. (S, L,) حَنَذَذُهُ لَهُ: see 4.

2. حَنَذَحُ He cooked flesh-meat thoroughly. (L:) [See also 1] Also, inf. n. حَنَذَحُ احْنَذَحُ. He put much mixture of water into the beverage or wine (شراب): or, as some say, the contr., i. e. he put little thereof: (K, TA:) accord. to Fr, (L,) i. q. أَخْفَسَ أَعْرَقَ and أَخْفَسَ أَعْرَقَ أَخْفَسَ: (T, L:) AHeyth disallows its being syn. with these two verbs: (L:) but in the M it is said that حَنَذَلْهُ, aor. حَنَذَلْهُ, means he made the water for him little, and the beverage, or wine, much; as also. أَخْفَسَّ يَتَّضَعُ فَأَحْنَذَحُ أَخْفَسَ: (L, TA:) accord. to Fr, أَخْفَسَ أَعْرَقَ أَخْفَسَ أَعْرَقَ أَخْفَسَ أَعْرَقَ أَخْفَسَ: (L,) i. e. [When
thou givest to drink, make the water little, and the much; (T, L, TA;) or this phrase means pour into thy beverage, or wine, a little water: (S, L:) in the A it is said that إِذَا سَقَيْتُهُ فَحَنَّدَ لَهُ means [when thou givest him to drink,] give him to drink pure [wine] that shall burn his inside. (TA.)

10 استحِنَّتهُ 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, استحِنَّتهُ فِي السَّمَسَ I endeavoured to make myself sweat by throwing clothes over me in the sun. (A.)

حَنَّدَ Intense, or violent, heat. (K.)

حَنَّدِي أَدَ أَدَ أَدَ أَدَ A man (TA) that sweats much. (K, TA.)

قَطَامُ حَنَّاذٌ, [a proper name, indecl., with kesr for its termination,] The sun. (K.)

حَنَّادُ حَنَّاذَ حَنَّاذُ Heat: so in the phrase حَنَّاذٌ حَنَّاذٌ, Burning heat. (L.)

حَنَّاذُ حَنَّاذٌ Roasted flesh-meat; as also حَنَّاذٌ حُمَّوذٌ and حَنَّاذٌ حُمَّوذٌ, 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 حَنَّاذٌ حُمَّوذٌ; (TA;) which Ibn-‘Arafrah explains as meaning roasted by means of heated stones put upon it, so thoroughly as to fall off from the bones: or حَنَّاذٌ, 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 مرموض.] See also 1. Also

Heated water: (K:) or hot water. (Sh, T, L:) A kind of oil. (K:) A perfumed preparation of خطمى [or marsh-mallow] and the like, for washing the head. (K, * TA.)

شراب محنى Beverage, or wine, mixed with much water. (IAar, TA.) [But see 4.]

محنى: حناد.

محنود: حنيد, in two places: ___ and see also 1.
An ass of middling make (مُقَنَّدَر الخِلَق). (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 حَرَاب, in two places.] Also the cock. (K.) Also, and حَنْزَوْب, A flock of [the kind of birds called] قَطا [قَطا] (K:) or the male of the قَطا. (TA:) [See حَنْزَاب in art. حَزَب.] And both these words, The carrot of the land [جَزَر أَلْبَر] of the kind of birds called حَزَب: (K:) n. un. of the former with س: 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. حَزَب. (TA.)

Hanżab: see above: and see also art. حَزَب.
He hunted, sought to catch or capture, or caught or captured, such animals as are hunted &c., or such as are termed شَنَحُأ, pl. of شَنَحٍ, (S, A, Msb, K,) as also حَنَشَةُ الحَيَّةُ. أَحَنَشٍ, pl. of شَنَحٍ. TA. The serpent bit him. (A, TA.)

 Anything that is hunted, or caught or captured, of birds or flying things, and of venomous or noxious reptiles or the like, such as scorpions and serpents, and of what are termed حُشرَاتُ الأَرْضٍ, such as the hedgehog, and the lizards of the kinds called ضِبْطٍ and ولاءٍ, and the [rat called] جَرْدٍ, and the common rat or mouse, and the serpent: (TA:) or any animal whose head resembles that of the serpent, of chameleons and of the lizards called سمَٰعُ أَبْرَصٍ and the like: (Lth, Mgh, * Msb: *) 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 ثَعَابٍ, or larger; or the black kind thereof: (TA:) or a serpent that blows, but does not hurt: (Ham. 626:) and the common fly: (Ibn-'Abbád, A, Sgh, K:) pl. حَنَشَانً. (S, A, Mgh, K) and نَّاشَنَانً. (A, TA.)
Stung, or bitten, by what is termed حَنَش. (I'Aar, K.)
1. (K.) aor. حُطَّنَ, (TK) inf. n. حُنَّوَتَ, *It* (seed-produce) attained to the time for its being reaped; as also حَنَّتَ. (K.)

2. (K.) حَتِّنَ, (TK) aor. حُوَّنَطَ, It (a tree of the kind called رَمْث) became mature, and its leaves became white; as also حَنَّتَ: (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 حَنَّتَ, aor. حَنَّتَ, (K, TA;) and حَنَّتَ: (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:

3. (IAth:) Az relates, on the authority of IAar, that one says، حَنَّتَ، and حَنَّتَ: (TA;) or حَنَّتَ is said of a tree, and of a herb, meaning its fruit became mature; and so حَنَّتَ, (TA;) or حَنَّتَ is said of a tree, and of a herb, meaning its fruit became mature; and so حَنَّتَ, inf. n. حُوَّنَطَ. (AHn.)

4. حَنَّتَ, inf. n. حُوَّنَطَ in the K, حَنَّتَ, aor. حَنَّتَ; which is a mistake; (TA;) He prepared him (a dead person [i. e. for burial]) [and also it (grave-clothing)] with حُوَّنَطَ [q. v.]; (S, K;) as also حَنَّتَ. (K.) And hence, حَنَّتَ, lit. He was prepared for burial with حُوَّنَطَ, is used to signify] he died. (K.)

5. حَنَّتَ: see 1, in five places. حَنَّتَ: 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. (IAar.)

6. حَنَّتَ He (a dead person) was, or became, prepared [for burial] with حُوَّنَطَ. (K.) Also, or حَنَّتَ
He (a man) made use of حنوط 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.)

He desired to be prepared for burial with حنوط: and hence meaning] he (a man, Fr) emboldened himself, or became emboldened, to encounter death, holding his life in light estimation. (Fr, K.)

Wheat; and the grain of wheat; syn. بر (S, Msb, K) and طعام (Msb) of the first three of which words, بر is the most chaste; (S in art. بر:) the Well-known grain called بر: (TA:) chewed, and applied as a poultice, it is good for the bite of a dog: (K) or, 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 Minhâj: and one of its well-known properties is this; that when it is put upon a piece of heated iron, and powdered, and ringworms are smeared with the moisture thereof, it removes them: (TA:) pl. حنط. (S, K.)

An eater of much حنطة [or wheat], in order that he may grow fat. (K.) Accord. to Aboo-Nasr and Aboo-Sa'eed, (TA,) Inflated, or swollen; syn. مُنطَفخ. (K, TA.)

: see what next follows.

(S, I Ath, Msb, K) and حنوط (I Ath, Msb, K) [Perfume such as is termed] ذريرة: (S:) or odoriferous substances (I Ath, Msb, K) of any kind (K) that are mixed (I Ath, Msb, K) for a corpse, (Msb, K,) in particular, (Msb,) or for grave-clothes and for the bodies of the dead, consisting of ذريرة, or musk, or ambergris, or camphor, or other substance, namely, Indian
cane, or sandal-wood, bruised: derived from حنط (حنط) said of the رَمُّح، signifying that its colour became white inclining to yellowness, and its odour sweet: (IAth:) the term حنط is applied to anything with which a corpse is perfumed, consisting of musk and زَرِيه 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. (Msb.)

The trade of the حنط [q. v.]. (S, K.)

A seller of حنط [or wheat]; (S, Mgh, Msb, K;) as also حنط) a rel. n. from the former. (Msb.) [The pl.] is explained by the lawyers as signifying Persons who transport wheat (حنط) from the ship to the houses. (Mgh in art. لقن.)

A possessor of حنط [or wheat]; (K) or one who possesses much thereof. (Sgh, K.) [A possessive epithet, like نبالة and رمْ. And قوم حنطوان] 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 حنط, or,] accord. to Sh and ISd, an act. part. n. of حنط, contr. to analogy, meaning Mature and having its leaves become white; as also محقق حنط: (TA:) and, applied to a tree, and a herb, having its fruit mature. (AHn.) Also, accord. to Sh, i. q. وَرَّدُس، in the phrase حانط الغضى [app. meaning What is putting forth its leaves, of trees of the kind called غضي]: but accord. to Ibn-Abbád and the K, the fruit of the kind of tree called غضي (TA.) Also Red leather. (S, TA.) And أحمر حانط Intensely red: (IF, K:) because wheat (حنط) is called الحمراء. (IF.)
Q. 1: The tree became bitter in its fruit [like the colocynth]. (AHei, TA.)

[The colocynth; cucumis colocynthis;] a certain bitter plant; (Msb;) [and its fruit;] well known; (K;) i. q. (S:) n. un. with ū: (S, Msb, 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-Seénà, 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 cluster: it is beneficial for melancholy, and epilepsy, and the [sort of doting termed] and alopecia (دواء التعلب), (K, TA,) and [the disease of the tumid leg, termed] for these three used by rubbing; and for the cold (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 sprinkleing 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 fætus: (TA:) when the plant bears a single fruit, this is very deadly. (K, TA.) [See also عيща. Accord. to [many of] the leading authorities among the Arabs, (TA,) the in this word is augmentative; (Msb, TA;) because of their saying, حُظِّل الْبَعْر، meaning the camel became sick from eating حُظِّل، and J and Sgh [and Fei and others] have mentioned it in art. حُظِّل: but ISd says that this is not an evidence of its being radically triliteral; and that حَظِّل is like ضَغِيبة (as an epithet applied to a woman) from الصَّغِيبة, which must be acknowledged to be radically quadriliteral. (TA.)
**2:** ُﻒْﻨَﺣ (, TK,) inf. n. ٌﻒَﻨَﺣ (, Ta,) and َﻒَﻨَﺣ, aor. َ(Font), (Msb, K,) inf. n. ٌﻒَﻨَﺣ (, Ta;) and َﻒُﻨَﺣ (, K;) He had that kind of distortion which is termed حنف as explained below. (Msb, K.)

**5:** ُﻒْﻨَﺣ: see 1, in two places. [Hence,] He did according to the law of Abraham, which is the religion of ElIslám: (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 ُتفسير the حنف.]

حنف, originally, A natural wryness: and particularly an inversion of the foot, so that the upper side becomes the lower: so says IDrd; (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 أَحَنَف أُحْنَف by IAar cited in the S: ] or an inclining [app. inwards] in the fore part of the foot. (Lth, K.) Accord. to Ibn-’Arafeh and the K, it signifies also A right state or condition or tendency; and accord. to the former, the epithet أَحَنَف is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rághib explains حنف better, as signifying an
inclining, from error, to a right state or tendency. (TA.)

The persons called in relation to the Imám Aboo-Haneefeh (because they hold his tenets); as also [is its n. un.: and] signifies [also] one who is of the religion of Abraham. (Mgh. [See also حنيف]) 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.) 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 (Lth, L, K.)

Inclining to a right state or tendency: (Er-Rághib, TA:) or right, or having a right state or tendency; (Akh, S, TA:) thus applied in like manner as أَعْلَىُ is applied to a crow: (S:) (and particularly) inclining, from one religion, to another: (Hamp. 358:) or inclining, from any false religion, to the true religion: (Mgh:) or inclining in a perfect manner to El-Islám, and continuing firm therein: (K:) and any one who has performed the pilgrimage: (As, K, TA:) so say I'Ab and El-Hasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhák: (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, Msb;) because he inclines to the right religion: (Msb;) 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-Islám 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-Zejjájee, 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 and was circumcised; and when El-Islám 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: (Msb:) its predominant application is to Abraham: (Mgh:) pl. حَنَفَاء. (AO, TA.) [Hence,] حسب حنيف

Recent grounds of pretension to respect or honour; of the time of El-Islám; not old. (TA.) Short. (K.) A maker of sandals. (K.)

أَحَنَفٌ: see حَنِيفٌ

حَنِيفَةٌ, accord. to Th and Zj, An inclining to a thing: but ISd says that this explanation is nought. (TA.) [Hence,] The law of Abraham; which is the religion of El-Islám: also termed مَلَةٌ حَنِيفَةٌ. (TA.) [Hence,] حَنَفَاء.

حَنِيفٌ Having that kind of distortion which is termed حنف as explained above; (S, Msb, K;) applied to a man: (S, Msb;) and so [the fem.] حَنَفَاء applied to a leg or foot: (K;) accord. to IAar, one who walks on the outer part of his foot, (S,) or of his feet, (Msb,) 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 حَنِيفٌ. (Msb,) See حَنِيفٌ, in two places. [Hence,] حَنَفَاء. Also حَنَفَاء, A curved staff or stick; in the dial. of Syria. (TA.)

A bow; (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 أَطْوَم. (K.) A certain tree. (IAar, K.) A changeable female slave, at one time lazy and at another brisk. (IAar, K.)

أَحَنَافٌ: see حَنِيفَةٌ.
1. حَنَقَ He was, or became, angered, or enraged: (S, Msb, K;) or vehemently angered or enraged: (K, Ham. p. 29:) against him: (S:) or it may be from the signification of cleaving, or sticking; as though meaning rancour, malevolence, malice, or spite, clave to his bosom. (Ham. p. 29. [See also حَنَقَ, below.]) Hence, حَيَّرَ عَلَى حَنَقِهِ: and حَنَقَ عَلَى جَرِيعَةٍ: [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 حَنَقَ, from حَنَقُأ in the first of the senses assigned to it below:] see جَرِيعَةٍ.

2. حَنَقَ see 4.

3. حَنَقَ see 4.

4. حَنَقَ 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, الصلب) clave 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, (Har p. 173,) his belly clave to his back-bone, or back, by reason of leanness. (A, Har 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 حَنَقَعْمَ حَنَقَعُ اَحَسَنَةَ: and حَنَقَعِمَ حَنَقَعَلْحَمَلَانَعَةَ: 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, Msb, K,) or enraged, another. (S, Msb.) He made a beast lean, or light of flesh. (Ham p. 29.)

Anger, or rage: (S, K,) or vehemence of anger or rage: (M, K, Ham p. 29:) or anger, or rage, that cleaves to one: (Har p. 173:) or rancour, malevolence, malice, or spite: (Har p. 568:) pl.

Angered, or enraged; (S, O, Msb, K;) as also vehemently angered or enraged. (K.)

Lean, or light of flesh; or slender, and lean; or lean, and lank in the belly: (AHeyth, T, TA:) and so the pl. 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 applied to horses; as though they imagined the sing. to be: (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 pl.s. applied to
horses: (A, TA;) or مخانیق signifies fat; as also حننق [pl. of حننق]; (K, TA;) both applied to camels. (TA.)
He chewed some dates, or some other thing (S, Mgh, Msb, K) of a similar kind, (Msb,) and rubbed therewith the [i.e. palate, or soft palate] of the child. (S, Mgh, Msb, K.) And

He put a rope in the mouth of the horse; (S, K;) held by ISd to be derived from احتَبَّت, though it is said that this is not the case; (TA;) as also احتَبَت 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 [xv. 64], I will assuredly lead to obey me his progeny, except a few. (TA. [But see 8.]) And [hence,] 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 احتَبَت, (Zj, S, K;) inf. n. احتَبَت; (TA;) and احتَبَت, (Zj, S, K;) and احتَبَت, (K;) this is said to be the case when the wisdom-tooth [the wisdom-teeth] grew forth: and accord. to Lth, احتَبَت signifies his teeth called [the wisdom-teeth] grew forth. (TA.) And 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 حَنَكَ الذَّهَر Time, or fortune, tried, or proved, him, and taught him, and rendered him expert, or experienced, and well informed, or firm, or sound, in judgment. (IAar, TA.) And He understood the thing, and knew it soundly, thoroughly, or well; syn. اقْفَهْ وَاِحْكِمْهُ لْقَفَهُ, (S, K, TA;) like لْقَفَهُ, inf. n. لْقَفَهُ. (TA.)
He rubbed his حَكَّ, inf. n. حَكَّا, so as to make it bleed: (TA:) or he stuck a piece of wood, or stick, into his (a beast’s) upper حَكَّ, 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 حَكَّ, i. e., the part beneath his chin. (Mgh.) [See also المَحَـَّنَكَ, below.]

He turned him back, or away, from the affair. (K, * TA.)

He turned [a portion of the turbān beneath his حَكَّ] [here meaning the part beneath his chin and lower jaw]. (S, K.) See also 8.

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 حَكَّ [here meaning the mouth], and ate [the produce of it], and extirpated it: (Er-Rághib, TA;) derived from حَكَّ, by which is sometimes meant the mouth, and the beak. (Ináyeh, MF.) And حَكَّ The camel pulled up by the roots the plant called حَكَّ. (Az, TA.) And حَكَّ [for حَكَّ] He cropped the herbage] is said of a young gazelle. (K voce حَصُّر, q. v.) And حَكَّ He took his (a man’s) property; (ISd, K;) as though he ate it with the حَكَّ. (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, لَآ أَحْتَنَكَ ذِرَّتِه, 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 حَكَّ [and حَكَّ, 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:)

استحتَنَكَ The trees called عضُاء were, or became, pulled up by the roots. (K:)

10 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,) The [trees called عضُاء were, or became, pulled up by the roots. (K:)

The part beneath the chin [and lower jaw], (S, Mgh,) 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 uvula: (Zj ubi suprà:) and also applied to the two jaws: (TA:) or, accord. to IAar, the حَنَك is the lower part of the mouth, [beneath the lower jaw,] and the upper is the upper part: and the حَنَكَان are the upper and the lower: (Th, Az, Mgh, TA;) but حَنَك is scarcely ever applied to the upper alone: [this art., however, shows instances in which it is thus applied:] (Az, TA:) it is masc.: (Msb:) pl. حَنَكَانْ, (Msb, 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:) حَنَكَ الْغَرَاب signifying the beak of the crow, or raven: or the blackness thereof: (K:) or the blackness of its feathers: (Er-Rághib, TA:) [whence the saying,] أسود مثل حَنَك الْغَرَاب, (S,) or حَنَك الْغَرَاب, (S,) or حَنَك الْغَرَاب, (S,) or حَنَك الْغَرَاب; respecting which see حَنَك. (TA:) And A party of men seeking after herbage in a district, or country, to pasture (their animals) upon it: (K, TA:) pl. حَنَكَانْ.
The parties of men passing in search of herbage left not in our land anything]. (TA.)

Intelligent: applied to a woman; (K;) and, as some say, with (TA:) and to a man: (K;) so says Fr: (TA:) and pl. of حنكة, which signifies the same; (TA;) as does also حنوك. (IAar, TA.)

Eaters: applied to men. (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, هم أهل الحنكة They are people of age and experience [&c.]. (Lth, TA.) Also the first, (S, K,) and حنكة, (K,) or the latter is pl. of the former, (A 'Obeyd, S,) [or is also pl. of the former,] A thong, (؛ قلادة، A 'Obeyd, S, K, [in the CK قلادة،]) or a piece of wood, (K,) which conjoins the pieces of wood called عرصيف, (so in two copies of the S,) or غراضيف, (K, TA, [in the CK غراضيف،]) of the [Saddle called] رحل: so in the T. (TA.)

A bond for the neck, with which a captive is bound: whenever it is pulled, it goes against, or hurts, his حنكة [i. e., the part beneath the chin and lower jaw]. (TA.)

You say also أخذ يحنك صاحبه, meaning He laid hold upon the حنكة [or part beneath the chin and lower jaw], and the ليب [or part between the collar-bones], of his companion, and then dragged him to him. (TA.) See also حنكة: and see حنكة المحنك.

A man rendered firm, or sound, in judgment, by means of experience; (K, TA;) as also حنكة, (S, K) and حنكة, (K) and حنكة (TA) and حنكة, q. v.: (Fr, K;) or حنكة [i. e. either حنكة حنكة or حنكة], accord.
to Lth, signifies a man Whom the management of affairs has rendered experienced so that nothing that he does is despised: and a man whose intellect and age have reached the utmost degree [of maturity]. (TA.) Also An old man. (IAar, TA.) And Niggardly, tenacious, or avaricious. (AA, TA.) Also A good eater; applied to a [or beast]; (K:) to a she-camel, and to a sheep or goat. (TA.)

أَسُودُ حَانَكَ i. q. حَالَكُ; (S, K;) l. e. Black that is intensely black. (TA.)

هَذَا الْبَعْيِ أَحْنَكَ الْإِنْبَلَ This camel is the most voracious of the camels, (S,) or in the phrase أَحْنَكَ الْبَعْيِنَ the more voracious of the two camels, (K;) and أَحْنَكَ الْمَشْتَأَتَينَ the more voracious of the two sheep or goats, (TA,) is anomalous, because one does not regularly use a word of this kind denoting a natural attribute: (S, K;) and it has no verb; (Sb, TA;) like أَثْرِحُ. (L ḍā‘ in art. بَرْحٍ.)

مَخْنَكُ: see حَنْيَكُ, in two places.

مَخْنَكُ, (K,) the former, only mentioned by IDrd, (TA,) signify the خَيْبَ أَحْنَكُ بِهِ (K [so in the CK, app. meaning The string with which the lower jaw of a corpse is tied up: in a MS. copy of the K, and the خَيْبَ أَحْنَكُ, as though the meaning were, the string that is used as a halter, put in a horse's mouth: but the former I regard as the right reading: in the TA, مَخْنَكُ, without any syll. signs].)

مَخْنَكُ: see مَخْنَكُ: and see also حَنْيَكُ, in two places.

مَخْنَكُ A child whose حَانَكَ [i. e. palate, or soft palate] has been rubbed with some chewed dates, or some other thing (S, Msb, K) of a similar kind; (Msb;) as also مَخْنَكُ. (S, Msb, K.) See also
and محتنک see حنبک, in three places.
He bent it, or curved it; (S, Msb, K;) namely, a branch, or stick, or piece of wood, (S, Msb,) and his back; (S;) as also (K in art. ْحنى, حنى,) first pers. ْحنبت, حنى, (S, Msb,) aor. ـ، (Msb,) inf. n. (K, [in the CK, ْحناء is erroneously substituted, as another inf. n., for ْحنى, another form of the verb,]) He did not bend his back for the act of ْحُنَّى as meaning He did not bend his back for the act of عَوُكُر [in prayer]. (TA.) And (S, Msb,) Time bent him, by reason of age. (Msb.) And ْنَﻸَف ْ مواضيع لَا تَحْنِي عليه Time, or fortune, bore upon them with its weight, and was pressing in its exactions from thee, so that the finger was bent; meaning that it took the best, those that were counted [with the fingers]. (IAar, TA.) ْحنو, حنى, (K,) He strung, or braced the string of, a bow; because, in doing so, one bends it; (TA:) or he made a bow. (K,) He twisted his arm, or hand; (K in this art.;) as also ْحنى يَدّه, aor. ـ، (Msb,) inf. n. (K in art. ْحنى,) also signifies He peeled a branch, or stick; or stripped of its bark; (ISd, TA in art. ْحنى; and so ْحنى,) but the former is the better known. (ISd, TA.) ْحنى على ولدها, (S, Msb, K,) aor. ـ، (S, Msb,) inf. n. ْحنو; (S, K;) and ْحنى, aor. ـ، (Msb;)
She (a woman) undertook the care and maintenance of her children, and did not marry again, after the loss of their father: (AZ, S:) or, (Msb, K,) as also  she acted affectionately towards her children, (Msb, K,) and did not marry again, after the loss of their father. (Msb.) And I was affectionate, kind, or compassionate, towards him. (S.) And, also, He was affectionate, kind, or compassionate, towards him; like. (S.) Accord. to IAar, and all signify the same as [evidently, I think, a mistranscription for ; i.e. He compassionated his relations]. (TA.)

She desired the male, (S, M, TA,) and submitted herself to him. (M, TA.)

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\begin{align*}
\text{2} & \text{حتَو} \quad \text{see 1; for each in two places.} \\
\text{4} & \text{أَحَنَو} \quad \text{see 1; for each in two places.} \\
\text{5} & \text{تَحَتنَو} \quad \text{see 7: and see also 1, near the end of the paragraph.}
\end{align*}
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\[
\begin{align*}
\text{7} & \text{أَخَنَي} \quad \text{It (a thing, S, as, for instance, a branch, or stick, TA) was, or became, bent, or curved; (S, K,) as also : and the latter, it (a , q. v.) was, or became, crooked. (TA.) [Also He bent, or bowed, himself.]} \\
\text{And } & \text{[He became bent, or bowed, by reason of age.]. (Msb.)}
\end{align*}
\]

\[
\begin{align*}
\text{حتَو} & \quad \text{: see what next follows.} \\
\text{حتَو} & \quad \text{ Anything in which is a bending, curving, or crookedness, (K,) and the like; (TA;) of the body, (K,) such as the bone beneath the eyebrow, (K, * TA,) and the jaw-bone, and a rib; and of other things, such as the [high ground termed] , and the [tract of sand termed] , (K,) and the bend of a valley [like &c.]: (TA:) see and any curved piece of wood, (K,)}
\end{align*}
\]
such as any of the curved pieces of wood of the horse’s saddle, and of the camel’s saddle called, (S, * CK, TA,) and of the camel’s saddle called, (CK, TA:) each of the curved pieces of wood called, the [of the curved pieces of wood called, the anterior and the posterior, of the horse’s saddle: (Mgh:) and a bending, curving, or crookedness, of anything: whence, [the bend of the mountain]: (S:) pl. [of pauc.] أَحَنَاء [original spelling أَحَنَاء, (S, Mgh, K) and [of mult.] حَنَاء, [in the CK, erroneously, حَنَاء,] and أَحَنَاء, first altered to حَنَاء, and then, because of the kesreh, to حَنَاء]. (K, TA.) ____ [The dual حُنُن signifies The two curved pieces of wood, with a net upon them, by means of which wheat is conveyed to the heap that is collected together in the place where it is trodden out. (K.) ____ And the pl. أَحَنَاء, i. q. جَوَانِب [as meaning Sides, regions, quarters, or the like; and limits, bounds, or boundaries]; like أَحَنَاء. (S.) The saying, َءﺂَﻨْﺣَأ َءﺂَﻨْﺣَأ َكِْﲑَﻃ means أَزْجَر أَحَنَاء طِيرك, [i. e. Straiten thou the limits, or bounds, of thy levity, (alluding to the restraining of birds from flight,) on the right and left, and before and behind; by طيرك being meant َﻚِﺘﱢﻔِﺧ and َﻚِﺸْﻴَﻃ ( . S, TA.) ____ أَحَنَاء ِرُؤُمُﻷا Dubious affairs: (K, * TA:) or, as some say, it means أَطْرَافُهَا وَنَواحِيهَا [the ends, and limits, or bounds, of affairs]. (TA.)

حَنَوْة A stooping of the head, and bowing of the back, in prayer. (TA.)

حَنَاء The desire of a ewe, and of a wild cow, for the male. (S.) [See also حُرْمَة .]

حَنَّى: see what next follows.

حَنِيَّة A bow; (T, S, K;) so called because it is bent: (T:) pl. حَنِيَّة , (S, * K,) [or this is a coll. gen. n., of which حَنِيَّة is the n. un.,] and حَنِيَّة, (T, S, K,) or this may be pl. of حَنِيَّة. (TA.) ____ Also applied to A[bow’d, or curved,] structure or building. (M, TA.)
A state of bending, or curving. (K.) Hence the saying, respecting a man in whose back is a bending, "Verily in him is a Jewish bending." (TA.)

[Bending, or curving]. ___ [Hence,] حانة, applied to a ewe, (K,) and to a she-camel, (TA,) That twists her neck, without any disease; (K,) as also حوناء, applied to a ewe or she-goat: (TA:) and sometimes, the former, from a disease. (TA.) And حانة, applied to a woman, That undertakes the care and maintenance of her children, (AZ, S, TA,) or acts affectionately towards them, (TA,) and does not marry again, after the loss of their father: (AZ, S, TA:) and حانات حوان and حانات حوان. (TA.) ___ And حانة, applied to a ewe, (As, S, M,) and to a wild cow, (S,) Desiring the male, (As, S, M,) and submitting herself to him: (M:) and حانة, (K,) applied to a ewe, (TA,) vehemently desirous of the male. (K.)

Desirable the male, (As, S, M,) and submitting herself to him: (M:) and حانة, (K,) applied to a ewe, (TA,) vehemently desirous of the male. (K.)

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شانة: see what next follows.

حانوت (Mgh and K in this art., and Msb in art. حوان, and mentioned also in the K in arts. حوان and حوانة A shop; (Msb, K,) as also حانة and حانة حوانة, (K,) but this last was unknown to Sb: (TA:) [see حوانة, in art. دكان:] and particularly the house [or shop] of a vintner, in which wine is sold; as also حانة حوانة, (Msb, TA:) called by the people of El-Trák: (TA:) the first of these words (i.e. حانوت) is said to be of the measure حانوت, (AAF, Msb, TA,) like فعلوت ففعالوت, and [of the root] being changed into, as in جالوت and the like: (Msb:) or originally رهبوت مثلكوت، وفعلوت ففعالوت, and then like حانوت, like رقوة and the like: (Mgh:) or it is originally like ثغوت. (Mgh, Msb: [but the former is said in the Mgh to be the right opinion:]); or it is originally of the measure فعالون, (M, Msb:) so says El-Farábee; (Msb:) from حانوت; what is so called
being likened to the building termed ',çîîïî', the ',çîîïî', being a substitute for ',çîîïî', as is said by AAF, (M,) and being originally ',çîîïî', changed into ',çîîïî' because of the quiescent letter before it: (Msb:) Az says that the ',çîîïî', is augmentative: (TA:) the word is fem. and masc.: (Mgh, Msb, TA:) accord. to Zj, when masc., meaning ',çîîïî'. (Msb, TA:) Also The vintner himself: (K in art. ',çîîïî', &c.)

The longest of the ribs; (K:) four in number; two on either side. (TA:) And 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 ',çîîïî'.

rel. n. of ',çîîïî', as also ',çîîïî', (Msb:) and some say that ',çîîïî' is rel. n. of ',çîîïî': (TA:) and ',çîîïî', is rel. n. of ',çîîïî'; 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 ',çîîïî', last sentence; and see the next paragraph]: (Msb:) or the Arabs did not say ',çîîïî'. (Fr, TA in art.)

Wine; (S and K in art. ',çîîïî', and K in the present art.;) a rel. n. from ',çîîïî', [mentioned in art. ': (S, TA:) or vintners; (K in this art.;) [from ',çîîïî', q. v.; or] a rel. n. from ',çîîïî'. (TA.)

: see ',çîîïî'; for each in two places.

: see ',çîîïî'; for each in two places.

A man having a [bent, bowed, or] humped back: fem., applied to a woman, ',çîîïî', and ',çîîïî': ',çîîïî', and ',çîîïî', (S:) the former fem. also applied, in the same sense, to a she-camel. (K.) See also the former fem. voce ',çîîïî'.

Such a one is the most affectionate, kind, or compassionate, of men towards thee. (S.)
A bend, or place of bending, of a valley; (S, K;) below the acclivity; (TA;) as also and

part of the valley that is below the acclivity. (TA.) Also, [in one copy of the K written

A bending, or curving, tract of ground, (Sb, ISd, K,) whether of sand or of any other kind: (Sb, ISd:) Sb says that the

is substituted for و, because it is from حنوت; which shows that he did not know حنیت. (ISd.) And

The part of a tract of sand over which winds [a portion such as is termed] a

The part of a tract of sand over which winds [a portion such as is termed] a

milking-vessel (ةَﺒْﻠُﻋ, 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 (أَرفَق) to the pastor than other kinds. (TA.)

Bent, or curved. (Msb.)
حو

حو١ [originally حَو]: see what next follows.

احو٩, (As, S, K,) [like حُو, originally حَو, of the measure, أفعل, then حُوى, and then أحوى, inf. n. أحوى, aor. يحوى, inf. n. أحوى, said of a horse, (As, S,) *He was, or became, of the colour termed* حُو [q. v. infrà]; as also

احو٩, (As, S, K,) [originally أحوى, of the measure, أفعل, then أحاوى, and then أحاوى, aor. يحاوى, inf. n. أحاوى, أحاوى, (As, S,) or, accord. to ISd, correctly، (TA;) and أحاوى, (ISd, K,) [accord. to the pronunciation of the Koofees, as will be seen below, originally أحاوى, أحاوى, said by IB to be found thus written in some of the copies of the book of As, [that entitled كتاب الفرس, 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 أبيض، أبيض، for أبيض, أبيض.; (TA;) and

احو٧, (As, S, K,) like حُو، (K,) [originally حُوى, inf. n. حُو, (As, S,) or حُوى، (K;) this last verb mentioned by As as used by some of the Arabs. (S.) And *The land was, or became, green;* as also

احو٦، (K;) [or the latter is correctly أحوَت آخَرْثَر، (TA;) IJ says that حَوَت is of the measure حَوَاتِ، (K;) [originally حُوَاتِ، and then حَوَاتِ، and that the Koofees say حَوَاتِ، and do not say حَوَاتِ، أحوى، like أروع، and do not say أروع، أحوى، (TA.)

احو١١: see ٩; for each in three places.

احو١٣: see ٩; for each in three places.

حُو [A brown colour;] redness inclining to blackness: (As, S, K;) or a colour

_intermixed with the blackish red termed_ كمَة, like the rust of iron: (S;) or blackness inclining to greenness. (K;) In the lip, [The brownish colour termed_ كمَة, (S;) l. e.] a colour
resembling [that termed (T, TA:) or a blackness in the lips; which is approved. (Ham p. 386.]

**Of the colour termed [q. v. suprà]: and also black: (K:) or black by reason of [intense] [by which may be here meant either greenness, or dark, or ashy, dust-colour]: (TA:)

applied to a horse, i. q. [l. 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 [by which may be here meant either greenness, or dark, or ashy, dust-colour] is intermixed with blackness and yellowness: (S:) applied to a man,

having [a brownish colour such as is termed] in the lip; (S:) or having a blackness in the lips, which is approved; (Ham p. 386;) fem. [see [i.e. bay], applied to a woman, (S,) and also to a lip (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 [the best of horses are said to be those thus termed: (TA:) the dim. of [ Instead of [dim. of [A sheave of a pulley formed of black wood. (TA:) And [called Red ants; called

A sheave of a pulley formed of black wood. (TA:) And [called

Red ants; called

 called

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 [or decayed, or dried-up, leaves and stalks,] after it has been green. (TA.)
أحوى: أحيى. see أحى.

أحوى: أحيى. see أحيى.
The name of the letter ح, q. v.; as also حا (S and K and TA in باب الألف اللينة) it is called حا in a case of pause, and حا when made a noun: and when it is not called a letter, [i. e. when one does not prefix to it the word حرف,] it is [properly] fem.: its dim. is حبحة, meaning a ح written small, or indistinct: (Lth, TA ubi suprà:) and its pl. is حاوی, and حاوی, and حاوی, rel. ns. of حا and حا, the names of the letter ح. (B, TA ubi suprà.)
1. حَبَّ (Msb, K) sec. pers. حَبِّ (S) aor. حَبْ (S, Msb, K) inf. n. حَبَّة حَبَّة حَبَّة (S, K, accord. to one copy of the K) and حَبَّة حَبَّة (TA) and حَبَّة (K); or this last is a simple subst.; or, as some say, it and حَبَّة حَبَّة are two dial. vars.; that with damm, of the dial. of El-Hijáz; and that with fet-h, of the dial. of Temeem; (Msb;) accord. to Zj, that with damm signifies sin, or crime; and that with fet-h, the act of a man; [i. e. the act of committing a sin, or crime; ] (TA;) He sinned; committed a sin, or crime; did what was unlawful; (S, Msb, K;) يَكُدَّا [by such a thing]. (S, K.)

Also, aor. as above, [inf. n. not mentioned,] He, or it, became in an evil condition, or state. (TA.)

He slew [another]: of the dial. of the tribe of Asad. (TA.) حَبَّ also signifies The act of chiding a male camel [by the cry حَبَّ]. (Lth, TA.) [See also 2.]

2. حَبَّ (S, K, *) inf. n. حَبْ (K,) He chid the camels (S, K) by the cry حَبَّ حَبَّ حَبَّ (S.) [See also 1.]

3. حَبَّ (S, K) He pursued a course that led him to sin, or crime. (K, TA.)

4. حَبَّ He abstained from, shunned, or avoided, sin, or crime; put it away from himself: (A 'Obeyd, S, K, TA;) he applied himself to acts, or exercises, of devotion; became devout, or a devotee. (IJ, TA.) Here the form حَبَّ is deprived of the radical signification, as in the cases of the syn. words حَبَّ and حَبَّ; though its property is oftener to confirm the radical signification. (TA. [See حَبَّ.]) You say, حَبَّ (S, K, TA) for ما حَبَّتْهُهُ a حَبَّتْهُهُ He abstained from such a thing as a sin, or crime. (A 'Obeyd, S, TA. [See also another explanation below.])

He humbled himself in his prayer, or supplication. (TA.)

He expressed pain,
grief, or sorrow; lamented, or complained. (S, K, * TA.) And He was enraged, and expressed pain or grief or sorrow, or lamented, or complained, by reason of such a thing. (TA. [See another explanation above.]) ___ He cried out, expressing pain or grief or sorrow, or lamenting, or complaining: he cried aloud, or vehemently, in prayer, or supplication. (TA.) He wept, in impatience, or sorrow, and with loud crying: and sometimes, in a general sense, he cried out, or aloud, (TA.) ___ He (a jackal) cried, or howled: because his cry is like that of a person expressing pain or grief or sorrow, or lamenting, or complaining, as though he were writhing from the pain of hunger or beating. (S, TA.)

A cry used for chiding a camel: (S:) or a cry by which a male camel is chidden, (Lth, I Ath, K,) to urge him on; (Lth, TA;) like as a she-camel is by the cry and حب: see حب, in five places.

A cry, used by the Arabs [in general]; but the other forms are allowable: حب. حب also occurs, with the quiescent; and حب occurs in a trad., in the same sense: also, حب and حب [On! mayest thou not walk, or mayest thou not be rightly directed; &c. being syn. with حب, and followed by an imprecation]. (TA.) Hence, حب Urged on!

Should a delay be made in bringing milk much diluted with water? i.e., if thou entertain with milk much diluted with water, wherefore tardiness? a prov., applied to him who delays the fulfilment of his promise, and then gives little. (MF.)
Grief, or sorrow: and loneliness, or solitariness: and so, in both these senses. (K.) 

Difficulty, distress, trouble, or fatigue; syn. جهد. (K. [That جهد is to be thus understood here is indicated in the TA.]) 

Pain. (K.) A difficult road. (TA.)

A kind, or sort; and a mode, or manner. (K, TA.) You say, سمتعت من هذا حوين I heard, or have heard, of this, two kinds, or modes: and رأيت منه حوين I saw, or have seen, of it, two kinds, or modes. (TA.)

A he-camel: (K;) or a bulky he-camel: so called from the cry حوب, by which he is urged; like as a mule is called علس: (Lth, TA:) or it signifies originally a he-camel, and hence, from its frequency of usage, the cry حوب by which he is urged. (K, * TA.)

حوب (S, A, Msb, K) and حوب (Msb, * K,) said by some to be two dial. vars., (Msb, [see 1, first sentence,]) and حاب (S, K) and حوبة (A ‘Obeyd, K) and حوبة (A ‘Obeyd, TA) and حوبة (K) and حيبة, (TA,) Sin, or crime: or a sin, or a crime: (S, A, Msb, K;) accord. to A ‘Obeyd, the first and second signify any sin or crime; (TA;) [as also, app., حاب:] and حوبة [i.e. حوبة and حوبة, the former particularly mentioned in the Msb, and app. حوبة also], a single sin or crime: (Msb, TA:) accord. to Fr, حوب signifies great sin, or a great sin: accord. to Katâdeh, Wrong, injustice, or tyranny: thus in the Kur iv. 2; where El-Hasan read حوبه حوب, instead of حوبه حوب. (TA.) One says, وأُغسل حوينة رَبْ تَقَبَل توبتي (T, TA) i. e. [O my Lord, accept my repentance, and wash away] my sin, or crime. (A ‘Obeyd, TA.)

El-Mukhabbal Es-Saadee says,

 فلا تدخِلنَ الْذَّهْر قُبَرَ حَوْبَ * * 

يَقُومُ ﺑَمَا يُومَ عَلَيْكَ حَسَبَ * * [Then introduce not thou, ever, into thy grave, a sin with which a reckoner, or taker of vengeance, may one day rise up against thee]. (TA.) حوب also signifies Perdition, destruction, or death. (K.) [Hence, app.,] ابنة حوب A quiver; syn. كنانة. (TA. [The vowel of the ح is not
Disease. (K.) A trial, a trouble, or an affliction. (K.) You say, هؤلاء عيال أبي حوب [These are the family of the father of trouble; i.e., of one who is in trouble].

See also حوب.

A state, or condition; as also حيبة: (K:) but only used in speaking of an evil state; as in the phrases, حيبة سوء and بات بحوبة سوء. He passed the night in an evil state or condition. (TA.)

A weak man: (AZ, S, K;) as also حوبة: (K:) and a weak woman: (TA:) and weak persons: (S:) and [a man who can neither profit nor harm; or] a man having neither good nor evil: (S:) pl. حوبة. (AZ, S.) It is said in a trad., أنتموا لله في ذوات الحوبات, i.e., Fear ye God with respect to the needy women, who cannot do without some one to maintain them, and to take constant care of them. (TA.) And you say, إنَّ لي أعولُها, Verily I have a weak family to maintain. (S.)

A person whom one is under an obligation to respect, or honour, or defend, and who may be subjected to loss, or ruin, [if abandoned,] such as a mother; or sister; or daughter, or any other female relation within the prohibited degrees of marriage;
as also حبّة : (ISk, S:) any such relation whom it is sinful to subject to loss, or ruin, by abandoning her: (A 'Obeyd, TA:) or a mother: (K:) by some explained peculiarly as having this meaning: (A 'Obeyd, TA:) and a or a concubine; (K:) because both require to be maintained: (TA:) and, as also حبّة , The father and mother: and a sister: and a daughter. (K:) You say, حبّة لى في بني فلان حبّة and حبّة لى في بني فلان حبّة (ISk, S, K *) and حبّة , (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, فعلته حبّة فلان [I did it for the sake of the sacred, or inviolable, right of such a one]. (A.) ___ A horse, or similar beast; syn. دابة: (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.) حبّة : and see also حبّة , in two places. حبّة A bad tract of land; as also حبّة . (TA.) حبّة : and see also حبّة , in six places: and حبّة . The soul; syn. نفس: (AZ, S, K:) as also حبّة , (AZ, K:) or the soul whose seat is in the heart; syn. روح القلب [also called the animal soul, روح حبّة : see art. روح حبّة : see art. AHei asserts, in a disquisition on the heart, that this word is formed by transcription form حبّة : pl. حبّة ) You say, حبّة [May God guard, or preserve, thy soul]. (A.) ___ [Also] The body, or person; in Persian حبّة . (KL.) حبّة Slaying; or a slayer: of the dial. of the tribe of Asad. (TA.) حبّة , as an epithet applied to a man, More, or most, or very, sinful, or criminal. (S, TA. [This meaning is implied, but not expressed.])
A man whose wealth passes away from him, and then returns. (K.)
حَوْتَ, aor. حَوْتَ (S,) inf. n. حَوْتَانُ, (K,) *He went, or circuited, round about the thing:* said of a bird, (S, K, TA,) going, or circuiting, round about water [like a fish (حَوْتَ) in water]; (TA;) and of a wild animal: (K;) as also حَاتُ بِه. (TA.)

حَوْتَهُ 3 *He strove, or endeavoured, to turn him, or to entice him to turn,* syn. رَأَوْعَهُ (S, L, A, &c.,) in the K رَأَوْعَهُ, but the former is the right explanation, (TA;) عَن 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 يَحاوَتِي بِخَذْعَةَ He passed the day striving, or endeavouring, to turn me, or entice me, by guile, like as the fish (حَوْتَ) 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.)

حَوْتَ Fish: (M, A, K;) or [rather] a fish: (S, TA;) or a great fish; any great fish: (M, Msb, TA;) of the masc. gender: (Msb:) pl. [of mult.] حَوْتَانَ (S, Msb, K) and حَوْتَةَ and [of pauc.] أَحَوْتَاتَ (K,) ___ [Hence,] صَاحِبُ الحَوْتَ (in the Kur lxviii. 48) [a surname of The prophet]Jonas. (Bd, Jel.) ___ [Hence also,] الحَوْتَ [The constellation Pisces;] a certain sign of the Zodiac. (S, K;) And الحَوْتُ الجنوبي The constellation Piscis Australis. (Kzw &c.) And الفَمُ الحَوْتَ The bright star [a, called by European astronomers Fomalhaut, in the mouth of Piscis Australis. (Kzw &c.)

حَوْتِي [Of, or relating to, or like, a fish, or great fish]. You say, وَهُوَ حَوْتِي الْانْتِقَامُ [He is like a fish, or great fish, in swallowing]. (A, TA.)
The male of the *حياة* [or *serpent*]. (A.) [But the proper place of this is art.].
a dial. var. of حديث, (S, K,) of the dial. of Telyi, (Lh, I-Hsh, K,) or of that of Temeem: (L:) some of the Arabs say حديث, like حديث, as some say حديث; (Ks, Lh, TA;) and some say حديث: (Mughnee and TA in art. حديث is the original form; (ISd, TA;) but حديث is the more chaste of the two forms, and that used in the Kur-án; though both forms are good. (AZ, TA.) See art. حديث.
حوج

حاج 1

حوج, (S, Msb, K) aor. حوج, (S, Msb) inf. n. حوج, (S, K) and احتاج, (K) and احتاج حوج, (S, K) inf. n. حوج, (S, Msb, K) [the second of which is the most common;] the last, irreg. [for by rule it should be حاج; (MF) are syn.; (S, Msb, * K) and حاج, aor. حيج, inf. n. حيج, signifies the same; (M, TA) He, or it, wanted, needed, or required. (KL, TA.) You say, حاجا احتاج إليه, He, or it, wanted, needed, or required, him, or it. (TA.) [And in like manner, احتاج أن يفعل كذا He wanted, needed, required, or found it necessary, to do, or that he should do, such a thing.] And احتاج إلى فلان [Such a one was wanted, or needed]. (JK in art. خل.) Also حاج, aor. and inf. n. as above, He desired, sought, or sought after. (TA.) And حاج حاجا He was, or became, poor, or in poverty or Want or need. (TA.)

حوج، i. q. عوج The road led him aside. (K.) حوج، (K) inf. n. as above, (TA.) I forsook my way in, or in respect of, love of him. (K.)

حوجه به الطريق 2

حوج، i. q. عوج Another made him to want, or be in need of, him, or it. (S.) And حاججني إليكم زمان السوء أحوججه إليه غيرة [Evil time, or evil fortune, made me to be in need of thee]. (A.) And لاي أحوججك الله إلى فلان [May God not cause me to want such a one]. (A.) And حاججني إليه أحوججته [I was caused to want him, or it]. And حاججني إليه أحوججته الله إلى كذا [God caused him to want such a thing]. (Msb.)

حوج 3

حوج 4: see 1. It is also transitive. (Msb.) You say, حاججني إليه غيره أحوججك إليه غيرة [Another made him to want, or be in need of, him, or it]. (S.) And حاججني إليكم زمان السوء [Evil time, or evil fortune, made me to be in need of thee]. (A.) And لاي أحوججك الله إلى فلان [May God not cause me to want such a one]. (A.) And حاججني إليه أحوججته [I was caused to want him, or it]. And حاججني إليه أحوججته الله إلى كذا [God caused him to want such a thing]. (Msb.)

حوج 5

حوج He sought an object of want, or what he wanted; (K) or one object of want after another. (TA.) And حوج يحوج He went forth seeking, or seeking leisurely, or time
after time, what he wanted, of the means of his subsistence. (A, TA.) And 
He wanted the thing, and desired it. (L, TA.)

8 إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناة إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إحناه إ
of جواداء, changed from the regular form of جواج, [originally صحار جواج, by putting the [elided] ى before the ج, agreeably with what is often done in the language of the Arabs. (TA.) You say, قضى حاجته [He accomplished his Want]: (TA:) a phrase which signifies [also] he did his business; meaning he eased nature. (ISk, TA.) And [Take what thou wantest, or requirest, of the food]. (A.) And في نفسي خد حاجتك من الطعام and حجاجة حاجية and حاجية حاجية [In my mind is a want]. (AA, TA.) And [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 ىإ, as in the sayings] I have a want of such a thing, and I have not any want of it, and What is the reason of thy want of it, or thy wanting it? You say also, ما بقي في حجاج ولا لوجاء إلا قضاها, There remained not in his bosom a want but he accomplished it. (TA.) [The dim. of جواداء: whence the saying,] I have no want, [nor any little want,] with respect to him, or it. (Lh, S, K.) [See also جواداء, below.] In the phrase حجاج [Seek the little thing that thou wantest], it seems that the second and third radical letters of the latter word [originally حجاجاء ك] have been transposed [and that حجاجاء ك has been then changed into حجاجاء ك]. (IDrd, AAF, TA.) I left not any act of disobedience to which I was enticed. (TA from a trad. [But see داجة in art. دوج.])
and he returned me not a bad word nor a good one. (ISk, S, K.)

A great want; a thing much wanted. (TA.)

A man in want, needy, indigent, or poor; (Msb, TA;) [as also محتاج] the pl., by rule, should be محتاجون because it is an epithet applied to a rational being; but the pl. used is محتاجون: some, however, reject this, and assert that it has not been heard [as a classical word]: (Msb:) ISd thinks that محتاجون is pl. of محتاج, if the latter word have been used: (TA:) the vulgar say محتاجون [as pl. of محتاج], meaning محتاجون. (Mgh.)

: see the next preceding paragraph.

Mohaj: see the next preceding paragraph.
The fever returns to him repeatedly, or time after time. (K.)

He visits us repeatedly, or time after times, during the space of several days. (TA.)
اذْوَحَِّلِإا، aor. (S, A, L,) inf. n. اذْوَحُ (S, L, K,) He drove the camels quickly; (S, L, K,) as also اذْوُحَ (K,) or violently; (M, L,) like حازَها، inf. n. حَوَزُ (L,) or roughly: (B,) or he drove the camels to water; like حازَها، (A. TA.) __ Also He collected the camels together to drive them. (L,) __ And حَذَتُ الإِبْلِ حَذَتْها، I mastered, or gained the mastery over, the camels: two forms of the verb mentioned by Zj and Iktt and others, as coordinate to حَفَّأَلْ and حَازَها، (Mf, Ta.) And الحَمْارُ أَنْهُ The he-ass gained the mastery over his she-asses, and collected them together; like حازَها، (L,) [and so اذْوَحَ جَابِبَهَا;] Lebeed says,

* جَمَعَتْنِ أَحْوَشَ جَابِبَهَا إِنَّا
* وَأَوْرَدْهَا عَلَى عَوْجُ طَوَالَ

[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 عَوْجُ he means [crooked] legs. (S, L,) __ And [hence,] حَاشِهُ n. as above; (L,) and استحوذ عليه، (S, A, L, K, *) and استحُوذُ عليه، (S, L,) He overcame, mastered, or gained the mastery over, him, or it: (S, A, L, K,) [like حازَهُ.] You say،

استحوذ على كَذَا He mastered such a thing; gained the mastery over it; gained possession of it. (L,) [in the Kur [viii. 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 (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? (Aboo-Ishák, 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
استحوز, the original
letters of the root may be preserved: that the Arabs say
استجاب, استصوب, and
A استجاب, استصوب: and that their
doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says
حوز, aor. 
حُوز, (L,) inf. n. حوز, (L, K,) He
guarded, kept, kept safely, protected, took care of, or minded, [a person, or thing;] syn.
حاط, (L,) inf. n. حوط, (L, K,) And
حاز عليه, (L,) inf. n. حوذ, (K,) and
حوز السير, inf. n. إحوز, (TA:) He was observant, or
regardful, of it; (L, K) as, for instance, of prayer: from
حاز النبل signifying "he collected the cames together to drive
them." (L,) And
حاز, He did a thing, or an affair, firmly, soundly, thoroughly, or well. (L,) Also,
aor. and inf. n. as above; and
إحوز السير, and
إحوز, He journeyed hard; went a hard, or
vehement, pace. (L)

4 إحوز, inf. n. إحوز ثوبه, see 1, in four places. — He gathered together his garment, (L, K,
and drew it to him. (L,) — [In some copies of the K ألف الدح He (a workman, صانع [in some copies of
the K صانع [in some copies of
لماح the melih) made the arrow light, by scraping or paring it: (L, K) a phrase used by Lebeed, in
describing the arrow termed المنتج. (L)

10 استحوز, see 1, in four places.

استحاذا, ليد حاز المان (S, L, K) The part of the back of a horse that is beneath the
saddle-cloth, (Msb:) as also (Sh, A, L) and
حاز المان (S, L,) i. e. the middle thereof; (Msb:) (A, L, Msb) and
الحاز (A, L, Msb) and
الحاز (S, L, K) The part of the back of a horse that is beneath the
also the line along the middle of the back (M, L) of a man; (L:) but خَفَيفُ الْحَذَاءُ is more approved in this sense: (M, L:) and ذَآﳍا signifies also the back of a man; (L, K:) like خَفَيفُ الْحَذَاءُ. (L:) [Hence,] A man light of back; (S, A, L, Msb;) as also خَفَيفُ الْحَذَاءُ; (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 خَفَيفُ الْحَذَاءُ. (A, L, Msb.) and كَیِفْ حَذَاءُ كَیِفْ حَذَاءُ. [lit. How is thy back? meaning, thy state, or condition?]. (Sh, L:) حَذَاءُ كَیِفْ حَذَاءُ both signify A state, or condition; like حَذَاءُ حَذَاءُ which are the more approved words. (TA.) You say, هَـمْ حَذَاءَ وَاحِدَةَ They are both in one state, or condition. (K.) انْتَفَاعُ الْلَّيْنَ مَأْوَى حَذَاءٍ الْمَثَاقَةُ 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 faces 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. ذَآﳍآ (Ham. p. 443.) They say, عَقْـنَأ ِبَّنِي ِثَيْلَةِ حَذَاءُ ِتَقَانٍ 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 انْتَفَاعُ, which I regard as a mistranscription.])

ذَآﳍ : see حَذَاءُ, in two places.

أَحْوَدٌ : see حَوْیدُ.

طَرِدُ أَحْوُدُ A quick hunting. (L.)
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 قطلا, 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 حويذذ (L, * K;) one Who overcomes, or masters. (L.) And signifies the same. (S and K &c. in art. حوز.) It is applied by a poet to thick water (ةَرْـﺜﱠﻄﻟا ءﺂَﻣ َﻦِﻣ) as meaning Quick in moving the bowels. (S, L)
حور

١ حور, aor. حور, (S,) inf. n. حور and حور, (S, K) and حور, a contraction of the form next preceding, used in poetry, in case of necessity, (TA,) and حور (S, K) and حور (K) and حور, (TA,) He, or it, returned, (S, L, K,) and حور, (S, A, K) and حور, (S) and حور, (M and TA in art. لوا), It, decreased, or became defective or deficient. (S, * A, * Msb, K, * [See also حور, below.] Also, inf. n. حور (TA) and حور, (S, K, * TA.) Also, aor. حور, (S, K,) He, or it, became changed from one state, or condition, into another: and it became converted into another thing. حور, (TA.) Such a one does not increase nor become augmented [in his substance] (Ibn-Háni, K *) is said when a person's being afflicted with smallness of increase is confirmed. (Ibn-Háni, TA.) حور, (TK,) inf. n. حور, (K,) He was, or became, confounded, or perplexed, and unable to see his
right course; syn. (K, * TK.) [See also art. حُرَب.] See also 2. حُرَب, aor. inf. n. حُروت, aor. and inf. n. as above; (Msb; and) حُفور (TA; and) حورات; (S, K; *) He, (a man, K, TA,) and it, (an eye, S, Msb, K; * TA; was, or became, characterized by the quality termed حور as explained below. (S, Msb, K, TA.)

ٌحوُره, inf. n. حُيّر, 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.) حور, inf. n. as above, He whitened clothes, or garments, (S, Msb,) and wheat, or food: (S;) and حار, (K,) aor. حور, (TA,) he washed and whitened a garment, or piece of cloth; (K;) but حور is better known in this sense. (TA.) حور, (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 حور; a meaning indicated, but not expressed, in the TA. ___ And app. He lined a boot with such skin: see حور.] Also, (inf. n. as above, TA,) He prepared a lump of dough, and made it round, (S, K;) with a حور, (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 حور. (A.) حاوره, (A, Mgh, Msb,) and حاوره الكَلَمَ, (TA in art. رجع, &c.,) inf. n. حاوره (S, Mgh, K) and حاوره (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. (S, and Jel in xviii. 35,) and حاوره (A, Mgh, Msb,) or حاوره في الكَلَمَ, (Bd in xviii. 32,) or, of the inf. n., حاوره. (K,) And حاوره النُّطقَ. He vied, or competed, with him, or contended with him for superiority, in glorying, or boasting, or the like; syn. فاخره. (Jel. in xviii. 32.)
He returned a thing. You say, 

"He ground, and did not return anything of the flour [app. for the loan of the hand-mill: see حور, below]." (S, K.)

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. حور: and see an ex. voce حارة.] (TA.) And فلان سريع الحارة Such a one is quick in swallowing: [said to be] from what next follows. (Meyd, TA.)

He returned an answer, or a reply. (Msb, TA.) You say, "I spoke to him, and he did not return to me an answer, or a reply." (S, A, * Msb, * K, *) And in like manner، ما أحار بكلمة. (He did not return a word in answer, or in reply). (TA.)

She (a camel) had a young one such as is called حوار. (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. بجاوبا، (S, K,) and تراجعوا، (Jel in viii. & A,) or تراجعوا في الكلام، (Msb, K,) or تراجعوا، (Bd in viii. 1.) [And They vied, or competed, or contended for superiority, one with another, in glorifying, or boasting, or the like: see 3.]

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.

He desired him to speak [or to return an answer or a reply; he interrogated him]. (S, K.) And استخار الدار 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]. (IAar.)
of the S, a trad., (TA:) meaning We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S:) or من الخور بعد الكور (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 خور signifying the untwisting a turban: (TA:) or from returning and departing from the community of the faithful after having been therein; [from حار he untwisted his turban, and] from كار he twisted his turban upon his head. (Zj, TA. [See also حارة in حور، (S, K,) and حور، (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، فلان حور في محاورة حور، (S, K,) and حور، (K,) So heard by IAar; 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، اليائس في حور وبور (S, K;) or حور بور (K in art. حير، (K,) or حور بور (K in art. حير، (K,)) Verily he is engaged in that which is not a skilful nor a good work or performance: (S, K;) or he is in a bad state, and a state of perdition: (TA in art. حير، (K,) or error: (K. [See also بور، and see حير، in art. حور، where it is implied that بور is here an imitative sequent of حور،.) And ذهب فلان في حور، (S, K,) and حور، (K,) Such a one went away in a defective and bad state. (L, TA.) See also حور، and حير، حور، (K, and K in art. حور، (K,) and حور، (K,) What is beneath the part called كور of a turban. (K,) The bottom of a well or the like. (K,) Hence، بعد الخور هو عبديد، (TA, (K,) He is intelligent; (K,) deep in penetration. (TA.)
حوّر: see حور, in two places. Also [app. A return of flour for the loan of a hand-mill; ] عقبة (a subst. from أَعْقب signifying some broth which is returned with a borrowed cooking-pot:] a subst. from أَحَارَت in the phrase طَلَحْت فِما أَحَارَت شَيْئًا [q. v. suprà]. (S, K.)

حوّر Intense whiteness of the white of the eye and intense blackness of the black thereof, (S, Msb, 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, Msb, 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, Msb, K.) As says, I know not what is الحور in the eye. (S.) Also [simply] Whiteness. (A;) Red skins, with which [baskets of the kind سلال are covered: (S, K:) [a coll. gen. n.:] n. un. with ظ: (S:) pl. حواران: (K, TA: in the CK 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] قزّ: pl. قزّات: (K,) or skins tanned without قزّ or thin white skins, of which [receptacles of the kind called] أَسْفاط 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 (دَلْب); but it is حور, with two fah-hahs: in the account of simples in the Kánoon [of Ibn-Seenà], it is said to be a certain tree of which the gum is called حوراء: (Mgh:) [by the modern Egyptians (pronounced حور) applied to the white poplar:] a certain kind of wood, called البيضاء, (K,) because of its whiteness. (TA.) The third star, [e,] that next the body, of the three in the tail of Ursa Major: (Mir-åt ez-Zemán, &c. [In the K it is incorrectly said to be the third star of الفاء, in
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: (Msb.) any place of abode of a people whereof the houses are near [together]: (K in art. حارة:) a spacious encompassed tract or place; syn. حارة: see حارة. حوراء: see حور. حور, حورة: see حور. حوار: see حور, and see حور. حوار, (S, K, &c.) and sometimes with kesr حوار(IV), (K,) but this latter is a bad form, (Yaakoob,) 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 حور. حوار(IV) (S:) fem. with حور. حوية pl. (of pauc., S) حوران and (of mult., S) حوران(IV). حوار(IV). (S, K;) [Its flesh is insipid: see a verse cited as an ex. of the word حور. حوار(IV) ] [Hence, حور. حور. حور. حور: see حور, and see also حور. حور. حور.] The scorpion of winter; because it injures the حور. حوار(IV) (K, TA;) i. e. the young camel. (TA.)
An answer; a reply. (S, K.) You say, "I have not retumned to me an answer, or a reply." (S.) [See a verse of Tarafeh cited voce ٌﺪِﻤُْﳎ.

ٌةَرﻮَُﳏ One who whitens clothes, or garments, by washing and beating them. (S, M, Msb, K.) Hence its pl. َنﻮﱡﻳِراَﻮَﺣ is applied to The companions [i.e. apostles and disciples] of Jesus, because their trade was to do this. (S, M, Msb.) [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 َحَار 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, Msb, 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 Mohammad also. (Zj.) ___ A relation. (K.) ___ And ٌةَرْﻮَﺣ A white, or fair, woman; (A:) as also ٌتَحْ رْﻮَح; (T, K;) and so ٌةَرْﻮَح, without implying ٌحَر of the eye: (TA:) pl. of the first ٌحَرْﻮَح: (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 Bd in iii. 45:) or [simply] women; because of their whiteness, or fairness. (S.)
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 حورأ and see رَﻮُﳏ.

A man in a defective and bad state: (S, TA:) or perishing, or dying. (S.) [See the same phrase in art. see also حورأ and see رَﻮُﳏ, where it is said that حائر is here an imitative sequent of حائر.]

Having eyes characterized by the quality termed حورأ as explained above: (K:) and so حورأ, [the fem.,] applied to a woman: (S, Msb, K: *) pl. حورأ. (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 حورأ unless Combining حور of the eyes with whiteness, or fairness, of complexion. (TA.) See also حورأ, under حورأ طرف أَحْوَر أَحْوَرأ An eye of pure white and black. (A.)

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 ياَحْوَر (He does not live by intellect: or by pure, or clear, intellect]. (ISk, S, A.)

A man (TA) white, or fair; (S, K,) of the people of the towns or villages. (TA.) [See also حورأ; of which the fem. is applied in like manner to a woman.]

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 pinحورأ] is inserted, and the sheave itself: and a piece of wood which unites (بَعِيم) 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. محاور، 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 wobbles. (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 محاور of the sheave of a pulley, and because of its roundness. (T.)

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, IAth, Msb, K;) or the like thereof, of bone: (S, K;) pl. محاور and [coll. gen. n.] موار. (L,) And hence, A thing in which water is collected; as also حائر. (IAth,) [Hence also,] An oyster [itself]; expl. by دابةٌ في الصدف. (L in art. مطر.) The cavity of the ear; (K,) i.e. the external, deep, and wide, cavity, around the ear-hole; or the صدفة [or concha] of the ear. (TA,) The part of the shoulder-blade called its مرجع [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,)
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. حَنَكъ: and without َه، i. e. مَحَارٍ, the same, of a man: and, this latter, the place, in a beast, where the farrier performs the operation termed (TA:) or the former signifies the upper part of the mouth of a horse, internally: (Iaar, 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 فَرَاش: and the passage of the breath to the innermost parts of the nose: (TA:) or signifies the part [of the palate] which is a little above the place where the farrier performs the operation termed. (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 َطاُر [q. v., app. here meaning the َطاُر of the hoof of a horse or the like]. (TA.) And The َمَسَنَم [i. e. toe, or nail, &c.,] of a camel. (TA.) A thing resembling [the kind of vehicle called] a ُهوُدِج [K:] pronounced by the vulgar [مَحَارَة،] with teshdeed: pl. مَحَارَات (TA) [and مَحَار، 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 ُهوُدِج: the [ornamented ُهوُدِج called the] ُحمَل [vulg. ُحمَل] 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]. (Msb.)

I. q. ُخَطٍ [A line, &c.]. (K.) ___ And I. q. ُنَاحِيَةٍ [A side, region, quarter, tract, &c.]. (K.)

The whiteness of the froth, or of the scum, of the cooking-pot. (S.) ___ A bowl whitened by containing camel's hump. (S,
Dough of which the surface has been moistened with water, so that it is shining. and intensely black in the black parts. (S.) A boot lined with skin of the kind called

A possessor of flour, or bread, such as is termed
He drew, collected, or gathered, it together; (S, A, Msb,) and so (TA,) inf. n. he drew, collected, or gathered, it together (namely, property or wealth &c., TA) to himself; (S, A, Msb;) as also (S,) and (A, TA,) and (TA,) You say, Take thou to the collecting of wealth. (A, 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; [] 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 حوز, below. Hence, It comprehended, comprised, or embraced, it.] 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.)

He or it overcame, conquered, or mastered, [a thing], as in an instance in art. حوز, voice حزاز: (Sh, K;) as also حازم. Also, (A, TA,) inf. n. حوز, (K,) He compressed a woman: (A, * K, *

TA:) [as though he mastered her.] The he-ass gained the mastery over his she-asses, and collected them together; as also حازم, حوز (S, A, Msb,) inf. n. حوز, (S, K,) He drove the camels gently; (S, Msb, K;) as also حازم, حوز (S, Msb,) inf. n. حوز; (S, TA;) and so حازم. Also He drove the camels vehemently; (K;) and so حازم, aor. حازم (TA) and so حازم, aor. حازم (TA in art. حوز,) inf. n. حوز: (K in art. حوز:) thus bearing two contr. significations: (K;) [as also حازم;] you say [also] حازم (K;) [unless this be a mistranscription for حازم;] meaning, Drive thou them vehemently. (TA.) Also He drove
the camels to water; (A;) and so حَوَّزَهَا حَوَّزَهَا [and حَوَّزَهَا حَوَّزَهَا], (As, S, K,) inf. n. حَوَّزَ (K,) signifies he drove them during the first night to water; (As, S, K,) it being distant from the pasture: (As, S:) because in that night they are driven gently. (TA.) [See also حَوُّزَ, below.] He removed the thing from its place; put it away; placed it at a distance. (Sh, TA.)

حَوَّزَهُ 2: see 1, first sentence: حَوَّزَ: see 1, in three places.

حَوُّزَ 3: see 1.

حَوُّزَ 4: see 1.

حَوُّزَ 5: He, or it, writhed, or twisted, about, (K, TA,) and turned over and over; (TA;) as also (K;) or was restless, or unquiet, not remaining still, upon the ground. (Lth, TA.) You say, حَوُّزَ: The serpent writhed, or twisted, about. (Both in the S; and the latter in the K in art. And حَوُّزَ، تَحْيَا تَحْزَ، وَحَوُّزَتْ حَبْثَتْ الحَيَّةِ حَيَّ، حَوُّزَ. Wherefore dost thou writhe about like the writhing about of the serpent? the latter verb, accord. to Sb, is of the measure حَوُّزَتْ حَبْثَتْ الحَيَّةِ, from حَزَّ. He removed, withdrew, or retired to a distance, (A’Obeyd, S, K,) and drew back, (S,) دَخَّلَ عَلَيْهِ فَمَا [or عَنْهُ] [from him or it; (TA;) as also حَزَّ; (A’Obeyd, S;) and اَحَذَّرَهُ لَعَن فَراشِهِ. He went in to him and he did not move for him from his bed, or mattress. (TK.) And El-Katámee says, (S, TA,) describing an old woman of whom he sought hospitality, and who eluded him, (TA;)

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, (S.) __ He tarried, or loitered: he was slow in rising; as also ُزَّﻮََﲢ ُزَّﻮََﲢ ِﺔﱠﻴَﳊا [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 The two parties, or divisions,

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turned away, each from the other; (S, K,) in war or battle. (S.)

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, ُﻩزﺎَﺣ ُﻩَزﺎَﺣ ُﻩزَّﻴََﲢ ُﻩَزﺎَﺣ [originally ُﻩَزَّﻴََﲢ, of the measure ُﻞَﻌْـﻴَﻔَـﺗ (, Sb, S, TA,) [from ُزِﻮْﻴَﺣ, originally ُزَﻮْﻴَﺣ,] He turned aside to a ُجْﻴَﺣ ُجْﻴَﺣ ُجِّﻴَﺣ ُجّﻴَﺣ [or place, &c.] (Mgh,) You say also ُتَّﻴَﺣ ُتَّﻴَﺣ ُتَّﻴَﺣ ُتَّﻴَﺣ [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.

An inf. n. of 1 [q. v.]. __ A place of which a man takes possession, (TA,) and around which a dam (مسنَاتَ) pl. حيزي الدار __ see حيزة ليلة الاحيزة 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 الطلق (TA.) One says to a man, when he holds back respecting an affair, [Let me alone and cease from this and that discursion of thine]. (TA.) And one says also, [Such a one was prolix, or tedious, to us with this and that discursion before coming to the point]. (TA.) حيز is also used as an epithet; though properly an inf. n.: you say, [A gentle driving:
or a vehement driving]. (TA.)

حزة 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, واحي حو자는 الغائب And I guard from encroachment the property of the absent: meaning her فرجه, 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 حزا is the فرجه of a woman, [as is also said in the K.,] his assertion requires consideration; for a woman's فرجه is her own when she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, فلآن فلان صار في حيزة, and [and فلآن مانع حزائه, Such a one defends, or guards, from encroachment, or invasion, or attack, what is in his حيز [or place; meaning, in his
possessions or occupation. (TA.) In like manner, a poet says,

* حَمِيَّ حُوَازَتِهِ فَتُرِكْنُ 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., فَحَمِيَّ حُوَازِ الإِسْلَامِ 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-Islám [meaning, of the Muslims]. (TA.) signifies [in like manner] 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.)

[The continent, or container, or receptacle, of anything; like خِيَزَةٍ, and خَيَزَة‌; as also خِيَزَة‍; 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,] 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. خَيْزَةٍ; (S, Mgh, Msb;) as also خِيَزَةُ: (S, Msb, K;) so the authors on practical law mean by خَيْزَةٍ; such, for instance, as a room, or an apartment, of a house: (Mgh:) pl. خَيْزَاتٍ, (S, Msb, TA,) which is extr., (TA,) being from the contracted form خَيْزَةٍ: (Msb:) by rule it should be خَيْزَةٍ; (Az, Msb, TA,) like خَيْزَاتٍ, pl. of
[and ميت: (Az, TA:) or by rule [if from the uncontracted form حيز] it should be حائط, with hemz, accord. to Sb; or حيام, with و, accord. to Abu-Hasan. (TA.) حيام الدار (S, Msb, TA,) as also حوز الدار, (TA,) signifies What is annexed to the house, (S, TA,) or appertains thereto, (Msb,) of the منافق (S, Msb, TA) and نواحى; (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 حايـام الدار (Msb;) and each part or apartment (ناحية), by itself, is termed حيام. (TA.) [Hence the saying,] أنا في حيام وكمـه. (A, TA.) [And hence also the saying,] In the manner, and place, of that kind of transmission which is termed [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 حوزة صار في حيام. حيام.] [Hence the saying,] أُلِّعُ حيام [By himself or itself.] حز. وحاز القلوب، متحيز 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-hák, TA.) The original form of متحيز is متحيز, (TA.) [A portion of the earth, or of land, comprehended within certain limits]. (M and K in art. بلد.)
1. حوش

He came around the chase, or game, to turn it towards the snare; (S, A, K;) as also 

2. حوش

I aided him to hunt, or catch, the chase, or game; as also 

3. حوش

The wolf drove along the sheep or goats. (TA.)

The wolf drove along the place of the rain of the lightning, whichever way it turned. (Ibn-Abbád, K.)

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. داوره: (A, TA: *) in war, and in litigation or contention [&c.]. (TA.) You say, 

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,] I excited, incited, urged, or instigated, him to do it. (Ibn-'Abbád, A, * Sgh, K.) [It is indicated in the A that in the ex. immediately preceding this, احاوشت عليه may also be rendered agreeably with this explanation.]

4 احاوشت الصيد The people, or company of men, removed, withdrew, or retired to a distance, from me. (S, K. *) And احاوشت القوم عنى He removed, &c., from the people, or company of men. (TA.) ___

5 احاوشت The people, or company of men, removed, withdrew, or retired to a distance, from me. (S, K. *) And احاوشت القوم عنى He removed, &c., from the people, or company of men. (TA.) ___

6 احاوشت 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 احاوشت in the sense of اناضف; but this seems to indicate that a copyist has written أناضف by mistake for LAN، which is a syn. of the inf. n. of 1 in a sense explained above: so that احاوشت signifies He became scared, or the like.] Hr mentions this verb in art. حيش; but it belongs to the present art. (IAth.) You say، احاوشت له He chid him (meaning a wolf or other animal) but he did not take fright and flee, &c., at his chiding. (TA.) And ما يحاوشت فلان من شيء He does not care for, or regard, anything, (S, A, TA,) and such a one. (TA.) ___

7 احاوشت The camels became collected together. (Har p. 130.)
The people, or company of men, encompassed, or surrounded, the chase, or game: (Msb:) or scared it, one, or one party, to another: (S, K:) the remaining here unchanged as it does in احتشوا فلاانة (A, TA) They encompassed, or surrounded, such a one: (A:) or they made such a one to be in the midst of them; (TA:) as also (S, K:) احتشوا حوله, (M and O in art. حول,) and احتشوا عليه, (K,) or احتشوه بينهم. (TA.) Hence the phrase احتشوش الدم الطهير [The blood invaded from every quarter the state of pureness]; as though the blood encompassed the pureness, and enclosed it on either side.

(Msb.) [Alluding to the collecting of the blood about the uterus previously to menstruation.]

One should not say حاش لك, but حاشاك, and حاشي لك. (S, K.) [See these phrases explained in art. حشى.]

A thing resembling the kind of enclosure, made of trees or of wood, &c, for camels or sheep or goats, called حشاة: a word of the dial. of El-'Irâk. (Sgh, K.) Applied by the people of Egypt to The court 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. أحواق, and of mult. حيّشان.]

Soup: see the next paragraph, in four places.

Wild; untamed; undomesticated; uncivilized; unfamiliar; syn. وحشي. (S, Msb.)

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 [The camels termed الحوشية, (S, A, Msb,) 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, Msb, 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 التَجَابُ المُهْرَيةَ, (Msb, 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 إيل حوشية the jinn: (Msb:) or 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,) رجل حوش الفؤاد, (A,) or حوش الفؤاد, (S, K,) A man acute, or sharp, in intellect. (S, * A, K, * TA. *) You say also مَﻼَﻛ حوش Strange, uncouth, unusual, extraordinary, or unfamiliar, speech; such as is difficult to be understood; (Msb, K, TA;) i. q. وَحْشِيَّةٌ a word, or phrase, that is strange, uncouth, unusual, &c.; as also وَحْشَةٌ غَرْيَةٍ and شَارَحَة, and غَرْيَةٌ وَحْشِيَّةٌ; all opposed to وَحْشَةٌ حَسِيقٌ. (Mz, 13th عﻮﻧ.) And ليل حوش A night that is dark (A, K) and terrible. (A, TA.) حُوْشٍ [Wildness; and the like; the quality of that which is termed حُوْشٍ unsociableness of disposition; or the quality of not mixing with others; in a man. (S.) حُوْشٍ Encompassed, or surrounded. (Msb.)
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., [Verily the remedy for the rent is that thou sew it up]. (A, K.) [And hence the saying,] 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 I will assuredly circumvent thee, (K,) and I will assuredly labour for thy destruction. (AZ, K.) And it is said in a prov., 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 Thou hast spoken of a thing with which thou hast no concern. (A.) You say also, Before I penetrate into the case of the people, and test them, I am ambitious of smiting them. (A.) And Thou hast not attained the object of thy desire [with respect to him or it: or perhaps the right reading is, in which case the addition which I have made should be omitted]. (IB, as quoted in the L and TA.) He seeld the falcon, or hawk; closed its eyes by running a thread through their lids. He closed a rent in his skin for water or
milk by inserting into it two pieces of stick or wood; not having a سرود with which to sew it. (TA.)

also signifies The making a coarctation between two things; (S, K;) and so حياصة. (K.) You say حوصت عينه [He contracted the space between them; meaning two things]. (TK.)

or, inf. n. حوص, (Msb,) His eye was, or became, narrow, or contracted, in its outer angle. (A, Msb.) [But see below.] And حوص, (S, K,) aor. حوص, (TA,) said of a man, (S,) he had, in his eye, or eyes, what is termed حوص [as explained below]. (S, K.) [See also توصع.]  

3 He looks at such a one from the outer angle of his eye, concealing [his doing] that. (S.) [See also 6: and see توصع.]  

6 He blinked at the sun; or looked at it contracting his eyelids. (A in art. حضو.) [See also 3: and see توصع.]  

8 Her (a camel's) vulva was, or became, impervious to the virga, or nervus, of the stallion: you should not say حاصت رحها دون الفحل. (TA.) And حاصت رحها دون الفحل 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. *) احتاص He was prudent, and guarded himself. (Sgh, K.)  

syn. with حوص: see 1.  

Narrowness, or contraction, of the outer angle of the eye, (S, Msb, 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 narrowsness, 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, narrowsness, or

contraction, in both of the eyes: (Mgh, TA:) or in the slit of the eye. (TA.) ___ See also ُحَصٌ.

حوص syn. with حوص and حوص: see 1.

 حوص A wooden implement with which one sews. (Fr, Sgh, K.)

حوص, originally حوصة, (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 waistbelt, 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. 

حوائط] of the dial. of

Syria. (TA.) ___ [See also another application of this word voce حردى.]

حائط, applied to a she-camel, Whose vulva is impervious to the virga, or nervus, of the

stallion; (S, TA;) like رتقاء, applied to a woman; (Fr, S, K;) as also حائط and حائط , applied to the same, having a narrow, or contracted, vulva: (IAar, TA;) and حائط , 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.)


A man having in his eye, or eyes, what is termed [as explained above]: (S, A, Mgh, Msb, K:) or having a narrowsness, or contraction, in his eyes: (Az, TA:) fem. حوصاء: (S, Msb:) pl., when it is used as an epithet, حوص; but when it is used as a [proper] name, حوص, حوص, حوص, is used as syn. with حوص, meaning having small eyes. (IAar.) 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 حائص. Bhr حوصاء A narrow well. (A, TA. ) for حائص, in two places.
حَوْض

1. حَوْضُ المَاءُ (water) aor. حَوْضُ يَحْوِضُ, inf. n. حَوْضٌ حَوْضًا (TA.) He collected the water: (A, K:) and, as also حَوْضُ, he guarded it, or took care of it: (TA:) and ↓ the latter, he made for it a حَوْضٌ حَوْضًا [q. v.].

or place in which to collect. (TA.) Also حَوْض حَوْضًا, حَوْضٌ حَوْضًا (A, K,) [unless by this be meant that حَوْضُ is the inf. n.,] aor. as above, (S, TA,) and so the inf. n., (S,) He made a حَوْض حَوْضًا; (S, A, K;) as also حَوْض حَوْضًا, inf. n. as above; (TA;) and حَوْض حَوْضًا, inf. n. (Th, TA.) You say, حَوْض لَإِلَهِ (He made a حَوْض حَوْضًا for his camels): and also حَوْض حَوْضًا They made حيّاضاً, pl. of حِيّاضاً حَوْضًا. (A.)

See 1, in four places.

2. حَوْضٌ, (A, K,) aor. حَوْضُ يَحْوِضُ, inf. n. حَوْضٌ حَوْضًا (TA.) I have within my compass, or power, and care, that thing, or affair; expl. by حَوْض حَوْضًا أَدْرُ حَوْلُ ذَلِكَ الْأَمْرِ: (S, A, O, L, K:) * like حَوْض حَوْضًا: mentioned by Yaakooob: from حَوْض, explained below: (S:) in the K, [هَذَا, and [لَكَ] is put in the place of حَوْلُ, and حَوْلُ حَوْض حَوْلُ فَلَانَة, (TA.) You say also, يَدُورُ حَوْض حَوْلُ فَلَانَةSuch a man has within his power and care such a female, and toys, dallies, wantons, or holds amorous converse, with her. (A, TA.)

See 1.

8. حَوْضٌ حَوْضًا (water) aor. حَوْضُ يَحْوِضُ, inf. n. حَوْضٌ حَوْضًا (TA.) It (water) collected, or became collected: (S:) or made for itself a حَوْض حَوْضًا. (O, L, K.)

حَوْضٌ حَوْضًا (water) aor. حَوْضُ يَحْوِضُ, inf. n. حَوْضٌ حَوْضًا (TA.) 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: (Msb,
and in the place of ḳ, and in that of ṣ: (TA:) accord. to others, from حَاضَّةَ المَآءَ, explained above: (K, TA:) and signifies the same: (TA:) pl. [of pauc.] of the former, حَوْضَةُ, and [of mult.] حَوْضَةُ, حَيْضَاءُ, حِيضَاءُ, حِيضَانُ, حَوْضَاءُ, (S, Msb, K,) originally حِيضَاءُ, (Msb;) and حَوْضَاءُ, حِيضَاءُ, حِيضَانُ. (TA; and in a copy of the S in the place of حِيضَاءُ, which is the form given in other copies.) ___

The pool of the Apostle, meaning Mohammad:] that of which the Apostle's people will be given to drink on the day of resurrection: [or i. q. الكُوَّؤُرُ (A, * TA) and من حَوْضَةُ الرُّسُولِ (TA) [May God give thee to drink from the pool of the Apostle.] حَوْضَةُ الحَمَارُ is an expression of revilement, signifying مَهْزُومُ الصَّدْرُ [lit. Depressed in the breast, or bosom; app. meaning narrow-minded; or illiberal; or niggardly]. (Sgh, K.) ___

حَوْضَةُ الموتِ [app. meaning The place where death is met; where the draught thereof is drunk]: so termed by way of simile: pl. as above. (TA.) حَوْضَةُ حَيْضَاءُ أَنْصَبَ عَلَيْهِمْ حَوْضَةُ الغَمَامِ and حَيْضَاءُ, حِيضَاءُ, حِيضَانُ, حَوْضَاءُ, حِيضَاءُ, حِيضَانُ. (A, TA.)

The reservoir of the clouds, and the reservoirs thereof, poured forth upon them. (A, TA.)

He filled the concha (صدقة) of his ear with the abundance of his speech. (A, TA.)

A thing like a حَوْضَةِ, made to a palmtree, that it may imbibe therefrom; (S, K;) a thing that is made around a tree, in the form of the شَرْيَةَ. (M, TA.) See also حَوْضَةِ.


He guarded, kept, kept safely, protected, or took care of, him, or it; (S, Msb, 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, لاَلَا رَتِّلَتْ فِي حِيَاطَةٍ آلِهَّةٍ Mayest thou not cease to be in the protection of God. (TA.) And مع فلَانَةُ لَكَ There is with such a one compassion and affection for thee: you should not say عَلَيْكَ. (S.) And أَحْوَى عَرْضِي حَيَاةً أَخَاهُ I guard, or defend, or take care of, my honour, or reputation. (TA.) And هو يَحْوَى أَخَاهُ He takes care of, or pays frequent attention to, his brother; and undertakes, or superintends, or manages, his affairs. (TA.) And حُاطَ أَخَاهُ قَصَآءَهُمْ and 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], حَاتَّكَ الفَضَآءَ [so in the TA, app. a mistranscription for الفَضَآءَ or الفَضْآءَ or the like, 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. حبوا، (K.)

or حفتا، (TK)] both are said to be correct in the TA in art. قصو، on the authority of Ibn-Wellâd, in some of the copies of the K with ف and ض, and in some with ف and ض, 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 حفتا القصا Retire thou to a distance from me;

(Ibn-Wellâd, and K in art. قصو) as also حفتا القصا لاحوطتك القصا ولاغروتك بالقصا, in each case with the short &،، 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. حفتا حفتا)

means Take thou care of the tie of kindred, and preserve it. (IAar, K. *) It also signifies Deck thou the boys [in the CK الصبية the girl)] with the حفوط (for preservation from the evil eye]. (IAar, K.) And حفوطا غلاكمكم Deck ye your boy with the حفوط. (AA.) The [wild] he-ass collected, or drew
together, (S, * Msb, K, *) and guarded, or took care of, (TA,) his عانة [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, Msb, K.)

حفوط حفوطه 2 He surrounded it by some such thing as earth, so as to
make this to encompass it. (Msb.) And حفوط كرمه He built a حائط [or wall]
around his vine. (S.) Hence, حفوط حفوطا I have within my compass, or power,
and care, that thing, or affair; [like حفوط، q. v.;] syn. حفوط أدور. (S, TA.) [Hence also, حفوط عليه, in the present
day, is used to signify He monopolized it. See also 4.] حفوط حائطا He made a
حائط [meaning either a walled garden or a wall; app. a wall of enclosure]; (K, TA;) as also حائط 

احائط.
He endeavoured to induce such a one to turn, or incline; or endeavoured to turn him by deceit, or guile; 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, (بُخَوُطُ) the other. (K: and so in the A, in illustration of what next follows.)

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. (A, TA.)

signify the same [i. e. It, or he, surrounded, encompassed, environed, enclosed, or hemmed in, it, or him]. (TA.) You say, حَطاَطٌ بِهِ signifying: The people surrounded, encompassed, environed, encircled, or beset, the sides of the town. (Msb.) And اِحاَطَتِهِ بِهِ (S, TA,) and اِحَاطَتِهِ بِهِ (TA,) and اِحَاطَتِهِ بِهِ (S,) The horses, or horsemen, surrounded, encompassed, environed, encircled, or beset, such a one.

meaning They surrounded him on all his sides; lit. on his two sides: see جَنُبٌ .] It is said in the Kur [xvii. 62], إنَّ أَحَاطَ أَحَاطَ بِالْنَّاسِ Verily thy Lord hath men in his grasp, or power: (Bd, TA:) or hath destroyed them; meaning Kureysh. (Bd.) You say also, اِحَاطَتِهِ بِهِ And its fruit became smitten by that which destroyed and spoiled it: (TA:) or his possessions became destroyed: from آَحَاطَ بِهِ [the enemy surrounded him]. (Bd.) [Hence also, in the same, ii. 75,] 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,  

He took it entirely to himself, debarring others from it: [see also 2.] (TA in art  

He comprehended it, or knew it altogether, in all its modes or circumstances; he knew it extrinsically and intrinsically; (Msb;) 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, أحسى علمه is put, erroneously, for أحسى علمه.]) It is said in the Kur [xxvii. 22], I have known in all its circumstances, or modes, that which thou hast not so known. (TA.) And you say also, 

He knew it in all its circumstances, or modes; nothing of them escaping him. (TA.) See also 2.

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He took the course prescribed by prudence, precaution, or good judgment; he used precaution; he took the sure course; (S, * K, * TA;) لِنَفْسِهُ 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. (Msb.) The subst. [denoting the abstract signification of the inf. n., حَيْثَةٌ احْيَابَةٌ, حِيْثَةٌ احْيَابَةٌ, (Msb,) i. e. حِيْثَةٌ احْيَابَةٌ, (K, TA,) which latter is originally حَوْطَةٌ, (TA;) [and is also an inf. n. of 1,] and حَوْطَةٌ. (K, TA;) Some hold حَيْثَةٌ احْيَابَةٌ to belong to art. (Msb.) You say also  

[meaning in like manner He took the course prescribed by prudence, &c., in affairs, or in the affairs:] as is shown below: see  

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A twisted string of two colours, black and red, (IAar, K,) called ٌطْﻮَﺣَتْسِإ, (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 ٌطْﻮَﺣ.*]

An enclosure (حَوْطَة) made for wheat: (S, K:) or it signifies a thing which one soon quits, or relinquishes, or from which one soon abstains; and so ٌطاَﻮُﺣ، as occurring [accord. to one relation] in a verse cited voce ٌسْﺮُﻋ (ٌسْﺮُﻋ, L.)

ٌطِﺋﺎَﺣ A wall. (Msb, * K, TA:) or a wall of enclosure: (Msb, * 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 سقف، ركن، سقف, though implying the meaning of surrounding: (Ij, TA:) or it is an act. part. n., from: (Msb:) حیطان, (S, Msb, K,) in which the و is changed into ک because of the kesreh before it, (S,) but by rule it should be حوطنان; (Sb, K,) and حیطان. (IAar, K.) ___ And hence, (Mgh,) A garden, (Mgh, Msb, K,) in general: or a garden of palmtrees, surrounded by a wall: (TA:) pl. حوائط. (Msb, TA.)

Do thou that which is most comprehensive in relation to the principles of the ordinances [applying to the case], and furthest from the sophistications of interpretations not according to the obvious meanings. (Msb.) And هذا احوط This is more, or most, conducive to put [one] in a position of اعتیاظ, [or taking the course prescribed by prudence, precaution, or good judgment; &c.: see 8]. (Mgh.) The word احوط is from the phrase طاطحۃ الحمار عانته; not from الاحطاط al-ḥ<main āthār; because the افعل of excess is not formed from a verb of five letters: (Msb:) or it is anomalous,

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like from الاختصار. (Mgh.) [It may be rendered More, or most, prudent: or more, or most, sure.]

The year of dearth, scarcity, or straitness, that destroys the beasts, (Fr, K, * TA,) or men: (A, TA:) being from in the sense of أحاط به; or it is used as a term of good omen; accord. to the A. (TA:) You say, وقعوا في حیطت, &c., [the last word being a noun imperfectly decl., They fell into the affliction of a year of dearth, &c.] (ISk, TA.)
A thing that is hung upon a boy to repel the evil eye: of the dial. of El-Yemen. (TA.) [See also حوطّ.]

A place behind the camels or other beasts and the people to whom they belong, surrounding and protecting them: (K:) some say that أرض محاط signifies land surrounded by a wall: if not so surrounded, it is termed ضاحية. (TA.)

فَلَان محاط به Such a one is slain; is destroyed. (TA.)

[act. part. n. of 4; Surrounding, encompassing, or enclosing:] It is said in the Kur [xxxv. 20] And God, behind them, includeth them altogether within his power; not one shall escape Him. (TA.) And again, [xi. 85] عذاب يوم محيط 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] And God will collect together the unbelievers on the day of resurrection. (TA.)

A vine having a wall built around it. (S.)

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.)

mutex: see what next precedes.
1. حَوْفُ ُهُّ فأَحَافُ، [aor. حَوْفً] inf. n. حَوْفُ ُهُّ فأَحَافُ, He, or it, was in, or on, the حَافَةُ [or side] of it; i. e., of a thing. (TA.)

__He visited him. (TA.)_ See also 2.

2. حَوْفُ ُهُّ فأَحَافُ (، K,) inf. n. حَوْفُ ُهُّ فأَحَافُ (، TA,) He put him, or it, on the حَافَةُ (، K, TA,) i. e., the side. (TA.)__ It (the [rain called] وَسْطٍ ُهُّ فَوَحُبَّ لَقَالَهُمْ كُلَّ مَهْيَلَع ُهُّ فَوَحُبَّ بَوَقُلَا ْنَوَعَائِطِ، 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 حَافَةً signifying the side of a place: (TA:) but some relate it otherwise, saying حَافَةً ُهُّ فَوَحُبَّ، like حَوْفُ ُهُّ فَوَحُبَّ، and some say حَوْفُ ُهُّ فَوَحُبَّ; and thus A' Obeyd affirms it to be. (TA. [See 2 in art. حَرَفُ.])

3. حَوْفُ ُهُّ فأَحَافُ He took its حَافَةُ [or side]: and he took from its حَافَةُ: حَوْفُهُ (، TA;) or he took by little and little from it, namely, a thing, (S, K,) or from its حَافَاتِ [or sides]; (S in art. حَوْفُ;) as also حَوْفُ [and حَوْفُهُ] (S and K * in that art.) Abd-Allah Ibn-' Ajlán En-Nahdee says, (TA,) or some other poet, (L in art. حَوْفُ,) [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 نَعْبَةَ]. (TA.)

[See also 5 in art. حَوْفُ, where another reading of this verse is given.]

4. حَوْفُ حَافَةُ: حَافَةُ ُهُّ فأَحَفَْهُ، A certain vein, of a green colour, or of a dark, or an ashy, dust-colour,
beneath the tongue: (O, Msb:) there are two veins of this description, called the حافام: (K:) accord. to some, ف is with teshdeed. (TA.)

حوتف: see حافة, 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-wrappwr], worn [round the hips] by one who is in menstruis, and by boys; (S, K,) i. e. a رهط: (S:) pl. أحاف: (TA:) accord. to IAar, a skin that is slit into thongs or strips: or, as he says on one occasion, a رثو, i. e., (TA,) a نقة of skin or leather, slit into strips of the width of four fingers each, (IAar, K, TA,) or a span, (IAar, TA,) worn by a young girl before she has attained to puberty, (IAar, K, TA,) and Worn by her in menstruis; of the dial. of El-Hijaz; in the dial. of Nejd called رهط: (IAar, TA:) or red skin or leather, cut in the form of thongs or strips, upon which are put ornaments of the kind termed, شادر; worn by a girl over her garments: (K:) [see also خوف:] accord. to IAth, i. q. بَقُيرةٌ 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 هودج: (K:) of the dial. of the people of El-Howf [in 'Omán], and of the people of Esh-Shihr. (TA.)

حافة A side of anything; originally حوفa (Msb:) and so حافان: (TA:) حافات signifying the two sides of a valley (S, Msb, K) &c.; (K:) i. e., of any other thing: (TA:) pl. حافات (Msb, K) and حيف [Msb, K) which is irregular, and حيف, which is regular, and حائف; which is extr., like حوائف حواجه, and changed by transposition to حوائف: (TA in art. حيف) and [coll. gen. n.] حاف. (Ham p. 159.) It is said in a trad., [Keep ye (O women) to the sides of the road]. (TA.)

Also, of the دواس [or bulls or cows that tread wheat or other grain] (K, TA) in the ككس [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 حوف. (TA.)
Bordered with herbage.
1. حَوَقَ, aor. حَوَقَنَّ, (S,) inf. n. حَوَقَ, (S, K,) *He swept* a house, or chamber. (S.) __*He rubbed and* smoothened* (K, TA) a thing. (TA.) __*He sharpened* a spear-head. (Ham p. 177.)

2. حَوَقُنَّ, (K,) [like حَوَق ﻪِﺑَ, aor. as above,] inf. n. حَوَقَ, (K,) [like حَوَق ﻪِﺑَ, aor. حَوَقَ, inf. n. حَوَقَ,] *It surrounded, encompassed, encircled, or beset, him, or it.* (K, TK.)

3. حَوَقَ: see حَوَقَ in two places. __Also i. q. حَوَقَةٌ [app. as meaning A soft, or weak, penis, such as that of an old man]. (TA.)

4. حَوَقَ: The [corona or] surrounding edges of the glans of the penis; (S, K,) as also حَوَقَ, (Ibn-'Abbád, K,) which is a rare dial. var., (TA,) and حَوَقَ: (Ibn-'Abbád, TA:) or حَوَقَ, (K, TA,) with fet-h, (TA,) [in the CK حَوَقَ,]

signifies *a roundness in the penis.* (Th, K.)

5. حَوَقَ: see what next precedes.

6. حَوَقَةٌ Sweepings. (S, K,) __And i. q. حَوَقَةٌ [(written in the TA with سُ, 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.)

7. حَوَقَةٌ A penis (TA) *having a large glans,* as also حَوَقَةٌ. (K, TA,) And حَوَقَةٌ: (K, TA,) with fet-h, (TA,) and حَوَقَةٌ: (Th, K,) and حَوَقَةٌ (TA.)

8. حَوَقَةٌ A large (K, TA) and prominent (TA) glans of a penis. (K, TA.)

9. حَوَقَةٌ Swept. __And hence, Shaven.] It is said in a trad., يِسَدُونَ حَوَقَةٍ رُؤْسَهُم 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] 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 smoothened; as also (K, TA) and (TA.)

A broom; a thing with which one sweeps. (S, K.)

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حَوْقَل، &c.: see art. حَوْقَل.
\textbf{He wove the piece of cloth.} (S, K.) [See also art. حَيَاك]. \textit{Hence,} حاك the piece of cloth, aor. as above, inf. n. حَوْك, \textit{He wove poetry.} (Mbr, TA.) \textit{And حَوْك the aor. as above, inf. n. حَوْك, The rain frets the surface of the ground; makes rippling lines upon it.} (TA.) \textit{Hence,} حاك the thing became fixed in my mind. (K.) [See also حاك.]

\textit{He drew his legs against his belly with the 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 in art. حبو.) [See 1 in art. حابك.]

\textit{This is like this in age, and in aspect, appearance, or person.} (A, TA.) And ناسم ليس عليهم حوكه قريش Men who do not resemble Kureysh. (A, TA.)

\textit{Hence,} حوك as used in the saying هولا حوك سوء These are children that are lean, or emaciated, or slender in the bones, and small in the body, has no sing. form. (O, TA.)
The art of weaving. (Lth, Msb. *) [See also 1, of which it is said in the S and K to be an inf. n.]

A weaver: [fem. with ًة:] (S, K:) pl. masc. حَاكَة, (S, Mgh, Msb, K,) the former regular, (TA,) and the latter anomalous, S, TA,) like حَوْانَة; (S in art. خَوْن;) and pl. fem. حَوَانَك. (S, K.)

A place of weaving. (S, K.)

I left them [engaged] in light. (K, TA.)
حول

1 حَلَّ (S, Mgh, Msb, K, &c.,) aor. حَوَّلَ (K, Er-Rághib) [and حَوَّلَانَ (K, Er-Rághib)]. It (a thing) became altered, transmuted, or changed, (S, * Mgh, Msb, Er-Rághib, TA,) from its state, or condition, (S, Mgh,) or from its natural state or condition, and its constitution; as also

بُنْيَةَ تحَوُّلٍ (Msb, Er-Rághib,) inf. n. تحَوُّلَ (K, Er-Rághib) [and نَالَوْحُ] , It (a thing) became altered, transmuted, or changed, whether essentially or substantially, or in respect of predicament [or state or condition], or by saying; (Er-Rághib, TA,) and احَالَ signifies the same: (K:) or this last is said of a man meaning تحَوَّلٌ من شَيْءٍ إلى شَيْءٍ; (TA:) he shifted, or turned, from one thing to another: (TA:) and hence, (TA,) he became a Muslim: (IAar, K, TA:) for in this case one says of a man, تحَوَّلٌ عَمَّا كَانَ يَعْبُدُ إِلَى الْإِسْلاَمِ; (he turned from that which he was worshipping to El-Islám). (IAar, TA.) ___ [Hence, also,] حالٌ, inf. n. قَتْنَةَ تحَوُّلٍ, احَالَ, q. v. (Ham p. 652.) ___ And حالٌ and حَالَاتُ تحَوُّلٍ, i. q. احْتَالَ, q. v. (IAar, K, TA:) (anything) shifted, or removed, or went, or became shifted or transferred; syn. تحَوَّلٌ: or it moved; syn. تَرْعَكَ: so accord.

to different copies of the K: or, accord. to the O, the former verb has both of these significations: (TA:) or it has the latter of these significations, said of a شَخْصٍ [i. e. a man, or person, or the figure of a thing seen from a distance]: (S:) or both verbs signify it (anything) became altered, or changed, (M, K,) from straightness, or evenness, (K,) to crookedness, or unevenness. (M, K,) You say, حَالَةَ القُوَّس The bow became crooked (K, TA) in the portion between the part grasped by the hand and the curved extremity; or in the curved extremity: (TA:) or reverted from the state into which it was brought by pressure [with the فَقْث], and became crooked in the portion between the part grasped by the hand and the curved extremity; as also: (S, O:) and in like manner,
The ground became altered, or changed, from evenness to unevenness: (Msb:) and its colour altered, or changed, and became black. (S.) And it became uneven: (Msb:) and (K in art. تَمِص) app. signifies the same: or it was disposed, or was about, to become altered, or changed. (Er-Rághib, TA.) And hall لَوْنَه. Its colour altered, or changed, and became black. (S.) And hall (a thing) shifted from its way, or manner, or direction.

The string of the bow shifted from its place on the occasion of shooting: and the bow shifted from its string. (TA.) And hall مَكَانٍ أَخْرَ. i. q. He, or it, shifted, or removed, from his, or its, place. (O, TA. [See below.]) And hall (a thing) i. q. تحَوَّل. He, or it, shifted, or removed, or became shifted or transferred, to another place. (S.) And hall عَنْ الْعَهْدِ, inf. n. تحْوَلُ, i. e. اَلْتَلَبَ. He withdrew, or receded, from the covenant, compact, agreement, or engagement. (S.) Hall في مَنْتِ فَرْسِه, حَوْلُ, He leaped, and rode, upon the back of his horse; as also hall في ظُهْرِ دَابِتِهِ, اَحَالُ, he leaped, and seated himself firmly, upon the back of his beast; as also hall عَلَى الْفَرْسِ, (TA,) حَوْلَة, (K, * TA,) he seated himself firmly upon the horse. (K, * TA.) Their morning-draught and their evening-draught became one, is said of people suffering from drought, and scarcity of milk. (TA.) Hall عَلَى غَيْوَقِهِم, It passed: (Msb:) or it revolved and passed: (Mgh:) or it became complete. (K.) You say, حَوْلُ عَلَى الْحُوَّلِ, (S, K,) inf. n. حَوْلُ, (K,) The year passed over him, or it; [or he, or it, became a year old,] (S, K;) as also حَوْلُ, (K,) حَوْلُ عَلَى الْحُوَّلِ. (TA,) The year passed over it. (Msb, TA.) And اَحَالُ, (Msb,) اَحَالُ, (S, TA,) A year passed over it; or it became a year old; (S, K, TA;) said of wheat, or food, and of other things: (S, TA:) and so اَحَالْتُ حَالَتَهُ, اَحَالْتُ حَالَتَهُ دَارَ, and اَحَالْتُ أَحْوَلَتَهُ, said of a [or...
years passed over the house: (K:) or the house became altered, or changed, and years passed over it: and in like manner one says, 

and 

and 

...and 

(Asher, T.: and) 

said of a boy, A year passed over him; [or he became a year old;] (S:) as also 

and 

and 

and 

(Ks, S, Msb, K) and 

(Ks, S, K) He remained, stayed, 

abode, or dwelt, a year in the place: (Ks, S, Msb, K:) or, as some say, a long time. (T.:) ___

She did not conceive, or become pregnant, during a year, or two years, or some years: (K:) or, she, having been covered by the stallion, did not become pregnant: (S, K:) or, said of a woman, and of a she-camel, she did not become pregnant. (Msb.) And 

and 

(Mgh,) said of a palm-tree (حَيْلَةَ), It bore one year, and not another year: (Mgh, T.:) or did not bear, (S, Msb,) having been fecundated. (S,) 

The thing intervened as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, (S, K, Er-Rághib, T.:) between me and thee, (S, Er-Rághib, T.:) or between the two things. (K:) You say, 

The river intervened as a separation, or an obstacle, between us, preventing conjunction, or communication. (Msb.) And 

[The thing intervened as an obstacle in the way to the thing]. (S voce) It is said in the Kur [viii. 24], 

And know ye that God interveneth, or interposeth, between the man and his heart, or secret thoughts, or desire]: indicating that He turns him from his desire: (Er-Rághib, T.:) or that He possesses his heart, and
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], وحيل بينهم و بين ما يشتهون
[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.] حال، (S, K,) and حالت، inf. n., حال، (K,) the latter, of the dial. of Temeem, accord. to Lth, (TA,) [but see what
follows,] inf. n. حالت عينه حولت. (S, M, Mgh, K,) and حولت، (S, K,) inf. n. حولل حولت، (K,) احولا، (S, 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 حجاج [or supraorbital 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 حالت signifies it was turned from its proper state: or it is anomalous: (TA:) the epithet
applied to the man is لاحأ، (S, Mgh, K,) and لاحأ، (K,) حولا: and that applied to the eye is [the fem. of the former of these, i. e.]
حولا: (K:) the pl. of which, and of the masc., is حولا. (Har p. 412.)

حوله 2، inf. n. تحوَّل، 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 احاله.] [Hence, He turned it over, or about, in his mind, considering what
might be its results, and so managed it; namely, an affair; like قلبك في الأمر.] You say, رجل بصير بتحوَّل، A man who is knowing, skilful, or intel-
ligent, in turning affairs over, or about, in his mind, &c.] (S, TA.) And احال رأيه في الأمر He altered, or changed, his opinion
respecting the thing, or affair. (M.A.) ___ He shifted it, removed it, or transferred it, from one place to another: (S, * Mgh, O, Msb, TA:) or he shifted it, removed it, or transferred it, to it, or him: (K.) and احالة signifies the same. (Msb.) [Hence,] حول الرداء, (Msb,) 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. (Msb.) ___ 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, محال [i.e. absurd, inconsistent, self-contradictory, unreal, or impossible]. (K. [See also 4.] ___ حول عينه: see 4.

See also 5, in two places. ___ حاولت: (K:) see 1.

حاولة 3, (S, M, K,) inf. n. محاولة (M, K, KL) and حول (M, T, TA, [in the CK, erroneously, حول],),] 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. طلبه محيلة, (A,) or بحالة محيلة. (Har p. 326.) Aboo-Heiyeh En-Numeyree says,

* ومن يحاول شيئا في فم الاسد *

[And who will seek to get a thing in the mouth of the lion? ] (Freytag's Arab. Prov. ii. 714.) And one says, حاول منها الجمع [He desired, or sought, of her, copulation, using blandishment, or artifice, for that purpose]. (T in art. رود ياك أحاول occurring in a trad., means أطالت بمثابة. By means of Thee I seek, or demand, that which I want]. (Az, M, A, TA.) One says also, حاولته أن يتزكره [I sought, or endeavoured, to induce him to do the thing], and حاول أن يفعل الأمر [to leave it]. (A in art. دور.) And, of water, حاول أن يجمد (L and K in art. جمدة) It was about to congeal, or
freeze; was at the point of congealing, or freezing. (TK in that art.)

I looked sharply, or intently, at him; I cast my eyes at him. (ISd, K.)

4, as an intrans. v.: see 1, in eighteen places. ___

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.)

He set upon him with the whip, (S, MA, K,) [striking him]: (S:) or he desired to strike him with the whip: or he struck him with the whip: (MA:) and if he be not a mistranscription for, 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, 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 [mehal] عليه, who is the person thrust, or pierced. (Msb.) El-Farezdak says, (S, TA,) addressing Hubeyreh Ibn-Damdam, (TA,) ___

* وَكِنَتْ كَذِئْبُ السَّوءُ لَمَّا رَأَى دَمَا

* بِصَاحِبِهِ يَوْمًا أَخَالٌ عَلَى الْدَمَ

i. e. [And thou mast 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.)

Night poured upon the earth; (K;) and came on. (TA.) [See also 1, last sentence but one.] ___

The bread fattened such a one; and in like manner one says of anything by which one becomes fat. (AA, TA.) ___ And حَالَ اَلْخِبَرِ He did, or said, what was [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.

He referred the creditor, from himself, for the payment of what was due to him, to another. (M, K.) And I transferred his debt [l. e. the debt due to him from me] by making another person than myself responsible for it. (Msb.) And أَحَلَّتْ زِيدًا بِمَا كَانَ لَهُ عَلَىَّ عَلَىَّ رَجُلٍ I referred, 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 مَحْلُوَلُ عَلَيْهِ, and Zeyd is termed مَحْلُوَلُ عَلَيْهِ, and the other man, مَحْلُوَلُ عَلَيْهِ, and and the property, مَحْلُوَلُ عَلَيْهِ. (Mgh:) and حَوْيلَةً, حَوْيلَةً, also, is applied to him to whom the reference is made; and to him who accepts the reference; both together being termed جِهَالان. (Aboo-Sa'eed, TA.) And you say, جِهَالٌ عَلَيْهِهِ [He referred a person to him for the payment of his debt]. (S.) And جِهَالًا [alone] He transferred the debt for which he was responsible to the responsibility of another. (Har p. 59.) And أَحَلَّتُ الأُمَرَ عَلَىَّ زِيدٍ I turned over the affair to Zeyd;] I made the performance of the affair to be required restrictively of Zeyd. (Msb.) 

He poured out the water upon it: (K:) or اَحَالَ الأَمْرَ عَلَىَّ زِيدٍ أَحَالَ الْأَمْرَ عَلَىَّ زِيدٍ he poured forth the water from the bucket, and turned over the latter. (S.) [God made the year to pass over him, or it]: (Lh, TA:) or اَحَالَ الْأَمْرَ عَلَىَّ زِيدٍ اَحَالَ الْأَمْرَ عَلَىَّ زِيدٍ God made the year complete. (K, TA.) اَحَالَ الرَّجُلِ إِلْبِهِ العَامَّ (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.) أَحَالَ عَيْنَهُ, أَحَالَ عَيْنَهُ أَحَالَ عَيْنَهُ, (Ks, Lh, S,) or أَحَالَها, أَحَالَها, and أَحَالَها, and أَحَالَها, (K,) He made his eye to be squinting, &c. (Ks, Lh, S, K) [See 1, last sentence.] اَحَالَ كِلَامَهُ اَحَالَ كِلَامَهُ اَحَالَ كِلَامَهُ He made his speech [i. e. absurd, inconsistent, or self-contradictory]. (S. [See also 2.]) مَا أَحَالَ حَيْلَكَ How fluctuating, and shifting, and varying, are thy evasions, wiles, artifices, or artful
contrivances or devices! (Har p. 309.) And  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  [He turned innovator]. (O and K in art. بلع.)

It shifted, or removed,

or went, or became shifted or transferred, (S, Msb, K,) from one place to another, (S,) or from its place; (Msb;) as also  (S, * Msb, K *) [and استحال حالى and as shown above: see 1, near the beginning.] You say, تحول من مكانه It shifted, &c., from its place. (Msb.) And  تحول عنه It shifted from it to another. (K.) And  تحول إلى مكان آخر i. q. حالى, q. v. (S.) And  تحولت المجرة 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.) Also, (S, K,) or  تحول حالأ He carried a bundle upon his back. (S, K, TA.) And  تحول الكساء He put a thing in the [garment called] كساء, and then carried it on his back. (M, K.)  تحولته by the metaphor He sought to avail himself of the state in which he might be rendered prompt, or willing, to accept admonition. (AA, K.)

8 [meaning He was referred, or turned over, to him for the payment of the debt] is from  [meaning 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.) said of a year; see
1. لﺎﺤﺘﺳا (S, MA, Msb, KL) and لّﻮﲢ (S, K) and لّﻴﲢ (K) signify the same, (S, K,) from [q. v.;] (S;) and حَالُ (Ham, p. 652,) inf n. حَالُ (Ham ib. and K, *) also signifies the same as لﺎﺤﺘﺳا (Ham ib.;) which means He practised حَيْلَةً [i.e. an evasion or elusion, a shift, a wile, 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 shill, and excellence of consideration or deliberation, and ability to manage according to his own free mill, (K, TA,) with subtilty: (TA:) or he sought حَيْلَةً [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. (Msb.) You say, لﺎﺤﺘﺳا ِﰱِﺮْﻣَﻷا and لّﻮﲢ [&c., He practised an evasion or elusion, &c., in the affair]. (K.) And لﺎﺤﺘﺳا ِﻪْﻴَﻠَﻋ He practised an artifice, or an artful contrivance or device, &c., against him. And لﺎﺤﺘﺳا ِﻪِﻟﺎَﻴِﻋِﻟ He exercised art, artifice, cunning, ingenuity, or skill, in the management of affairs, for his family, or household. They encompassed, or surrounded, him; or made him to be in the midst of them. (M, O, K.)

احْرَّدت عينه 9

10 استحَالَ: see 1, in six places. ____ Also It (speech, or language, S, Msb, or a thing, TA) became هَمَالُ [i.e. absurd, inconsistent, selfcontradictory, unreal, or impossible]. (S, Msb, TA,) He looked at it, (S, M, K,) namely, a شَخْص [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 استحَالَ الجَهَامُ 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 [i. e. absurd, inconsistent, &c.: see above]. (KL.)

اَحَوَالَةَ الأَرْضُ 11

The land became green, and its herbage stood erect, or became strong and erect. (K, TA.) [See above.]

The state, condition, or case, (صفة,) of a thing; [considered as subject to change;] (Msb, Er-Râghib, TA;) as also : (Msb:) 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 : (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-Râghib, 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 : (TA:) anything changing: (Hamp. 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 منصوب على الحال, i. e. put in the accus. case as a denotative of state, unless expressed by a complete proposition:] as [قائما] in the phrase زيد في الدار قائما [Zeyd is in the house, standing], and in ضربت زيدا قائما [I beat Zeyd standing]: (Ibn-El-Kemál, TA:) it is fem., like حالة; (Msb;) and mase.: (Msb, K;) but mostly fem.: (TA:) the pl. is أحوال أحوال and, (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 حالة is حالة: (TA:) or حالة the n. un. or sing. of حال and حال, أحوال, أحوال, أحوال, أحوال and, (S, O.) You say حالات الدُّهَر حالات حسنة [and حسنة حالة حسن, (Msb.) And حالات الدُّهَر and حالات حسنة [A good state or condition &c.; as also حالة حسنة. (Msb.) And حالات الدُّهَر and
The changes, or vicissitudes, of time or fortune. (K.) And thou it now, or immediately. And do thou it now, or immediately. And thou it now, or immediately. In any case: a phrase of frequent occurrence. The phrase 

The tongue of the case said, (often used by late writers,) means the case seemed to say. 

A load, or burden: (Ham p. 299:) whence, perhaps, خَفِيفُ الحَالّ (which see in what follows) as meaning having a small family to maintain: and hence, (Hamib.,) a bundle, or bundle of clothes, which is carried on the back (S, Hamib.) 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 كَسَاءٍ 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 شُكْبَانٍ. (TA in art. شَكْبَانٍ.) A child's go-cart, by means of which he practises walking; (S, K *, TA;) resembling a small عَجْلَةٌ درَاجةٌ [q. v.]. (S, TA.) The part of a horse that is the place of the لِبَدَ [or saddle-cloth]: or the line along the middle of the back: (K, TA:) or خَفِيفُ الحَالّ signifies the middle of the back of the horse; the place of the لِبَدَ. (S.) [See also its syn. خَفِيفُ الحَالّ signifies the the same as خَفِيفُ الحَالّ which means A man light of back; (S, A, L, Msb, all in art. خَفِيفُ الحَالّ;) i. e. having little property: and also having a small family to maintain; (L in that art. خَفِيفُ الْبَلَدِ;) or having little property and a small family to maintain; (L and K in that art.) Black mud: (S, K:) from خَفِيفُ الحَالّ it became altered, or changed. 

 TA.) It is said in a trad. that the لَاحَ of El-Kowthar is musk: (TA:) and in another, that Gabriel took of the لَاحَ 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. حَمَمُ. (K, and Ham p. 288.) And Soft earth. (K, and Hamib.) And hence, Weakness, and softness. (Hamib.) 

Stinking flesh-meat. (Hamib.) Hot ashes. (IAar, K, and Hamib.) The leaves of the مُرْت
[acacia, or mimosa, gummifera,] beaten and shaken off into a garment, or piece of cloth. (K.) ___ Milk. (M, K.) In the dial. of Hudheyi, (IAar, TA,) A wife. (IAar, K.)

ٌلْﻮَﺣ

A year; (S Msb, K, Er-Rághib, &c. ;) so termed in consideration of its changing, and of the revolution of the sun in its places of rising and setting; (Er-Rághib, TA;) or as being the period in which [certain] plants attain their complete strength: (El-Harállee, TA:) and even if it has not passed; because it will be [properly speaking] a حوَلٍ: an inf. n. used as a simple subst.: (Msb:) pl. [of pauc., but also used as a pl. of mult.,] حوَلٍ (M, Msb, K) and [of mult. ] حوَلٍ (M, K,) the former with ء and the latter with و. (TA,) Strength, power, might, or force; syn. قُوَةٍ; (S, TA;) as also حَيْلَةٍ [originally حوَلَةٌ] (TA) and حوَلَةٍ, (K, TA,) or this last is a n. un. from حوَلٍ: (TA;) it is in the soul and the body and the acquisitions: and hence the saying, in a trad., لا حَوَل وَ لا قُوَةٍ إِلَّا بِاللهِ الْعَزِيزِ [There is no strength nor power but in, or by means of, God, the High, the Great]: (Er-Rághib, TA;) or it here signifies motion; [see also حوَلٍ;] and the meaning is, there is no motion nor power,

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or ability, but by the will of God: (AHeyth, TA:) or, as some say, the meaning is, there is no حوَلٍ [i. e. changing, or turning, or receding,] from disobedience, nor قُوَةٍ [i. e. power] to obey, but by the accommodating, or disposing, of God. (Msb.) ___ See also حَيْلَةٍ. The lateral, or adjacent, part to which a thing may shift, or remove: (Er-Rághib, TA;) or the environs [of a thing]. (Msb.) You say, قَعَدُوا حَوَلَهُ, (S, K, *) or حوَلُهُ, the noun being in the accus. case as an adv. n. of place, i. e., حَوَلُهُ, (S, K,) dual of حوَلٍ, (TA,) and حَوَلُهُ, (S, Msb, K,) dual of حوَلٍ, (TA,) and حَوَلُهُ, (ISd, K,) pl. of حَوَلٍ, and used to give intensiveness to the meaning: (ISd, TA;) but you should not say حَوَلُهُ, (S, Sgh.) And

لَّهُمَّ حُواَلِينَا وَلَا عَلِينَا 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 *حُوْلِيكَ* and *حَوْلُكِ,* meaning *Around thee, in every direction;* dividing the surrounding parts into two; like as one says, أَحَاطَّلا بِهِ مَنْ جَانِبِهِ, not meaning that any of the surrounding parts remained vacant. (TA.) [See also an ex. voce دِنْدَنَ.]

حَولُ inf. n. of حَوْلَتْ عَيْنِهُ. (S, K. [See 1, last sentence.]) See also حَائِل.

حَوْلَ : see حَوْلَ and see also 1, last sentence.

حَوْلَ : see حَوْلَ and حَائِل and حُواْلَ.

حَوْلَ Removal from one place to another, *in a passive sense;* a subst. from حَوْلُ (S, O, K) and *in an active sense;* a subst. from حَوْلَ (K) accord. to ISd, it is the latter [only]; (TA;) as also حَوْلُ (K). Hence, in the Kur [xviii. 108], لاَ يَبَغْوُنْ عَنْهَا حَوْلًا [They shall not desire removal from it]— (S, M, O, K;) or, as some say, it here means حَيْلَةْ; i. e. *they shall not desire to practise, or seek to practise, any evasion from it* to another abode. (TA.) See also حَيْلَةْ [of which it is said to be both a syn. and a pl.]. And see حَوْلَةً. Also *A furrow, or trench, in the ground, in which palm-trees are planted in a row.* (ISd, K.)

حَوْلَةَ pl. حَوْلَاتَ: see حَوْلَ, in seven places.

حَوْلَةً Motion, or removal, (حُوْلَوُرُكَ or حُوْلَوَّرَكَ, accord. to different copies of the K, the former being the reading in the TA,) and change of state. (K) [See also حَوْلَةَ حَوْلَةً عَلَى الْفَرْسَ. And see حَوْلَةً حَوْلَةً, of which it is the inf. n.] See also حَيْلَةْ. And see حَوْلَةً, as meaning حَوْلَةً, حَوْلَةً. Also *A wonder, or wonderful thing;* pl. حَوْلَ. (K; [but probably this should be حَوْلَ, as below.]) [It is also used as a pl., signifying Wonders.] You say, هَذَا مِنْ حَوْلَةَ الْدِّهْ. *This is of the*
wonders of the age, or of time, or fortune; as also wonders of time, and wonders of fortune; (K, TA: the last, in one copy of the K, and in the CK) An evil, or abominable, event or accident; (K, * TA:) a calamity, or misfortune: pl. calor: as in the saying, جآء بأمر حولا It is a calamity of calamities. (S, TA.) It is also used as an epithet; so that one says, He did, or brought to pass, an evil, or abominable, thing]. (M, TA.)

حيلة, (S, M, Msb, K, &c.,) originally حيلة (Er-Rághib, TA,) [said to be an inf. n., (see 8,)] and حيلة (S, M, K) and حيلة (K) and حيلة (KS, TA) and حيلة (M, K) and حيلة (Ham p. 652) and حيلة (S, K) and حيلة (M, K) [said to be an inf. n., (see 8,)] and حيلة (Sgh, TA,) i. q. حيلة احتيل and حيلة (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 عملة from حال like جلس &c. from جلس &c.; or from حولة 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, (Msb, 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; (Msb;) 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-Rághib, 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
meaning strong in attaining, concealedly from men, to that in which is wisdom: accord. to Abu-l-Bakà, it is from مُلْوِحُوت, 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 حِيْلَهُا is حَوْلَةُ and حِيْلَاتُ, said to be syn. with the sing., and حِيْلَاتُ. (K.) One says, ما بَيْدَى حَيْلَةُ لِهُ. [He has no mode, or means, of evading &c.] (TA:) [And I have no mode, or means, of evading &c.] And Man becomes impotent: there is no avoiding it. (S, * K.) One says, لَا بَدَّ لِهَا مَهَآ لَا مَهَآ مَهَآ. [There is no avoiding it, or escaping it]. (S, * K.) One says, لَا مَيْلَةَ الْمُوتِ آتَ. [Death comes: there is no avoiding it]. (S.) See also حِوْلَةُ: (S, K,) accord. to Kh, (S,) The science of mechanics.

حِوْلَةُ: see حُوْلَةَ, in two places.

حُوْلَةُ: 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 حُوْلَةُ and حُوْلَةُ applied to wheat, or food, &c.: (S, O:) and حُوْلَةُ applied to a boychild: (K:) or, as some say, this signifies in the state of childhood; not limited to a year old: (TA:) the fem. of حُوْلَةَ is حُوْلَةُ: pl. [masc. حُوْلَةَاتُ; and] fem. حُوْلَةَاتُ. (S, K.) Young trees of the kind called غَضْبا. (TA.)

حُوْلَةُ: see حُوْلَةَ.

حُوْلَةُ and حُوْلَهُ وَحُوْلَةُ the latter like حُوْلَهُ وَحُوْلَهُ, which are the only other words of this measure, (S, K,) accord. to Kh, (S,) [The membrane that encloses the she-camel's fœtus in the womb;] to the she-camel, like the مُشْيِّمَة (K, TA) to the woman; (TA:) i. e., (K,) a skin (S, K) of a dark, or an ashy, dust-colour خَضْرَآ رَأْسُ, full of water, (K,) which comes forth with the fœtus, containing غَرْسُ أَغْرَاسٍ [pl. of غَرْسُ, q. v.], and having lines, or streaks, which are red, and of a dark, or an ashy, dust-colour

المَحَالَةُ شَدِيدٌ
it comes forth after the foetus, in 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 head; and a day, or two days, after that, the. (TA:) Hence the saying, They alighted amid abundance of water and green herbage. (K, * TA.) And I saw land having dark green herbage. (TA.) See also The changing, or varying, of time, or fortune. (K.) The front of a thing, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front; syn. (K, and Mgh in art. حيل.) You say, I stood in front of him; in the part, place, or location, that was over against him, opposite to him, &c.; syn. (Msb in art. حيل.) And I sat in front of him, over against him, opposite to him, facing or
fronting him; syn. This is opposite to thy saying; syn. the opposite of thy saying), making the phrase to consist of an inchoative and an enunciative: so says ISd. (TA.) It is originally with \[in the place of the \(\text{يا} \)\]. (S, O.) Also A string that is tied from the camel's [or belly-girth] to his [or hind girth], to prevent the [or hind girth], to prevent the حَقَّ حَقَّ from going against the sheath of his penis: (K) so, too, in the M: but in the O, as on the authority of AA, حَوَّل, like حَرَص, signifies the string that is between the حَقَّ حَقَّ and the بطان. (TA.)

حَوَّل: see 4, in the latter half of the paragraph. [Hence,] One who is responsible, or answerable. (K.)

And A witness. (K.) See also حَوَّل and حَيْل. [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 حَوَّل. (S, O, K.)

حَوَّل: The effecting a transition of one river, or rivulet, to another. (M, K.) [This is what is meant by the حَوَّل, mentioned in the Mgh, as customary in the cases of certain plants, as rice, and the لْذِّنْجَان, 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 (S,) or from (Msb,) or from (K.) [See 4.] ___ A responsibility; accountableness. (K)

and حوالى: see the next paragraph.

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 حول قلب, (TA, and so in copies of the S,) and حول حل, (TA, and so in a copy of the S,) and حوالى قلبى, and حوالى حل, and حوالى حل, and حوالى حل; (TA;) and حوالى حل signifies [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 حوالى حل is the part. n.]: (S:) or حوالى حل and حوالى حل and حوالى حل and حوالى حل, [in the CK, erroneously, حوالى حل] like حوالى حل, [in the CK like حوالى حل] and حوالى حل, حوالى حل, حوالى حل, حوالى حل; (TA;) and حوالى حل signifies [i. e. one who exercises great art, artifice, &c.]: (Sgh, K:) all of these forms are mentioned by ISd, except حوالى حل and حوالى حل (TA:) accord. to some, حول قلب signifies experienced, or expert, in affairs; or one who has been tried, or proved, and strengthened by experience in affairs: (Har p. 312:) and حوالى حل signifies the same as حوالى حل: (Hamp. 34;) having much حيلة [i. e. art, artifice, &c.]: accord. to analogy, it should be حوالى حل like حوالى حل, حوالى حل, حوالى حل, حوالى حل: (Idem pp. 530 and 531:) and حوالى حل as epithets applied to a man: (Idem pp. 530 and 531:) also, [in like manner,] signifies حيلة [i. e. one who exercises art, artifice, &c., as above]; and so حيلة [from حيلة, pl. of, or syn. with, حيلة]: (TA;) and حوالى حل [mentioned above (in the CK, erroneously, in this instance, حوالى حل)] signifies also cunning, or intelligent, or skilful and knowing; and quick and sharp or vigorous or effective; syn. منكر كميش; (K, TA;) applied to a man. (TA.)
**حائل**: meaning of [changing, or transmuted, or affected; (M, 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 [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, Msb, K) after having been covered by the stallion; (S, K,) because denoting a change from what is usual; (Er-Râghib, TA;) and in like manner applied to a ewe, or she-goat; (TA;) and to a woman: (Msb:) pl. حائل and حائل, (K,) and حائل, (M, K,) a quasi-pl. n.: (M, TA;) [whence,] حائلات حائلات and حائلات, not conceiving in one year, (K, TA,) when she has been covered: (TA,) and حائلات, not conceiving during two years; (K,) not conceiving in the first year after having been covered, nor in the next following year; like لفحت على حائلات عظام [app. meaning She conceived after having failed to do so for two years; for it seems that in this case حائلات and are inf. ns., or that the latter is a subst. having the sense of an inf. n. see 1, and see also حائلات, (TA,) and signifies the same as حائل. (K.) Also A palm-tree (Msb, K) that bears one year, and not another year: (K,) or not bearing. (Msb.) The female young one of a camel, at the time of her birth: the male is termed حائل. (S, K,) pl. حائلات, حائلات. (TA,) One says, حائلات الناقة حائلات حائلات من الناقة [The she-camel brought forth a beautiful female young one]. (S,) And لا أفعل ذاك ما أرمست أم حائل [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 حَوَلَ (Lth, K) and حَوَلَ and (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, حَوَلَ This is a thing intervening as a separation, &c., between them two]; like حَاجَز ٌ حَجَاز. (Lth, O, TA.)

A 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.)

He is one who has more حَيْلَة [meaning art, artifice, cunning, ingenuity, or skill, in the management of affairs, &c.,] than thou; (Fr, S, K;) as also حَيْلَ. (K.) And هو أَحْيَلَ أَحْيَلَ ٌ النَّاس أَنْ أَرْوَى ٌ أَحْيَلَ ٌ. (MF in art. رُدود: see the next preceding paragraph, in two places.

He is the most artful, cunning, ingenious, or skilful, of men]; originally حَيْلَ أَحْيَلَ. (O, K,) i.e. The leaving the land unsown one year, and sowing it another year: whereby the land is strengthened. (TK.)

also signifies مَحِال [as meaning untrue, or unreal]; (Msb, TA;) impossible; that cannot be:
perverted; turned from its proper way or manner of being; (K;) applied to speech; (S, K;) as also مستحيل. (K.)

حويل : see محل and see also حولي, in two places.

محال : 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 manner applied to a she-camel; as also حويل and حويل or حويل signifies a she-camel that brings forth one year a male, and another year a female. (TA.) See also حولي.

حالة : see حيلة, in four places. Also A machine (متحتونون, Lth, K) over which passes the rope whereby) water is drawn: (Lth, TA:) and, (K;) or as some say, (TA,) a great بكرة [or sheave of a pulley], (S in art. محل, and K;) by means of which camels draw water: (S ubi suprà and TA:) [see محلة: see محلة, and [coll. gen. n. محل. (K.) The Vertebrae; as also محل: (K: in the CK, الفقار is erroneously put for الفقار:) or the latter has this meaning; and the former signifies a single vertebra: and the م may be radical: (M, TA:) pl. محل. (T in art. محلة.) The middle (واسط, as in the M and O; in the K, erroneously, وسطة, TA) of the back; (M, O, K;) as also محل: but accord. to some, the م is radical. (TA.)

حيلة : see حيلة.

حويل : see حائل: حائل and محلة.

A man Who says much that is محل or absurd, inconsistent, self-contradictory,
unreal, or impossible]. (Lth, K. *)

Land upon which rain has not fallen. [pass. part. n. of حَلُولَةُ. Also] an inf. n. of حَلَّوَلَهُ. (Hamp. 503.) And A place to which one shifts, removes, or becomes transferred. (Idem ib.)

A leg that is crooked in the two extremities of its shank. (M, O, TA.) In the K, رَجْلُ مَسْتَحَالَةُ is erroneously put for رَجْلُ مَسْتَحَالَةْ, and سَاقُهَا for سَاقِهَا. (TA.) And قُوسُ مَسْتَحَالَةُ (S, K) and مَسْتَحَالَةُ (K) A bow that is crooked (S, K, TA) in the portion between the part grasped by the hand and the curved extremity, or in its curved extremity. (TA.) And أَرْضُ مَسْتَحَالَةٍ Uneven ground: (S, TA:) or i. q. مَسْتَحَالَةٌ, (K,) which means land that has been left unsown, or uncultivated, a year, or years. (M, K.)

; fem. with ة: see the paragraph next preceding, in two places: and see also مَسْتَحَالِي. Also Full. (K.)
حولق

Q. Q. 1 حولق، inf. n. حولقة: see Q. Q. 1 in art. حلق.
حمَم

1. حَامُ، (S, Msb, K), حوْلَ المَاءُ (S, Msb,) or حَيْحُومُ، (K,) aor. حَوْمُ، (S,) inf. n. حَوْمُ، (S, Msb, K) and حَوْمُ، (S, K,) said of a bird, or flying thing, (S, Msb, K,) &c., (S,) It went, [or hovered,] or circled, (S, Msb, K,) round about the water, (S, Msb,) by reason of thirst, (TA,) or round about the thing: (K,) and in like manner حَامُتُ، said of camels. (K, TA.) [Hence,] it is said in a trad., من حَامٍ حوْلَ الحَمَّى يُوشُكَ أن يَقْعَ فيهِ، meaning He who approaches acts of disobedience is near to falling therein. (Msb.) And you say، حَامُ فَلاَنُ حَوْلَ عُرْضُ لَهُ، [He hovers about an object of aim, or desire, that he has]. (TA.) And حَامُ فَلاَنُ حَوْلَ عُرْضُ لَهُ، inf. n. حَوْمُ حِيْامٌ and حَوْمُ حِيْامٌ حَوْمُ حِيْامٌ حَوْمُ حِيْامٌ، (K, TA,) the second with kesr [to the ح, and therefore with و in the place of و, but written in the CK with fet-h], (TA,) Such a one desired, or sought, the thing. (K, TA.) And حَامُ عَلَى قِّرَانِهُ، He affected, or inclined towards, his relations, like one going round about the water. (TA.)

2. حَوْمٌ فَلاَنُ حَوْلَ عُرْضُ لَهُ، i. q. استِدَامُ، [app. as meaning He paused, and acted with deliberation, or in a patient or leisurely manner; or he waited in expectation, in the affair, or case, like one who hovers about a thing]. (K, TA.)

جَيْشُ حَامٍ [It. The army of Ham, the son of Noah; meaning, because of its blackness, the night. (TA.)

حَوْمُ A large herd of camels, (S, M, K,) amounting to a thousand: (M, K,) or an indefinite number; (K, * TA;) i. e. many: a quasipl. n.; or, as some say, a pl. (TA.)

حَوْمُ, applied to wine, (TA,) That circulates [or produces a sensation of circular motion] in the head. (K,) __ Accord. to As, so applied, it signifies Much in quantity. (TA.)
The main part or portion, (S, K,) of water, (S,) or of the sea, (K,) and of sand, and of a fight, &c.: (S, K:) the part where is most water, of the sea; (Ham p. 329, and TA;) the deepest part thereof: (TA:) and in like manner, of a watering-trough: (Ham ibid., and TA:) or a copious, or deep, part of water: (Lh, TA:) and hence, the vehemence of war or fight: (Ham p. 329:) or a place of fight; because the opposing parties go round about it: (Ham p. 492:) or the most vehement part [or the thickest] of a fight: (K, * TA:) pl. حوامات. (Ham p. 329.) [See also حومة, last signification.]

A black, or negro, boy or young man, (S, K,) or slave: (S:) so termed in relation to حام [or Ham, the son of Noah], the father of the blacks, or negroes. (S, K.)

Thirsty, and going, [or hovering,] or circling, round about the water: (Ham p. 753:) and hence, (Id. p. 317,) whatever is thirsty: (Id. ibid., and K:) [fem. with ؤ: pl. masc. حوام:] pl. fem. حوامات. (Ham p. 317.) You say Thirsty camels that go round about the water: (As, TA:) or, as also thirst camels: (K;) or Very thirsty camels. (TA.) And it is said in a trad., respecting the prayer for rain, أرحم بهائتنا الحائمة O God, have mercy upon our beasts that are going about the water and not finding any to which they may come to drink. (TA.) You say also حائمة حائمة حائحة حائمة A thirsty head: (TA:) or a head of which the brain is thirsty. (T, TA.) Also Desiring, or seeking: pl. حوم, (K, TA,) [in the CK حوم, but it is] like مسكر. (TA.)
A place where wine is sold; (Msb and TA in this art., and S and K in art. حانة) the place of the vintner; (Kr;) the حانوت [or shop] of the vintner: pl. حانات: (S, Msb:) thought by AHn to be from the Persian حانه. (TA.)

حانة: see art. حنو.

حانوت, mentioned in the K in arts. حانوت and حنوت and حنين and حنوت: see حانة, above; and see also art. حنوت [to which several words allied to this are to be regarded as belonging]. It is masc. and fem.: and is [said to be] originally حانوة, like حنوة: and its pl. is حانوت. (S:) or, accord. to IB, it is originally حانووت; then, حانوت; and then, حانوت. (TA in art. حنين.)

حانية: see art. حنوت.

حاني: see art. حنوت.

حانيّةـ Wine; (S and K in art. حنوت, [in the CK, erroneously, حانية] and K in art. حنوت;) a rel. n. from حانة: (S, TA:) or حانين.

vintners; (K in art. حنوت;) [from حانات; or] a rel. n. from حانية. (TA in art. حنوت.)
حوى

1. حوى، aor. حوى، (S, Msb, K) inf. n. حوى، (S,) or حوى، (Msb,) or both, (K,) He collected it; brought it, drew it, or gathered it, together; (S, Msb, K) as also حوى: حوى عليه احتوى، (TA:) he grasped it; got, or gained, possession of it: (Msb, K) and احتوى signifies the same; (S, Msb, K) as also حوى عليه احتوى، (Msb, K:) or this last, he took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: (S:) and حوى signifies also he possessed it: (Msb:) and, said of a place [&c., as also احتوى عليه احتوى، (TA.) He turned it round, made it to turn round, or wound it. (Har p. 236. [See حوى in art. حوى، (TA.) He made a vehicle for a woman such as is called حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوى، (originally حوى، (TA.) حوي, (S, K,) inf. n. حوى، (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, (S, K *) The serpent gathered itself together, and wound, or coiled, itself; (TA;) whence, as some say, the word حَوَى: (K) and in like manner one says of the intestines. (K.) See also 2, in two places.

حَوَى 6 see 1.

حَوَى 8 see 1, in four places. He made a small watering-trough, or tank, for his camels. (TA.)

حَوَى, (Az, IB, TA,) or حَوَى, (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.

حَوَى A place that comprises, comprehends, or contains, a thing: for instance, the belly [or womb] of the mother is a حَوَى to the child [or foetus]. (TA.) A collection of tents (بيوت), near together; as also حَوَى: (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. مَخْطَوَى (S, TA;) and مَخْطَوَى [app. مَخْوَى] and مَخْوَى [app. مَخْوَى] 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 مَخَائِوُى [or, more probably, مَخَائُو ا] مَخَائِوُى; with the article, مَخَائِوُى. (Lth, TA;) A tent of [goats’] hair, and of [camels’] fur, of the Arabs of the desert. (KL.)

حَوَى Possessing, after deserving, or after becoming entitled. (IAar, K.) A small
wateringtrough, or tank, (K, TA,) which a man makes for his camel; called also مَكْرُوم.

(TA.) [See also the next paragraph.]
[garment of the kind called] كـَّسَـٰء١, stuffed [with مَـثٰٰم٢ or the like], which is wound round the hump of the camel; (S, K; *) i. q. سُوـٰة٢, except that the former is only for camels, and the latter is sometimes for other animals: pl. حوَائِيَّا٢: (S;) a subst. from ٢ 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-Jumahee said, on the day of Bedr, when he computed the number of the companions of the Prophet, رَأـَيْتُ الحوَائِيَّةَ عَـلَـى٥ المَـنَاعَى٥ [meaning I saw the حوائِيَّة٥ with the men of courage upon them]: (S;) [for] مَـنْـعَى٥ [sing. of مَـنَاعَى٥] means a man of courage upon his saddle. (TA.)

حَوَآ١ [a dim. of حِيَان٢]: see what next follows.

رَجُل٥ حَوَآ٥ A man who collects serpents (حِيَات٢); and so حَوَآ٥: [which latter, vulgarly pronounced حَوَآ٥, is also now applied to a serpent-charmer; and a juggler who performs various tricks with serpents &c.:] (K in art. حَي٢:) or the latter, (S in that art.,) or both, (T in that art.,) an owner of serpents; (T, S;) and so حَا٥: (T;) the pl. of حَوآ٥ حِوَآ٥. (TA.) [Hence, The constellations] Serpentarius and Serpens. (Kzw.)

حَوآ٥: see what next precedes.

حَوآ٥: see حوَآ١, in three places.

حَوْآ٥: see حوَآ١, in two places.

حَوَى٥: حَوْى٥ in art. حَوَى٥.

حَوَآ٥ [meaning A serpent] is said by some to be from حَوْى٥, because what is so termed gathers itself together, and winds, or coils, itself; (ISd, * K, * TA;) and to be originally حوَآ١; (TA in art. حَي٢;) and their opinion is strengthened by the forms and meaning
of the words حاو (TA) [and by the form and meaning of the word حياة]: or the حياة is so called because of the length of its life. (K. [See the next art.])

حوى: see art. حوى.

حوى: see art. حوى.

حوى [app. حوى]: see حوى آه.

أرض حياة A land abounding with حياة [or Serpents]: (TA:) or containing serpents; as also حياة. (Ibn-Es-Sarráj, S in art. حوى.)

حوى pass. part. n. of حواء. (Msb.)

حوى: see حوى آه.

حوى [app. حوى]: see حوى آه.
They were, or became, in good condition: (AA, S:) or they were, or became, fat, by having the means of subsistence, [after leanness]. (AZ. [See also 4.] ) You say also, مائبت جیناح and حیاء جیناح, inf. n. حیاء, or The fire was, or became, alive, or burning, ] like as you say, مائبت. (AHn.) The road, or way, was, or became, apparent, or distinct. (K.) One says, إذا حیا الطیق حیا جیناح الطیق فذخ بیمنه. [When the road, or way, becomes apparent, or distinct, to thee, take to the right]. (TA.) حیا الخمسین حیا حیا, aor. inf. n. حیاء, or حیا حیاء: see 10, in two places. حیا منه حیا حیا: see 2.

God preserve thee alive; prolong thy life; or make thee to continue in life; syn. عمارك ابتعاك (Fr, Selemeh Ibn-Ásim, K;) as also حیاک لله, (Selemeh Ibn-'Ásim, TA;) or عمرك (Aboo-Othmán El-Mázinee, Mgh, TA;) or حیاء, (Mgh, Msb, K;) in its primary sense, i. q. حیاء. (Mgh.) You say, حیاء لله, (S, K;) meaning May
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 حِيَاّكَ اللَّهُ وَحِيَاكَ [May God preserve thy face: see حِيَاّكَ اللَّهُ.] (Ham p. 23.) Also He said to him حِيَاّكَ اللَّهُ, explained above: (Mgh:)

originally, he prayed for his life: and then, he prayed for him, absolutely: (Msb:) he saluted him; (K, TA;) and so and so: [Fr.] as used in the language of the law, he said to him, سَلَّمُ عَلَيْكَ. (Msb:) He approached the age of fifty. (IAar, K, TA.) And He said to him, حَسَنًا حَبِيتَ حَبِيبًا حَسَنَة. (TA in Bab alalf lijn.)

3 حَبِيتَ الْعُلُومَ ٍءَآَذِﻏَ, (inf. n. حَبِيَّةَ, TA,) i. q. [i. e. I gave life to, enlivened, or revived, the fire] by blowing. (K.) She also also signifies Nourishment [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 حَيَاةٌ, (S, Msb, K, &c.,) inf. n. حَيَاةَ, (TA,) said of God, (S, Msb,) He made him alive, to live, or be a living being; quickened, endued with life, vivified, revivified, revived, or resuscitated, him. (S, * Msb, * K.) Hence, in the Kur [xlv. last verse], أَلِيِّسِ ذَلِكَ بِقَادِرٍ أَنْ يَحْيَىَ الْمَوْتِىَ? (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 Kur [vi. 122], أُوْمَنُ كَانَ مِيتًا فَأَحْيَاهُ [And is he who was intellectually dead and whom we have endued with the intellectual faculty...?]. (Er-Rághib.) ___ See also 3. ___ He (God) revived the earth, or land, by the rain, so as to produce in it plants, or herbage. (TA.) And حَيَاةَ الأَرْضِ The
land was tilled, and made productive. (AHn.) And 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.) 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 He passed his night awake. (MA.) The she-camel had living offspring; (S, K,) her offspring seldom, or never, died. (S.) 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.])

He shrank from it: taken from the nature of the living to shrink: or it is originally the act of collecting, [inf. n. of جمع,] like from the. (TA.) [See also 10.]

He quickened, enlivened, or revived, himself. See an ex. voce الروح.]

He spared him; let him live; or left him alive; (S, Msb, K, TA;) did not slay him; (Msb;) in which sense the verb has but one form: (Msb, TA:) or he left him; let him alone; or forbore from him. (Mgh.) Hence, as some say, (K:) لا إن الله لا يستحيل أن يضرب مثلًا (S, K,) in the Kur [ii. 24], i. e. [meaning Verily God will not spare to propound, or refrain from propounding, a parable, or as a parable. (S.) Hence, also, ] إن الله يستحيل من ذى الشربة المسلم أن يئبه. i. e. [Verily God forbears from punishing the hoary Muslim]. (Er-Raghib.)
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 استحتحج حياء, [ استحتحج], حيي, inf. n. حياء is of the dial. of El-Hijáz; and استحتحج، with a single ل, is of the dial. of Temeem; (Akh, S, Msb;) the former being the original, (Akh, S,) and that which is used in the Kur: (Msb:) in the latter, the first ل of the original [is suppressed, [and its vowel is transferred to the ح,] to facilitate the pronunciation, because of the occurrence of the two لs together: this is the opinion of Sb; and with it agrees that of Aboo-’Othmán [ElMázinee]: the opinion ascribed to Sb in the S, namely, that استحتحج is changed from استحتحج in like manner as استحتحج is changed from استحتحج, is that of Kh, and is disallowed by El-Mázinee. (IB.) You say, (S, K, [in the CK, erroneously, ﻪﻨﻋ,] or استحتحج ﻪﻨﻣ, (Mgh, Msb,) and استحتحج ﻪﻨﻣ, (S, Msb, K, TA,) and استحتحج ﻪﻨﻣ, (TA, [and so in the CK in the place of استحتحج]) as also ﺎﻴﺤﺘﺳا ﻪﻨﻣ, (S, Mgh, Msb, K,) aor. ﺃَﻴَْﳛ; (S,) inf. ﻩﺎﻴﺤﺘﺳا, (S, Mgh, Msb, 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: (Msb, K: *) and [ استحتحج من كّذا] He disdained, or scorned, such a thing; abstained from it, or refused to do it, by reason of disdain and pride; he dislike, or hated, it, and his soul was above it; he shunned it, avoided it, or kept himself far from it; syn. ﺃَنْف ﻪﻨﻣ. (TA.) حيي a verbal noun, (S, M, Mgh, TA,) and therefore immediately followed by ﻋَﻠَي, (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 حيجل is derived from حيي and ﻋَﻠَي together]; (Lth, T, Msb, TA;) meaning Come: (S, M, Mgh, Msb, K, TA, &c:) or come quickly: or hasten. (Mgh, TA.) Hence, حيي ﻋَﻠَي الصَّلاَة, ﺃَدَان ﻪﻨﻣ (in the أذان, TA)
Come to prayer: (IKt, S, M, Msb, K:) or come ye to prayer: or come ye quickly: or hasten ye.

Come to the morning-meal: and come ye to the evening-meal: (Msb:) and to the crumbled bread moistened with broth: (S:) and to the good, good fortune, prosperity, &c.]

(Lth, T, TA.) The saying of Ibn-Ahmar,

means Keep thou to the loads [for the riders upon the camels have gone]. (TA.) ___ In the phrase حَيٍّ هَلَّ, and حَيَّ هَلَّ, and حَيَّ هَلَّ, (K,) which last is used in a case of pausation, but is bad in other cases, (S in art. and K,) and حَيَّ هَلَّ, and حَيَّ هَلَّ, (so in the copies of the K,) with the أَمْسِرَعُ عَنْذَكَ ذِكْرَهُ وَأَسْكِنْ حَتَّى, (TA,) [the most common rendering of حَيَّ هَلَّ, and حَيَّ هَلَّ is like that of حَيَّ alone, namely, Come: or حَيَّ signifies hasten thou; and حَيَّ or حَيَّ signifies come; and حَيَّ or حَيَّ signifies be thou quick; [so that the meaning is come quickly to such a thing:] or حَيَّ or حَيَّ 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-Khattáb, the Arabs used to say, حَيَّ هَلَّ الصَّلاة, meaning Come thou to prayer. (TA) And one says, حَيَّ هَلَّ، (IAar, and so in the CK,) and حَيَّ هَلَّ، (IAar, and so in MS. copies of the K,) and حَيَّ هَلَّ بنَفَّلَان, meaning Hasten thou with such a one: (IAar:) or keep thou to such a one, and call him. (K.) It is said in a trad.,
When the good, or righteous, are mentioned, then] keep thou to 'Omar, and call 'Omar, (S ubi suprā, and TA,) and begin with him, and be quick in mentioning him; (TA;) for he is of such. (S ubi suprā.) Accord. to some of the grammarians, (TA,) when you say حَيٌّ هَلَا, with tenween, it is as though you said حَيٌّ اوَّلًا; and without tenween, it is as though you said حَيٌّ اوَّلًا; 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. هَلَّ.]

Living, having life, alive, or quick; contr. of مَيْتَ. (S, Mgh, * Msb, * K;) and حيَّانَ is syn. with حيٌّ [as meaning having animal life]: (IB:) dim. of the former حيٌّ and pl. حيَّاتٌ. (Msb, K.) When you say of a person، سَيَّةَلَّ يَِحصر، you mean that he is dead: (Lh:) but بِرْضٍ تَرْضٍ سَيَّةَلَّ يَِحصر، (Lh, K,) [in the CK بَرْضٍ] and] in [some of] the copies of the K, erroneously، سَيَّةَلَّ، (TA,) means ﴿He was struck a blow in consequence of which he will not live.﴾ (Lh, K: *) like as the saying لَأَتَأَكَلُ كَذَا فَأَتَكَلَ مَارِض. means Thou wilt be sick if thou eat such a thing. (Lh, K.) Accord. to ISh, one says، أَتَانَا حَيٌّ فَلَانٌ، meaning Such a one came to us in his life [time]: and سَمَعَ حَيٌّ فَلَانٍ 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] حيٌّ [i. e. حيٌّ as a prefixed noun] is sometimes redundant, like ذوْ آَلَّ and ﴿وَذَوْ﴾; (Ham. p. 308;) [and] IB says that حيٌّ فَلَانٌ means Such a one himself. (TA.) And they say، كَيْفَ أَنتَ وَحْيَةُ أَهْلَكَ، i. e. How art thou, and those remaining alive of thy family? (TA.) Applied to God, Deathless. (Er-Rághib.) Possessing the faculty of growth, as an animal, and as a plant: (Er-Rághib:) and, applied to a plant, fresh, juicy, or succulent, and growing tall. (TA;) [Sensitively alive;] possessing the faculty of sensation. (Er-Rághib.) [Intellectually alive;] possessing the faculty of intellect. (Er-Rághib.) [Hence,] A Muslim, like as مِيْتَ means an unbeliever. (TA.)
Lively, as meaning free from grief or sorrow. (Er-Rághib.) ___ Whole, sound, or unbroken. (L and TA in art. صاب أرض حية. Fruitful land; or land abounding with herbage; (K, TA;) like as الشمس حية. 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.) ___ [A live, or burning, fire. (AHn.) طريق حي. An apparent, or a distinct, road or way: (K:) pl. أحياء. (TA.) See also حية, first sentence. [A tribe] of the Arabs: (S:) the children, or descendants, of one father or ancestor, whether many or few: and a شعب comprising فباللة of the Arabs: (Msb:) or a بطن of the Arabs: (K, TA:) pl. أحيان. (S, Msb, K.) The vulva, or external portion of the organs of generation, of a woman. (Az, K. See also حية, of which حي is also said to be a pl.) Hence, سعف الحي, applied by an Arab of the desert to The paraphernalia of a bride. (Az, TA.) See also حي, i.e. [There is no forbiddance of him; or] nothing is forbidden him. (Fr.) لا يعرف الحي من الله. He knows not, or will not know, what is true from what is false; (IAar, K, Har p. 236;) and so الحي هو من الله. (TA:) or the حوية [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 حواد, (in art. حوى,) of which حوى is an inf. n.,] from the act of twisting. (Har ubi suprà.) The act of collecting. (TA. [But in this and some other senses it is an inf. n. of حواد: حوى as pl. of حواء: حيأ as see art. حواد. حوى, of which it is said to be a syn.: and of which it is also said to be a pl.: and see حيأ, of which, also, it is said to be a pl.]
"A serpent;" a certain thing well known: (K, TA:) [improperly explained in the Msb as syn. with ٌةﺎَﻴَﺣ.] applied to the male and the female; (S, Msb:) the ٌة being added to denote one of a kind, as in ٌةٌ جاجد and ٌةٌ طب; [although ٌة is not used as a coll. gen. n.; and] although the saying ٌةٌ حيّاّ على حيّةٍ, as meaning [I saw] a male [serpent] upon a female [serpent], is related as having been heard from the Arabs: (S:) but ٌةٌ حيّ is also applied to the male; (Az, S, K;) the ٌة being augmentative; for the word is originally ٌةٌ حيّ [or ٌةٌ حيّ]: (Az, TA:) it is said that it does not die unless by an accident: and they say of a long-lived man, ٌةٌ حيّ ما هو إلا حيّةٍ [He is none other than a serpent]; and in like manner they say of a woman; as though it were called ٌةٌ حيّ because of its long life: [for] some, including Sb, say that it is derived from ٌةٌ حيّ: as the rel. n. is ٌةٌ حيّ: and to him who objects that one says ٌةٌ حيّ and ٌةٌ حيّ [meaning a man who collects serpents ], it is replied that ٌةٌ حيّ and ٌةٌ حيّ are of different roots, like ٌةٌ حيّ and ٌةٌ حيّ, &c.: but it may be from ٌةٌ حيّ, because of its winding, or coiling, itself; and some say that it is originally ٌةٌ حيّ; [the dim. is ٌةٌ حيّ: ] the pl. is ٌةٌ حيّات (K) and ٌةٌ حيّات, (K, TA,) or ٌةٌ حيّات. (So in some copies of the K [agreeably with the dial. of Hudheyf].) Hence the prov. ٌةٌ حيّ هو أبصٌ من حيّةٍ [He is more sharp-sighted than a serpent]; because of the sharpness of its sight: and ٌةٌ حيّ أظلمٌ من حيّةٍ [more wrongful in conduct than a serpent]; because it comes to the burrow of the [lizard called] ضب, and eats its young one, and takes up its abode in its burrow. (TA.) And ٌةٌ حيّ مسقه آلله دم الحيّات [May God give him to drink the blood of the serpents]; i. e., destroy him. (TA.) And ٌةٌ حيّ لا تلد الحيّة إلا حيّةٍ [The serpent does not bring forth anything save a little serpent]: a prov. applied to the cunning and mischievous, or malignant. (TA.) And ٌةٌ حيّات我是 the ultimate degree: (IAar:) [or] ٌةٌ حيّات فلان حيّةٍ الوادي means such a one is strong in resisting, a defender of his possessions. (TA.) And ٌةٌ حيّات is also an appellation applied to The lion; (K, TA,) because of his cunning, or craftiness. (TA.) One says also, ٌةٌ حيّات فلانٍ حيّةٍ الأرض, meaning They are cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge: so in a saying of Dhu-l-Isba'
Such a one is courageous and strong. (TA.) And He is clever, or ingenious; acute, or sharp; intelligent. (TA.) And 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.) ٌنَﻼُﻓ ٌﺔﱠﻴَﺣ ٌﺮَﻛَذ (TA.) And ُﻪُﺳْأَر ُسْأَر ٍﺔﱠﻴَﺣ (TA.) And ُﺖْﻳَأَر (TA.) And ٌﺔﱠﻴَﳊا is also a name of [The constellation Draco; commonly called ُﲔِّﻨِّﺘﻟا] certain stars [partly] between the ُنﺎَﺪَﻗْﺮَـﻓ and [or B and y of Ursa Minor] and ٌﺔﱠﻴَﺣ [meaning the stars in the tail of Ursa Major]: (K:) so called by way of comparison. (TA.) And ٌﺔﱠﻴَﺣ 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 ٍﺔﱠﻴَﺣ [properly so called]. (Ibn- Habeeb, TA.) See also ﱞﻰَﺣ.

Rain; (S, Msb, K;) as also ٌءﺂَﻴَﺣ (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 ٌحِيَاء : (TA:) or [simply] herbage; because produced by the rain: and fat, and fatness; because produced by the herbage: (Ham p. 662:) dual. ُحَيْيَان : (S:) and pl. ٌحَيْيَان (TA.) means The rain [called ٌحَيْيَان, or of the season thus called,] that gives life to the earth. (TA.) See also the next paragraph.

ٌحَيَاء, an inf. n. of حَيَاء in the first of the senses explained in this art. (K.) [Hence,] syn. with حَيَاء, in two senses: see the next preceding paragraph, in two places. ٌحَيَاء, as syn. with استحَياء (S;) i. q. استحَياء (S;)

Shame; a sense of shame; shyness, or bashfulness; [and particularly, but not
always, honest shame, or pudency, or modesty;] syn. حَـشَشَة (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. تَوَٰق. (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, (El-Fárábee, Msb, K, or هَرْحَم, [which here means the same,] S,) of a camel, (El-Fárábee, S, Msb, 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 ذْبَر [here meaning the same as Fَرِجٌ] of any of these and of other animals: (Msb:) accord. to IAar, it is of the ewe or she-goat, the cow, and the gazelle: (ISd, TA:) and [sometimes] the فَرِجٌ of a girl, (El-Fárábee, Msb:) or of a woman: (Z) in his Khalk el-Insán: [see also حِيَّةٍ حَيْيَةٍ:] and signifies the same; (K:) but accord. to Az, this is not allowable except in poetry, in a case of necessity: (TA:) pl. أَحْيَىٰ أَحْيَىٰ (AZ, IJ, K) and أَحْيَىٰ أَحْيَىٰ (As, Sb, S, K) and, by contraction, أَحْيَىٰ أَحْيَىٰ, (Sb, IB, TA,) which is said to be preferable, (TA,) and [quasi-pl. n.] حَيَّةٍ حَيَّةٍ [which two have been mistaken by Freytag for syns. of حَيَّةٍ حَيَّةٍ, immediately following them in the K]. (Sb, K:) Life; contr. of مَوْتٍ مَوْتٍ; (S, K;) as also حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ (S, * Har pp. 25 and 350,) of which the pl. is حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ (S:) 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 حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ which is intelligence and knowledge: and the حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ حَيَّةٍ that is an attribute of
God. (Er-Rághib.) 

ُﺖْﻣﱠﺪَﻗ ﻰِﺗﺎَﻴَِﳊ

ِﱯِﺘْـﻴَﻟ

َ, in the Kur [xxxix. 25], means [O, would that I had prepared, or laid up in store,] for my everlasting state of existence. (Er-Rághib.) And 

ُفَإِنَّ الْدَّارَ الْآخَرَةَ ﻢُهَيْرَ ﺍَِﳊْوَانَ

, in the Kur [xxix. 64], means [And verily the last abode is] the abode of everlasting life: (TA:) or the abode of everlasting life: which signifies much death: (Msb:) and it is also the name of a certain fountain in Paradise, (the water of)

ُحِيْйَوْنَا

, acc. to I'Ab., explaining xvi. 99 of the Kur, (TA,) means Lawful means of subsistence (K, TA) in the present world:

ُحَيْيَوْنَا

(according to I'Ab, explaining xvi. 99 of the Kur, (TA,) means Lawful means of subsistence (K, TA) in the present world:

ُحَيْيَوْنَا

) or Paradise. (K, TA.) ___ Also Advantage, or profit; or a cause, or means, thereof: whence the saying, 

ُلِيْسَ لْـِﻓَانَ حِيْيَوْنَا

There is not, in such a one, profit, nor good: and so it is said to mean in the Kur [li. 175], [And there is to you, in retaliation, an advantage]:

ُحَيْيَوْنَا

(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.) ___ 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 حَيْيَوْنَا, voce حَيَٰیٰ.)

ُحَيْيَوْنَا

and حَيْيَوْنَا: see the next preceding paragraph.

ُحَيْيَوْنَا

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

حیّ: see حیّ, of which it is the dim.

حیّة: see حیّ, (of which it is the dim.,) in two places. And dim. of حیّة, q. v. in art. حیّة. (Lth, TA in باب الالف المب.)

حوّي [Of, or relating to, the serpent;] rel. n. of حیّة. (S.) [And rel. n. of حیّ: see حیّ in art.] حیّة. 

حوّي an inf. n. of حیّ, like حیّة, (IB,) but having an intensive signification: (Msb:) see حیّة, in two places. ___ See also حیّ, first sentence. ___ Also Any thing, or things, possessing animal life, (Msb, K, *) whether rational or irrational; an animal, and animals;] used alike as sing. and pl., because originally an inf. n.; (Msb;) contr.

حوّان [q. v.]. (S.) [And rel. n. of حیّة. (Msb:) see حیّة, in two places. ___ See also حیّ, first sentence. ___ Also Any thing, or things, possessing animal life, (Msb, K, *) whether rational or irrational; an animal, and animals;] used alike as sing. and pl., because originally an inf. n.; (Msb;) contr.

حتَّان [The five animals] is applied to what may be killed by a person in the state of إحرام, and by one engaged in prayer: (Msb in art. فِسْق:) these are the rat, or mouse, and the biting dog, and either the serpent, the crow termed أَبْقَع, 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-Sagheer, voce حیّ.) It is originally حیّان; (Sb, K, TA;) the ى which is the final radical letter being changed into و because the occurrence of two ى together is disliked: (Sb, TA:) Aboo-'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 ى, and the final و. (TA.)

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

حوّانة [Animality; or animal nature.]
of the measure حاي, [said to be] originally حابو حاو, and حو, belonging to art. حو [q. v.]. (Az, TA.)

and حاو: see art. حو.

see art. حو.

أحی: see art. حو.

More longlived than a ضب, a kind of lizard, which is supposed to live seven hundred years.] is from the saying أحی من ضب. (TA.) In the sayings أحی من هدى [More shy, or bashful, than the bride] and أحی من هدى [More shy, or bashful, than a girl kept behind the curtain] it is from أحی. (TA.)

A salutation, or greeting, pronounced by one person to another on their meeting; (AHeyth;) particularly the saying السلام عليك; (Mgh, *Msb;) and the like; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the

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

تحاي inf. n. of 2. (Mgh, Msb, K.) Also A salutation, or greeting, (A’Obeyd, AHeyth, Mgh, Msb,) pronounced by one person to another on their meeting; (AHeyth;) particularly the saying السلام عليك; (Mgh, *Msb;) and the like; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the
Continuance, or endurance; or endless, or everlasting, existence:

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.

Dominion, or kingship: (Fr, AA, S, Mgh, Msb, K, &c.:) because the people of the Time of Ignorance used to greet kings [or rather those of Himyer] by the saying أَبِيَّتَ الْعَمّ, which they addressed to none other than a king; so that when any one of them became a king, it was said of him فَلَانَ نَالَ النَّطَحَيَةَ [meaning Such a one has attained the kingship].

Endless existence belongs to God: (Lth, Msb, TA:) or dominion, or kingship: (Lth, Yaakoob, S, Msb, TA:) or freedom, or security, from all evils, (Khâlid Ibn-Yezeed, AHeyth,) and from all causes of the cessation of existence: (AHeyth:) or endless existence, and security from evils, and dominion, and the like: (Fr:) or the expressions [of praise] that indicate and imply the ascription of dominion and endless existence: (Kt:) or salutations and
benedictions are Gods, and at his disposal. (Mgh.) is also a term applied to the following form of words repeated in the ordinary prayers: (instead of تاٌٌّْتَاَيِّدَّيْحَتلاَو الْمَلْسَلَّمَاتِو الطَّيِّبَاتِ السَّلَّامِ عَلَيْهِ بِأَيَّتَهَا النَّبِيِّ وَرَحْمَةَ أَللَّهِ وَبَرَكَتِهِ السَّلَّامُ عَلَيْهَا وَعَلَى عُبَّادِهِ الصَّالِحِينَ أَشَهَدَ أَنَّ لَا إِلَٰهَ إِلَّا أَللَّهَ أَوَّلادُهُ يَوْمَئِذٍ عِبَادُهُ وَرَسُولُ أَللَّهِ (instead of أَللَّهُ).] ___ The assigning to this word, as used in the Kur iv. 88, the meaning of A gift is a mistake. (Mgh.) See also التَّحَبِيْب. ___ Also A time, and a place, of life. (TA.)

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

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

مَحْيَى act. n. of 2; fem. مَحْيَى: (S, TA:) for in every noun in which three ىs 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 عطاء of the dim. of ى أعْطَى, and in the dim. of ى أَحْوَى: but if it is formed from a verb, that letter remains, as in مَحْيَى. (S.)

أَرْضُ مَحْيَى i. q. مَوَاةُ أَرْضَى, l. e. A land containing serpents: (Ibn-Es-Sarráj, S;) or abounding with serpents. (TA in art. حوى.)

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

15
[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 من, and sometimes by another prep., as in the saying (of Zuheyr, TA in art. قُيمَعْ),
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

God is knowing: He knows where to bestow his apostolic commissions; being suppressed, as implied by أَيَّمَ أَعْلَمُ حَيْثُ يَجَعَلُ رَسْالَتَهُ [in the Kur vi. 124], i.e. God is knowing: He knows where to bestow his apostolic commissions; or أَيَّمَ أَعْلَمُ حَيْثُ يَجَعَلُ رَسْالَتَهُ may be rendered by عَالَمُ أَعْلَمُ حَيْثُ يَجَعَلُ رَسْالَتَهُ, and so may govern the accus. case. (Mughnee.) Accord. to rule, (Mughnee,) in every instance, (S, Mughnee,) it is prefixed to a proposition, (S, Msb, Mughnee,) nominal, or verbal, but in most cases the latter; (Mughnee;) as in أَيَّمَ أَعْلَمُ حَيْثُ يَجَعَلُ رَسْالَتَهُ [I will stand where Zeyd shall stand]; and حيث أَعْلَمُ حَيْثُ يَجَعَلُ رَسْالَتَهُ تكون أَيَّمَ [Where thou shalt be, I will be]; (S;) and Jلست حيث زيد أراه [I sat where I saw Zeyd], the accus. case being preferred in an instance like this; (Mughnee;) and اذهب حيث كنت (Go thou whither thou wilt.) (Msb in art. حين.) You should not say حيث زيد [alone]: (S;) or it occurs prefixed to a single word in poetry; (Msb, Mughnee;) as in the saying,

* وَنَطْعُنَّهُمْ تحت الكَلِّى بعد ضرَّهُم *
* بيض المواضِي حيث نَّعِلَانم *

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

* أمَا ترى حيث سهل طالعا *

[Seest thou not where Canopus is, rising?]: but he says that this is not of respectable authority: (L:) some write حيث سهل, حيث سهل, [which is the common reading, سهل being an inchoative, and] the enunciative, حيث سهل, where the turbans are wound, (Mughnee.) Abu-l-Fet-h says that he who prefixes حيث to a single word makes it declinable. (Mughnee.)

[Stand thou where Zeyd shall stand]. (Msb.) Ks says, I have heard among Benoo-Temeem, of Benoo-Yarbooa
and Tuheiyeh, those who say َﺚْﻴَﺣ in every case, when it occupies the place of a gen., and that of an accus., and that of a nom.; saying َﺚْﻴَﺣ: [Whence they know not], and َﺚْﻴَﺣ: [Where we met]: and he says also, I have heard some of Benu-l-Hárith-Ibn-Asad-Ibn-El-Hárith-Ibn-Thaalabeh, and all Benoo-Fak'as, say َﺚْﻴَﺣ when it occupies the place of a gen., and َﺚْﻴَﺣ when it occupies the place of an accus.; saying َﺚْﻴَﺣ: [Whence they know not], and َﺚْﻴَﺣ: [Where we met].

Sometimes the proposition after َﺚﻴﺣ commences with ﱡنِإ, as in َﺚْﻴَﺣ: [Sit thou where Zeyd is sitting]. (K in art. أن, and IAk p. 92.) It sometimes comprises the meanings of two adverbial nouns of place, as when you say, َﺚْﻴَﺣ: [Where ' Abd-Allah is sitting, there Zeyd is standing]. (AHeyth, L.) The restrictive َﺚْﻴَﺣ: (ما) مِّـا كَـالة 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, َﺚْﻴَﺣ: [Wherever thou shalt sit, I will sit], (S,) 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 َﺚْﻴَﺣ: (ما). (S.) It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, َﺚْﻴَﺣ: is used to signify As to, or in respect of: so in the phrase As to, or in respect of, the word and the meaning. Also As, or considered as, absolutely, or abstractedly: so in the phrase من حيث هو As, or considered as, such, absolutely, or abstractedly; and considered as, man, absolutely, or abstractedly. And As, meaning considered merely or only or simply as: so in the saying, 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, Fire, as, or since, or because, it is hot, heats water. 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 حتي.]}
 últimos, aor. (Kr, K;) inf. n. حَجِّ, (TA;) i. q. حِجْجِ حَجِّ, aor. حِجْجِ (Kr, K;) extr., because the حَجَّاً (which is its logical root) is [originally] حَجِّ كَر. (TA.)

 أَحِيَّجَةُ الْأَرْضِ ٤ The land produced the thorny plants, or trees, called حَجِّ: (K;) or abounded therewith. (TA.)

حَجِّ, a coll. gen. n., n. un. with حَجِّ (TA;) A certain kind of thorny plant, or tree; (S, K;) a plant of the sour kind (مَن الحَمْضِ); accord. to ISd, a kind of thorny plant or tree, i. q. كَرٌ [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 عَاَقاَولِ, are now applied by the Arabs to the plant called by European botanists hedysarum alhagi: see عَاَقاَولِ and عَاَقاَولِٰ: [تَرَكْبِينَ] dim. حَجْجِ; therefore its medial radical letter is كَرٌ (K;) and حَجْجِ is a chaste dial. var. of this dim., agreeably with a usage observed in similar cases [when the medial radical letter is كَرٌ]. (TA.)

 حَجْجِ and حَجِّ: see what next precedes.
1. (S, A, Msb, K) aor. inf. n. حيد حيدان حيدان حيدم حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حидودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حيدودة حidy defy, turn aside, away, from it; (S, A, K) removed, went away, or went far away, from it; (Msb) namely, a road, (S) or a thing: (Msb) he shunned, or avoided, it, from fear, or from disdain. (Az, L) [See also 3.] You say, حيد حيداً حيد حيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً لاحيداً Laha. There is not, for thee, any avoiding that. And The beast became scared, or shied, and quitted the middle of the road. (L) Similar to He removed, took away, or took far away, him, or it; [see also 1:] or, accord. to the A, he inclined upon, or against, him, or it. (Ta.) 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) A rising, or protuberant, or prominent, part of a side of a thing: (L, K) so of the head; (Lth, L) as also a knot, knob, or protuberance, of a stick or branch; [as also 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 حاب, in art. حبو:] a knot
in the horn of a mountain-goat; (A, * L, K;) or this is termed حيدة : (S, L:) a twisted part of a horn: a twisted
internodal portion of a horn: (L:) any prominence in a horn, and in a mountain, (S, L, K,) &c.: (S, L:) a
prominent and curved part of a mountain: (T:) a projecting portion, or ledge, of a mountain,
resembling a wing: (S, M, L, K;) pl. (of the former word, S) حيدود [a pl. of pauc.] and (of both words, S) حيدود and (of
the latter, S) حيدود, meaning A mountain having projecting edges in its lower parts, not in its
upper parts. (S.) And تغت تحت حيد الجبل I sat beneath the part of the mountain that
projected like a wing. (A.)

حيدة : see حيد, in three places. ___ Also The rugged part of a road. (A.) ___ An evil look, (A, K,) with a
turning aside. (A.) You say، إلا نظر إلى إلا الخيدة (TA,) He looked not
towards me save with an evil look, with a turning aside. (A, TA.)

حيدة The manner of walking of a proud and self-conceited person. (K.) ___ حيد (S, K) and حيد ، (K,) each occurring in a verse of [Umeiyeh the son of] Aboo-'Áïdh El-Hudhalee accord. to different relations thereof,
(L, [see جمز,]) An ass that turns aside from, or shies at, his shadow, by reason of his
briskness, liveliness, or sprightliness: (S, K:) or that is wont often to turn aside from
things, or to shy at them. (S.) حيد (S, K:) is also applied as an epithet to a she-ass. (IAar.) It is [said to be] the only masc.
epithet of the measure حله except a man who thrusts vehemently, (IJ,) and وقئى [but this is written in the K
وقئى [or flock of sheep, and وقئى, a quick ass. (MF.) But probably حيد is the
only correct word of the two above mentioned. (L.) [Or حيد is for حامر دو حيدى see voce جمز, voce جمز.]

حيدان Pebbles that become thrown aside from the legs of a beast as he goes
along. (S, K.)

\[\text{See: حيدٌ.}\]

\[\text{Like حيدٌ, (L,)} \text{indecl., with kesr for its termination, [and of the fem. gender,] occurs in the phrase (TA) حيدٌ حيدٌ، similar to فيحيي فياح، (S, L, K,) meaning } \text{Turn thou aside, or away, [from me:] (A, L:) said by one when the time for fighting is come, (L,) and by one fleeing. (Ibn-Abi-l-Hadeed.)}\]

\[\text{That declines, or goes away, much, or frequently: an intensive epithet, applied by 'Alee to worldly prosperity (الدنيا). (L.)}\]

\[\text{It may also be used, agreeably with analogy, as a noun of place, signifying } \text{A place to which one turns aside or away; to which one removes, goes away, or goes far away.}\]
He was, or became, dazzled by a thing at which he looked, (T, Msb, K,) so that he turned away his eyes from it: this is the primary signification: (T, Msb:)

And hence, (T, Msb,) He was, or became, confounded, or perplexed, and unable to see his right course; (T, Msb, K, * TA;) as also (Msb, K) and (K,) i. q. (see its part. n. (T, A,) or (Msb, K) and (A, * TA) and (K,) and (Msb, K) and (K,) or (Msb, K) and (K,) It became collected, (S, A, K,) and stayed, (A,) or Went round, (S, K, *) or Went to and fro, or fluctuated, (Msb, K,) in a place, as though it knew not which way to run. (A.) See also 5.

2 He, or it, caused him to become confounded, or perplexed, and unable to see his right course. (S, * Msb, KL) [Accord. to Gollius, as on the authority of the KL, حَرَّهُ 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 حَرَّهُ.] 4 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 مشتر, q. v.)

5: see 1, in six places. ___ Also It (a cloud) continued without motion, pouring forth its rain, and not being driven by the wind: (IAar:) or went not in any direction: (K:) [and so استحوار] ___ Also It continued; said of time; (TA;) and in like manner it is said of a man. (Mf.) And [if not a mistranscription for] تَحْيِرْوَا تَحْيِرْوَا] occurs as meaning Remain ye therein; referring to a place. (TA.) And استحوار مكان He alighted and abode some days in a place. (TA.) ___ It (a place, S, K, and land, TA) became full of water; as also استحوار 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. ___ 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. (As, S.) ___ The beverage, or wine, was made to descend easily down the throat. (S.)

An enclosure] like a حضرة: or a place of pasturage in which it is prohibited to the public to pasture their beasts. (S, K.) ___ See also حور. حوروا [erroneously written by Golius حارو. حور: q. r. i. K.)

حور and حور بور, like (K:) i. e. Verily he is in a bad state, and a state of perdition: or in error. (TA.) [See also art. حور.]

حور: see what next follows.

Much property, or many cattle; and a numerous family: (K:) and أنعم حورات ملائمة
many cattle. (TA.) 

He was a possessor of much property, and of a numerous household and family. (TA.)

The land became green with plants or herbage, (K,) by reason of much collecting and continuance of water therein. (TA.)

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.)

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 which the aor. is. (A, TA.) Also For an incalculable period of time. (Ibn-'Omar, Sh, IAth.)

You say, Do not thou that: may thy mother become 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] [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] [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]
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 is a meadow full of water. (TA.)

is also applied as an epithet to the midday sun of summer: see a verse cited in the second paragraph of art. دوم .

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, (AHn, TA,) in which is water: (TA voce بعوب:) and hence, (TA,) a garden; as also حائر which is the form used by most persons, and by the vulgar; like as they say عائشة for عائشة: or this form is wrong: it is disallowed by AHn, notwithstanding its being mentioned by A 'Obeyd; but he mentions it only in one place, and it is not found in every copy of his work: (ISd:) pl. حوران (S, A, K) and حوران (S, K.) Hassán Ibn-Thábit uses the phrase حائر البحر [in a verse which I have cited in the first paragraph of art. زرب, 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.)

More confounded, or perplexed, and unable to see his right course, than a dabb, and than a waral,] are two proverbs; (Meyd;) accord. to Hamzeh El-Isfahánee, said because the dabb, [a kind of lizard, as is also the waral,] when it quits its hole, is confounded, and cannot find the right way to to
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 stars that appear to move backward and forward. Also called Clouds continuing without motion, pouring forth rain, and not driven by the wind: (IAar.)

and heavy, and moving to and fro, (S, K) not having any wind to drive them along: (S:) and clouds, or clouds covering the sky, syn. (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 raining, and continuing without motion, or moving to and fro, but remaining in the sky. (A, TA.) See also what follows, in two places.

A way leading across a desert, of which the place of egress is not known. (K.) Anything (TA) continuing endlessly: (IAar, TA:) or hardly, or never, ending; as also .

(Sh, TA.) See also this latter word. A full bowl: (A:) or a bowl containing much grease.

(K.) And a broth containing much grease. (TA.)
٢٠٠١٧٠١ ٢٠٠١٧٠١

جزيرة، aor. n. حزام: see 1 in art. ٢٠٠١٧٠١، in three places. Quasi ٢٠٠١٧٠١: see 5, and ٢٠٠١٧٠١, in art. ٢٠٠١٧٠١: the first in six places.

٢٠٠١٧٠١ and ٢٠٠١٧٠١: see art. ٢٠٠١٧٠١.
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 حَيَس: (S, Msb, K:)

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and حَيَس, inf. n., what is called حَيَس. (TA.)

2 حَيَس see above.

Dates mixed with clarified butter and [the preparation of dried curd called، (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 [or meal of parched barley or wheat] is put into it; (A, K;) and a little crumbled bread instead of the [or dates of the kind called بَرَق,] and bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like ثَرِيد: It is the same as ثَرِيد except that حَيَس sometimes has [or which has not: (L;) or dates of which the stones have been taken out, bruised with [or, and then kneaded, and rubbed and pressed with the hand until the whole becomes like ثَرِيد; and sometimes ] is put with it: (Msb:) accord. to Ibn-Waddáh El-Andalusee, dates of which the stones have been taken out, mixed with سُوْيَق; but this is not known, (MF, TA,) because of the deficiency of the ingredients: (TA:) Hr is related to
have described it as *composed of* various mixtures]. (TA.) A rájiz says,

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Dates and clarified butter together, then, are, except that it is not yet mixed]: (S, MF, TA:) from which it might be understood, that these components, when mixed, are not حَجَس: but this is the contrary of what is meant: (MF:) the meaning seems to be, that these three things, when brought, are virtually حَجَس, as being the materials thereof, though not mixed. (TA.)
He turned away from him, or it: (S, A, Msb, K) and he returned, or went back, and fled, from him, or it: (TA:) and (Kt:) one says of friends, (S, Kt:) or (K:) or (TA:) or (K:) one says of the enemy that they turned away from the enemy; (S:) and in like manner, they turned away from the thing; (TA:) and so does (Kt:) or (K:) one says of friends, (S, Kt:) or (Kt:) or (K:) and of the enemy He turned away from the fight. (A.) And he turned away from the truth; he deviated from it. (Msb.) And he turned away from the thing, and became safe from it. (TA.) And it is said in a trad. respecting the battle of Ohod, And the Muslims made a wheel away, desiring flight: or, accord. to one relation, which means the same. (TA:) also signifies The retiring, or going back, from a thing. (S, TA:) [See also below.] 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, he was eager to fly from it though there is no avoiding it]. (AO, TA.)

See 1.

See 1.

See what next follows.
ًﻊَﻗَوَ (AA, A, and K in art.) and in art. (S, (S, A, and K ubi suprà,) and َﺺْﻴَﺣ َﺺْﻴَـﺑَ (S in this art. and in art. (S, A, and K 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 حَيْصَ بَيْصَ, (K ubi suprà, accord. to some copies, and so in the TA,) and حَيْصَ بَيْصَ, (K ubi suprà,) with fet-h to the first [letter] of each and to the last of each, (K ubi suprà,) and with kesr to the first of each, (S in art. (S,) 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, حَيْصَ بَيْصَ and حَيْصَ بَيْصَ,) is made perfectly decl. in the second [word], (K ubi suprà,) [so that you say also, حَيْصَ بَيْصَ, and حَيْصَ بَيْصَ; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written حَيْصَ بَيْصَ, and one adding حَيْصَ بَيْصَ;) 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 حَيْصَ بَيْصَ, and حَيْصَ بَيْصَ,) but this he may have inferred from what will be afterwards mentioned on the authority of ISk, (TA ubi suprà,) and حَيْصَ بَيْصَ and حَيْصَ بَيْصَ are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of يِرَﺎَﺟ َﺖْﻴَـﺑَّ (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:) حَيْصَ بَيْصَ and حَيْصَ بَيْصَ are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of جَارِيَ بَيْتَ بَيْتَ: or, as some assert, they are two nouns, from حَيْصَ بَيْصَ meaning the turning away, and retiring, or going back, and صَﻮَـﺑَ meaning the outstripping, and fleeing; and حَيْصَ بَيْصَ is altered to assimilate it to حَيْصَ بَيْصَ; 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, جَعَلْنِمُ الأَرْضَ عَلَى حَيْصَ بَيْصَ, (S and K, both in art. حَيْصَ بَيْصَ, (S ubi suprà,) and حَيْصَ بَيْصَ, (ISk, and K ubi suprà,) with fet-h to each, and حَيْصَ بَيْصَ, (S ubi suprà,) and حَيْصَ بَيْصَ, (ISk, and TA ubi suprà,) 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 حَيْصَ بَيْصَ, حَيْصَ بَيْصَ, [i. e., َﻚﱠﻧِإ ُﺐِﺴْﺤَتَﻟ ﱠﻰَلَعَ ضْرَﻷا ﺎًﺼْﻴَﺣ ﺎًﺼْﻴَـﺑَ, or, as some say, يَلَعُنْ لَتَحْسِبُ عَلَى الأَرْضَ حَيْصَ بَيْصَ, 

2
or, meaning, Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein: &c.] (S.) حَبَس ِيَص also signifies The hole of the rat or mouse. (TA in art. يَص.) حَبَس also signifies The hole of the rat or mouse. (TA in art. يَص.) حَبَس: see 1, in two places.

حَبَس A beast (دَابَّة) that takes fright, and runs away at random; (K;) turning away from that which its master desires: (TA:) a mule evil in disposition. (TA.)

حَبَس [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. مَهْرِب (S, K) and مَهْرِب (Msb, K) and مَهْرِب (K) and مَهْرِب (S, K.) You say, [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)
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: or this latter signifies she likened herself to the حاض (TA.) Also She attained the age of menstruation. (TA.)

See حاض The torrent overflowed; or poured out, or forth, from fulness; or ran; syn. فاض (TA.)

He attributed حيض [or menstruation] to the woman. (Msb.) Tempore men-

struorum invitis ancillam suam. (Sgh, K, TK.) He made the water to flow. (K, TA.)
5 She abstained from prayer during the days of her menstruation; (TA:) or she abstained, and did as the menstreal blood does; (A, * Mgh:) or she reckoned herself menstreal, and did as the menstreal does. (TA.)

10 She was reckoned to be menstrating, found in the handwriting of Aboo-Zekereeyà, (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 the menstreal blood itself; which seems to have been more properly called and and and though what here follows may be considered as rendering it probable that was also used in this sense in the classical times, for A thing which flows from the [or gum-acacia-trees], resembling [what is called] (Mgh.) [See also 1.]

A single time, or turn, of menstruation, or of the flow of the menstrual blood:
(S, * A, * Mgh, Msb: *) pl. [pl. of of of ; (A, Msb;) like as is pl. of of . You say, [She menstruated one single time of menstruation]; and [a long single time thereof]; and [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. of.
Menstruation; the subst. from حَايْضَتْ (S, K, TA:) or a mode, or manner, or state, of حِيضَةَ (Msb:) or the state (Mgh, TA) of the حَائِضَتْ, (TA,) which is one of avoidance (Mgh, TA) of prayer and fasting and the like: (Mgh:) pl. حِيضَةٌ. (S, Msb.) Also The menstrual blood; the blood of menstruation; and so حِيضَةٌ and حِيضَة. (TA.) [See also حِيضَةٌ.]

Also The piece of rag which the حَائِضَتْ binds over her vulva; (S, Mgh, * Msb, * K;) and so حِيضَةٌ: (S:) which latter also signifies a piece of rag thrown away: (TA:) pl. of the latter, حِيضَةٌ. (S, TA.)

Menstrual; of, or relating to, menstruation.

ضَيَحَةُ (Msb:) and pl. حِيضَةٌ (S, Msb, K,) like as عَكَرُ is pl. of عِكَرُ (Msb,) and حِيَضَةٌ like as تَكِلَةُ is pl. of تَكِلَةٌ, (Mgh, TA,) and حِيَضَةَ حَائِضَتِ (TA,) and of the latter, حِيضَةٌ حَائِضَتِ (Msb,) or حِيضَةٌ حَائِضَتْ. (S, Mgh, K.) In a certain trad., in which it is said that God will not accept the prayer of a حَائِضَتْ unless she be [attired] with a رَأْعُ [or head-covering], this does not mean one who is menstruating while actually occupied by prayer, (Msb, 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. (Msb.)
It is also a n. of time [signifying The time of menstruating].

When it is a simple subst., it has a pl., namely محتاج.

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 محتاج: (Msb:) or having her blood flowing without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العاذل. (K, * TA.)
حيح

حوض

: حية.

حوض

: حية.

حيحُ and حيَّتُ تحيطُ: حوض.

حيحُ : حوض.
Q. Q. 1. حيعل

He said, حيعل عليه الصلاة وسلام (K, TA:) composed of two words, like حيعل (S ubi suprà, and TA.)
他知道，(S, Msb.) inf. n. 他知道，(S, Msb, K) acted wrongfully, unjustly, injuriously, or tyrannically, (S, Msb, K) 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.) حليف الناحل 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.)

The taking a thing, or something, from the side: and diminishing (from the side). (KL.)

I took by little and little from its sides; (S, K:) as also حريفته. (S.) حيفة A side, or lateral part: pl. حيفة; (K:) which is likewise pl. of حافة. (TA.) [See also حائف, below.]

Acting wrongfully, unjustly, injuriously, or tyrannically: (Lth, Msb, K: [in some copies of the K, حائر is erroneously put for حائر:] pl. حيفة (Msb, K) and حيفة (K, Msb): and حيفة (K, Msb: *) and حيفة (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 حيفة.]

And, ارض حيفة، and a land, upon which rain has not fallen: (Ibn-'Abbád, K:) as though the rain treated it wrongfully. (TA.)
It surrounded, encompassed, encircled, or beset, him, or it; (S, K;) only used in relation to evil; (Bd in xvi. 36;) [as also حَاقْ بِهْ, aor. inf. وَلَا حَاقَ السَّمِّي إِلَّا بِأَهْلِهِ, (Ibn-'Abbád, K.) So in the Kur [xxxv. 41],] And evil artifice shall not beset any save the authors thereof: (S:) or this means shall not befall:

(Msb:) [for] حَاقَ بِهْ, (Ibn-'Arafeh, Msb, K, *) aor. as above, (Msb, TA,) inf. حَاقَ, (TA,) signifies [also] it clave to him, and became his due, (Ibn-'Arafeh, K,) and befell him: (Ibn-'Arafeh, Msb, K,) and thus it is said to mean in the Kur [xi. 11, &c.,] 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 بِجَمْعَ الْعَذَابَ.

Punishment beset them, and befell them. (S.) And حَاقَ بِالبَّلَاءَ Trial, or trouble, beset him. (TA in art. حَاقَ, (K,) inf. n. حَاقَ, (TA,) i. q. حَاقَ. (K.)

He envied him, and hated him. (AA, K.)

God made their artifice to beset them: (Th, TA:) or made it to befall them. (Th, K, * TA.)

Vehemence of hunger. (TA.) See also حَاقَ الجُوعَ, in art. حَاقَ. (K.)

What besets a man, (Eyn, K,) and befalls him, of artifice, (Eyn, TA,) or of an evil besets...
deed, that he has done. ('Eyn, K.)

 حوَق : see art.


"He wove" a piece of cloth: [and it is said in the K, in art. حوك, that the root of the verb in this sense is with و and with ى:] but Az says that this is a mistake; and that the verb is only having for its aor. حاك, inf. n. حوكم, inf. n. حوکم, (TA. [See, however, what follows.]) حاك in مشتهه حاك, (S, K) or حاك, (TA,) aor. حاكم, inf. n. حاكم, (S, K) and حاكم, (K) and حاكم, (Mbr, TA) [and حيكة, 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] حيكة, 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 حاك [or weaver, who straddles when at work]: حيكة, 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, جاه، يتحالك، جاه، يتحالك، meaning He came walking with his legs parted as though there were something between them. (TA,) حاك, (K,) aor. حيكة, (TA,) said of a sword, (K,) and of an axe, (TA,) It made an impression, or had effect; as also ضربك, حاك فيه, (S, K,) and حاك فيه, (K,) said of a sword, signify the same: (S, K,) one says,
He struck him, but the sword made no impression, or had no effect, upon him. (S, TA.) And the saying took effect upon the heart; (Sh, S, K, TA;) and became fixed therein. (Sh, TA.) And it is said [in a trad., as some read it], Sin is that which makes an impression upon thy mind, and becomes fixed therein, and with which thou dislikest that men should become acquainted. (Az, TA. [See also حَالَّةٌ; and see حَائِلَةٌ.])
Short, and thick and compact in body; applied to a woman. (Ibn-'Abbád, K.)

The latter also signifies A female ostrich; as being likened to the ḥālāk in her [manner of] walking. (TA.)

Walking, or who walks, in the manner denoted by the verb ḥālak, i. e., with an elegant and a proud and self-conceited gait, &c. (K, TA.) And the first, i. e. ḥālak, Becoming fixed in the heart, and disquieting one. (Az, TA in art. ḥowl.) [See 1.]
1 It became altered, or changed: (K:) a dial. var. of حَوْلُ, aor. حَوْلُ, inf. n. حَوْلُ.

2 حَوْلُ, 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 حَوْلُ. (Fr, S.) See 4 (last sentence) in art. حَوْلُ.

5 حَوْلُ. (See 8 in art. حَوْلُ.) حَوْلُ: see 8 in art. حَوْلُ.

A cry with which goats are chidden. (K.)

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. حَوْلُ and حَوْلُ, a subst. from حَوْلُ, with kesr; (S,) or حَوْلُ [perhaps a mistake for حَوْلُ]; (K,) and حَوْلُ, حَوْلُ, حَوْلُ, حَوْلُ, حَوْلُ, حَوْلُ. (AZ, S.) حَوْلُ. (See حَوْلُ.) حَوْلُ: strength, power, might, or force; syn. حَوْلُ, (TA;) of which it is a dial. var. (S, Msb.) So in the saying, لا حَوْلَ وَلَأَفْوَأَ إِلَّا بِأَلْلَهِ: perverted by the relaters of traditions into حَوْلُ, with بِ, (TA:) if it be a contraction of حَوْلُ, originally حَوْلُ, its proper place is art. حَوْلُ: otherwise, this is its proper place. (TA.)

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 حَيْل.

حَيْلَةٌ: see حَيْل, above; and see art.

حَيْلٌ: see its syn. حَوْلٌ, in art.

حَيْلٌ an inf. n. of حَالٌ, [aor. حَوْلَ, like كَيْبَةٌ حَوْلٌ] (Mgh and Msb in art. حَوْلٌ), (Mgh in that art. [See 1 in that art.]) حَوْلَةٌ; and حَيْلَةٌ حَيْلَةٌ: see art.

حَيْلٌ: see 4 in art. حَوْلٌ, in the latter half of the paragraph.

حَيْلٌ: see its syn. حَوْلٌ, in art.

حَيْلٌ: see art. حَوْلٌ.

حَيْلٌ: see art.

حَيْلٌ حَيْلَةٌ: see حَيْل, above; and see حَيْلَةٌ in art.

حَوْلٌ: حَيْلَةٌ. 2
حَيْنَ

1. حَيْنَ, (Msb, K,) or حَيْنَ حِينََهِ, (S,) aor. حَيْنََّ (S, Msb,) [inf. n. as in the exs. following.] It, (Msb, K,) or its time, or season, (S,) was, or became, or drew, near; or was at hand: (S, Msb, K:) and its time came.

(Msb, K.) You say, حَيْنَ لَهُ أن يَفْعَلْ كَذَا, aor. as above, inf. n. حَيْنَ [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. حَيْنََّ, (Msb, TA,) inf. n. حَيْنََّ and حَيْنََّ حِينََهِ and جَيْنَة, The time of prayer came: (Msb:) or the prayer was, or became, or drew, near. (TA.) حَيْنَ السَّنِّمِل

The ears of corn became dry, (K, TA,) so that the time of the reaping thereof came, or drew near. (TA.) حَيْنَ حِينَ الْنَّفْس

The soul died, or perished. (TA.) حَيْنَ حَيْن, inf. n. حَيْنَ, He (a man) died, or perished. (S.) حَيْنَ حَيْنََّ, He experienced a trial, or trying affliction. (K: a meaning indicated therein, but not expressed.) حَيْنَ حَيْن, (Az, TA,) I.t (anything) was not accommodated, adapted, or disposed, to the right way or course or direction; (Az, K, TA;) as also حَيْنَ حَيْن. حَيْنَ حَيْن, And i. q. حَيْنَ حَيْن, [It happened, &c.] (Har p. 382.) حَيْنَ حَيْن

He assigned, or appointed, for him, or it, a time. (K.) حَيْنََّ, (K,) said when one milks her in the day and night once: As says حَيْنَ حَيْن, They assigned, or appointed, a time for their guests]. (TA.) حَيْنَ حَيْن

He appointed for the she-camel a time in every day and night in which he should milk her; (S, K;) as also حَيْنَ حَيْن, (K,) said when one milks her in the day and night once: As says that حَيْنَ حَيْن, [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 [are the inf. ns. of حاينة. You say, حاينة محاينة (S, K) and حاينة (Lh, TA)] He bargained or contracted with him for work for a certain time; like مساومة; (S, K;) from الحين meaning الوقت. (Lh, TA.) And in like manner, استأجره محاينة (TA) and حاينة (Lh, TA) He hired him, or took him as a hired man or a hireling, for a certain time.

4 i. q. أَمْزَى [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.) أَحَينَ He remained, stayed, abode, or dwelt, (S, K,) for a time in a place. (S.) 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, مَلْعَـٰٚٛ is erroneously put for مَبْوَقَـٰٛ.] 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. (IAar, TA.) As a trans. verb: see 2. __ أَحَينََّٰمْعَٰٛ The time of eating, in order that he might enter. (S.) And أَحَينَٰٛ حَبْسَةٍ (K voce رَضِح) And أَحَينَ عَيْكَ (Lh:) the time of prayer. (TA.) And accord. to Freytag's Lex., أَسْتَحْيَانُ has a similar meaning; i. e. He waited
for the just time of a thing; delayed a thing till the fit time.

1. As meaning, it is a vulgar word. (TA.)

 Diseen see 5.

 Diseen 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.)

 Diseen Time; or a space, or period, of time; &c.: (K:) or, accord. to EshSháfi'ee, time, from the beginning of the world to its end; as also Diseen: (Az voce Diseen:) or a time, (Az, S, Mgh, Msb, K,) in a vague sense, (Mgh, K,) applicable to any time, (Az, K,) little or much, (Mgh, Msb,) 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. I, (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, Msb:) accord. to Er-Rághib, 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-Munáwee, 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 Diseen, Diseen, Diseen, Diseen, as in the saying, Diseen: [Such a one does so at times, or sometime.] (S.) In the Kur [xiv. 30] Diseen means [Which yieldeth its fruit] every six months: (Fr, Msb,
or every year: or every morning and evening: or, accord. to Az, in every season, uninterrupted.

For a time, or season.] And, according to Az, in every season, [The time, or season, of a thing]. (K.) [You say, حیناً, also, means حینه [The time, or season, of a thing]. (K.)] You say, حیناً To one time; sometime; at some time; awhile.

I stood in the time when thou stoodest, or I stood when thou stoodest,] is an adv. n. of time; (Msb;) [see also an ex. in a verse cited voce خٴشٴف, and the remarks there subjoined: ] and one may well employ in its place وقٴت and لَمْا (Msb, TA) and إذ and متٴ (TA) and and ساعة (Msb, TA) and the like; but not, as many have said, حینا, for this is an adv. n. of place. (Msb.) ___ 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 حینٴذะ [meaning At that time; then]: (S, K;) and sometimes they suppress the ء, substituting for it ك. (TA.) ___ Sometimes, also, they prefix تٴ to حین, meaning It is not, or Was not, a time [of such a thing; but this is generally written لَات حین]; as in the Kur xxxviii. 2 [respecting which see art. تٴٴلٴیث]. (TA.) Aboo-Wejzeh Es-Saadee says, * والهلُومون زمنان أيين المطعوُو* [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. عطٴف,) 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 تٴٴلٴس said that تٴٴلٴس is thus prefixed to حین like as it is in تٴٴلٴس تٴٴلٴس meaning: the alٴن تٴٴلٴس: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus: * والهلُومون زمنان أيين المطعوُو* [with the ه of pausation]: and some say that the ه of pausation is likened to the fem. ء, and is then made movent with fet-h. (TA. عطٴف) ___ See also حینه, in two places.
The time appointed for a she-camel to be milked in every day and night;] a subst. from حینِا حِيَنَة, 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,) حينيِا حِيَنَة, meaning He eats once in the day and the night: (S, K:) or, accord. to Aboo-'Amr Ez-Zâhid, حينِا حِيَنَة is used as meaning a man's eating once in the day, and حينِا حِيَنَة as meaning a she-camel's being milked once in the day. (IB, TA.) And one says, بعد الحين الحين, i. e. مَا أَلَقَّاهُ إِلَّا الحين بعد الحين, [I do not meet him save time after time; meaning, occasionally]. (K.)

Stupid; foolish; or having little, or no, intellect, or understanding. (K.)

A deadly, or destructive, calamity that befalls one: (K, TA:) a calamity in which
is (TA): pl. حواين (K.) [In the CK it is, in one place, erroneously substituted for حانية, as meaning wine.]

[mentioned in the K in art. المحلة or المحلة] is from الحنين or حنين (TA.)

حین: see its syn. حين.
A certain shrub of the smaller kind of حمض, having no leaves: (En-Nadr, AHn, K:) or the species of حمض termed هرم: (AA, TA:) a coll. gen. n.: (TA:) n. un. with ت: (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 ﺔُﻬْـﻴَﳊا, with the vowel of the ل transferred to the ه.

(En-Nadr, AHn, K.)
The seventh letter of the alphabet: called [and خاء (respecting which latter see the letter ب)]. It is one of the letters termed مهموسة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of those termed حلقية [i. e. faucial, or guttural]: its place of utterance is the same as that of غ [which differs from it in being vocal]. (L.) [As a numeral, it denotes Six hundred.]
and خا and خوأ: see the letter خ, and arts. خي.
خاتون

خاتون: see art. خاتون.
خانقاه

خانقاه: see art.
He (a man) was, or became, deceitful, (Msb, K, TA,) wicked, dishonest, or dissimulating, (K, TA,) and a mischief-maker: (TA:) or he was, or became, a great deceiver, or very deceitful, (S, A, L, K, TA,) wicked and deceitful, and a mischief-maker. (S, * A, * L, TA.) [In the K and TA, neither the aor. nor the inf. n. of ﺦَﺐَ ﺑَلْوَة as signifying he was, or became, a great deceiver, or very deceitful, is specified; nor the sec. pers. of the pret., which indicates the form of the aor.] 

He alighted and abode in a depressed tract of ground, in order that his place might be unknown, from a motive of niggardliness [to avoid claims upon his hospitality, thus deceiving passers by]. (K, TA.) And He denied, or refused, what he possessed. (K, S, A, L, K, TA,) aor. ﺦَﺐَ ﺑَلْوَة, with damm, (S, A,) deviating from a general rule, accord. to which an intrans. v. of this class [of the measure ﺖَـﻞَـﻌَـﻓ] should be with kesr, (MF,) inf. n. ﺦَﺐَ ﺑَلْوَة (S, K) and ﺦَﺐَ ﺑَلْوَة (S, A, K,) He went the pace, or in the manner, denoted by ﺦَﺐَ ﺑَلْوَة as explained below; said of a horse; (S, A, K,) as also ﺦَﺐَ ﺑَلْوَة: (Th, K,) and in like manner said of a man. (TA,) You say, ﺞَـأَـؤُوا ﺦَﺐَ ﺑَلْوَة ﻋَـمَّ ﺟَـوَاب. [They came, the beasts going with them the pace, or in the manner, termed ﺦَﺐَ ﺑَلْوَة.] (A,) And ﺦَﺐَ ﺑَلْوَة, aor. ﺦَﺐَ ﺑَلْوَة, inf. n. ﺦَﺐَ ﺑَلْوَة, He hastened to begin the affair. (Msb,) [Hence,] ﺦَﺐَ ﺑَلْوَة, (aor. ﺦَﺐَ ﺑَلْوَة, TA, [inf. n. ﺦَﺐَ ﺑَلْوَة,]) said of the sea, It was, or became, agitated, or in a state of commotion; (T, S, A, K, TA,) the waves dashing together, and the winds whirling; (T, A, TA,) such being the case at a certain period, when the ships make for the shore, for safety, or cast anchor. (T, TA,) You say, ﺞَـأَـؤُوا ﺦَﺐَ ﺑَلْوَة ﻋَـمَّ ﺟَـوَاب. Agitation, or commotion, of
the sea, with a whirling of the winds, befell them: (T, A, TA:) or the sea became agitated, or in a state of commotion, with them. (S, TA.) Also, said of the dust, It rose high: (JK, TA:) and it ran along. (TA.) And said of a plant, or of herbage, It became tall. (JK, S, A, K.)

2 He deceived another; (S, K;) namely, another's young man, or slave: (S:) or deceived much or greatly: (Har p. 591:) and he corrupted another; (JK, A, TA;) namely, another's male or female slave. (TA.) You say, (JK, TA, Aboo-Bekr, TA,) and (Aboo-Bekr,) He corrupted, and rendered disaffected to him, (Aboo-Bekr, A,) his friend, (Aboo-Bekr,) and his male slave, and his wife. (A.) He bound his arm, or hand, with a piece of rag like a fillet. (A, TA.) It (one's flesh) wasted so that there appeared streaks upon the skin. (TA.) See also R. Q. 1.

3 It seems that He acted treacherously towards him, and took him unawares. [And [the inf. n.] signifies The being heavy, or sluggish, and holding back from a thing. (JK.)

4 He made a horse to go the pace, or in the manner, denoted by as explained below. (S, A, K.)

8 He took forth [or, app., tore] from his garment a piece of ray like a fillet. (S.)

R. Q. 1 He (a man, TA) acted perfidiously, unfaithfully, faithlessly, or treacherously. (K.) He was, or became, lax, flaccid, or flabby, in the belly. (K.) [See also below; and see R. Q. 2.] He stayed until the mid-day heat had
become assuaged, and the air was cool: (K:) or the phrase is
FM.) Stay ye until the mid-day heat shall have become
assuaged, and the air be cool: (JK, S:) it is originally
and is altered therefrom for the purpose of
distinction: (S in the present art.:) or originally
(bx.)

R. Q. 2 It was, or became, lax, flaccid, or flabby: said of a thing in a state of commotion, moving
to and fro, quivering, or the like. (K.) [See also
below; and see R. Q. 1.] He was, or became, empty [in
the belly], after repletion. (JK.) And He came hungry. (JK.) or
He became lean after having been fat, (JK, TA,) so that his shin became lax,
flaccid, or flabby, (TA,) and a sound was heard to proceed from him [when he
moved], (JK, TA,) by reason of his leanness. (TA.)
The heat became
assuaged, or assuaged, (K, TA,) somewhat, (TA,) in its vehemence. (K, TA.)

A great deceiver, or very deceitful; (JK, * S, A, L, Msb, * K;) wicked and
deceitful; a mischief-maker; (S, * A, * L, K, * TA;) deceitful, guileful, artful, crafty, or
cunning; syn. (Hamp. 537, in explanation of the first and second.) Also the first of these words, A long,
elevated tract (حَبْلٌ, in some copies of the K erroneously written جَبْلٌ, TA) of sand, cleaving to the
ground. (K, TA.) And A plain, or soft,
tract, between two rugged tracts, in which (i.e. in the former of which) are truffles. (AA, K.)

See also The (or winding guts, or intestines into which the food passes from the stomach): (K:) thus used in the pl. form, as though pl. of . (TA.) Also The bark of a tree. (JK, K.) And Low, or depressed, land: (JK, K:) pl. [of pauc.] and [of mult.] . (TA.)

Deceit; (JK, Msb, K;) wickedness; dishonesty, or dissimulation; (K, TA;) mischiefmaking; as also : (TA:) guile, art, craft, or cunning. (Ham. 537.) See also . A rising, or state of agitation and commotion, of the sea; (JK, K, TA;) as also . (Laar, K)

A place where water collects and remains or stagnates, (AA, K, TA,) and around which grow herbs, or leguminous plants: (TA:) a tract of land neither fruitful nor unfruitful, between two other tracts of land; pl. : (AHn:) a tract of land between that which abounds with herbage and that which is unproductive: (Ru-beh:) a narrow tract of soft land abounding with herbage, not rugged nor plain, but inclining to be plain; (ISH;) but ADk disapproves of this explanation: (TA:) or a tract producing herbage between two long and elevated tracts of sand; as also . (Ibn-Nujeym:) and, accord. to AA, also pasture, or herbage. (TA.) Also, or , (accord. to different copies of the K, or both, TA,) and The bottom of a valley. (K.)

A narrow tract, or streak, of sand; [in one copy of the A, I find thus
explained; but in another, خيبة is written in the place of the former of these words; (S, K;) as also خيبة: (As;) or, of sand, what resembles a فائل [or, depressed tract between two hills], except in its being wider and more spreading, and not having abrupt sides; so says AHn in explaining خيبة [thus in the TA] and خيبة: (TA;) or all three signify a piece of rag like a fillet; as also خيبة (S, K) and خيبة: (Lh:) or the last two خيبة and خيبة signify a piece of rag from a garment, with which one binds his arm or hand. (JK, TA.) [Hence,) ثوب خيبة, (Lh, K;) [like ثوب أئهاب;] and ثوب خيبة, (Lh, JK, K;) like هيب; (JK,) and ثوب خيبة, (S;) [the latter word in the first of these phrases being pl. of خيبة; that in the second, pl. of خيبة; and that in the third, pl. of خيبة: ]A garment, or piece of cloth, rent in pieces, ragged, or tattered. (Lh, JK, S, K.) [See also خيبة, below.] It is also said that the خيبة of a garment, or piece of cloth, is [A portion thereof] like the طرية [q. v.]: and accord. to Sh, the خيبة thereof is its طرية. (TA.) And خيبة [so in the TA] signifies A piece of rag which a woman wears, covering her head with it: erroneously written by Lth خينة. (Az, TA.) Also, i. e. خيبة and its two vars., and خيبة, of which the pl. is خيناب, A streak of the flesh appearing in the skin, occasioned by the loss of flesh. (TA.)

خيبة: see لف. Also A kind of run, (S, Mgh, Msb, K,) With wide steps, but falling short of that termed حمق: (Mgh, Msb;) i. e. a quick pace: (TA;) or a certain pace which is not quick: (Har p. 157:) or i. q. رمل [q. v.]: or a pace of a horse, (K,) and of a camel, (TA;) in which he remores both his right legs together and both his left legs together; i. e. an amble: (K, TA;) or in which a horse rests on his right and left fore legs alternately; (S, K, TA;) and in like manner on his kind legs: (S, TA: [app., as thus explained in the S and TA, meaning the same as the explanation next before it:] and (accord. to some, TA) quickness. (K.)

خيبة: see خابة.
A trench, or furrow, (خذ،) in the ground. (K.)

, and its pl. : see , in five places. It is also said to signify A fillet, or bandage. (TA.) Also A long strip, or slice, of flesh, or flesh-meat; (JK, S, K;) and so : (A, TA;) pl. of the former as above: (JK:) or any compact and long portion of flesh: any such portion is also termed either in the arm or elsewhere: (AO, TA:) or a portion such as is termed thereof, intermixed with [sinews, or tendons, such as are termed] . (TA.) And The flesh of the two corresponding portions extending along the two sides of the backbone. (TA.) [Hence,] His flesh is dissundered, or cut in pieces. (TA.) See also , in two places. Also The wool of a [or sheep in its third year]; (S, L;) which is better than that termed , i.e. the wool of a [or sheep in or before its second year], and cleaner, and more abundant: (ISk, S:) so accord. to most of the leading lexicologists; though said in the K to be a mistake of J, for . (TA.)

[by rule an inf. n. of R. Q. 1:] Laxness, flaccidity, or flabbiness; and a state of commotion, moving to and fro, quivering, or the like: (S:) or laxness, flaccidity, or flabbiness, of a thing in a state of commotion, moving to and fro, quivering, or the like; (TA;) as also . (JK, K, TA.)

[See also R. Q. 2.]  

: see what next precedes.

, (S, K, TA,) in one copy of the K , [as in the CK,] but the former is the more correct, (TA,) Relationship; (S, K;) and affinity, syn. : (S,) pl. : (S, K,) You say, [I have ties of relationship, or affinity, to such a one]. (S.)

: see and see also .
One who acts treacherously towards another, and takes him unawares. (TA.)
خَبَأ

1 خَبَأَ (S, Mgh, Msb, K) aor. — (Msb, K) inf. n. (S, Msb) He hid, or concealed, it; (Mgh, Msb, K) as also خَبَأَ, [but app. in an intensive sense, or applying to a number of things,] (K) inf. n. خَبَأَةٌ. (K) __ He kept it, preserved it, guarded it, or took care of it. and خَبَأَ he did so much; and well, or carefully. (Msb) [He laid it up; stored it, or reposited it, in a place of safety.] خَبَأَ see 1, in two places. [Hence, خَبَأَ حَارِيَةٌ He kept a girl carefully concealed from view: see the pass. part. n., below.]

2 خَبَأَ (S, K) inf. n. خَبَأَةٌ. (TK) I proposed to him as an enigma, What is such a thing? syn. خَبَأَةٌ حَاجِيَتِه. (K. [See also 8.])

3 خَبَأَةٌ ما كَذَا 3 خَبَأَةٌ (K) inf. n. خَبَأَةٌ. (TA) __ I proposed to him as an enigma, What is such a thing? syn. خَبَأَةٌ حَاجِيَتِه. (K. [See also 8.])

8 خَبَأَ It was, or became, hidden, or concealed: (Mgh:) he hid, or concealed, himself. (S) It is also trans.: see 1. __ [Hence,] خَبَأَةٌ حَاجِيَتِه He expressed a thing enigmatically to him, and then asked him respecting it. (IDrd, K. [See also 3.])

خَبَأَةٌ (S, Msb, K) and حَبَاءٍ (TA) and خَبَأَةٌ, of the measure خَبَأَةٌ [or rather خَبَأَةٌ غَرْفَةٌ خَبَأَةٌ, like خَبَأَةٌ غَرْفَةٌ and خَبَأَةٌ, (Har p. 426,) and خَبَأَةٌ, (S, K) and خَبَأَةٌ, (K) of which last the pl. is خَبَأَاتِي. (TA) A thing that is hidden, or concealed, (S, * Msb, K) and absent, or unseen. (K) [Hence,] خَبَأَةٌ السَّمَآءِ The rain. (Th, S, K) And خَبَأَةٌ الأَرْضِ The plants, or herbage. (S, K) And خَبَأَةٌ الأَرْضِ The seed which the sower has hidden in the earth: or what God has hidden in the mines of the earth. (TA, from a trad.) خَبَأَةٌ الأَرْضِ, which in the Kur [xxvii. 25], is held by Az to mean Who knoweth what is unseen in the heavens and the earth; agreeably with an explanation of
by Fr. (TA.)

ٌءْﺐِﺧ : see the next preceding paragraph.

A daughter; syn. (K, TA. [In the CK، ُ editar is put for ُ editar.]) Hence the prov., ٌءْﺐِﺧ ٌﺮْـﻴَﺧ ْﻦِﻣ ِﺔَﻌَﻔَـﻳ ٍءْﻮَﺳ (TA.) [In Freytag's Arab. Prov., i. 438, the first word in this prov. is written كه، and followed by صدقي. ] Aboo-Zeyd Sa'eed Ibn-Ows El-Ansaree entitled one of his books كتاب ٌءْﺐِﺧ because he commenced it by mentioning ٌءْﺐِﺧ in the sense of ُ&T، quoting the foregoing prov. in confirmation thereof. (TA.)

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ٌءْﺐِﺧ : see ٌءْﺐِﺧ.

A woman who shows herself and then hides herself: (S, O, TA:) [like ٌءْﺐِﺧ:] or a woman who keeps to her house, or tent. (K.)

ٌءْﺐِﺧ A well-known kind of structure; (K;) [i. e.] a kind of tent, (Mgh, TA,) made of wool, (Mgh, Msb,;) or of camels' fur, or sometimes of goats' hair, sometimes upon two poles, or three; what is above this kind being termed ٌءْﺐِﺧ (Msb;) or a tent having one pole; that which has more than one pole being termed ٌءْﺐِﺧ (AZ, TA in art. دريع;) [or] also applied to ٌءْﺐِﺧ [or tent] of any kind: (Towsheeh, TA voce ٌءْﺐِﺧ، q. v.:) pl. ٌءْﺐِﺧ (TA,) or ٌءْﺐِﺧ (Msb:) it is from ٌءْﺐِﺧ he hid it, or concealed it: (Mgh;) or it belongs to art. ٌءْﺐِﺧ: (K;) most of the lexicologists hold that its radical letters are ٌءْﺐِﺧ: some, that they are ٌءْﺐِﺧ: IDrd asserts that they are ٌءْﺐِﺧ: (TA;) [See also art. ٌءْﺐِﺧ.] A mark made with a hot iron upon some secret part of an excellent she-camel: pl.
An artifice, or a stratagem, resulting in disappointment; i. q. خاب (AHei, K;)

formed [from the latter] by transposition. (AHei.)

A large jar: pl. خواب (TA:) from خِبْأَهُ he hid it, or concealed it. (S, Msb.) ___ [Hence,] بنَت الحَبِّ. (Har p. 365.)

A place, or chamber, for hiding or concealing anything; a secret place or chamber: pl. مخابِيَه. (Ma.)

A girl that is kept in the house, or tent, concealed from view; or that conceals herself; (S;) that is kept behind, or within, the curtain; (K, TA;) not going forth: or (TA) that is not yet married. (Lth, K, TA.)

One who conceals himself in order that he may see without the knowledge of him who is seen. (Mgh.)
The mention of him, or it, was, or became, concealed: (L:) [app. meaning he, or it, was, or became, obscure; or of no reputation, or repute.] occurring in a trad. (TA.) [See [ q. v.]

He became in what is termed [ q. v.]. (A, TA.)___ And, (S, Msb, K, TA,) [hence, or] from [ q. v.]

He was, or became, lowly, humble, or submissive, (S, Msb, K, TA,) in heart, (Msb,) and obedient, (TA,) to God. (S, TA.) And in like manner, in the Kur [xi. 25], (TA,) means And who have become lowly, humble, or submissive, [and obedient,] to their Lord; or have lowered, humbled, or abased, themselves to their Lord; or have trusted to their Lord: (A, * TA:)

for the Arabs put in the place of ل. (TA.)

A low, or depressed, tract of ground: (TA:) or a low, or depressed, (S,) or concealed and low, (TA,) tract of ground, in which is sand: (S, TA:) or a wide, or spacious, low tract of ground: (IAar, A, K) or a plain, or soft, tract of ground in a [stony tract such as is termed] سِرِّ ُو ُو (TA:) and a wide bottom, or bed, or interior, of a valley: (A:) or a deep valley, easy to be walked or ridden through, extended to a great length, and in which grow varieties of the [of pauc.] عُضَاءٌ (TA:) pl. أَعْضَاءٌ (K) and [of mult.] أَعْضَاء (A, K;) it is a genuine Arabic word. (TA.)

In him is lowliness, humility, or submissiveness. (S, TA.)
A thing that is contemptible, or despicable; (K, TA;) bad, corrupt, abominable, vile, base, or disapproved; [&c.;] (TA:) and [thus] i. q. (As, K.) The Jew of Kheyber says,

\[
\text{ينفع الطيب القليل من الرز}
\]
\[
\text{ق ولا ينفع الكثير الحبيث}
\]

[The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial]. (TA.) Kh asked As respecting الحبيث in this verse; and the latter replied that the poet meant الحبيث; the former word being of the dial. of Kheyber: but Kh rejoined, If so, the poet would have said الكثير: it behooves you only to say that the people of Kheyber change ث into ت in some words: AM thinks that الحبيث in this verse is a mistranscription for الحسيس, which means the thing that is contemptible and bad, and is syn. with سيسا. (TA.) It is also applied to a man; meaning as above; or Bad, corrupt, vitious, or depraved. (TA.)

Still; motionless: as also مخبت. (TA in art.)
(S, Mgh, Msb, K, &c.,) aor. (Mgh, K, [the latter word erroneously written in the CK]) and (K,) said of a thing, (S, Mgh, Msb,) It was, or became, [q. v., meaning bad, &c.]; contr. of طاب. (S, Mgh, Msb, K,) [Hence,] خيشة رائحتهته (Its, or his, odour was, or became, bad, foul, or abominable]. (A.) And خيشة طعمه (Its taste was, or became, bad, foul, abominable, or nauseous]. (A.) And خيشة نفسه His soul [or stomach] became heavy; (TA;) it heaved, or became agitated by a tendency to vomit; syn. خيشة: (A and TA in the present art., and S and K in art. [see also مذرت نفسه, in art. مذر]) a phrase forbidden by Mohammad to be used; as though he disliked the word خيشة. (TA.) One says of certain food, خيشة عنه النفس The soul, or stomach, becomes heavy, or heaves, or becomes agitated by a tendency to vomit, in consequence of it. (TA.) خيشه, (S, A, K,) inf. n. خيشه, (S, K,) said of a man, signifies [in like manner] He was, or became, خيشه (S, A, K,) meaning bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning. (S, K, TA. [See also 4.]) [Hence,] خيشه كم He committed adultery, or fornication, with her. (A, Mgh, Msb, K,) [It is also said of a venomous reptile and the like, meaning It was, or became, malignant, or noxious; impure, unclean, foul, or filthy.]

(NA,) or خيشه النفس (so in a copy of the A, [but the former I believe to be the right,]) This is of the things that cause the soul [or stomach] to become heavy, or to heave, or become agitated by a tendency to vomit. (TA.)

(NA) خيشه (a man) was, or became, characterized by خيشه (Msb, TA) and خيشه (Msb) [meaning...}
badness, wickedness, deceit, &c.: see also حَبْثِ. He had bad, wicked, or deceitful, companions or friends, and a bad, wicked, or deceitful, family: (L:) or his companions, or friends, became bad, wicked, or deceitful: (S in art. فَلْس) or he took to himself bad, wicked, or deceitful, companions or friends (S, L, K) or connexions or assistants. (TA.)

He taught him to be bad, wicked, or deceitful: and rendered him bad, corrupt, vitious, or depraved. (S.) See also 2.

5 حَبْثِ see what next follows.

(TA.) And you say also حَبْثِ [either in the same sense, or as meaning He affected, or endeavoured, to be bad, wicked, or deceitful; or to do that which was حَبْثِ, or bad, &c.]. (A, TA.)

6 حَبْثِ (A, TA) He made a show of being, or pretended to be, bad, wicked, or deceitful. (TA.)

(TA.) And you say also حَبْثِ [either in the same sense, or as meaning He affected, or endeavoured, to be bad, wicked, or deceitful; or to do that which was حَبْثِ, or bad, &c.]. (A, TA.)

10 حَبْثِ [He deemed, or esteemed, bad, &c.]. (TA.)

The Arabs used to deem impure, unclean, foul, or filthy, such as the serpent and the scorpion]. (Msb.) He deemed bad, or corrupt, a word, or a dialectic variant. (A, TA.)

حَبْثِ an inf. n. of حَبْثِ: (S, Mgh, Msb, K:) [used as a simple subst., it means Any of the qualities denoted by the epithet حَبْثِ, q. v., i. e. badness, &c.] and signifies the same: (K:) or this is a subst. from حَبْثِ meaning he had a bad, wicked, or deceitful, family; (TA;) and signifies the state of having bad, wicked, or deceitful, companions or friends or connexions: (L:) خَائِةٌ, also, is syn. with خَائِةٌ, and so is خَائِةٌ (K:) [for] this last is another inf. n. of حَبْثِ, like حَبْثِ, (S, Mgh, K:) or it is a simple subst. (Msb.)
Hence, the first particularly signifies *Adultery*, or *fornication*. (K, TA.) See also *ثيبَخ*, in three places.

The *dross* of iron, (S, TA,) and of silver, when they are molten. (TA.) [Hence the saying,] 

Pure gold is not like dross; meaning the good is not like the bad. (A, TA.)

*Adulterating alloy in gold and iron &c.* (Har. p. 135.) A thing wherein is no good.

(*TA.*) Excrement, or ordure: impurity, or filth. (Mgh in art. فَلْلَّا, and TA.) Hence the saying in a trad., إذا قَالَ أَحَلَّ بَلَغَ الْمَاءَ قَلْتَنَّه مُّحْلِمَ خَبِيثَاً [explained in art. أَحَلَّ]. (Mgh ubi suprà, and TA.)

*يَ خَبِيثَ* 

*يَ خَبِيثَ* with respect to a slave signifies *Unlawful capture; capture from a people whom it is unlawful to make slaves,* (Mgh, *K, TA,) by reason of a treaty, or league, made with them, (Mgh, TA,) or of some sacred, or inviolable, right, originally belonging to them. (TA.) You say of a slave, لا خَبِيثَ فِيهِ مِنْ إِبَاقٍ وَلَا سَرْقَةٍ [There is no unlawful capture in his case, from having run away, nor from having been stolen]. (A.)

فلْلَّا *أَحَلَّ* is like the saying لَزِنِيَّةٌ Such a one is the offspring of adultery, or fornication. (S.) And ولدَ فَلْلَّا *أَحَلَّ* means Such a one was born spuriously. (A, *L.)

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and, applied to certain beverage, **injurious**: (TA:) applied to medicine such as is forbidden in a certain trad., it means either

**impure and unlawful**, such as wine &c., or **nauseous to the taste**: (IAth, TA:) you say that a thing is خبيش in taste, [and in odour,] and in colour: and you apply this epithet to adultery, or fornication; and to property unlawfully acquired; and to blood, and to the like things which God has forbidden: (TA:) also to such things as garlic and onions (Msb, TA) and leeks, (TA,) which are disagreeable in taste and odour: (TA:) and to such things as the serpent and the scorpion: (Msb:) applied to language, it means opprobrious, or of a reviling nature; (TA:) and **bad or corrupt [in respect of authority]; or of a bad dialect**: (A, TA:) applied to religion, infidel, or of the nature of infidelity: (TA:) applied to a man, **bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning**: (S, K, TA;) as also خبيش: (K:) and an adulterer, or a fornicator: (Msb:) and a blamer, or censurer: or a slanderer, or calumniator: (Har p. 611:) and, applied to a venomous reptile and the like, malignant, or noxious; as well as impure, unclean, foul, or filthy:] the fem. is خبيثة: (Msb:) the pl. masc. is خبيثات (A, TA) and خبيثة, for which it is allowable to say خبيثة, accord. to the dial. of Temeem, (Msb,) and خبيثة (S, A, Msb, TA,) like [pl. of خبيثة], (Msb:) and like [another pl. of خبيثة], (Msb, MF, TA,) and خبيثة (Kr, Msb, MF, TA,) like خبيثة, (S, A, Msb, TA,) like خبيثة, (Msb, MF, TA,) two instances of which the like can scarcely be found, (Msb,) or is not found among sound words, for خبيثة is an unsound word, (MF, TA,) and خبيثة (AZ, TA,) which is also extr., (TA:) [and خبيثة, (like as خبئات is a pl. of خبين,) applied in the A, in art. خبيثة, to خبين, pl. of خبيثة: [applied only to rational beings]: (Mgh:) and the fem., i. e. of خبيثة (Msb, TA) and خبيثة, (Msb, TA) like خبيثا (S, K, TA,) which is a certain plant that clings to the branches of trees and has no root in the earth; (S and K in art. خبيثة:) [a *species of cuscuta*, or dodder;] or yellow عروق that cling to trees: (TA in the present art.:) also occurring in a trad., as meaning the garlic-plant; and the onion; and the leek; because of their disagreeable taste and odour. (IAth, TA:) It is said in a trad. respecting the slain at Bedr, أَلْقَوْا فِي قَلَبِ خَبِيث
They were cast into a well corrupt, and corrupting what fell into it. (TA.)

(S, L,) or خبيث (K,) and خبيث (TA) and خبيث (S, L, K,) applied to a man, signify One who takes to himself bad, wicked, or deceitful, companions or friends (S, L, K, TA) or connexion or assistants: (TA:) or خبيث (K:) you say, خبيث (S,) fem. خبيث (TA:) and in the phrase خبيث, the former word signifies bad, wicked, or deceitful, in himself; and the latter, having bad, wicked, or deceitful, companions or friends and assistants. (A Obeyd, TA.) One says also, خبيث (O bad or wicked or deceitful man!); and to a woman, خبيث (S, K,) indecl., with kesr for its termination, (S,) and خبيث (K [accord. to SM: so in all the copies in his hands; but not found by him in any other lexicon: not in the CK, nor in my MS. copy of the K.]) also occurs, in a saying of El-Hasan, addressed to the present world, خبيث (L,) And خبيث was said by El-Hajjaj to Anas, as meaning خبيث: and is also used as meaning O thou of bad, wicked, or deceitful, qualities or dispositions! [app. addressed to a woman, as the context seems to show; and agreeably with an assertion in Ham p. 810, that خبيث is sometimes used in speaking of an old woman]. (L, TA.) خبيث النَفس (O soul) means

Having the soul [or stomach] heavy; [or heaving, or agitated by a tendency to vomit,] and in a disagreeable state. (TA.) And خبيث خبيث (app. in an intensive sense [i.e. Very abominable].) (TA.) In the saying, اللهم إِن أَعدُوُّ بِكَ اللهم إِن أَعدُوُّ بِكَ (Mgh, or أَعُودُ بِلله (Mgh, * K, TA,) or أَعُودُ بِلله (Mgh, Msb, TA,) or أَعُودُ بِلله (Mgh, Msb, TA,) or أَعُودُ بِلله (Mgh, Msb, TA,) a form of words which Mohammad directed his followers to pronounce on entering a privy, or place of retirement for the relief of nature, because devils are in such a place, (Mgh, TA,) خبيث خبيث (TA,) is pl. of خبيث (Mgh, Msb, TA,) and so is خبيث accord. to the dial. of Temeem, (Msb, TA,) and خبيثات is pl. of خبيث (Mgh, TA;) and the meaning is, I seek protection by God, or O God, I seek protection by Thee, from the male devils and the female devils, (I Ath, Mgh, Msb, K, TA,) of the genii and of mankind: (Mgh,) or, reading خبيث, [as a subst,] from infidelity and the devils: (Aboo-Bekr, TA;) or,
from infidelity and acts of disobedience: (Msb, TA:) or, from wicked, or unrighteous, conduct, such as adultery and the like, and culpable actions and evil qualities or dispositions: El-Khattábee asserts that the reading ثْيَبْخا, with the ب quiescent, is a mistake of the relaters of traditions; but En-Nawawee rejects this assertion.

(Msb.)

ثابة:  ثيبة: 

Also, [used as a subst.,] A bad, wicked, or deceitful, quality or disposition; and a culpable action: pl. ثيبة: [The mother of bad qualities &c.; meaning] wine. (T in art. إم.) See also ثيبة, last sentence. Also signifies Those things which the Arabs deemed foul, or filthy, or unclean, and which they did not eat; such as vipers, and scorpions, and the صرَّب [i.e. either صْرَـب or صْرُـب], and the لَرَو, and beetles, and the rat, or mouse.

(L.)

 giữaَث:  كثيرة:  أَّخَيْبَتْ: 

, applied to a man, (TA,) signifies [i.e. Very bad or wicked or deceitful; or much addicted to adultery or fornication]: pl. خيشون. (K.)

between:  خيشا: 

خيبة:  خيبة, in two places.

خيبة:  خيبة.

[compar. and superl. of خيبة: pl. أَخَيْبَتْ: They are the worst, or the most wicked or deceitful, of men]. (TA:) You say, هم أَخَيْبَتْ النَّاس [They are the worst, or the most wicked or deceitful, of men]. (TA:) And هو من أَخَيْبَتْ [He is of the worst, &c., of men].

(A, TA.) And هي
It is the worse, or more corrupt, [in respect of authority,] of the two words, or dialectic variants. (A, TA.) Urine and dung (S, A, Msb, K) of a human being: (S, Msb, K) or vomit and human ordure or thin human ordure: (Fr, TA:) or fetor of the mouth, and sleeplessness: or sleeplessness, and disquietude of mind by reason of grief. (K.) It is said in a trad., [The man shall not pray while he is striving to suppress the urine and ordure]. (TA.)

وقَفَ في وَادِيّ خَبَثٍ وَقَفَ في وَادِيّ خَبَثٍ, (K, * TA,) in which the last word, also pronounced خَبَثٍ, is imperfectly decl., (TA,) is similar to عَقِوَّ فِي يَدَوْيَ خَبَثٍ [and means He fell into a state of things that was bad, corrupt, disapproved, &c.]. (K, TA.)

خَبَثٍ One who teaches others to be bad, wicked, or deceitful: and some allow it to be applied to one who attributes, or imputes, to others what is bad, wicked, or the like. (TA.) See also خَبَثٍ, in four places.

خَبَثٍ A cause of evil or corruption: (S, K) pl. محابث. (TA.) So in the saying of 'Antarah,

نيّت عمرا غير شاكر نعمتي
والكرم خباثة لنفس المنعم

[I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor]. (S.) One says also, فيه محابث جمّة [In him, or it, are many causes of evil or corruption]. (A.) And طعام محابث Food that is a cause of
heaviness to the soul [or stomach]; or of heaving, or becoming agitated by a tendency to vomit: or that is unlawful. (TA.)
The verb 

**خبر**

1. **خبر**, aor. (K,) inf. n. (TA:) and **خُبر**, and **خبر** (K;) He knew; or had, or possessed, knowledge; [of a thing; generally meaning, with respect to its internal, or real, state].

2. **خبر** (K, TA:) aor. (S, A, Msb,) inf. n. (Msb, MS;) and **خبر** and **خبر** (Msb, MS;) and **خبر** (A;) inf. n. (TA:) and  **خبر** (K;), and **خبر** (TA:) He knew it; syn. **علمه**; (S, A, Msb;) [generally meaning, with respect to its internal, or real, state; like **خبر**. You say, من أين **خبر** هذا الأمر, (so in a copy of the S,) or **خبر** (so in another copy of the S, and so in the A, where it is expressly said to be with kesr,) Whence knewest thou this thing? (S, A. *) And **خبر** (S, K,) aor. (S,) inf. n. **خبر** and  **خبر** (S, K,) or the latter is a simple subst.; (Msb;) and **خبر** [which is the more common in this sense]; (S, Msb, K;) He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience him, or it. (S, Msb, K;) Hence the phrase, (S,) **خبر** (S, K,) in some good lexicons (TA, [and so in the CK, but this I think to be a mistake, suggested by the explanation, which is not literal,]) i. q. [which properly signifies I will assuredly know thy knowledge, or what thou knowest, but here means, as is shown by the manner in which the phrase that it explains is mentioned in the S, I will assuredly try, prove, or test, thy state, and so know what thou knowest]. (S, K;) [Hence, also,] the saying of Abu-dDardà, **وجدت الناس** (S,) or **تقدّلهم**, (A, K;) I found the people to be persons of whom it is said thus: **Try, prove, or test,** them, or him, and thou wilt hate them, or him: i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (K;) or when thou triest, provest, or testest, them, thou wilt hate them; the imperative form being used, but the meaning being that of an enunciative: (S, A, L, B;) **وجدت** (S,) or **تقدّلهم** (A, K;) **I found** and **تقلله** (A, K;) **I found** the people to be persons. **เทคนّل** (S,) or **تقدّلهم** (A, K;) which are for مقتليين عند **خبر** (S,) or **تقلله** and **تقلله** (A, K;) which govern two objective complements; therefore **خبر** and **تقلله** are for
He furrowed, or ploughed, the land for sowing.

He made the food greasy; or put grease to it.

It (a place) was, or became, what is termed 
abounded with [or lote-trees].

The land, or ground, abounded with [app. meaning soft soil: see 3].

He (a camel) abounded with milk.

[probably like 
She (a camel) abounded with milk. (Lh, TA. [See ]]

[see 4, in two places: and see 1.]

[He made a contract, or bargain, with him
to till and sow and cultivate land for a share of its produce: ] the inf. n. signifies i. q.

[as signifying
He informed
him, told him, or acquainted him].

(S, A, K, &c.,) [see 4, in two places: and see 1.]

And 

The land, or ground, abounded with 

(AR, TA.) [See ]

2

3

[probably like 
He (a camel) abounded with milk. (Lh, TA. [See ]]

[as signifying 
He informed
him, told him, or acquainted him].

(S, A, K, &c.,) [see 4, in two places: and see 1.]

or for a determined share, such as a third or a quarter or some other portion, (IAth,) or for half or the like: (so in some copies of the K and in the TA:) or the
tilling the ground for half or the like: (so in other copies of the K:) and i. q. is syn.

with: (K:) it is a forbidden practice: (A, Mgh, TA:) it is from

(AR, TA.) [See ]

I informed him, or told him, of such a thing; or acquainted him with such a
thing; or made him to know the internal, or real, state of such a thing.] And 

\[He informed him, or told him, of what he had, or knew\]. (K. [Whether it be meant that \(\text{خبره خبيرة} \), i.e. \(\text{أنيه ما عنده} \), is doubly trans. without a particle, in this instance, like \(\text{علم} \), or whether \(\text{خبرة} \) be a quasi-inf. n, is not explained.])

One says also, [His aspect acquaints one with his unknown state or qualities]. (A.) [And \(\text{خبر عنه} \), \(\text{أخبر عنه} \), \(\text{أخبر عنه} \), \(\text{أخبر عنه} \). (A.) [And \(\text{خبره} \) I found the milch camel to be abounding with milk. (K. [See 1, last sentence.])

\[they bought a sheep or goat, (S, K,) for different sums, (TA,) and slaughtered it, (S, K,) and divided its flesh among themselves, (S, TA,) each of them receiving a share proportioned to the sum that he had paid. (TA.)

\[What خبيرة, or flesh-meat, hast thou bought for thy family? (TA.)

\[He asked, or sought, or desired, of him information, or news, or tidings: (A, * K) or he asked him respecting news, or tidings, and desired that he should inform him thereof. (TA.) And \(\text{خبره احترم} \) and \(\text{خبره احترم} \). (S,) or \(\text{خبره احترم} \) and \(\text{خبره احترم} \), (TA,) He asked, or inquired, after the news, or tidings, (S, TA,) that he might know the same: (TA;) and \(\text{ الخبر الأخبار} \) He searched after the news, or tidings, diligently, or time after time. (A, TA.)

\[seed-produce. (K.) \] Also Trees of the kind called \(\text{بارك} \), (Lth, K,) and \(\text{بارك} \), with abundant herbage around them; (Lth;) as also \(\text{خبره خبيرة} \) : (Lth, K;) [both coll. gen. ns.] ns. un. \(\text{خبره خبيرة} \) and \(\text{ الخبر} . (TA.) \] A place where water rests, or stagnates, in a mountain.
(K.) a place where water has fallen, such as the water-course has furrowed [perhaps a mistranscription for خَبِير in the summits] of mountains], and through which one wades. (L.) A large [leathern water-bag of the kind called] مَزَادْة[q. v.]; (S, K;) as also خَبِير and خَبِير (Kr, K) and خَبِير but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خَبِير. (S, K;) Hence, by way of comparison thereto, (S,) A she-camel abounding with milk; (S, K;) as also خَبِير, (K,) and خَبِير [نَاقِق]. (TA.) خَبِير (S, A, K) and خَبِير, an inf. n., (Msb,) and خَبِير, also an inf. n., (TA,) and خَبِير and خَبِير and خَبِير, (K,) Knowledge, syn. عَلَم, (S, A, Msb, K,) خَبِير and خَبِير and خَبِير, an inf. n., (TA,) and خَبِير and خَبِير and خَبِير and خَبِير, (K,) Knowledge, syn. مَلِع (S, A, Msb, K,) خَبِير and خَبِير signifies knowledge of the secret internal state; and خَبِير and خَبِير signify knowledge of the external and internal state; or, as some say, of secret internal circumstances or properties; but this necessarily involves acquaintance with external things. (TA.) You say, لى بِه خَبِير [&c.] I have knowledge of it. (TA.) And ما لى بِه خَبِير [&c.] I have not knowledge of it. (A.) See also خَبِير. And see خَبِير and خَبِير: and خَبِير. خَبِير: see خَبِير: and see also 3: and see خَبِير, in two places. خَبِير [originally] an inf. n. of خَبِير: see خَبِير. (TA.) Also Information; a piece of information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narration, or narrative; a story; syn. نِبَأ(T, K;) that comes to one from a person of whom he asks it: (TA:) or خَبِير and نِبَأ are not synonymous; for, accord. to Er-Râghib and others, the latter relates to a thing of great importance: and accord. to the leading authorities in lexicology and the science of conventional
language, the former signifies properly, and in its common acceptance, what is related from another or others: to which authors on the Arabic language add, that it may be true or false: (MF:) or what is related from another or others, and talked of: (Msb:) pl. أَخَابَرْنِي, (S, Mgb, K,) and pl. pl. أَخَابَرْنَاهُم (K,) ___ By the relaters of traditions, it is used as syn. with حديث [signifying A tradition; or narrative relating, or describing, a saying or an action &c. of Mohammed]; (TA:) or this latter term is applied to what comes from the Prophet; and أَخْبَرْنِي, to what comes from another than the Prophet; or from him or another; and أُثَرْنِي, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet. (Kull p. 152.) ___ [In grammar, as correlative of مَنْدَا, An enunciative: and as correlative of أَسْمَ, the predicate of the non-attributive verb and the like, and of كَانَ &c.] ___ Also A man’s state, or case; (Har p. 20.)

ٌِﱪَﺧ: see ٌﲑِﺒَﺧ, in two places. See also ٌ الأرض ٌِﱪَﺧ, and ٌْموضع ٌِﱪَﺧ, and ٌِﱪَﺧ alone: see ٌْموضع ٌِﱪَﺧ: see ٌِﱪَﺧ, in two places. Also A portion, or share, (A’Obeyd, S, A, Mgh, K,) which one takes, of flesh-meat or fish. (A’Obeyd, S, K,) ___ A sheep, or goat, which is bought by a number of persons, (S, K,) for different sums, (TA,) and slaughtered, (S, K,) and of which the flesh is then divided by them among themselves, (S,) each of them receiving a share proportioned to the sum that he has paid; (TA; [see 5;]) as also عَشَة ٌِﱪَﺧ: (K,) and شَأْنٌ ٌِﱪَﺧ: (K,) and ٌِﱪَﺧ: (K,) accord. to some, (TA,) flesh-meat (K, TA) which one buys for his family. (TA,) ___ Food, (K, TA,) consisting of flesh-meat and other kinds. (TA,) ___ A thing brought forward or offered [for entertainment]. (Lh, K,) So in the saying, اجتمعوا على خبرتٍ They congregated over what
he had brought forward, or offered, for their entertainment. (Lh.) __ A mess of crumbled, or broken, bread, moistened with broth, large, (K, TA,) and greasy. (TA.) __ A bowl in which are bread and flesh-meat for four or five persons. (K.) __ Food which the traveller carries in his journey, (K,) and provides for himself. (TA.) __ Seasoning, condiment, or savoury food; as also خَبْيَر : whence the saying, آَتَانا خَبْيِرًا وَمَلَأَنا خَبْيِرَة [He brought us a cake of bread, but he brought us not any seasoning]. (TA.) __ Hence, by the Karaj, whose land is adjacent to 'Irāk el-'Ajam, applied to A date; and by some of them pronounced خَيْلَة. (TA.)

خِبَىْر Trial, proof, or test; (S, Msb, K;) and so خَبَىْر, (S, K,) as in the saying, صَدَقَ الخَبَىْر الخَبَير [The trial, proof, or test, verified the information]. (S.) __ See also خَبَيِر, in three places.

خَبَيْرَة, (Lth, S, K,) and أَرْضَ خَبَيْرَة, (S, K,) and أَرْضَ خَبَيْرَة, (Lth, K, [in the CK خَبَيْرَة],) or أَرْضَ خَبَيْرَة, (S,) A plain, or level, tract of land, that produces سَدَر [or lote-trees]: (S, K:) or a tract abounding with trees, in the lower part of a meadow, in which water remains until the hot season, and in which grow trees of the kinds called سَدَر and أَرْكَأ with abundant herbage around them: (Lth:) the pl. of سَدَر is سَدَرات and خَيَبَرَات (S, K) and خَيَبَرَات (K;) and the pl. of خَبَيْرَة is خَبَيْرَة, (TA;) [or this is neither a pl. nor a quasi-pl. n.: it may be a coll. gen. n.: but it is probably only an epithet, of which خَبَيْرَة is the fem.; for] one says also مَوْضِع خَبَيْرَة, (S, TA,) meaning a place abounding with سَدَر. (TA.) __ خَبَيْرَة also signifies A place where water collects and stagnates: (TA:) or where water collects and stagnates at the roots of trees of the kind called سَدَر: (K, TA;) or a round low tract of level ground in which water collects. (T.) __ See also خَبَيْرَة. And see خَبَيْر.

خِبَّر Soft land or soil, (IAar, S, A, Mgh, K,) in which are burrows (IAar, S, A) and hollows; (IAar;) as also خَبَيْرَة: (A:) or Soft land or soil, in which beasts sink and are embarrassed: or
crumbling ground, in which the feet of beasts sink. (TA.) It is said in a prov. [He who avoids soft ground in which the feet sink will be secure from stumbling]. (A, K.) Also Heaps of earth, or dust, collected at the roots of trees. (K, * TA.)

And Burrows of جِرَذانُ [or large field-rats]: (K: [a coll. gen. n.:] n. un. with ظ. (TA.)

الخَبُور The lion. (K.)

خَبِير Knowing; having knowledge; (S, A, Msb;) as also خبير: (AHn:) or possessing much knowledge with respect to internal things; like شهيد with respect to external things: (L in art. شهيد:) or possessing knowledge of matters of information, news, tidings, accounts, narratives, or stories; of what is termed خبار; (K:) or of what are termed خبر (TA;) as also خبَر, (K:) which last is thought by ISd to be a possessive [as distinguished from a verbal] epithet, (TA:) [or it is from خبر, a form which ISd may not have known.] and خبير, (K:) which is an intensive epithet: (TA:) also informed; possessing information. (TA.) You say, أنا به خبير, I have knowledge of it. (A.) And [hence] الخَبِير is a name of God, meaning He who knoweth what hath been and what is or will be: (TA:) or He who well knoweth the internal qualities of things. (Sharh Et-Tirmidhee.) Also Possessing knowledge of God, (K, TA,) by being acquainted with his names and his attributes. (TA.) A lawyer; one skilled in the law, or practical religion. (TA.) A head, or chief. (TA.) A tiller, or cultivator, of land. (S, Mgh, Msb, K.) Fur, or soft hair, syn. وَبِر (S, K;) of camels, and of the wild ass. (TA.) Hair that has fallen: and with ظ, a portion thereof. (K.) [See also خَبِير below.] Plants, or herbage; (S, K, TA;) fresh herbage: (K, TA;) likened to the وبَر of camels, because growing like the latter: and seed-produce. (TA.) It is said in a trad., نَسْتَخْلِبُ الْخَبِير We cut (S, TA) with the reaping-hook, (TA;) and eat, the plants, or herbage. (S, TA;) Froth, or foam: (TA;) or the
froth, or foam, of the mouths of camels. (S, K, TA.) Seasoned, or made savoury. (TA.) — See also خَبِيرَة.

خُبُورَة: see 4.

خُبُورَة: see خَبِيرَة, in two places. Also Good wool, of the first shearing. (K.) [See also خَيْبِيرَة.] An invitation to the عَقِيَّة [q. v.] of a boy. (TA.)

خَبِيرَة: see خَيْبِيرَة. Also One who tries, proves, or tests, things; having experience. (TA.)

خَبِيرَة: see خَيْبِيرَة. A certain plant: (K.) or a kind of tree, having a blossom beautiful and bright, yellow, and of good odour; with which gardens are adorned: MF says, I do not think it to be found in the East. (TA.)

خَيْبِيرَة: see خَيْبِيرَة. The black serpent. (K.) So in the saying, بِئِلَةُ اللَّهِ خَيْبِيرَةٍ [May God afflict him, or it, with the black serpent]: app. because a ruined place becomes the resort of deadly serpents. (TA.) One says also, عَلَى الْدِّبَرِ الذَّي خَيْبِيرَةٍ [May perdition befall him, and the fever of Kheyber: خَيْبِيرَةُ الذَّي ذَيِّ خَيْبِيرَةٍ being app. an inf. n., syn. with الذَّي ذَيِّ الْدِّبَرِ, which is used in a similar phrase عَلَى الْدِّبَرِ ذَيِّ خَيْبِيرَةٍ ذَيِّ الْدِّبَرِ mentioned in the TA in art. ذَيِّ دِبَرِ ذَيِّ خَيْبِيرَة being altered to ذَيِّ خَيْبِيرَة, as is indicated in the S, in order to assimilate it in form to ذَيِّ الْدِّبَرِ]: (S, TA:) the fever of Kheyber is مَنَاذِرَة [i. e. a fever against which people warn one another, because it is generally fatal]. (TA.) [See also تَخَمِّسَرَة.] 

أَحَيْأَرَي: A historian: a rel. n. formed from the pl., like أَحُشَّأَرَي and أَحْيَأَرَي and أَحْيَأَرَي (TA.) مَحْيِي (S) and خَيْبِي (S, K) and خَيْبِي (S, M) The internal state; an internal, or intrinsic, quality; the
intrinsic, or real, as opposed to the apparent, state, or to the aspect, of a thing; [whether pleasing or displeasing; but when used absolutely, meaning the former;] opposite of مَرَآةٌ (S, K) and of مَنْظُرٍ [q. v.].

(S.) See also خَبِر. 

Also [A privy;] a place where excrement, or ordure, is voided. (K.)

A man of goodly internal, or intrinsic, qualities; syn. ذو خَبْر ; like مَنْظُرٍ as meaning ذو مَنْظُرٍ . (TA.)

Well seasoned; (K;) having much grease. (TA). 

A camel having much flesh. (TA.)
He made [or kneaded and baked] [or bread]; (K, TA:) as also:  pero the latter signifies he made [or kneaded and baked] it for himself: (K:) or  peru signifies he kneaded flour, and made dough of it, and then baked it in a [see bread below] or in an oven: (T, TA:) and  peru signifies it is made into bread: see S and K

He fed the people, or company of men, with [or bread]: (S, A, K: *) like as  peru signifies he fed them with [A:] but Lh quotes the saying of certain of the Arabs, meaning [I came to the sons of such a one, and] they fed me with bread and health: and he does not say: (S, TA:) and: (K, *, K, TA:) accord. to some, with the hand: or with the two hands: (TA:) and some say that bread [or bread] is thus called because they beat it with their hands: but this assertion is not valid:

And you say also, [He beat me with his foot,] and [He beat me with a stone,] and [He beat me with his arm,] (A, TA:)

And the camel beat the ground with his fore foot, (S, K, TA:) or, as in some lexicons, with his fore feet. (TA:) And the camels beat the herbage called [herbage called] with their legs. (TA:)

see 1, latter part, in two places.

see 1, first sentence, in four places.

a word of well-known meaning; (K:) [Bread;] that which is eaten. (S:) It is said in a prov.,

All the apparatus of bread is in my possession except it, namely, the bread
itself]: the origin of which was this: a company of men demanded hospitality of a certain man; and when they sat down, he threw down a [piece of leather such as is called] غطَعٍ, and put upon it a mill-stone, and adjusted its pivot, and covered it [with the upper stone]: and the presence of his apparatus made the company to wonder: then he took the handle of the mill, (ىَدَأَهُ ﻰَﺣَاءٍ) and began to turn it: whereupon they said to him, What dost thou? and he answered in the words of this proverb. (K.)  

Sweet herbage is the bread of camels: and their fruit, or flesh-meat. (A, TA.)

i. q. مَطْلَةٍٓ, until it is thoroughly baked, (S, TA,) i. e., in ashes, and earth, in which fire is kindled; (TA:) a cake of bread, (MA, KL,) [or lump of dough,] baked in ashes (KL) [or in any way]; i. q. قَرْصٍٓ, or قَرْصٍٓ, or قَرْصٍٓ, or قَرْصٍٓ. (K in art. قَرْصٍٓ.) Also A large mess of crumbled or broken bread moistened with broth: or, as some say, flesh-meat. (TA.) [See also خَبِيزٍ.]   

Bread made [or kneaded and baked], (K, TA,) of whatever grain it be. (TA.) Also i. q. تَرِيدُ [Bread crumbled or broken, and moistened with broth]. (Sgh, K.) [See also خَبِيزٍ.] Also a vulgar term for خَبِيصةٍ. (Esh-Shereeshee, in Har p. 21.)   

The trade, or occupation, of the خَبَازٍ. (K.)   

A maker of bread; one whose office it is to make bread: (TA:) a baker; syn. فَرْقٍٓ. (Msb in art. فَرْقٍٓ.)   

خَبَازٍ (IDrd, S, K) and خَبَازٍ, (K,) [or the former is a coll. gen. n., and the latter the n. un.,] and خَبَازٍ (IDrd, S, K) [which last is the most common form] and خَبَازٍ, (K,) or when with teshdeed the ك is elided, (IDrd,) and خَبَازٍ, (K,) [Malva, or
mallow; a certain plant, well known, (S, K, TA,) of the leguminous kind, having broad leaves and a round fruit; [whence perhaps its name;] accord. to the Minháj, a species of the corchorus olitorious, or Jew's mallow'; or, as some say, the is the wild kind: some also say that the sonchus, or sow-thistle, is one of the species of the garden-kind, and the is the garden-kind, and the sonchus, or sow-thistle, is one of the species of the wild kind: some also say that the sonchus, or sow-thistle, is one of the species of the garden-kind, and the wild kind; and there is a kind thereof that turns with the sun. (TA.)

*خَبَازَى* : see the next preceding paragraph.

*خَبَازَى* : see the next preceding paragraph.

*خَبَازَى* : see the next preceding paragraph.

A man possessing خَبَازَى [or bread]: (S, K:) like [possessing dates] and [possessing milk]. (S.)

An oven; syn. فَرْن. (M and K in art.)

A place where bread is made: pl. منْخَابِر. (Meyd, in Golius.)
mixed it. (A, Msb, K.) __

He turned over and mixed and made [会见, q. v.]: and * (K) and (A, K) he made, or prepared, for himself (K, * TA.)

see 1.

see 1.

see 1.

Their guest asked for, or demanded, a mess of (会见, q. v.). (A, TA.)

A kind of food, (Msb, TA,) sweet, (TA,) well known, (S, Msb, TA,) made of dates and clarified butter, (A, K, TA,) mixed together: (TA:) [Golius adds, on the authority of Ibn-Maaroof, aut amylo et defruto; app. meaning, or of starch and of new wine of which half or a third part has been boiled away: and one kind, called 会见 مرمَل, was made with coarse flour:

(see ] of the measure فيجل [Msb:] منفعول خبيصة is a more particular term [signifying a mess of会见]. (S.)

A spoon, or thing like a spoon, with which会见 is made; (S, as in two different copies) a spoon with which会见 is stirred about, or turned over, (A, L, K,) in the [Vessel called] طنجير (K) or the thing in which会见 is stirred about, or turned over. (L, TA.)
\( \text{He struck, or beat, (Msb, TA,) anything: (TA:) or he struck, or beat, it, or him, vehemently: (M, K, TA:) or } \text{struck, or beating, a thing with his fore foot: (T, TA:) or in the cases of beasts, (\text{daw})}, \text{[generally meaning horses and mules and asses,]} \) the striking, or beating, with the fore feet; not with the hind feet: and in the case of the camel, with the fore foot and the hind foot: or vehement treading; or of the fore feet of beasts (\text{daw}): (TA:) or, accord. to the Keshshaf, the act of striking, or beating, in a way that is not right: or, as some say, the going, or journeying, upon what is not the middle, or main part, of the road, or what is not the main road, or upon a road not open to view: or continuous, or consecutive, striking, or beating, in different ways: and afterwards tropically applied to any beating, or striking, that is not approved: or originally, the striking, or beating, with the fore foot or the hind foot, and the like: (MF, TA:) with the fore feet or legs, it is like with the hind feet or legs. (TA.) You say, of a camel, \( \text{struck} \), \( \text{struck} \) the ground with his fore foot: (S, Msb:) or he struck, or beat, vehemently the ground with his fore foot; and \( \text{struck} \) and \( \text{struck} \) signify the same: (K:) it is said in the O that \( \text{struck} \) him with his fore foot, or hand, and prostrated him, as also \( \text{struck} \), said of a camel, is \text{syn. with} \text{struck, or struck, or struck, or struck,} \text{and in the T, that \text{struck} is \text{syn. with} \text{struck, or struck, or struck, or struck,} \text{Hence the trad., \text{Ye shall not beat the ground as the camel does with his} \})
fore foot in rising; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خطه، (K, TA,) aor. and inf. n. as above, (TA,) signifies also He trod him, or it, vehemently, (K, TA,) as the camel does with his fore foot. (TA.) Hence, (S,) فلان يخط خط عشواء، (S, * TA) [Such a one goes at random, in a headstrong and reckless manner; like the weak-sighted she-camel that beats the ground with her fore feet] as she goes along, not guarding herself from anything. (S, TA,) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Har p. 239.) Zuheyr says, * رأيت الملايا خط عشواء من صب * مته ومن خطط بعمر فيهم * I saw the fates [treading mankind] like the treading of the weak-sighted she-camel; whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age. (TA, and EM p. 132.) In like manner you say, فلان يخط في عمياء, Such a one undertakes what he undertakes with ignorance. (TA,) And خط أتمر علي غير بصيرة, [He prosecuted his affair without mental perception, or without certainty]. (S in art. عشو, q. v.) And خط في الظلماء, He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well. (TA,) And خط الليل, (K, TA,) aor. and inf. n. as above, (TA,) He went, or journeyed, in the night without direction. (K, TA,) And خط بات خط ظلما, [He passed the night traversing the darkness without direction]. (TA,) خط is said to signify The act of journeying, or going, without direction: or upon what is not the middle, or main part, of the road, or what is not
the main road. (TA.) And hence, perhaps, He asked of him a benefit, or favour, without any tie of relationship; (K, * TA;) as also (IB, K;) or this is from [explained in what follows]: (Har p. 425;) or the latter, [or both,] he came to him seeking his beneficence without any such tie: (S;) or he came to him seeking a gift; because he who does so must beat the ground with his feet: (IF;) and you also say, (Aboo-Málik, TA.) [The latter verb is the more common. See also 10.] And He conferred a benefit upon him without there having been any acquaintance between them, (S, K, TA,) and without there being anything to draw them near, and without there being any relationship: (TA:) and you say also, (Aboo-Málik, TA:) and He benefited them. (TA:) AIlkameh Ibn-Abadéh says, (S, TA,) praising El-Hárith Ibn-AbeeShemir, (TA,)

*وفي كل حي قد خطت بنعمة*

[And upon every tribe thou hast conferred benefit, app. meaning without being related to them]: (S, TA;) but it is said in a marginal note to the S, that would be better; and so it is accord. to one relation: in the L, however, it is said that would be more agreeable with analogy. (TA:) Accord. to AZ, signifies I held loving communion, commerce, or intercourse, with the man. (TA.) [In respect of the places which I have given to the abovementioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] 

**He made the leaves to fall from the trees:** (Msb;) or he beat the leaves of the trees, (Lth, T,) meaning large trees of the kind called [acacia, or mimosa, gummifera,] with a staff, or stick, (Lth,) so that they fell off, or became scattered, (Lth,
after which he gave them as food to camels; (Lth;) refrain from injuring thereby the trunks and branches of the trees: (T:) and اَخْبَطَ لَهُ اَخْبَطًا signifies the same as اَخْبَطَ، (S, K,) aor. as above, (TA,) and so the inf. n., (S,) He beat the tree with a staff, or stick, in order that its leaves might fall off: (S:) or he bound the tree, and then made its leaves to fall, (K, TA,) by beating it with a staff, or stick, to give them as food to camels and other beasts. (TA.) The leaves are stored up for the camels; and in wintertime are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Har p. 218.) Mohammad was asked, Does طَبْحَلَا [i.e. the wishing for a blessing on the condition that it shall not become transferred from its possessor ] injure its author? and he answered, لا إلا كَما يَضِرُّ الْعَضَاىْ اَخْبَطًا [No, save as the beating off the leaves injures the trees called 'idáh]; i.e., it only diminishes, without annulling, its author's recompense, like the beating off the leaves of the 'idáh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. طَبْحَلَا.] Hence, (A, TA,) اَخْبَطَ مْوَقَّلاِ اِهْفَيْسِب He struck the people with his sword. (A, K, TA.) The devil touched him with a hurt, (K, TA,) so as to corrupt him, or disorder him, and render him insane; (TA;) as also طَبْحَلَا: (K, TA;) or the latter, [which is the more common,] the devil corrupted him, or disordered him: (S, Mgh, Msb: *) lit., struck him: (Mgh, Msb:) or prostrated him, and sported with him: or trampled upon him, and prostrated him. (TA.) It is said in the Kur [ii. 276], لاَنَوْمُوْقَـى لاَإِاَمَکُ مْوُقَـى یَذَّلۡؤَُنَٰطِيْخَـيَتَـى نْاَطْیِخَـلَا نَِـمِّسْمَلَأ They shall not rise save as he riseth whom the devil prostrateth by reason of possession, or insanity]; i.e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, whom the devil corrupts, or disorders, by rendering him insane. (K, * TA.) [You say also, of a drug, طَبْحَلَا It disordered the intellect: see the act. part. n., below.] اَخْبَطَ اَخْبَطُ الْعَقَلَ also signifies He (a man) threw himself down (S, L, K) where he was, (S, L,) to sleep, (S, K,) or and slept. (L.) And He (a man) slept. (A' Obeyd, TA,) In the K, قَامَ نَامَّا He خَبَطَ عَلَى الْبَابَ also signifies
knocked upon the door, or at the door. (TA.) — خَبَطَ الْعَرَقُ The vein beat, or pulsated. (TA.)

2 خَبَطَ see 1, near the end of the paragraph.

5 خَبَطَ It was, or became, in a state of commotion, agitation, convulsion, tumult, or disturbance; syn. ضَرَبَ. (Az, TA in art. خَبَطُ.) It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places.

8 خَبَطَ see 1, in six places. — You say also, النَّافَةُ خَبَطَ السُّوْكُ The she-camel eats the thorns. (Th, TA.)

10 خَبَطَهُ He asked of him a means of access, nearness, intimacy, or ingratiation. (TA.)

What is beaten by beasts, (K, TA,) with their feet, (TA,) and broken. (K, TA.)

Leaves (Msb, K) of any kind (K) that have been made to fall from a tree; (Msb, K;) by its being beaten with a staff, or stick; (K, * TA;) used as food for camels: (TA;) and leaves that have been beaten off with staves, or sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous, or cohesive, when they are put into the mouths of camels. (AHn, K.) The word is of the measure مَفَعُولُ، فَعُلَ in the sense of the measure مَفَعُولُ، هَدِمُ، نَفْضُ, and as many other instances that have been heard, (Msb,) as the word نَفْضُ and مَهْدَمُ. (TA.)

A touch, or stroke, of diabolical possession, or insanity. (TA.) You say also, بَلَّانُ خَبَطَةٍ بالْمُسْلِسَلِ In such a one is a touch of diabolical possession, or insanity. (TA.) — A (TA.)

A certain malady, (K,) like diabolical possession, or insanity, (S, K,) but not
identical therewith: (S, TA:) the word is also related with ح (TA.) [See also حبأط.] and خيبطُ A horse that strikes, or beats, with his hind feet: (K:) or with his fore feet. (T, TA.)

خيبطُ A watering-trough beaten by the feet of the camels, and so demolished: (K:) or a watering-trough; so called because its clay is beaten with the feet at its construction: (TA:) or a small watering-trough: (Aboo-Málik, TA:) pl. خيبط (K.) See also خبوط.

، determinate, [and imperfectly decl.,] The stupid: like خضارة applied to the sea. (TA.)

خبأطُ عشوات One who [frequently] goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well: occurring in a trad. of 'Alee. (TA.)

خبأط Going, or journeying, without direction: or one who beats the ground with his foot, and knows not in what land he is going; either because of the darkness or because he is blind. (Har p. 55.) You say، إَمَّا أُدَرِّي أَي خبأطُ الْيَلِّ، (S, TA:) and أَي خبأطُ الْيَلِّ، (TA,) I know not what man he is. (S, TA.) Also signifies A beating, or throbbing, in the head. (TA.)

خبأطُ That strikes, or beats, (K, TA,) the ground, (TA,) with his feet: (K, TA:) by poetic license written خبأطُ: (TA:) pl. خبأط. (K.)

خبأطُ Still; motionless; like خبأط (TA in art. خمْد:) or i. q. مطأرت [silent; not speaking: or lowering his eyes, looking towards the ground]. (JK, K, TA. [In the CK, خبأط and مطأرت.]) See also خبأط.
A staff, or stick, with which the leaves of trees are beaten off: (K) and (TA) also, signifies a staff, or stick; and a rod, or twig: (TA) pl. of the former, (K, TA).

see what next precedes.

 Diseorder the intellect; said of a drug. (K in art.  ِنِنِج.)

One who asks a benefit or favour of another without there being anything to draw him near, and without acquaintance. (JK, TA. * In the latter, (K, TA), which is doubtless a mistake, is explained in one place as signifying One who seeks a gift without any previous acquaintance.)
Also Plump in body; or fat, soft, thin-skinned, and plump, in body;
applied to any thing [i. e. to any animal]. (K.)

Like Big and strong; (AO, S, K;) applied to a man; and (in like manner, TA) a lion; (K;) and so (S, K,) as in the phrase خبئنة the first is applied as an epithet to a lion by Aboo-Zubeyd Et-Tá-ee: and [the pl.] خبئنات, by El-Farezdak, to camels. (S.)
He was, or became, corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly in his reason, or intellect:

(TA:) [or he was, or became, in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see خَائَال, below:) and hence,] he was, or became, possessed, or insane. (JK, K, TA.) And خِيلَتُ يَدّهِ His arm, or hand, became corrupted, unsound, vitiated, or disordered, so as to be rendered motionless; or dried up; or became lost; (K, TA;) or Was cut off. (TA.) خِيلَةُ It (grief, JK, and love, JK, T, TA, and time, or fortune, and the ruling power, and disease, T, TA) rendered him possessed, or insane: (JK, K, TA;) and it corrupted, rendered unsound, vitiated, or disordered, his reason, or intellect; or his limb, or member: (S, K;) or it (grief) deprived him of his heart: and he corrupted, rendered unsound, vitiated, or disordered, one of his limbs or members: or deprived him of his reason, or intellect. (Msb.) And خَيلَةُ, aor. — and —, It (love) corrupted, or rendered unsound, his heart. (JM.) And خَيلَةُ فَلَانٍ يَدَ فَلَانٍ Such a one corrupted, rendered unsound, vitiated, or disordered, the arm, or hand, of such a one, so that it became motionless; or caused it to dry up; or deprived him of it. (JK.) Also خِيلَةُ, (TA;) [aor. —,] inf. خِيلَةُ (K, TA,) He restrained, withheld, or debarred, him: (K, * TA;) and خَيلَةُ likewise signifies he
restrained, withheld, or debarred. (TA.) You say, ما خَبَّلْكَ عَنَّا What withheld, or has withheld, thee from us? (TA.) And خَبَّلْكَ عَنَّا, aor. and inf. n. as above, He prevented, or hindered, him from doing such a thing. (K, * TA.) \(\text{He fell short of the doing of his father.} (JK, K.\)  

2 خَبَّلَ see 1.  

3 إِخْبَالٌ signifies The act of lending; (JK;) as also إِخْبَالٌ. (TA.) You say, إِخْبَالٌ مَا خَبَّلْتَهُ الْمَالِ, (S,) i. e. إِخْبَالٌ مَا خَبَّلْتَهُ الْمَالِ, or إِخْبَالٌ مَا خَبَّلْتَهُ الْمَالِ; altern. إِخْبَالٌ مَا خَبَّلْتَهُ الْمَالِ, or إِخْبَالٌ مَا خَبَّلْتَهُ الْمَالِ. (S, K, TA.) \(\text{I lent him the she-camel (S, K *) in order that he might ride her} (TA) \text{or in order that he might make use of her milk and her fur, or the horse in order that he might go on a hostile, or hostile and plundering, expedition upon him.} (S, K, TA.) And إِخْبَالٌ إِبَّالا, and إِخْبَالٌ إِبَّالا, \text{He lent him camels, and sheep or goats.} (M, TA.) See also 10. ___ Also The dividing one’s camels into two halves, that one half might breed in each year; like as one does in land and sowing. (Ibn-‘ Abbád, K. *)  

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camels, and sheep or goats. (M, TA.) Zuheyr says,

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[There, if they be asked to lend cattle, they lend]. (S, TA. [See also 10 in art. خُلُوْل: see خَلْب, خَلْب, in four places. ___ Also Corruptness, unsoundness, or a vitiated or disordered state, of the limbs or members, (M, K,) of a man, so that one knows not how to walk; (Az, TA;) and so خَلْب; (K,) which likewise signifies the same in the legs of a beast. (JK, K. *) ___ And The palsy termed خَلْب. (K.) ___ Also The cutting off of arms or hands, and legs or feet: (JK, Az, ISd, K;) pl. خَبْوَل. (K.) So in the saying، قَوْمِي يُطَالِبُونَ بْنِي فَلَانَ دِمَاءَ وَخُبْوَلِهِ، My people, or party, prosecute the sons of such a one for blood (lit. bloods) and the cutting off of arms or hands, and legs or feet. (JK,) And so لَنَا فِي بْنِي فَلَانَ دِمَاءَ وَخُبْوَلِهِ. We have a claim, upon the sons of such a one, to blood (lit. bloods) and the cutting off of arms &c.). (S.) ___ And Wounds: (JK;) and خَلْب signifies a wound: and is so explained as used in the saying، بَنَوْ فُلَانَ يُطَالِبُونَ بْنِي خُبْوَلِهِ، The sons of such a one prosecute us for a wound]. (TA.) ___ And i. q. فِتَةً and هَرِحٌ [i. e. Trial, punishment, slaughter, civil war, conflict and faction, discord, dissension, &c.]. (TA.) Also A loan: and a demand of a loan: (K, TA;) relating to anything. (TA;) ___ And An addition which one gives, beyond what the جَمَالُ جَمَالَ [i. e. owner, or attendant, of a camel or camels (in the CK جَمَال، i. e. porter)] imposes on one by stipulation. (M, K, TA.) See also the next paragraph.

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It came into my mind; (JK, K;) a phrase like the saying، سَقَطَ فِي بْنِي خُبْوَلِ،: (JK, K:}
* [in the K, meaning the same as this saying:] and sometimes (JK) one says also ِﰱ ﻰِﻠْﺒَﺧ . (JK [and so in the K accord. to the TA, but not in the CK, nor in my MS. copy of the K].)

: see خَبَل, in four places: ___ and see خَبَل, in three places. Also The jinn, or genii; (IAar, Fr, S, K;) and so خَبَل: (TA:) and خَبَل signifies also a devil, or the devil. (K.) One says, خَبَلِه يِب خَبَل, meaning In him is somewhat of the jinn, or genii, called. (S. [See الْأَرْض, near the end of the paragraph: and see other explanations of خَبَل, which may apply in this case.]) ___ Accord. to IAar and Fr, it is also applied to Mankind. (TA.) ___ Also A certain bird, that cries all the night, with one cry, resembling مِاتِتْ خَبَل. (M, K, * TA.)

Also A [or leathern water-bag]. (Fr, K.) ___ And A full قَرْبة [or Water-skin]. (Fr, K.)

ِخَبَل and أَخَلِي (K, TA) Corrupted, unsound, vitiated, or disordered, in an absolute sense; and particularly] in his reason, or intellect; as also مَخْبَّل: (TA:) [or in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see خَبَل, below:) and hence,] possessed, or insane; (K, TA;) as also مَخْبَّل: (TA:) or مَخْبَّل signifies a man having no heart; (JK) as also مَخْبَّل: (JK, Msb:) or this last, haring one of his limbs, or members, corrupted, rendered unsound, vitiated, or disordered: (Msb:) and مَخْبَّل and مَخْبَّل signify also a beast corrupted, rendered unsound, vitiated, or disordered, in the legs, so as not to know how to walk: (JK) or مَخْبَّل signifies a man who is as though his extremities were amputated. (S.) ___ دَهْر خَبَل A time difficult to the people thereof; (T, S, K, TA;) in which they see not happiness. (T, TA.)

ِخَبَل Corruption from a wound. (TA.) See also خَبَرَة, last signification.
Corruptness, unsoundness, or a vitiated or disordered state, in an absolute sense;] (S, Msb, TA;) said in the O and the Mufradât [of Er-Râghib] to be the primary signification; (TA;) as also خَلَلٌ (Ham p. 542) and خَلَلٌ, of which last the pl. is خَلَلٌ: (S:) [and particularly in the reason, or intellect: (see خَلَلٌ, of which it is an inf. n. :) and in actions, as well as in bodies and in minds: (TA;) or, primarily, such as is incident to an animal, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought; as also خَلَلٌ and خَلَلٌ: (Er-Râghib, TA;) or signifies possession, or insanity; (K;) and so خَلَلٌ خَلَلٌ (JK, Msb, K) and خَلَلٌ خَلَلٌ (K) and خَلَلٌ خَلَلٌ (Msb;) or signifies an affection, in the heart, resembling possession or insanity; (Az, TA;) or egregious stupidity or foolishness, without possession or insanity; (TA;) and خَلَلٌ also signifies a state, or quality, resembling possession or insanity, such as stupidity, or foolishness; and heedlessness, or weakness of intellect, and the like. (Msb.) значит They had not added to you aught save corruption and evil. (Bd, TA.) And لَا يَأْتُونَكُمْ خَلَلٌ خَلَلٌ, in the same [iii. 114], They will not fall short, or flag, or be remiss, in corrupting, or vitiating, your affairs. (TA;) Hence, (TA;) Loss, or a state of diminution; syn. خَلَلٌ: (O, K, Er-Râghib;) or this is the primary signification. (TA;) And hence, (TA;) A state of perdition or destruction: (O, K, Er-Râghib;) or a thing's going, passing, or wasting, away; or being consumed or destroyed. (Zj, TA;) Also The condition of a well when it is hollowed in the sides, and old, so that sometimes the bucket enters into its hollowed part and becomes lacerated. (Fr, K;) And Fatigue, weariness, distress, embarrassment, affliction, trouble, or difficulty. (JK, S, O, K;) So in the saying, فَلَانٌ خَلَلٌ عَلَى أَهْلِهِ: [Such a one is a cause of fatigue, &c., to his family]. (JK, * S, O,) And A deadly poison. (IAar, K;) And The fluid squeezed, or wrung, (IAar, TA;) or flowing, (S, K, TA;) from the inhabitants of Hell, or from their skins.
خَابِل Corrupting, rendering unsound, vitiating, or disordering, [in an absolute sense;] (M, K;) and particularly in the reason, or intellect. (TA.) ___ See also خَبل, in two places. ___ It is also added to خَبل to give intensiveness to the signification. (TA.)

خَبل: see خَبل.

خَبل: see خَبل, in four places.

خَبل: see خَبل, in two places.

خَبل a [proper] name of Time. (S, K.)

خَبل: see خَبل, in two places.

خَبل: see خَبل The legs of a beast. (JK. [But this I do not find in any other lexicon; and I doubt its correctness.])
He folded it, namely, a garment, (S, Msb, K,) and sewed it, (S, K,) in its skirt, (Msb,) and sewed it, (S, K,) in order that it might become shorter; (S, Msb, K;) he contracted it [in its length], and sewed it; (M, TA;) he raised its (a garment's) skirt, or lower part, and sewed it higher up, in order that it might become contracted and shortened, as is done with the garment of a child; (Lth, TA;) he made a tuck in it, to shorten it; i. q. (S in art. S in art. S in art.) Hence, He shortened it; namely, a period.] You say, [of a she-camel, or of camels,] the length of the interval between her, or their, two waterings was shortened. (TA.) Also, (Msb, TA;) he hid it, or concealed it; (Msb, TA;) kept it, or preserved it; or stored it; namely, a thing. (TA.) He hid, or concealed, kept, or preserved, or stored, (S, K,) and prepared, (S,) wheat, or food, for a time of dearth, or adversity. (S, K,) He prepares falsehood. (K, * TA;) [as though signifying Death hid him, or perhaps death shortened his existence.] is a phrase like (Har p. 552.) You say, [a time of dearth, or adversity.] He hid, or concealed, a thing in the (K, TA,) next the back: (S, K,) next the belly. (TA.) [See also what next follows.] He took [and carried] the thing beneath the part extending from his armpit to his flank. (Har p. 552.) [See also what next precedes.]
The part of a leathern water-bag that is hung on either side of a camel, which is between its loop at either of its upper corners, whereby it is suspended, (in the CK, which may signify the same,) and its mouth which is in the middle of the upper part: (JK, K;) [thus] there are two such parts, [on either side of the mouth,] together called خبٌْنين. (JK, TA.)

The doubled upper border of the trousers, (IAth, TA,) next the back, in which one hides, or conceals, [or carries, a thing; (IAar, TA;) the ثنيّة being [similar to it, but] in the waistwrapper, (IAth, TA,) next the belly: (IAar, TA;) or the raised skirt, or lower part, of the garment, in which one carries a thing: pl. خبنٍ. (Har p. 427.) And What one carries in the حضن [or part between the armpit and the flank, &c.; (S, K;) or what one carries beneath the armpit, (JK, Msb,) and in the sleeve: (JK;) or what is put, of food, and carried under the armpit or in the sleeve. (Har p. 427.) It is said in a trad. of 'Omar, لُكَأْيَلُukuُهْنِم َلاَوَ ذِخْتِيَةَ خبنٍ إذَا رَمَ مُكْدَحَأ طَئَاِحَ [When any one of you passes by a garden of palm-trees, let him eat thereof, but not make, or take for himself, a خبنٍ. (S, * TA. [See another reading خبتَان.]})

خبنٍ خباتَن: see 1.

خبنٍ خباتَن [applied to a she-camel, or to a number of camels,] Whose interval between two water-ings has been shortened. (IAar.) One who prepares falsehood. (JK, * K, * TA.) I. q. شديد [Strong, &c.].

(JK, K.)

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The fire became allayed; subsided; became extinguished; became allayed or extinguished. (JK, Msb.) [The verb is used, in this sense, of Hell, in the Kur xvii. 99.] Hence, the war became allayed, assuaged, or appeased; became extinguished. (K, TA.) And The sharpness, or irascibility, of the she-camel became allayed, assuaged, or appeased. (JK, K, * TA.) And The heat, or vehemence, of his anger became allayed, assuaged, or appeased. (TA.)

He extinguished the fire; he allayed, or extinguished, the flaming, or blazing, of the fire. (JK, Msb.) And hence, He extinguished [or allayed] the fire of the war. (K, TA.) And He extinguished [or allayed] the sharpness, or irascibility, of the she-camel. (K, * TA.)
see what next follows.

He made a tent such as is called, and he set it up. (K.) [see also 10.]

And I made my garment to be as a . (TA.)

He set up a tent such as is called, and entered into it. (S, K.) [See also 4.]

A kind of structure; (K) [l. e., ] or kinds of tents of the Arabs, (IAth, TA,) peculiarly of wool, (Yaakoob, Th,) or of camels' fur; or of wool, (IAar, S, IAth, K,) or of goats' hair, (K,) or not of goats' hair, (S,) [except in cold countries and in fertile regions, where the goats have abundant hair, for the goats of the Arabs of the desert have short hair, not long enough to be spun, (see ), smaller than the , (IAar,) upon two poles, or three; what is above this kind being termed, (S,) or a tent having one pole; that which has more than one pole being termed, (AZ, TA in art. ربع, أَخْبَاءٍ, S, TA,) without : (TA:) most of the lexicologists hold that its radical letters are خَيْبَاءٍ. (TA in art. خَيْبَاءٍ, q. v.) Sometimes, A dwelling, such as is in a city. (TA, from a trad.)

Also A receptacle for oil or ointment. (K, TA,) And The calyx or a flower. (TA,) And The husk of a grain of wheat, and of a grain of barley, in the ear. (K, TA,) And The signifies.

Certain round stars, [or stars in a circle,] (K, TA,) forming one of the Mansions of the
Moon, [namely, the Twenty-fifth, also called ُﺔَﻴِﺒْﺧَﻷا or ُﺪْﻌَﺳ ِﺔَﻴِﺒْﺧَﻷا: see سعد. (TA.)

ُﺔَﻴِﺑﺎَﺧ, originally ُﺔَﺌِﺑﺎَﺧ: see ٌُﺪْﻌَﺳ خَبِيْأ. (TA.)
His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit; syn. (Iлаar, K) and became in a corrupt, or disordered, state. (K)

He acted, or behaved, towards him with perfidy, treachery, or unfaithfulness: (S, K:) or with the foulest perfidy or treachery or unfaithfulness: (A, K) or with deceit, guile, or circumvention: (K:) or in a bad, or corrupt, manner. (Ibn-'Arafeh.) And [He was unfaithful, &c., to the compact, or covenant]. (TA, from a trad.)

It corrupted, or disordered, his soul [or stomach], and rendered him relaxed. (Ibn-'Arafeh.)

He (a man, TA) was, or became, languid, and relaxed, and heavy, or sluggish, and fevered: (K:) he was, or became, languid in body, in consequence of disease &c.: (TA:) and his intellect became confused, from drinking milk and the like. (K:) And His soul [or stomach] was, or became, languid. (TA:) He walked with the gait of him who is heavy, or sluggish. (K)

Languor (خَذْرَة, K) or the like thereof, (TA,) that betides on the occasion of drinking medicine or poison, (K, TA,) such as weakens and intoxicates. (TA)

see what follows.
who acts, or behaves, with perfidy, treachery, or unfaithfulness: (S, K:) or with the foulest perfidy or treachery or unfaithfulness: (A, K:) or with deceit, guile, or circumvention: (K:) or in a bad, or corrupt, manner: (see 1:) the second and following epithets signifying one who does so much, or frequently, or habitually.
Q. 1, inf. n. خنثرة, It passed away, and came to nought: (K: but only the inf. n. is there mentioned:) said of the mirage. (Kr.)

خنثورة Anything that does not remain in one state; and that passes away, and comes to nought; (S, K:) or that has no real existence. (IAth.) The mirage; syn. سراب: (S, K:) or What remains of the latter part of the mirage, when it becomes dispersed, and delays not to pass away and come to nought. (Kr, L:) [Gossamer; i.e.] what descends from the air in a time of intense heat, like spiders' webs; (S;) a thing like spiders' webs, which appears in a time of heat, (K,) descending from the sky, (TA,) resembling threads, (K,) or white threads, (TA,) in the air. (K.) See لعاب الشمس, in art.

لعاب The present world or life. (K.) The devil: (Fr, K:) or the devil of the 'Akabeh, called أزب العقية. (IAth.) The [imaginary creature called] غول: (S, K;) because it changes its appearance. (TA,) A certain insect, (K;) of a black colour; (TA,) that is upon the surface of water, and that does not remain in one place (K;) save as long as the time of the winking of an eye. (TA,) A peridious, or an unfaithful, man. (TA,) A woman whose affection does not last: (TA,) a woman evil in disposition: (K;) likened to a غول inasmuch as her love does not last. (TA,) The wolf: (S, K;) because of his unfaithfulness. (TA,) The lion: (K;) because of his perfidiousness. (TA,) A calamity; syn. داهية. (S, K;) نوى خنثورة [A point towards which one journeys] that is not in a right direction; syn. لَتْسَقِيم (L;) or far distant. (K.)
Khulṭ

1 Khulṭ, (S, M, K, &c.,) aor. (M, Sgh, K) and ٌخَدَعْ, (M, K,) inf. n. خُدَعُ or خَدَعَهُ or خَدَعَهُهُ, (K,) i. q. خَدَعُهُ or خَدَعَهُهُ (Mgh, K, TA) [i.e. He deceived, deluded, beguiled, circumvented, or outwitted, him, (KL, PS,) unawares: (TA:) and خَدَعْ, (K,) inf. n. خَدَعَهُ, (TA,) i. q. خَدَعُ which means the same as خَدَعُ; or he practised with him mutual deceit, delusion, &c.; or he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him]; (K, TA;) and رَوَّغَهُ which means he endeavoured to turn him, or to entice him to turn, to, or from, a thing, &c.]. (TA.) خَلْطُ الصَّائِدَ means The sportsman's going along by little and little, stealthily, lest he should make a sound to be heard. (JM.) And خَلْطُ لِدْيَّ صُلْطَةَ, (K,) inf. n. خَلْطُ, (TA,) said of a wolf, He concealed himself to seize the prey. (K.)

2 خَلْطَلْ لِدْيَّ صُلْطَةَ see 1, in two places.

3 خَلْطَلْ i. q. خَدَعُ [as meaning The deceiving one another; thus explained in the KL: and app. also as meaning the pretending deceit, &c.; or the pretending to be deceived, &c.: accord. to the PS, the being deceived; but for this I know not any other authority]. (S.) You say, خَدَعُوْنَ خَدَعُوْنَ, خَدَعُوْنَ خَدَعُوْنَ [They deceived, deluded, beguiled, circumvented, or outwitted, one another], (K,) And خَدَعُوْنَ خَدَعُوْنَ [app. meaning He pretended deceit &c., or pretended to be deceived &c., unawares]. (TA.)

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He (a man, TA) listened to the secret of a party of men. (T, K, * TA.) El-Aashà says, [Nor wilt thou see her listen to the secret of the neighbour.] (TA.)

A place of retreat, or concealment. (K.) And Any similar place in which one listens to hear secrets [&c.]. (TA.) The form of a hare, or burrow of a rabbit. (K.)

Deceiving, deluding, beguiling, circumventing, or outwitting. (K, TA.)

Elegant; polite; acute, or sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent: (K, * TA:) thought by ISd to be, perhaps, from signifying the act of deceiving &c. (TA.)

A stealthy walk or gait: (O, K, TA:) or a walking on one side. (T, TA.) Hence the saying, [He makes a sign to me with his eye, and walks to me stealthily, or sideway.] (TA.)

More, and most, deceitful, deluding, guileful, &c.. You say More deceitful, &c., than the wolf. (Mgh.)
I. q. [He sealed, stamped, imprinted, or impressed, it]: (Msb, K:) or he put the [or signet] upon it: (Mgh:) namely, a thing, (S, Mgh,) or a writing or book and the like: and signifies the same [or he put a seal, or the impression of a signet, upon it]. (Msb.) Accord. to Er-Rághib, and signify The impressing a thing with the engraving of the signet and stamp: and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning the securing oneself from a thing, and protecting oneself from it; in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning the producing an impression, or effect, upon a thing from another thing; in consideration of the impress produced [by the signet]: and sometimes it is used as relating to the reaching the end [of a thing]: (TA:) or the primary signification of is the act of covering over [a thing]: (Az, TA:) accord. to Zj, the proper meaning of and is the covering over a thing, and securing oneself from a thing's entering it: some say that the former signifies the concealing a notification of a thing, [as] by putting one's fingers over it, by way of guarding oneself thereby. (TA.) Hence, [The sealing of the testimony]; which is thus described by El-Hulwánee: the witness, when he wrote his name upon a [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) As to [The sealing of the necks], the case is related, in the Risáleh Yoosufeyeh, to have been this: 'Omar sent Ibn-Honeyf to seal the [or unbelievers] of the Sawád; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead.
also signifies The protecting what is in a writing by marking [or stamping] a piece of clay [upon it, or by means of a seal of any kind]. (TA.) ___ And you say, of a man, خَمْتُ عَلَيْكَ بَيْحَة [He sealed his door against thee]; meaning he turned away from thee, avoided thee, or shunned thee. (TA.) ___ خَمْتُ لَكَ بَيْحَة [He sealed for thee his door]; meaning he preferred thee to others. (TA.) ___ خَمْتُ عَلَيْ قَلْبِهِ [which may be rendered He sealed his heart] means he made him to be such that he understood not, and such that nothing proceeded from him; or he made his heart, or mind, to be such that it understood not, &c. (K, TA.) خَمْتُ آللَّهُ عَلَيْ قَلْبِهِ, in the Kur [li. 6], is like the phrase in the same [xvi. 110 and xlvi. 18] طَبَعَ آللَّهُ عَلَيْ قَلْبِهِ: (TA:) It points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of ElJubbáee, that it means God hath put a seal upon their hearts, as a sign, to the angels, of their infidelity, is nought: (Er-Rághib, TA:) خَمْتُ آللَّهُ عَلَيْ قَلْبِهِ is explained by IAar as meaning the preventing of the heart from believing. (L in art. خَدْعٍ.) [See also خَمْتُ البَيْحَة] خَمْتُ البَيْحَة, inf. n. خَمْتُ البَيْحَة, also signifies [as indicated above] He reached the end of the thing. (K.) And خَمْتُ البَيْحَة ended, or finished, the thing, ) contr. of خَمْتُ البَيْحَة. (S, TA.) You say, خَمْتُ البَيْحَة He reached the end of the Kur-án [in reciting it]; (S, Er-Rághib;) خَمْتُ البَيْحَة [he recited the whole of the Kur-án;] he completed the recital of the Kur-án: (Mgh:) خَمْتُ البَيْحَة [he retained in his memory the last portion of the Kur-án;] meaning he retained the whole of it in his memory. (Msb.) خَمْتُ البَيْحَة is said of Suleymán El-Aamash, خَمْتُ البَيْحَة, meaning He used to recite the whole of the Kur-án; at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmán. (Mgh.) خَمْتُ البَيْحَة You say also, خَمْتُ البَيْحَة [May God make his end to be good]. (S.) خَمْتُ البَيْحَة خَمْتُ البَيْحَة, meaning He covered over the sown seed: (Az, TA:) خَمْتُ البَيْحَة خَمْتُ البَيْحَة, meaning they turned up the earth over the sown seed, and then
watered it: (Et-Táif, TA:) or 

he watered the seed-produce, or sown field, the first time; (JK, K, TA;) because, when it is watered, it is finished (aor. ) with the 

[app. which here seems to mean the roller, as being likened to a mill-stone, though I find no authority for this meaning]; 

as also (K;) or means they watered their sown fields while 

these were as yet [app. meaning clear of vegetation]. (JK, TA.) ___ The bees 

filled with honey the place in which they deposited it: (JK, A, TA:) or signifies bees' 

collecting some thin wax, thinner than the wax of the comb, and smearing with 

it the orifices of their [or hives]. (M, K, TA.) 

He sealed it, stamped it, &c., much. (TA.) ___ [In modern Arabic, He put a 

or signet-ring, upon his (another's) finger.] 

He put on [i.e. put on his own finger] a [or signet-ring]. (S, K.) ___ And He put on a 

turban: (K, TA:) or he put on his turban in the manner of a [q. v.]; syn. 

The subst. [signifying the act or mode, of doing so] is [q. v. infra]. (K.) ___ He concealed 

his affair, or case. (Z, K.) ___ 

He feigned himself heedless of him, and was 

silent to him. (K, TA.) 

See 1, in the latter half of the paragraph. 

[accord. to different copies of the S,) or (K, [agreeably with a trad. cited in the TA,])] He 

put on [i.e. put on his own finger] a [or signet-ring]. (S, K.) ___ And He put on a 

turban: (K, TA:) or he put on his turban in the manner of a [q. v.]; syn. 

The subst. [signifying the act or mode, of doing so] is [q. v. infra]. (K.) ___ He concealed 

his affair, or case. (Z, K.) ___ 

He gave me my sufficiency, or what 

sufficed me: because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) Also Honey. (K, TA.) ___ 

And The orifices of the [or hives] of bees. (K, TA.)
Also a sealed piece of clay [or wax]: like in the sense of منفوض, and in the sense of مدبوس: so in the saying of El-Aashà,

و ابرزها و عليها ختم
و صحباء طاف يهوديها

[And a jar of reddish-coloured wine, the Jew-vender whereof came, and brought it out, with a sealed piece of clay upon it]. (S.) [See also ختم.] 

[an inf. n. of un. of 1, A recitation of the whole of the Kur-án: used in this sense in the present day: pl. ختمات. Also vulgarly used as meaning A copy of the Kur-án: and so ختمة. (TA.)

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see what next precedes.

see the last sentence of the next paragraph.

an inf. n. of 1 [q. v.]. (Lh, K,) And a subst. signifying The first watering of seedproduce, or of a sown field: (JK, TA:) or the turning up the earth over sown seed, and then watering it. (Et-Táifee, TA.) See also ختم. Also The clay, (JK, S, K,) and the Wax, (TA,) with which one seals, or stamps, (JK, S, K,) upon a writing, (JK,) or upon a thing: (K,) or which is sealed, or stamped, upon a writing. (Msb.) [See also ختم.] You say, زقَت إليك ختمها [She was conducted as a bride to thee with her seal of virginity], and ذكَت رجَما [with the seal of her Lord]. (TA.)
And [hence, app.,] Siqeq hādiyyihim ʿilā yathāhāma, [If it mean, as I suppose it to do, Their present was sent to him with what rendered it perfect or complete, or with what appertained to it]. (TA.)

The furthest part of a valley. (JK, TA.) The last of a company of men; (Lh, TA;) as also خَاتَمٌ (K;) whence خَاتَمُ البَيْتِينَ [The last of the prophets], in the Kur [xxxii. 40]; accord. to one reading, خَاتَمُ الْأَبِيَاءِ. (TA;) or خَاتَمُ الْخَاتَمِ, i. e. Mohammad; (S;) also called الخَاتَمُ. (TA.) And The last portion of anything that is drunk [&c.]. (TA.)

The furthest part of a valley. (JK, TA.) The last of a company of men; (Lh, TA;) as also خَاتَمُ البَيْتِينَ [The last of the prophets], in the Kur [xxxiii. 40]; accord. to one reading, خَاتَمُ الْأَبِيَاءِ. (TA;) or خَاتَمُ الْخَاتَمِ, i. e. Mohammad; (S;) also called خَاتَمُ البَيْتِينَ ( : K:) whence خَاتَمُ الْبَيْتِينَٖ, خَاتَمُ الْأَبِيَاءِ، خَاتَمُ الْخَاتَمِ, خَاتَمُ الْخَاتَمِ, (TA;) of the prophets. (TA.) Or the last of the prophets, in the Kur [xxxiii. 40]; accord. to one reading, خَاتَمُ البَيْتِينَ, with damm to the ت; (TA;) or خَاتَمُ الْخَاتَمِ, i. e. Mohammad; (S;) also called خَاتَمُ البَيْتِينَ, خَاتَمُ الْخَاتَمِ. (TA.) And The last portion of anything that is drunk [&c.]. (TA.)

ٌَُﲦﺎَﳢَذَٰﻛْering the furthest part of a valley. (JK, TA.) The last of a company of men; (Lh, TA;) as also خَاتَمُ البَيْتِينَ [The last of the prophets], in the Kur [xxxii. 40]; accord. to one reading, خَاتَمُ الْأَبِيَاءِ. (TA;) or خَاتَمُ الْخَاتَمِ, i. e. Mohammad; (S;) also called خَاتَمُ البَيْتِينَ, خَاتَمُ الْخَاتَمِ. (TA.) And The last portion of anything that is drunk [&c.]. (TA.)

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ٌَُﲦﺎَﳢَذَٰﻛْering the furthest part of a valley. (JK, TA.) The last of a company of men; (Lh, TA;) as also خَاتَمُ البَيْتِينَ [The last of the prophets], in the Kur [xxxii. 40]; accord. to one reading, خَاتَمُ الْأَبِيَاءِ. (TA;) or خَاتَمُ الْخَاتَمِ, i. e. Mohammad; (S;) also called خَاتَمُ البَيْتِينَ, خَاتَمُ الْخَاتَمِ. (TA.) And The last portion of anything that is drunk [&c.]. (TA.)

ٌَُインタِيِداَﻫ ِﻪْﻴَﻟِإ ﺎَﻬِﻣﺎَﺘِِﲞ ْﺖَﻘﻴِﺳ if it mean, as I suppose it to do, Their present was sent to him with what rendered it perfect or complete, or with what appertained to it]. (TA.)
clay [or wax, for the purpose of sealing, or stamping]: (Az, Msb, K:) the pl. [of خاتم] is خواتم (K) and [properly of خواتم] (S, in which the former pl., though more common, is not mentioned, and K:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فعال though it be not in their language; which shows that he knew not خاتم: the pl. of خاتم also signifies A seal, or stamp, and a mark: so in a trad., in which it is said, أمين خاتم رب العالمين على عباده المؤمنين, i.e. [or Amen is] the seal, or stamp, and the mark, of the Lord of the beings of the whole world upon his servants the believers, which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from [seeing] what is within it. (TA.) ___ See also ماتخ, in seven places. [It is nearly syn. with ماتخ, as Fr says: and thus,] it signifies also, (JK, S, K) The end, or last part or portion, (JK, S, K) and result, or issue, (K, S) of a thing (JK, S, K) of any kind: (JK, K:) ↓ the latter [particularly] signifies the last part or portion (JK, Msb) of a chapter of the Kur-án, (JK,) and of the Kur-án itself: (Msb:) [and a concluding chapter or section: an epilogue: and an appendix:] and signifies [in like manner] the contr. of مفتتح the declaration of the praises of God is the opening portion of the Kur-án, and the prayer for the protection of God is its closing portion; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, Actions are characterized, or to be judged, as good or evil, by their results'. (TA.) ___ Also, i.e., of a mare, The lower ring [app. meaning the extremity, in which is the orifice, see حلقة الذنب (app. meaning the extremity, in which is the orifice, حلقة الذنب)] and حلقة الرحم (in art. حلقة الرحم) [evidently here used as a dial. var. of طبية, i.e. the teat, though I do not find it mentioned in its proper art. in any lexicon; unless من طبيتها من طبيتها] (K, TA;) so called by way of comparison [to a signet or seal]. (TA.) ___ And The hollow (نشرة) of the back of the neck; (JK, K, TA;) which is the cuppingplace. (TA.) ___ And The least [or whiteness] of the legs (JK, K, TA) of horses; (JK, TA;) i.e. a slight whiteness in the parts next the hoof, less than what is
termed (TA.)

خاتم: see خاتم.

خاتم: see خاتم, in two places: and see also خاتم, in five places.

خاتم: see خاتم, first sentence.

خاتم: see خاتم, in two places, in the latter half of the paragraph.

خاتم: see خاتم, first sentence.

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خاتم: see خاتم, first sentence.

See 5. You say, [How good, or beautiful, is his act, or mode, of putting on the turban! or, of putting it on in the manner of the !] (Ez-Zejjájee, TA.)

دحیمة Sealed, or stamped, &c., much. (S, * TA,) Applied to a horse, (TA,) Having the whiteness of the legs which is termed خاتم. (K, TA,) [See the latter word, last sentence.]

دحیمة Sealed, or stamped, &c. (S, * TA,) Also The measure commonly called صاع: (A'Obyd, Mgh, K;) or the sixth part of the measure called قطير. (Mgh in art. كر. [It is there added that the قطير is the tenth part of the جريب: but it seems that this is the قطير which is a measure of land; not what is here meant in the explanation of which is a measure of corn and the like.]) [Pl. دحیمة.]
: see خاتم in the latter half of the paragraph.
He circumcised (K, TA) a boy, (S, Mgh, Msb, K,) and a girl also: or, as some say, ختان relates to men [or boys], and ختان to women [or girls]. (TA.) ختان: see 8. And ختان [which see below, app. as an inf. n. of which the verb is as above,] signifies The making a feast, or banquet, to which people are invited, on account of a wedding, and of a circumcision also. (KL.) [And accord. to Golius, as on the authority of a gloss. in the KL, ختان also signifies He diminished; he rendered imperfect: and he acted unjustly. ] ختهنه is also syn. with ختهن [He deceived, deluded, beguiled, circumvented, or outwitted, him, unawares]: and ختهنة is syn. with ختهتنا [which signifies in like manner the act of deceiving, deluding, &c.; or practising mutual deceit, &c.; or striving, endeavouing, or desiring, to deceive, &c.].

(TA.)

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He allied himself to him by marriage; syn. مصاهرة is syn. with مصاهرة خاتهنه. (K.) خاتهنه is syn. with تزوج إليه. (Mgh,) as some say, مصاهرة on the becoming that kind of relation that is termed صهر: (ISh, Mgh:) as some say, مصاهرة on the side of the wife, and on the side of the husband: so that one says خاتهنتهم as meaning I became a relation to them on the side of the wife, and on the side of the husband. (Msb.) See also 1, last sentence.
He (a boy) was circumcised; (TA:) syn. ختانہ: or he circumcised himself; syn. ختانہ: (Mgh.)

ختان i. q. صهر, (Lth, Mgh, K, &c.,) as meaning A man married among a people: (Lth, Mgh:) [such a man is said to be that people’s:] or any relation on the side of the wife; (S, IAar, Mgh, Msb, K;) such as a man’s wife’s father, (Lth, IAar, S, Mgh, Msb, K,) and wife’s mother, (Lth, Mgh,) and wife’s brother, (IAar, S, Mgh, Msb, K,) and the like; (K;) so it signifies with the Arabs: (S, Mgh, Msb:) thus Aboo-Bekr was the Prophet’s ختانہ, and so was 'Omar: (Mgh, TA:) and [it is said that] with the vulgar it signifies a man’s daughter’s husband: (S, Mgh, Msb:) but it is used in this sense by a rájiz; and, in a trad., 'Alee is called the Prophet’s ختانہ: (TA:) accord. to Az, it signifies a man’s wife’s father: (Msb:) and ختانہ is applied to the female; and means a man’s wife’s mother: (Az, Mgh, Msb, K, TA:) the pl. is أختان: (Az, S, Mgh, Msb, K,) accord. to As, (Mgh,) the أختان are [the relations] on the side of the wife; and the أختان are his wife’s relations; and a woman’s أختان are her husband’s relations: and a man’s أختان are also said to be his daughters’ husbands and sisters’ husbands and paternal aunts’ husbands and maternal aunts’ husbands, and the husbands of any women whom, by reason of relationship, it is unlawful for him to marry, and any relations on the side of these husbands to whom marriage is unlawful, of men and of women. (Mgh.)

Circumcision, of a boy, (S, * Mgh, * Msb, * K, TA,) and of a girl; (TA:) a subst. from 1 in the first of the senses explained above; (S, Mgh, Msb, K,) as also ختانہ: (S, Msb, K,) You say, أطْحِرتَ ختَانَتهُ. His circumcision was made to be extirpative. (S, TA.) ___ And A feast, or banquet, to which people are invited on account of a circumcision. (JK, S, TA,) You say, كنت في ختان فلان I was at the feast, or banquet, &c., of such a one. (TA,) ___ See also 1, third sentence. ___ Also The part, of the male,
which is the place of circumcision; (T, S, Mgh, K;) and of the female likewise; (T, Mgh, TA;) the part, of the جْﺮَـﻓ, which is the place of circumcision. (Msb.) Hence, in a trad., إِذَا أَلْقَى الحَتَانْ, النَّاقَاء الحَتَانْ (Msb.) is a euphemism, metonymically denoting the disappearing, or causing to disappear, of the part of the penis that is above, or beyond, the place of circumcision (Mgh, * Msb, TA) in the vulva of the woman. (Mgh, * TA.)

Circumcised, applied to a boy, (Msb, K, TA,) as also مَحْتَطُونَ (JK, Msb, K) and مَحْتَطُونَ (TA;); and to a girl likewise, مَحْتَطُونَ (Msb, TA,) as also مَحْتَطُونَ. (Msb.)

The alliance by which one acquires the relationship of a صهر; (K;) as also خَتَان. (Az, Mgh, K.) And A man's marrying, or taking to wife, a woman. (K.)

A circumciser. (JK, * Msb, * TA.)

A lady, or noble woman; a foreign word, (K, TA,) used by the Persians and Turks: pl. خَوَاتِين. (TA.)

A year of drought, or barrenness, or dearth. (A, TA.)
**1.** خَثِرَ 
\(\text{S, Msb, K,} \) aor.  
\(\text{Fr, S,} \) and خَثِرَ, aor.  
\(\text{S, A, Msb, K,} \) a rare dial. var.; (Fr, S, TA) and خَثَرَ, (S, A, Msb, K, TA) which last is irregular, because this word does not imply motion, (TA) [but this assertion requires consideration,] and (of the second [accrd. to rule], TA, or of the first, Msb, [or used as inf. n. of the first because it is the most common form,]) خَثِرَةٌ (\(\text{S, A, Mgh, Msb, K} \)) and [of the second accord. to rule] خَثِرَةٌ (K) and of the third خَثِرَةٌ (Msb, TA,]; [and probably خَثِرَةٌ (mentioned by Freytag, though without any indication of his authority,) as quasi-pass. of خَثِرَةٌ; but I have more than once found it erroneously written for خَثِرَةٌ, which has a different signification:] \textit{it} (milk, S, A, Mgh, Msb, K, and honey, and the like, TA, and a liniment or the like, A, or some other thing, Msb) was, or \textit{became}, \textit{thick}, (S, A, Mgh, Msb, K,) and \textit{strong}. (Msb.)  
[Hence, خَثِرَةٌ نفسه, (S, K,) or خَثِرَةٌ, (Mgh,) inf. n. خَثِرَةٌ and خَثِرَةٌ, but not, as some write \textit{it}, خَثِرَةٌ, (TA,) \textit{His soul} or \textit{stomach} heaved, became agitated by a tendency to vomit, or \textit{became heavy}; (A, Mgh, K, TA,) as also خَثِرَةٌ alone; (IAar, TA,) \textit{became disordered}; syn. خَثِرَةٌ And خَثِرَةٌ, (S,) or خَثِرَةٌ, aor.  
(K,) or خَثِرَةٌ فِي الْحِيَانِ (A,) \textit{He remained among the tribe}, (S, A, K,) not going forth with people to procure wheat or corn or other provisions, (S, K,) by reason of shame, or of heaviness of the soul [or stomach]. (TA,)  
And خَثِرَةٌ \textit{He felt}, or \textit{had a sense of}, or \textit{he was}, or \textit{became}, moved or affected with, shame, shyness, bashfulness, or honest shame. (K.)

**2.** خَثَرَ  
\(\text{S, Msb, K,} \) see 4.  

**3.** خَثِرَةٌ  
\(\text{A, Msb, K,} \) inf. n. خَثِرَةٌ; (TA,) \textit{He thickened it; made it thick}, (Msb, A, K,) and \textit{strong}; (Msb,) namely, milk, (A, Msb, K,) and honey, and the like, (TA,) and a liniment or the like, (A,) or some other thing.
And the former signifies also *He left it in a thick state*; namely, fresh butter; (As, S, K;) *not melting it*. (As, S.) It is said in a prov., [He knows not whether to leave in a thick state or to melt]: (S K; in one copy of the former of which, the fem. forms of the verbs are used:) applied to him who is confounded, or perplexed, and unable to see his right course, and who wavers, or vacillates: its origin being this: a woman melts fresh butter, and what is thick thereof becomes mixed with what is thin, and she is vexed and wearied by her case, and knows not whether to raise the fire with fuel, in order that it may become clear; fearing that, if she do so, it will burn: thus she is perplexed.

(K.)

5 see 1.

And the former signifies also *What remains upon a table of food*. (S.)

*What remains* (S, K) of a thing, (S,) or of milk: (K:) the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing, beneath the clear portion. (TA in art. لثث.) You say, ذَهَبَصَفْوُهُ وَبَقِيتَ خَثَارَتُهُ. [The clear part of it went away, and the thick part of it remained]. (A.)

Thick, or thickening, (A, Mgh, Msb,) and strong. (Msb.) [Hence, *Having the soul [or stomach] in a heaving state, agitated by a tendency to vomit, or heavy*: (TA:) or *not in a good state*: (A, Mgh:) and languid: (A:) and *a party disordered [in souls or stomachs]*]. (S, K.) And *A woman feeling a little pain* (K) and languor; as also خَثَأْرَتَةُ [or, more probably خَثَأْرَةُ]. (TA.)
[fem. of خائر، q. v. And also, as a subst.,] A party of men: (K, TA:) or a dense body of men. (A, TA.)

خائرة: see خائر.
1. **The** dung of a beast of the ox-kind; (JK, S, Mgh, Msb, K;) as also dung of a bull: (IAar, TA:) and of the elephant: (K;) these two from Fr. (TA:) or so (JK, TA;) so in the Tekmleh, (TA,) [or (K accord. to the CK there, with the article, written متخاٌ, المتخاٌ, or متخاٌ, (K accord. to the TA,) The [kind of pouch called] خرططةٍ, (JK, K,) and small bag such as is termed, جرابٍ, (JK,) of the gatherer of [wild] honey, (JK, K,) which he puts beneath the part between his armpit and his flank, (TA,) and in which he deposits the honey. (JK,) **Page 705**

4. **He** (a man, TA) kindled [dry dung such as is called] خثى. (K.)

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**Dung** of a beast of the ox-kind; (JK, S, Mgh, Msb, K;) as also dung of a bull: (IAar, TA:) and of the elephant: (K;) and metaphorically, of the camel; as used in a trad.: or, accord. to AZ, **compact dung** of a beast of the ox-kind, and of the sheep or goat, and of any cloven-hoofed animal, and of the camel: (TA:) pl. أختناٌ [a pl. of pauc.] (JK, S, Mgh, Msb, K) and خثى, (CK, [a quasi-pl. n. like عيبه,]) or خثى, (K accord. to the TA, [like خثى, q. v., a pl. of حنٌو,] and خثى [originally خثوىٌ], (K,) these two from Fr. (TA:) or so خثى من الناسٍ. (JK.)

**He** dunged. (JK, S, Msb, K.) [See also خثى.]

- The kind of pouch called خرططةٍ, (JK, K,) and small bag such as is termed, جرابٍ, (JK,) of the gatherer of [wild] honey, (JK, K,) which he puts beneath the part between his armpit and his flank, (TA,) and in which he deposits the honey. (JK,)
see what next precedes.
He was, or became, confounded, or perplexed, and unable to see his right course, by reason of

0: or he was, or became, ashamed, and confounded, or perplexed, and unable to see his right course, (T, M, K,) or, simply, ashamed, (see لَﺠَﳋ) in consequence of a deed that he had done: (T, M, TA:) thus لَﺠَﳋ has a more particular signification than لِﺠَﳋ، (TA:) or it is like لِﺠَﳋ، (Msb.) And He remained silent, (T, K,) or still, (M,) not speaking nor moving. (K.)

And He was, or became, in a confused and dubious case, (JK, M, * K, *) so that he knew not how to extricate himself from it. (M, K.) Also, said of a camel, He went in mud, and became like him who is confounded, or perplexed, and unable to see his right course: (JK, * M, K, TA:) or he stuck fast in mire. (T, TA:) And in like manner, He became agitated, or convulsed, or he struggled, or floundered, with his load: (JK:) or لَﺠَﳋ بالحمل he was oppressed by the load, (K, TA,) so that he was agitated, or convulsed, or he struggled, or floundered, beneath it. (TA:) And, said of a plant, or of herbage, It was, or became, tall, and tangled, or luxuriant, or abundant and dense; (ISd, K, TA;) and so لَﺠَﳋ said of the kind of trees termed حيض. (JK, K.) [And, as inf. n. of لَﺠَﳋ] لِﺠَﳋ also signifies The bearing richness ill; as when, being rich, one exults, or exults greatly or excessively, and behaves insolently and unthankfully: (S, * K:) or the taking a wide, or an ample, range, or being
profuse, when rich. (TA.) It is related in a trad. that he [Mohammèd] said to the women, "إِذَا جَعَلْتُمْ وَإِذَا شَغِطْتُمْ حَظِلَتُمْ" (S, * TA.) i. e. When ye are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S and TA in art. "دَقَع") or ye bear poverty ill: (TA in the present art.)

and when ye are satiated, ye bear richness ill; or ye exult, or exult greatly or excessively, and behave insolently and unthankfully. (S in the present art.) [See also a verse of El-Kumeyt cited in the first paragraph of art. "دَقَع."] And i. q. [The being affected with disgust, loathing, or aversion; the being vexed, grieved, disquieted by grief, &c.] (K, TA. [In the CK, "المِرَم" is erroneously put for "الْمِرَم".] ) ___ And The being remiss in seeking subsistence. (K.) ___ And The being lazy, or indolent: (Az, ISd, K:) from the verb in the sense explained in the second sentence of this paragraph. (TA.) ___ And i. q. [The being bad, corrupt, &c.] (M, K.) ___ Also, in a shirt, The being much slit, or rent, in the lower parts, or skirts. (Fr, K.)

٢ حَجَلَ ٢ see what next follows.

٤ حَجَلَهُ ٤ i. q. حَجَلَهُ (S, Msb, K) i. q. حَجِلَتُ (TA, * Inf. n. حَجِلَتُ (TA, * He, (S,) or it, namely, an affair, or event, (TA,) caused him to become confounded, or perplexed, and unable to see his right course, by reason of shame: (S in explanation of the former:) [or caused him to become ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done: (see 1:)] or he said to him حَجَلَتْ (Msb. [But it is not clear whether this meaning be there assigned to both of these verbs, or only to the latter of them.]) See also 1.

٢ حَجَلَ part. n. of حَجَلَ (Msb,) [Confounded, or perplexed, and unable to see his right course, by reason of shame: or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he has done: or,
simply,] ashamed. (S, Msb. *) [Other meanings are shown by explanations of the verb.] Applied to herbage, Tall, (K, TA,) and tangled, or luxuriant, or abundant and dense, and goodly, and ISd adds, full-grown: [In like manner], applied to the kind of trees termed, dense, or tangled, and tall: or, applied to herbage, or pasture, wide, abundant, full-grown, that detains one so that he stays among it, not passing beyond. (TA.) And, applied to a place, and a valley, Abounding with tangled, or luxuriant, or abundant and dense, herbage: (S:) or, applied to a valley, (JK, K,) as also, (K,) exceedingly abundant in herbage: (K, TA:) or tangled, or luxuriant, or abundant and dense, therewith; (JK, K, TA;) resounding with the humming of flies. (JK.)

Also, applied to a garment, Wide and long: (ISH, K:) or ample: or such that the wearer is impeded and clogged therein: (TA;) and, so applied, old, and worn out: (K:) or much slit, or rent, in the lower parts, or skirts. (Fr, TA.) And, applied to a [or horse-cloth, or covering for a beast], (ISH, K,) [or] such as is put upon a camel, (ISH,) That moves to and fro, or from side to side, (ISH, K,) upon the camel, (ISH,) or upon the horse, (K,) by reason of its width. (ISH.)

* see 1: [It seems to be most probably a subst. signifying Confusion, or perplexity, and inability to see one's right course, by reason of shame: or shame, and confusion, or perplexity, and inability to see one's right course, in consequence of a deed that one has done: or simply,] i. q. [Shame, or a sense of shame, &c.]. (S.)

* see, in two places.
1. **He furrowed, or trenched, or clave, the ground;** (S, L;) *he made a furrow, or trench, [or furrows, or trenches,] in the ground.* (T, A.) The latter (ْخَدُّ في الأرض) is also said of a torrent, meaning *It furrowed, or clave, the ground by its course.* (L.) **Also** *He (a camel) clave a thing with his tush.* (L.) **And** *He cut a thing.* (IAar.)

2. **His flesh became contracted, shrunk, or wrinkled:** (S, TA;) as also :

   - (S, A, * K:) or *his flesh wasted so that there appeared streaks upon his skin:* (TA in art. 

   - (S, K:) or *he (a beast) became lean, or lank, or light of flesh, or slender or lank in the belly, so that his flesh became furrowed, or wrinkled:* and *his flesh became flaccid and quivering, by reason of leanness.* (L.) *And* *It (travel) rendered him lean and wasted:* (K:) and so evilness of state or condition. (A, * TA.)

3. **He opposed him, being opposed by him:** (A:) or *he was, or became, angered, or enraged, against him, and opposed him in his deed, or work.* (K.)
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5. **It** (the ground) **became furrowed, or cleft, by a torrent.** (L in art.) **See also 2, in two places.**

6. **The people became divided into distinct bodies, or parties.** (L in the present art.)

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5. **They opposed each other.** (A, TA.)

6. **They opposed each other.**

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2. **See also 2, in two places.**
A mark made with a hot iron upon the cheek (S, A, K) of a camel. (A.)

A furrow, trench, or channel, in the ground; (S, A, K:) as also خذاد : (A, K) and خذاد : (K:) a deep trench in the ground; as also خذاد : applied in the Kur [xxxv. 4] to a deep trench into which, it being filled with fire, some believers in the true God were cast by some idolaters among whom they dwelt: (TA:) a hole, hollow, cavity, pit, or the like, dug, or excavated; (Msb;) as also خذاد : (S:) pl. خذاد, خذاد : (A, Msb:) the pl. of خذاد : (A;) and the pl. of خذاد is خذاد. (TA.) A rivulet, or streamlet; syn. جدول; (Msb;) as also خذاد : خذاد : (L, K:) of which the pl. [of pauc.] is خذاد and خذاد and خذاد [the latter probably a mistranscription for خذاد, pl. of خذاد, pl. of خذاد :] The main or middle parts, or open or obvious tracks, (شرك,) of a road: (L:) [because furrowed by the feet of beasts and men.] The furrows, or grooves, of wellropes, in a well; made by drawing them. (L.) The marks of whips; (K;) the furrows made by whips upon the back. (L.) صرحة خذاد, (S;) or ضبة خذاد, (S, A, * TA.) A blow, or stroke, or beating, that furrows the skin. (S, A, * TA.)

Each of the tushes, or canine teeth; the two together being termed the خذادان. (L.)

[A pillow, or cushion]: so called because it is put beneath the cheek: (S, A, Msb:) pl. خذاد. (A, Msb.) An iron implement with which the ground is furrowed, trenched, or cleft. (S, L.)

A camel having the mark called خذاد made upon his cheek. (S, A.)

A man (L) lean, or emaciated; (S, L,) having little flesh. (L.) And the fem., with ظ, A woman fat but wasted in body [So that she is furrowed, or wrinkled]. (L.)
**بﺪَﺧ**

1. (S, K.) aor. **بِﺪَﺧ** (TA,) He smote him with a sword: (S, K:) or he cut him: (AZ:) or he smote him with a sword, cutting the flesh, without cutting the bone: (T, K:) or he smote him on the head, (JK, K, * TA,) and the like, (JK, TA,) with a sword. (JK.) _بِﺪَﺧ_ signifies also The act of rending, or cutting open, the skin and the flesh together, (JK, S, TA,) with the canine tooth. (JK, TA.) ____ And The act of biting. (K.) You say, _بِﺪَﺧ_ The serpent bit him. (S.) ____ And The act of lying, or saying what is untrue. (K.) You say, _بِﺪَﺧ_ He lied. (JK, S.) ____ And The act of milking much. (K.)

5. **بَﺪَﺧ** He went a middling pace. (As, K.)

**بِﺪَﺧ**

Stupidity; (JK:) i. q. **بِﺪَﺧ** [which means the same; or tallness combined with stupidity; &c.]: (S, K:) and [simply] tallness, or length; (S, * K, TA;) as also **بِﺪَﺧ**. (TA.) One says, _بَﺪَﺧَأ_ There was, in Na’ámeh, **بِﺪَﺧ** [i. e. stupidity, &c.]: (S, TA:) Na’ámeh being the surname of Beyhes, (TA,) who became the subject of a prov. respecting the taking of blood-revenge: (K in art. مكس:) Beyhes El-Fezáree, surnamed En-Na’ámeh, [or simply Na’ámeh] was one of seven brothers, who were slain [in a case of blood-revenge], except himself; he being left because of his stupidity; for which he became proverbial. (TA in art. مكس.) One says also, **بِﺪَﺧ** [He is long-tongued; lit. in his tongue is length. (S.) ____ Also The act of making haste. (KL)]

**بِﺪَﺧ**

Cutting; or sharp: (IAar, K:) applied to a sword, and a spear-head, and a dog-tooth. (IAar.) See also **بِﺪَﺧ** in three places.

**بِﺪَﺧ** see **بِﺪَﺧ**.
They fell into the valley of Khadibát: a prov., applied to a man who falls into perdition; or to one who misses the object of his aim, or pursuit: (As, K: *) see, respecting it, [ٍجَذَبَاتِ, in] art. جذب.

An old man. (A, K.) Great, big, or bulky; (S, A, K;) applied to a man, (S,) or to an ostrich, &c.; (K;) fem. with ذَج، applied to a girl: (S,) great, and thick or coarse or rude [in make]: (TA:) big in the sides: (Ham. p. 439:) big and strong; applied to an old man: (JK:) a man, and a camel, perfect and strong in make: (A:) a camel. Strong and hardy (A, K, TA) and big. (TA.)

A severe wound breaking the head. (JK, TA.)

A conspicuous road: (JK, S, K;) so says Esh-Sheybánee. (S.) ___ And the latter, A way of acting or conduct: so in the saying, [ٍفَلَانٌ عَلَى خِيَدَتِهِ صَالِحٌ] Such a one is following a good, righteous, or just, way of acting or conduct. (TA.) ___ Opinion, judgment, or counsel: (K:) so in the saying, [تَرَكْتَهُ وَخِيَدَتِهِ] I forsook him and his counsel. (TA.) ___ One's first, or original, affair, concern, or business: (AZ, JK, S, K;) so in the saying, [قُلْ عَلَى خِيَدَتِكَ] Apply thyself to thy first, or thine original, affair, &c. (AZ, JK, S.)

: see the next preceding paragraph.

Stupid; (JK;) characterized by [ٍحَوجٍ] [i. e. stupidity, or tallness combined with stupidity, &c.]; (S, K;) and [simply] by tallness: (K: [in which ذَج is said to be syn. with طَوْلِهِ]) fem. of the first], applied to a woman, خِيدَةٌ: (S:) and the first, one who cannot restrain himself, by reason of stupidity: (TA:) and the same, (K;) or ذَجِهُ, (JK;) one who goes his own way, at random, or heedlessly, without any certain aim or object, or without consideration, not obeying a guide to the right course, (JK, K, TA,) by reason
of ignorance, (JK,) or from boldness. (TA.) Also [the fem.] خذبیاء, applied to any [she-] animal, That is wont to wound, and kill, and seize its prey and break its neck. (IAar.) And حریة خذبیاء and ضربة خذبیاء [A dart, or javelin,] that inflicts a wide wound. (K.) And طعنة خذبیاء, (S,) and ضربة خذبیاء خذبیاء, (K,) [A thrust, and a blow;] with which the جوف [or belly, &c.,] is assaulted: (S, K;) or the former, a wide thrust or wound with a spear or the like: and the latter, a continuous and long act of beating. (TA.) And درع خذبیاء A coat of mail that is smooth, or pliable, (S, K;) and (so in the JK, but in the K or) wide. (JK, K.)

متخذب: see the next preceding paragraph.
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She (a camel, AZ, S, Msb, K, and any cloven-hoofed or solid-hoofed animal, AZ, Msb, TA, or sometimes another female, TA) cast her young one before the completion of the days of gestation, (AZ, Ikt, S, Msb, K,) to which IKoot adds, (Msb,) even if it were completely formed; (S, Msb;) as also ْﺖَﺟَﺪَﺧ ﺎَﻫَﺪَﻟَو; (IKtt, Msb;) and ْﺖَﺟَﺪَﺧ, inf. n. ٌﺞﻳِﺪَْﲣ (TA:) or, as some say, she cast her young one when her pregnancy had become apparent, between the commencement of its formation and the period a little before the completion; as also ْﺖَﺟَﺪَﺧا ﺎَﻫَﺪَﻟَو, but see the latter verb below: (Msb:) or she (a camel) cast her young one in a defective state, before the time: or without any hair upon it: or miscarried, bringing forth merely blood: and Thabit mentions the last but one of these significations as relating to a human being: (TA:) or you say of a woman, ْﺖَﺟَﺪَﺧ ﺎَﻫَﺪَﻟَو and ُﻪْﺘَﺟَﺪْﺧَأ in one and the same sense, (Aboo-Kheyreh, TA,) meaning she cast her fœtus in such a state that its form had become apparent: and ْﺖَﺟَﺪَﺧ she miscarried, bringing forth merely blood: when she has brought it forth before its hair has grown, one says of her ُﻎَﻀْﻨَت: so says Az. (TA.) And He (a man) was, or became, deficient in a limb, or member. (A.) See also 4, in two places.

1 ْﺖَﺟَﺪَﺧ see 1.

2 ْﺖَﺟَﺪَﺧ see 1.

4 ْﺖَﺟَﺪَﺧ She (a camel) brought forth her young one imperfectly formed, (S, Mgh, K,) even
if the period of gestation were complete: (S, K;) or so
and the former, she
brought forth her young one imperfectly formed at the completion of the period:
(Ikt, Msb;) or she brought forth her young one completely formed before the proper
time of bringing forth. (TA.) See also 1, in two places. 

The winter, or the spring or summer (but more probably the former,) had little rain. (IAar, S, K,
TA.) And the former, she brought forth her young one completely formed before the proper
time of bringing forth.

The lower of the two wooden instruments for producing fire failed to emit fire. (T, TA.) And He rendered a man defective in a
limb, or member: said of God. (A.) And He performed incompletely his prayer; (Es-Sara- kustee, A, Msb;)
or so: (Msb:) and in like manner, (i. e. the former verb,) a salutation: (TA, from a trad.:) and he performed
unsoundly his affair: (A, TA:) and he formed unsoundly his opinion. (A.)

The young one of a camel brought forth before the completion of the days [of
gestation], (S, K;) even if it be completely formed; (S;) [and so, accord. to rule,] See also
It is applied in a trad. respecting the poor-rate to *A calf one year old, or under, that still follows its mother;* resembling a [properly so called] in the smallness of its limbs, and in its having less strength than a [and a]. (TA.)

*A she-camel (or a female of another kind, TA) casting her young one before the completion of the days [of gestation], (S, A, K,) even if it be completely formed; (S, A,) as also , of which the pl. is , and and : or a she-camel *casting her young one in a defective state, before the time. (TA. [See 1, of which it is the act. part. n. And see also.] [Hence,] A man deficient in a limb, or member. (A. [See also.] *A man made deficient in a limb, or member: (A:) or defective in make. (TA, from a trad. [See also.] And a [deficient in the arm, or hand. (S, A, Mgh, K.)

*A she-camel bringing forth her young one imperfectly formed, even if the period of gestation have been completed; (Ikt, S, A, K,) as also [q. v.] (A, TA) and and : (TA:) or brought forth completely formed before the proper time of bringing forth. (TA.) __ A man made deficient in a limb, or member: (A:) or defective in make. (TA, from a trad. [See also.] A man deficient in the arm, or hand. (S, A, Mgh, K.)

*A she-camel bringing forth her young one imperfectly formed, even if the period of gestation be complete: (S, A, K, TA:) or bringing forth her young one completely formed before the proper time of bringing forth. (TA. [See also.] *A she-camel that usually casts her young before the completion of the days of gestation, even if completely formed: (see 1:) or a she-camel that usually
brings forth her young imperfectly formed, (A, TA,) even if at the proper time, (A,) or
before the proper time: (TA,) or that usually brings forth her young completely
formed before the proper time of bringing forth. (TA.)

see خديجة: and see also خديجة.
The word "ردخ" is found in the document. As an intransitive verb, it is used in six places and as a transitive verb in two places. It can mean various things, such as becoming benumbed, torpid, or affected by a languidness or laxity. It is also used to describe experiencing a heaviness, impotence of exercising motion, contraction of the sinews, and being asleep. The word can also be used transitively to describe a limb or body being affected. For example, "ةردخ" can mean an arm or hand becoming languid or heavy due to rubbing or a mote in it. Additionally, "ردخ" can be used to describe the day becoming intensely hot or cold, or to indicate that something prevented something from being seen.

He, or they, namely her family, made a girl to keep herself behind, or within, the curtain, and kept her from menial employments and from going out to accomplish her wants. She (a gazelle) concealed her young one in a covert of trees or in a hollow. It (a lurking-place) concealed a lion; as also it (anything) prevented a thing from being seen. It (rain) confined people in their houses or tents. It (night) confined, detained, or withheld, a person.
where it is app. a mistranscription for (A) and (K) also signify It made a limb, (K,) and the body, (TA,) and a leg or foot, (A,) and an arm or a hand, (TA,) to become, i. e. benumbed, &c. (A, K, TA. [See ] You say, خَدَرَّهَا meaning Long sitting [lit. the sitting-places] made his legs, or feet, to be in that state. (A, TA.)

3 خَادِرْنِي [He acted covertly with me]. (A, TA. [In both, خَادِرْنِي is coupled with بَسْتُرِني.] )

4 أَخَدْرَتِ She (a girl) kept herself behind, or within, the curtain; (Es-Sarakustee, Msb;) as also اخْتَدْرَتِ, (A, TA,) and أَخَدْرَتِ, and

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[In the CK خَدَرَّهَا (app. a mistranscription)] and اخْتَدْرَتِ [Hence,] خَدَرَّهَا. (TA.) — [Hence,] اخْتَدْرَتِ [Hence also,] اخْتَدْرَتِ He concealed, or hid, himself; (K, TA;) as also خَدَرَّهَا, like فَرْحَ [in measure]: (TA;) whence the saying, اخْتَدَرَّتَ الْمَيْلَةَ بِالسَّرَابِ, i. e. The small isolated mountain, or the like, became concealed by the mirage. (TA.) [Hence also,] اخْتَدْرَتِ He (a lion) kept himself in his lurking-place; (S, A, K;) as also خَدَرَّهَا and خَدَرَّهَا, (TA,) or خَدَرَّهَا. (A, TA.) And It (a bird) remained in its nest. (S,) And He (a man) remained, stayed, or abode; (S, K;) خَدَرَّهَا, inf. n. خَدَرَّهَا Fi ْبَيْنِهِ and خَدَرَّهَا, inf. n. خَدَرَّهَا, inf. n. خَدَرَّهَا, inf. n. خَدَرَّهَا among his family. (S,) And خَدَرَّهَا, (S,) inf. n. خَدَرَّهَا He (a gazelle) remained behind the herd; not going with it; (S, K;) and خَدَرَّهَا, (S,) inf. n. خَدَرَّهَا, (S,) inf. n. خَدَرَّهَا and he (a beast) remained behind; not overtaking, or coming up with, the others. (TA.) And اخْتَدْرَتِ They entered upon night [and so became concealed from view]. (TA.) And They entered upon a day of rain, and of clouds or mist, and of wind: (K,) or rain came upon them. (S,) أَخَدْرَتِ as a trans. v.: see 2, in four places.

5 خَدَرَّهَا see 4, in two places.
A curtain (S, A, Msb, K) that is extended for a girl in a part of a house, or chamber, or tent; as also ḥudāda: (Ḳ) and hence, (M) any chamber, or house, or tent, or the like, that conceals a person: (Ḳ, M) or a chamber, or house, or tent, in which is a woman: not otherwise: (Msb:) pl. [of mult.] ḥudāda (A, Msb, K) and [of pauc.] ḥudāda, and pl. pl. [i.e. pl. of the latter of these two, or pl. of ḥudāda (Ḳ).] And hence, A vehicle composed of pieces of wood set up over the saddle (قَطُب) of the camel, and curtained with a piece of cloth; (Ḳ) i.e. a ḥudāda. (TA.)

[Hence also,] The lurking-place of a lion. (S, K, TA.) See also what next follows.

The darkness of night: (Ḳ) or darkness absolutely; as also (ṬA:) or this last signifies intense darkness: (Ḳ TA:) or, accord. to some, the night consists of five divisions, and the last signifies the last of five divisions of the night: or, accord. to Kr, the division next before this is called ḥudāra. (TA.) A dark place: (Ḳ) or a dark, and low or depressed, place. (Ham p. 234.) See also ḥudāra. Rain: (S, K) or clouds, or mist, and rain. (ISk.) See also ḥudāra.

An eye in a languid state: or heavy, by reason of rubbing, or from a mote in it. (TA.) And a gazelle, or young gazelle, &c., with languid eyes, as though drowsy, (Ḳ) by reason of the motionless state of its eye, and its weakness. (Ṣ, Ṣ.) A day intensely hot: (Lth:) and intensely cold: (Ṣ) or cold and damp: (Ṣ) or damp: (Ṣ) or rainy, and cloudy or misty: (Az) and ليلة خدرة A night cold and damp: (Ṣ) or damp. (Ṣ)
**A rain.** (TA.)

**A black ass:** (K:) as though a rel. n. from خدراء الليلٌ [The darkness, or intense darkness, of night]. (TA. [See also خدرأي.])

A dark night; (S, A, K;) as also خدري (K) and خدري (A) and خدري and خدري. (K.) A black cloud.

(S.) A camel intensely black: (S, K:) fem. with ذ. (S. [See also خدرأي.]) Black hair. (A.) And خدارية الشعرٌ A black-haired girl. (A.) Also signifies An eagle; (S, K;) because of its colour; (S;) i. e. its intense blackness.

(IB.) In the following verse,

* كأن عقباء خدارية *
* تنير في الجو من جناها *

[which may be rendered, As though a black eagle spread in the sky its wing], Th says that the poet may mean, by عقباء the bird [so called], or a banner, or garments of the kind called أبراد, which they spread over them. (TA.)

خداري (S, A, K) and خداري (A, TA) [originally Keeping behind, or within, the خداري, or curtain. And hence,] A lion keeping, or abiding, in his lurking-place: (A, * K, * TA:) or entering into it. (S, TA.)

And the former, and خداري, A gazelle remaining behind the herd; not going with it: and a beast that remains behind; not overtaking, or coming up with, the others: and خداري likewise
signifies a camel that is in the rear of the other camels; that remains behind them, and when it sees them go on, goes on with them. (TA.) signifies also Languid, and lazy, or slothful. (S.) ____ And a gazelle having feeble bones. (TA.)

A wild ass: (S, K:) so called from a certain stallion named أَخْدَر: (TA:) some say, (TA,) this was a horse, (A, TA,) belonging to Ardasheer, that became wild: (A:) and some say that he was an ass: or so called in relation to El-Irák, but ISd says, I know not how this is: (TA:) the pl. is أَخْدَرَات; (A;) and أَخْدَرَاتْ بنات is used as a pl.; (TA;) and [in like manner] بنات أَخْدَر means the [wild] she-asses. (TA in art. أَخْدَر.) A certain race of horses: so called from a stallion named أَخْدَر. (K.)

A girl kept behind, or within, the curtain. (S, A, K.) ____ And هَوْدِر (A, TA.) A curtained [vehicle of the kind called] هَوْدِر (A, TA.) ____ [And hence,] هَوْدِر (in some copies of the K and in the TA) A lion concealed in his lurking-place. (K, TA.)

and هَوْدِر: see what next precedes, in three places.
1. **حَدَّشَهُ** *(Az, S, &c.,) aor. حَدَّشَ, (Mgh, Msb,)*  
*He scratched him, or it, (namely, the face, Az, S, Mgh,)*  
*with the nails, so as to cause bleeding or not; (Az, S, * Mgh, TA;)*  
*i. q. حَمَشَهُ:* *(Az, A, K, TA:)*  
*he wounded him in the outer skin, so as to make it bleed or not: (Msb:)*  
*he lacerated it, namely, the skin, (A, K,)*  
*little or much: or tore off its surface with a stick or the like. (K.) You say,*  
*حَدَّشَت وَجِهَهَا عَنْدَ الْمَذَبْهَةِ She scratched her face with her nails in the upper parts of what appeared thereof, so as to make it bleed or not, on the occasion of affliction. (Az. TA.)*

2. **حَدَّشَهُ** *(S, TA,)*  
*[meaning He scratched him, or it, (namely, the face,)*  
*with the nails, vehemently, or much,] is with teshdeed to denote intensiveness, or muchness. (S, TA.)*  
*[Hence,]*  
*وَقَرَفَ فِي الْأَرْضِ حَدِيشَ A little rain [such as scratched the ground in many places] fell upon the land. (A, TA.)*

3. **حَدَّشَتَ الرَّجُلُ**, inf. n. حَدِيشَةَ and حَدِيش, I scratched the man's face with my nails, he scratching my face in like manner. (TA.)

*حَدَّشَ, an inf. n. used as a subst., (Mgh, Msb,) The mark made by scratching with the nails, (Mgh, Msb,)*  
*K, *) whether it cause bleeding or not: (Mgh:) pl. حَدَّشُ, (S, A, Mgh, Msb, K,) which is Syn. with*  
*كِدْوَحَ (S, TA.)*

*بِقْلْبِهِ حَدَّشَةُ In his heart is somewhat of hurt. (A, TA.)*
1. **خَدَعَ**, (TA,) [aor. ـَـَـَـِـَـَـِ، inf. n. خَدْعِهِ, (Bd in ii. 8,) He hid it, or concealed it; (TA;) as also خَدَعَهُ, (Msb, TA,) inf. n. خَدَعَهُ, (TA.)

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[And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) **He doubled it, or folded it, one part upon another;**

namely, a garment, or piece of cloth. (Lh, K, TA.) [And hence, also, accord. to some,] خَدَعَهُ, aor. ـَـَـَـِـَـَـِ, inf. n. خَدْعِهِ, (S, Mgh, Msb, K) and خَدَعَهُ, (AZ, S, K,) or the latter is a simple subst., (Msb, TA,) and خَدْعِهِ, (TA,) or this [also] is a simple subst., (Msb, TA,) like خَدَعَ، [which is also an inf. n. of 3,] and like خَدَعْهُ, (TA,) **He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَّلْهُ; (S, Mgh, K;) and desired to do to him a foul, an abominable, or an evil, action, without his knowing whence it proceeded: (S, K;) or he dissembled [or acted deceitfully] with him; pretended to him the contrary of what he concealed: (TA;) or he made him to resign, or relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed: (Er-Rághib, B;) and خَدَعَهُ، (S, TA,) inf. n. خَدْعَهَا, (S) and خَدَعَهَا, (Msb, TA,) signifies the same; (S, * TA;) as also خَدْعَهَا، (TA,) and خَدْعَهَا، (TA;) or this [last] signifies he deceived him, deluded him, beguiled him, circumvented him, or outwitted him, much: (KL;) [and of another of these verbs we find the following various explanations:] خَدَعَ، (TA;) or this last signifies he deceived him, &c., being deceived, &c., by him; and this latter meaning, if not each meaning, may be
intended here by 

endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him;

(AAF, L;)[agreeably with what is said by Kemál Páshá Zádeh, (as I find in a marginal note in a copy of the MS, and also in the Kull p. 178,) that one says of a man خادع when he has not attained his desire, and خادع when he has attained his desire;] for many a verb of the measure خادع relates to one only; as in the instances of طارقت الفعل, خادع (L; or it signifies, [like خادعه,] he pretended to him something different from that which was in his mind.

(K.) It is said in the Kur [ii. 8], يخادعون الله وآمنا, (TA,) meaning They pretend, to God and to those who have believed, something different from that which is in their minds, by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يخادعون الله وهو خادعهم [They strive, endeavour, or desire, to deceive God, or] they think that they deceive God, but He is [their deceiver, i.e.,] the requiter, to them, of their خادع [or deceit, &c.]; (TA;) or the meaning is [they deceive] the friends of God: (S;) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayáh reads, in the former passage, يخادعون الله: (TA;) [which passage continues thus:] وما يخادعون إلا أنفسهم [but they do not deceive any save themselves]; i.e., the result of their خادع [or deceit] does not befall any save themselves: (K;) here, again, Aboo-Hayáh reads خادع: (TA;) Muárrik reads خادعون وما يخادعون, meaning خادعون وما يخادعون, (K.) Accord. to IAar, خادع signifies معن الحق [meaning The preventing from discovering, or accepting, the truth]. (L;) [He deceived him, or the like, seems to be generally regarded as the primary signification of خادع, for it occupies the first place in all the lexicons to which I have access: but Bd says (in ii. 8) that this meaning is from ضب, said of the ضب خادع, and that the primary signification of خادع is the act of concealing: the action of the ضب, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] [Hence, app.,] خادعتهه, (TA-) I gained the mastery over him.
It deceived the hunter, or it concealed itself, signifies it entered into its hole; (Lth.) as also it scented a man, and therefore entered its hole, in order that it might not be caught; as also: (TA:) or it entered into its hole in a tortuous manner: and in like manner, a gazelle into its covert: but mostly said of a ضب: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning he took to going to the right and left, deceitfully, or guilefully: and of a man, meaning he hid himself from another: and he assumed a disposition not his own. (TA.) [See also خضاع, خحداع, below.] Hence, i.e. from خذاع said of the ضب, (A, TA,) The disc of the sun set; (A, K, TA;) like خضع The eye sank, or became depressed, in his head. (Lh, K, TA.) [Also meaning His eye did not sleep: for] signifies the eye did not sleep. (TA.) [Hence also, as indicated in the S,] A slumber did not enter my eye: (S:) or ما خذعت بعيني نعسة (so in the L,) or خذعت, i.e. نعسة. (so in the TA,) meaning a slumber did not pass by his eye. (L, TA.) [And from the same source have originated several other tropical significations, of which exs. here follow.] The affairs varied in their state; or were, or became, variable. (Ibn-'Abbád, K.) خذعت السوق, (S, K,) inf. خذاع, (TA,) [The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic: (see خفاء, below:) or] the market became dull in respect of traffic; (S, K;) as also خذعت (Lh, TA;) or خذعت (K: [but السوق is generally fem.:]) and, as some say, it became brisk in respect of traffic: thus it appears to have two contr. significations: (TA:) and خذاع The price became high, or dear. (TA.) Said of a man, خذاع also signifies His wealth, (K, TA,) and the like, (TA,) became small in amount, or little. (K, TA,) Said of a time, inf. n. خذاع Its rain became little: (TA:) and of rain, It became little. (K, TA,) Said of spittle, or saliva, It dried: (S, K, TA;) or it became little, and dried, in the mouth: (A, TA;) or it became deficient; and when it becomes deficient, it becomes
thick; and when it becomes thick, it becomes stinking: (TA:) or it became corrupt: (IAar, TA:) and in like manner, said of a thing, it became corrupt, or bad. (TA.) [See also خدع, below.] — Said of a generous man, (K,) He refrained [from giving], (S, L, K,) and refused. (L.) You say, كان فلان يعطي ثم خدع, [Such a one used to give; then he refrained, and refused]. (S.) خدع: aor. ٌع، inf. n. خدع, He cut, or severed, his [vein called the] خدع. (TA.)

2 خدع, inf. n. خدع: see 1, third sentence. — He was deceived, deluded, beguiled, circumvented, or outwitted, repeatedly, so that he became experienced: or he was deceived, &c., in war, time after time, so that he became skilful: or he became experienced in affairs: or he became experienced in affairs, sound in judgment, cunning, and guileful. (TA.)

3 خدع, inf. n. خدع and خدع: see 1, in five places. — The causing the eye to doubt respecting that which it sees. (Ham. p. 541.) خدع المجدّika phrase used by Er-Ra'ee, (TA,) He forsook, or relinquished, (As, AA, K,) glory, (As,) or praise, not being worthy of it. (AA.)

4 خدع: see 1, first signification. He incited him to deceive, delude, beguile, circumvent, or outwit; or to desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeded; or to pretend to another something different from that which was in his mind. (K.) In the Kur ii. 8, quoted above, Yahyà Ibn-Yaamar reads, وما يخدعون. (TA.)

5 خدع He constrained himself to deceive, delude, beguile, circumvent, outwit, or the like. (K, TA.) خدع: see 1, third sentence.
They deceived, deluded, beguiled, circumvented, or outwitted, one another; or practised deceit, guile, circumvention, or the like, one to another. (TA.)

He pretended deceit, delusion, guile, or circumvention, (S, * P S,) on his part: (S:) or he pretended to be deceived, deluded, beguiled, circumvented, or outwitted, not being so; (K, TA;) as also. (TA.)

He became deceived, deluded, beguiled, circumvented, or outwitted: (S, Msb, TA:) or he was content to be deceived, deluded, beguiled, circumvented, or outwitted. (Lth, K.) See also 6. See also 1, latter half, in two places.

A single act of deceit, delusion, guile, circumvention, or outwitting. (Mgh.) It is said in a trad., (Mgh, TA,) and the first being the most chaste, (S, Mgh, Msb,) said to be the form used by Mohammad; (Th, Mgh, Msb,) the second ascribed by El-Khattábee to the vulgar; (TA;) the last the best in point of meaning: (Mgh:) i. e., accord. to the first reading, (Mgh,) War is finished by a single act of deceit, &c.; (Mgh, O, K;) accord. to the second, war is a thing by which one is deceived; (Mgh, Msb;) or war is deceived; for when one of the two
parties deceives the other, it is as though the war itself were deceived; (IAth, TA;) [accord. to the third, war is a mode, or manner, of deceiving;] and accord. to the fourth, war is a deceiver of those engaged in it (IAth, Mgh, TA) by the frequent deceits which occur therein. (Mgh.) A slumber. (TA.)

A thing by which, or with which, one deceives, deludes, beguiles, circumvents, or outwits; (Mgh, Msb;) like as لعبة signifies a thing with which one plays. (Msb.) See لعبة. ___ One whom people deceive, delude, beguile, circumvent, or outwit, (S, K,) much; (K;) like as لعبة signifies one who is much cursed. (TA.) [See, again, لعبة. The comparison of لعبة in one sense with لعبة, and in another sense with لعبة, suggests that one of the explanations above may perhaps be founded upon a mistranscription. On لعبة as the measure of a word having the sense of a pass. part. n., see a remark of IB voce لعبة.] ___ See also لعبة.

[A mode, or manner, of deceiving, deluding, beguiling, circumventing, or outwitting]: see لعبة.

: see لعبة, in three places: ___ and see also لعبة.

: [and see also 3.] ___ signifies The procedure of the [lizard called ضب] when it is attacked by a serpent, or hunted by a man feeling the head of its hole in order that it may imagine him to be a serpent: if the ضب be experienced, it puts forth its tail to half the length of the hole, and if it feel a serpent, it strikes it, and cuts it in halves; and if it be a hunter, it does not suffer him to lay hold upon its tail, and so it escapes, for the hunter does not dare to put his hand into its hole, because it may not be free from a scorpion, of which he fears the sting, as a strong friendship subsists between the ضب and the scorpion, and the former makes use of the latter to defend itself from the hunter: or, as some say, it signifies
its concealing itself, and remaining long in its hole, and seldom appearing, and being very cautious. (O, TA.)

\(\text{خَدَع} \) see \(\text{خَادَع} \), in three places. Also A she-camel that yields milk abundantly at one time, and withholds it at another. (K.)

Deceit, delusion, guile, circumvention, or outwitting; and a desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeds; (S, K;) a subst. from \(\text{خَدَع} \); (S, Msb, K;) as also \(\text{خَدَع} \), (Msb, TA,) or this is an inf. n.; (AZ, S, K;) and \(\text{خَدَع} \); (TA;) and \(\text{خَدَع} \); (TA;) which [is also an inf. n. of \(\text{خَدَع} \), and] originally signifies concealment: (Ham p. 541:) [and hence as above: and] also signifies prevention (مونع); and art, artifice, cunning, or skill, in the management of affairs; (IAar, Sgh, K;) or a making another to resign, or relinquish, the object that he has in view, by pretending to him something the contrary of what he conceals. (Er-Raghib, B.)

\(\text{خَدَع} \); and its fem, with ة: see the next paragraph, in two places.

Deceiving, deluding, beguiling, circumventing, outwitting, or the like;] act. part. n. of \(\text{خَدَع} \); as also \(\text{خَدَع} \); (Msb;) or [rather] this latter is an intensive epithet, signifying one who deceives, &c., much, or often; or very deceitful, &c.; or a great deceiver, &c.; (Mgh, K;) and \(\text{خَدَع} \), (Msb, TA,) and \(\text{خَدَع} \), and \(\text{خَدَع} \); (TA;) [but these three are also intensive epithets, like \(\text{خَدَع} \);] and \(\text{خَدَع} \) signifies one who deceives, &c., other men; (S;) or [rather] this last is syn. with \(\text{خَدَع} \) as explained above, (K;) or \(\text{خَدَع} \); (Mgh:) [the pl. of \(\text{خَدَع} \), fem. of \(\text{خَدَع} \), is \(\text{خَوَادَع} \)] and the pl. of \(\text{خَدَع} \) is \(\text{خَوَادَع} \). (Mgh.) [Hence,] A lizard of the kind called that deceives, beguiles, or circumvents; (Z, TA;) as also . (S, K;) And

Deceiving, or varying, and very deceitful, or very variable, fortune,
or time]. (TA.) [Whence, or] because of its variableness, (TA.) ُعِدْاَﳉا is a name for Fortune, or time. (K, TA.) ُعِدْاَﳉا Also signifies Anything unsaleable, or difficult of sale, and in little demand. (TA.) And accord. to Fr, the Benoo-Asad use the epithet ُعِدْاَﳉا [perhaps a mistake for ُعِدْاَﳉا] in the sense of High, or dear, applied to a price. (TA.) ُعِدْاَﳉا A road that appears at one time and disappears at another; as also ُعِدْاَﳉا A road which one does not know: (TA:) a road deviating from the right course; (TA:) as also ُعِدْاَﳉا Which one does not know: (S, TA:) ُعِدْاَﳉا A water to which one does not know the way. (TA.) ُعِدْاَﳉا Also signifies Corrupt, or bad; applied to food and other things. (TA.) And you say, ُعِدْاَﳉا A deficient, or defective, deenár. (S.) And ُعِدْاَﳉا A man who brings evil upon others. (TA.)
the same reason,] it is also applied to *The cat.* (IB.) And from the former of the last two meanings is derived the phrase (TA) أَلْوُغْ عَذْيْخَعَ (S, K, TA) *A very deceitful, or guileful, ghool;* (K, TA;) so that it is doubly tropical. (TA.)

َجَعْ عَذْيْخَعَ: see خَوَذَعٌ; in the latter part of the paragraph.

*خَوَذَعَ* fem. of خَذَعٌ [q. v.]. Also *A small door in a large door.* (Ibn-'Abbád, K.) See also خَذَعٌ.

ٌقِرَطٌ عَذْيْخَعَ: see عِدَّيْخَعٌ; in the latter part of the paragraph.

ٌتَعِدَايْخَعَ fem. of عِدَايْخَعٌ [q. v.]. Also *A small door in a large door.* (Ibn-'Abbád, K.) See also عِدَايْخَعٌ.

ٌعَذْيْخَأَ: see عَذَايْخَأَ. Verily thou art more deceitful, or guileful, than a dabb that I have hunted]. (AZ, AAF, O.) See .

ٌعَذَايْخَأَلَا: app. Each of the two branches of the occipital artery which are distributed upon the occiput; a certain vein, (S, K,) one of a pair of veins, called the خَذَايْخَأَ (S, Mgh, Msb,) in the cupping-place (Mgh, Msb) of the neck, (Mgh,) or in the place of the application of the two cupping-instruments; being a branch from the دِيرٌ (or carotid artery); (S, K;) sometimes the scarification [for cupping] happens to be upon one of them, and the patient consequently is exhausted by loss of blood: (S:) the خَذَايْخَأَ are two concealed veins in the place of the cupping of the neck: Lh says, they are two veins in the neck: some say that they are the وَدِجَانٌ. (TA:) the pl. is خَذَايْخَأَ. (K.) فَلَانٌ شَدِيدٌ الأَذَايْخَأَ means Such a one is strong in the place of the أذَايْخَأَ. (As, S, O.) It also means *Such a one is a person who resists; unyielding; uncomplying.* (TA.) And لَيْنُ الأَذَايْخَأَ One who does not resist; yielding; complying. (TA.)

ٌعَذَايْخَأَلَا: You say also, لَوْيَ فَلَانٌ أَذَايْخَأَ Such a one turned away, or
aside, and behaved proudly, or haughtily. (TA.) And He relinquished pride, or haughtiness. (TA.) And to him who is proud, one says, ُهَعَدْخَأ َلَأَقَيِّمَ أَخْدِعُكَ, meaning I will assuredly dispel thy pride. (Ham.p. 432.)

: see what next follows.

and ُهَعَدْـ Aerospace, (Fr, Yaakoob, S, Msb, K) and ُهَعَدْـ Aerospace; (Msb, TA;) the first of which is the original form, the second being adopted because the first was found to be difficult of utterance; (Fr, Yaakoob, S,) and the first is the only proper subst. of the measure ُهَعَدْـ Aerospace; other words of that measure being epithets; (Sb;) A closet, or small chamber, in which a thing is kept, or preserved; (Msb;) i. q. ُحَرَانَة ُهَعَدْـ Aerospace; (Fr, Yaakoob, S, K;) by which is meant a small chamber within a large chamber: (TA:) from ُهَعَدْـ Aerospace meaning he hid it, or concealed it: (Msb:) and [in like manner] ُهَعَدْـ Aerospace signifies a chamber within a chamber: (K:) Er-Rághib says, as though its builder made it a deceiver of him who might seek, or desire, to take, or reach, a thing in it. (TA.)

: see the next preceding paragraph.

: see ُهَعَدْـ Aerospace; in two places.

and ُهَعَدْ Aerospace are syn. [as signifying Deceived, deluded, beguiled, circumvented, outwitted, or the like: or rather, the latter signifies much deceived, &c.]. (TA.) ___ And [hence] ↓ the latter, A man (S, L) Deceived, deluded, beguiled, circumvented, or outwitted, (S, L, K,) in war; (S, L,) time after time, (S, L, K,) so that he has become experienced, (S, K,) or so that he has become skilful: (L;) or experienced in affairs: (TA;) or experienced in affairs, sound in judgment, cunning and guileful: (ISh;) or characterized by deceit, delusion, guile, or circumvention, in war. (AO.) Also the former, One Whose [Vein called the] ُهَعَدْ Aerospace is cut, or
severed. (S, K.)
And he was, or became, large, and full [or plump], in the shank and fore arm. (TA.) [And in like manner, or became, full, or plump, in the shanks and fore arms.] And she was, or became, full, or plump, in the shanks and fore arms. (JK; or or , [inf. n.], [q. v.]; K,) said of the shank (JK, K), It was, or became, round: (JK; or full [or plump]. (K.)

**Full [or plump]: and large, big, or bulky:** (K:) or large, and full [or plump], in the shank and fore arm: or, as some say, large, big, or bulky. (TA.) You say and (K, TA, in the CK, by an omission, the latter is made to be ,] A woman thick and round in the shank: pl. [in the CK, erroneously, or full of flesh in the limbs, with slenderness of the bones; as also and (K:) or these two, in the latter of which the  is augmentative, a woman full [or plump] in the shanks and fore arms. (S.) And A woman round in the shank. (JK.)

And Her place of the anklet [i.e. her ankle] is large, or big. (S.) And A full [or plump] shank: (K;) or a round shank: pl. (JK.)

(Fullness [or plumpness], (S, K;) or roundness, (JK,) of the shank, (JK, K;) or of the shanks and fore arms. (S.) [All are properly inf. ns.: see 1.]

**A grape that is small and worthless by reason of blight, or the like, and want of moisture.** (AHát, K * TA.) And The stem of the tree called \( * (M, K;) which is a sort of bitter tree; (TA;) as also . (M, K.)
: see what next precedes.

: see .

: see .

: see .

: see .

: see .

: see .
Large, big, or bulky; applied to the shank, (Mgh,) or to a man: (Msb:) or large, or big, in the shank, with a goodly fulness therein; applied to a female: (Lth, L:) or, with ة, applied to a woman, (S, K, TA,) juicy, (TA,) full in the fore arms and the shanks. (S, K, TA.) You say Large, or big, in respect of the shanks; like. (Mgh, TA.)
He served him; did service for him; ministered to him; (PS, TA;) syn. [He served for, meaning in return for, the food of his belly]. (S and A &c. in art. [This shirt will serve, or last, a year]: and [A thin, or flimsy, garment, that will not serve or last, long; or that will not be serviceable]. (TA.)

He occupied, or busied, him with service. (TA.)

He gave her several, or many, female servants. (Msb.)

He attached a thong thus called, upon the pastern of the camel. [Hence, [as inf. n. of خدم, ] in a horse, The having a whiteness (S, Mgh, TA) such as is termed (S, TA) surrounding the pastern of each kind foot, (S, Mgh, TA,) above the [or extremities next the hoof], and stopping short of the shank; (S, TA;) but not in the fore foot. (S, Mgh, TA.) [See also خدم] When it is in one hind leg, the horse is termed أرجل. (S, TA.)

Her husband attired her with the [or anklet]. (TA.)

He gave him a servant. (S, K, TA. [See also خدم] And 

I gave her a female servant. (Msb.)

El-Kutb Er-Rāwendee asserts that one says, [I made him a servant to myself;] but Ibn-Abi-l-Hadeed says, This is of the things that I know not. (TA.) [See خدم]
He served himself; (Lh, K;) as one must do who has not a servant. (Lh.) He made him a servant. (TA.) See also what next follows, in two places.

He asked him to give him a servant; as also (K, TA.) And I asked him to serve me; (Msb, TA;) as also: (TA:) or I took him as my servant: ] or I made him to serve me. (Msb) Accord. to El-Kutb Er-Ráwendee, one says, [I took him as a servant for myself and for another than myself: or I made him to be a servant to myself and to another than myself]. (TA.)

.. see خدمه, and see also خدمه, in four places.

.. خدمه، (K;) or خدمه، (JK;) A space, or period, (ساعة,) of the night (JK, K;) or of the day: (K;) and خدمه [or خدمه،] is a dial. var. thereof. (TA.)

.. خدمه a subst. signifying The characteristic denoted by the epithet مدخه [fem. of مدخ, in a sheep or goat; (JK, K, TA;) i. e. whiteness in the lower end of the shank. (JK, K;) up on blackness; (K;) such whiteness resembling the خدمه، (JK, TA,) or being likened to خدمه، or anklets: (TA;) or blackness upon whiteness: &c. (K;) [See خدمه،: and see also خدمه،.]}

.. خدمه، accord. to some, and inf. n. of 1: accord. to others, a simple subst. [signifying Service]. (TA.) [Also Pay for service:] but in this sense probably post-classical.] See also خدمه，

.. خدمه، A thong, (JK, S, K,) plaited, (TA,) thick and strong, like a ring, (JK, K,) which is fastened upon the pastern of a camel, (JK, S, K,) and to which is attached the [or thong] of the [or leathern shoe with which the foot is sometimes protected], (S,) or to which are attached the [or thongs] of the [or shoes] (K;) [It is the n. un. of خدمه،: and its pl. is خدمه،; as below: in the TA,
said to be tropical; but this is pro-

bably a mistake: the other significations here following are all tropical:] accord. to AA, [the pl.] خُلَّد signifies shackles, or hobbles; syn. قيود. (TA.) Hence, (S,) i. q. خَلَّال [meaning An anklet]; (JK, S, Mgh, K;) because sometimes made of thongs, with gold and silver affixed thereon: (S:) pl. خُلَّد, (S,) and [coll. gen. n.] خَلْد. (Ham p. 612.) كَالْمَهْوَرَةٌ is a prov. [meaning Like her who has been dowered with one of her two anklets]. (JK, TA. [See also مهورة.]) ___ (And hence, A ring of white a little above the hoof of a horse &c.) You say of a horse, لَهُ خَدَمَتَانِ مِنَ خَلَافِهِ, meaning He has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg [probably a mistake of a copyist for his left kind leg]. (TA in art. خَلْف.) [The coll. gen. n. خَدَم is used in the Deewán of the Hudhalees, as stated by Freytag, in the sense of A place where the colour differs, like an anklet, on the foot: and a whiteness on the foot of a bull, surrounding it like a circle: and خَدَم as meaning whiteness: or, as some say, streaks (striae). See also خُلَّد.] ___ (Hence, also,) The place where each foot comes forth from the trousers. (TA.) Also The shank; (K;) because it is the place of the anklet: (TA:) pl. خَدَم and [coll. gen. n.] خَدَم. (K.) Hence, in a trad. of Selmân, كَانَ عَلَى خَلْمٍ وَخَلْمَاتٍ خَلَافٍ وَخَلْماَتٍ تَذْدَبٍ [He was upon an ass, and upon him were trousers, and his shanks were dangling]: or, as some say, the meaning here is, the parts from which his two feet came forth, of the trousers. (TA.) And one says, أَبْدَتِ الحَرَبِ عَن خَلَامِ المَخْدُورَاتِ. [The war made apparent the shanks, or the anklets, of the girls that had been kept behind the curtains]; meaning the war became vehement. (A, TA.) ___ Also A ring of people; (S, K;) a compact ring thereof: likened to the thong described in the first sentence of this paragraph. (TA.) Hence the saying of
Khālid Ibn-El-Weleed, in a letter that he wrote to the Satraps of Persia, (TA,) 

*Praise be to God,* who hath dispersed, or broken up, your congregation: (S, * K, * TA:)

for when the thong above mentioned is broken, or parted, the سَرَائِح [or thongs of the leathern shoe] become loosed, and the shoe falls off: so says IAth, and A'Obeyd says the like. (TA.)

A thong: (K:) or a plaited thong. (TA.)

One who does much service; (TA in the present art.;) as also خَدَّامَة. (TA in art. Úعَرْب.) And also applied to

A servant; (S, * Mgh, * Msb, * K, * TA;) applied to a young man, (S, Mgh, Msb,) or a male: (K:) and, (S, Mgh, Msb, K,) as also خَدَّامَة, (Msb, K,) each in chaste Arabic, (TA,) but the latter rare, (Msb,) to a young woman, (S, Mgh, Msb,) or a female: (K:) and خَدَّامَة [q. v.] is also used in the same sense as خَدَّامَة: (TA:) the pl. of خَدَّامَة, (JK, S, Mgh, Msb, K,) or rather this is a quasi-pl. n., (TA,) and خَدَّامُ خَدَّامَة, (JK, Msb, K) and خَدَّامُ خَدَّامَة, and vulgarly خَدَّامُ خَدَّامَة. (TA.) It is said in a trad., of 'Abd-Er-Rahmán, (TA,) meaning [He divorced his wife, and gave her on that occasion a black young woman [as a slave]. (Mgh, * TA.) In the saying فَلَانِة خَدَّامَة, the word خَدَّامَة is not properly an epithet: the meaning is, Such a woman will be a servant to-
morrow; like as one says خَادِمَة غَدًا. (Msb.)

[Servitude; or the state, or condition, of a servant: a term in common use; and mentioned by Freytag on the authority of Meyd.: opposed to خَادِمَة، خَادِمَة، خَادِمَة.]

i. q. خَدِيمَة, (S, Mgh, K,) as meaning, applied to a horse, Having a whiteness (S, Mgh) such as is termed جُلْحَيْل (S) surrounding the pastern of each kind foot, (S Mgh,) above the parts
next the hoof, and stopping short of the shank; \(\text{(S) but not in the fore foot: (S, Mgh:}
\text{[see 2:]})\) or, so applied, \(\text{whose} \) \(\text{مُحِجَّل} \) encircles \(\text{the pastern\ above the} \) \(\text{أَشَاَعِر} \) or \(\text{extremities next the hoof): or the latter epithet, so applied, Whose whiteness passes beyond the pasterns or part thereof. (K.) And} \text{[, [fem. of} \text{أَخْدَمُ,} \text{applied to a sheep or goat, (JK, S, K,) i.e. to a} \text{شَأَة, (S, K,) Having in the lower end of her shank a whiteness (JK, K) like the} \text{خَدَمَاء} \text{[or anklet], (JK,) upon blackness; or a blackness upon whiteness; and in like manner applied to a mountain-goat: (K:) or having white shanks; (AZ, S, K;) like} \text{حُجَّالَاء} \text{; [but see this latter word;] and so} \text{مُحِدَّم} \text{applied to a mountain-goat: (S:) or having one white shank; the rest of her being black. (K.)}

\(\text{مُحِدَّم} \text{[pass. part. n. of 2, q. v.] You say} \text{فَوْمُ مُحِدَّمُون}} \text{A people, or party, having many servants and other dependents. (S, K,) And in like manner} \text{مُحِدَّمُ} \text{is applied to a woman. (A, TA:) And} \text{مُحِدَّمُ} \text{A woman attired, or adorned, with anklets. (A, TA:) ___ See also also} \text{مُحِدَّمُ} \text{in two places. And} \text{مُحِدَّمُ and} \text{مُحِدَّم} \text{(S, K) The place of the thong [called} \text{مُحِدَّمُ} \text{in the leg of the camel: (TA: [there said to be above the} \text{كَعْب}; but this is a mistake:]}) and the place of the anklet [so called] (K, TA) in the shank of a woman: (TA:) the place of the} \text{مُحِدَّمُ} \text{in the shank: (S:) the place of the} \text{مُحِدَّمُ} \text{like as} \text{سُوْرُمُ} \text{is the place of the} \text{سُوْرُمُ (M in explanation of the former, in art. سُوْرُم.) ___ And the former The band of the trousers, (JK, K, TA,) at the lower part of the leg of a woman: (K, TA:) or the band at the lower part of the leg of the trousers: (M, TA:) the woman seems to be specified in the K because women generally tie the legs of the trousers upon the middle [or upper part] of the shank, and then make them to fall down over it. (TA.)}

\text{مُحِدَّمُ as a subst.: see} \text{مُحِدَّمُ; of which it is also the fem.}

\text{مُحِدَّمُ} \text{[lit. Served: ___ and hence, A master; a head, or chief: pl.} \text{مُحِدَّمُ} \text{. (TA:) ___ And A man having a servant of the jinn, or genii. (S, K,)}}
The state, or condition, of a master: opposed to خادمیة.
He was, or became, his [or friend; or his secret, or private, friend; &c.]: (JK, S, K, TA:) he associated, or kept company, with him as a friend: (Mgh:) or [simply] he associated, or kept company, with him. (TA.) _ also signifies The contracting of the eyes (Mgh, JM, TA) in holding amatory and enticing talk, or conversation, with another, the latter doing the same. (Mgh, JM.) _ The saying of certain of the lawyers, (JM.) _ means The testimony of the singer who has made singing to be his habitual occupation, or means of subsistence, and thereby associates as a with people, and collects them to him, is not allowable. (Mgh, JM.)

A friend: (S, TA:) or a secret, or private, friend; a friend in secrecy or privacy: (Mgh, Msb, and Ksh and Bd in iv. 29:) or a companion, or an associate, who converses, or talks, with one: (M, TA:) or [simply] a companion, or an associate: (K:) but accord. to Er-Rághib, mostly used as meaning an amorous companion or associate; a companion, or an associate, affected with sensual appetency: (TA:) the former is applied alike to the male and the female: (Ksh and Bd in v. 7:) and ↓ the latter signifies also one who is thy friend, &c., (M, K,) and who is with thee, (TA,) in every affair; or case, open and secret: (K:) pl. (of the former, S, Mgh, Msb) (S, Mgh, Msb, TA) and (of the latter) X: Hence, [The friend, &c., of the girl]: (S:) or he who converses, or talks, with the girl. (JK.) It is said in the Kur [iv. 29], [Nor taking to themselves] friends [or associates] to commit fornication
with them in secret. (Jel.) is a metaphorical expression, used by a poet, [meaning Lover of eminence,] like عشيق العلی. (TA.)

One who associates with men as their خدش [or friend, or secret friend, &c.,] (TA.)

Having خدش [or friends, or secret friends, &c.] (TA.)

see خدش, in three places.
Q. 1 َفَرْﺬََﲣ (K.) inf. n. َفَرْﺬََﲣ (TA,) He hastened, sped, or went quickly. (K.) And

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َفَرْﺬََﲣ said of a [wild] she-ass, She hastened, sped, or went quickly, and threw out her legs. (TA.) And, said of camels, They threw the pebbles with their feet by reason of quickness. (K.) َفَرْﺬََﲣ He cut off his (a man's) extremities with a sword. (K.) ___ He sharpened it; namely, a sword. (K.) ___ He filled it; namely, a vessel. (Ibn-' Abbád, K.)

Q. 2 َفَرْﺬََﲣ It (a garment, or piece of cloth,) became rent, or pierced with holes. (TA.) َفَرْﺬََﱣٌَﻮْـﻨﻟ The place which was the object of a journey caused him to go forth, or depart; (L, K, TA;) as also َتَحَدَرْـَﲣ َّـَوَٰٓوٍ (TA.) َفَرْﺬََﲣ inf. n. of Q. 1. Also Roundness of the legs of an animal, or quadruped. (TA.) And A piece of a garment or cloth. (TA.)

َفَرْﺬََﲣ A certain plant of the spring, which dries up when it feels the [heat of] summer: (Lth, K:) or a species of the [kind called] َّـَوَٰٓوٍ (AHn, S, K,) having a small leaf, and rising to the height of a cubit: (AHn:) the latter is said by Az to be the correct explanation: the former he disapproves: (TA:) n. un. with ة. (S.)

َفَرْﺬََﲣ A kind of whirling plaything; a thing which a boy turns round by means of a thread, or string, in his hands, causing it to make a sound such as is termed
B: (S, K:) or a small piece of wood, or a slit, or split, reed or cane, in the middle of which is cut a notch, and which is then tied with a thread, or string, which being pulled, it turns round, and is heard to make a sound such as is termed حَقِيفَة: boys play with it; and it is also called خَرَارة: (Lth, TA: [in the latter of which, in art. خَرَارة, the خَرَارة is said to be a piece of wood like the half of a sandal, tied with a thread or string, which, being put in motion, draws along the piece of wood and causes it to make a sound:]) or a small, round, piece of skin, attached to which are two connected threads or strings, which being pulled by a boy, with his fingers, it turns round, causing a sound to be heard such as is termed دَوِي: (EM p. 43:) pl. دَوِيَّات: (S:) Imra-el-Keys likens it to a swift horse: (S:) and it is applied as an epithet to a horse; (Lth:) meaning Swift in his running, (Lth, K, TA,) or in going. (TA:) And one says, ﺖَﻛَﺮَـﺗُ ﻲِزِّؤُهُ ﻲِزِّؤُهُ ﺖَﻛَﺮَـﺗُ ﻲِزِّؤُهُ ﻲِزِّؤُهُ The swords made his head to be pieces, each piece like the خَرَارِيف. (S, K.) Clay kneaded, and made like sugar, (Lth, TA:) [in the CK, I think doubtful,] with which boys play. (K.) The piece of wood that is put as a handle in the hole of the upper millstone. (TA.) A herd of camels: and one separate therefrom. (K.) Lightning gleaming, or shining brightly, in the clouds, and separate therefrom. (K.) Anything scattered from, or of, a thing. (L, O, K.) The خَرَارِيف of which the خَرَارِيف are The pieces of wood of which the خَرَارِيف is made of a square form. (K.) [See also دَاءِمَة.] رَجُلٌ مَتَخَذَرِفٌ A man of good natural disposition. (TA.)
فَذَﺧَّ, (Mgh, Msb,) aor. ٍفْﺬَﲞَ (S, Mgh, Msb, K,) trans. without a particle, (Msb,) and by means of ﺑَ, (S,) He threw a pebble, (S, Mgh, Msb, K,) or a datestone, (Mgh, K,) or the like, (Mgh, Msb, K,) with the fingers; (S;) or by taking it between his two fore fingers; (Mgh, K;) or with the extremity of the thumb and that of the fore finger, (Mgh, Msb,) by putting the extremity of the thumb upon that of the fore finger [and then jerking the latter forward]; (Mgh;) or with a ﺭَﻓَﺬِْﳐُ of wood. (Lth, K.) The doing this was forbidden by Mohammad, because game cannot be taken thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out. (TA.) حَضى الخَذَ.datetime疙瘩 [properly] Pebbles that are thrown [in the manner described above], (Msb,) is used as meaning small pebbles. (Msb, TA.) ٍفْﺬَﲞَا He emitted his urine and then stopped it. (TA.) And ِفْﺬَﲣُ The emitting of the sperma genitale into the midst of the womb. (TA.) And ِفْﺬَﲝَ aor. and inf. n. as above, He broke wind with a sound. (TA.) And ِفْﺬَﲣُ The hastening, speeding, or going quickly, of camels. (TA. [See also ٍفْﺬَﳐُ.]) And The act of cutting, or cutting off. (Kr, TA.) ٍفْﺬَﲞُ app. signifies They vied with each other in throwing in the manner described in the first sentence above. And hence, i. q. اِسرتاِ عيناهِ خَذَ שאתםا بالدموع [app. a mistranscription for أَجِرتاهِ i.e. His eyes shed tears]: so in the A. (TA.) خَذَﲝُ A certain pace, or manner of going, of camels. (‘Eyn, T, K. [See also 1, last sentence but one.]) خَذَﲝُ A horse or the like (Lth) quick in pace. (Lth, K.) A she-ass that throws the pebbles by
reason of her quickness: (S, K:) or whose navel is near to the ground by reason of her fatness: (K:) or so fat that, if a pebble is thrown at her with the fingers, or with two fore fingers, or with the extremity of the thumb and that of the fore finger, it sinks into her fat: (Z:) and that raises her legs to the side of her belly: (TA:) pl. خذف.

(As, TA.)

The anus; syn. The loops of the loops of the loops of the loops of the loops of the [quiver termed] is connected with the [case termed] (Ibn-'Abbád, K:) pl. خذف. (Ibn-'Abbád.)

A kind of sling; syn. a thing with which one throws: (S:) or it signifies also a wooden instrument with which one throws in the manner termed خذف: (K:) or a thing into which stones are put, and with which they are thrown at birds &c., like a (ISd.) [In the TA in art. دث, it is said (in my opinion erroneously) to signify a bullet.] See also خذف.
لﺬﺧَلَ (S, Msb, K,) and 
َلَﺬَﺧ ُﻪْﻨَﻋ (Msb, K,) aor. 
ٌنَﻻْﺬِﺧَلَ (JK, S, K) and 
ٌلْﺬَﺧَلَ (JK, Msb, K,) or 
ُﻪَﻟﺬَﺧَا (TA;) He abstained from, or neglected, aiding him, or
assisting him; (JK, * S, Msb, K;) and held back from him: (Msb:) and 
ُﻪَﻟﺬَﺧ (JK, Msb,) inf. n. 
ٌنَﻻْﺬِﺧَلَ is a simple subst.; (Msb;) and 
ُﻪَﻟﺬَﺧا (TA;) He abstained from, or neglected, aiding him, or 
assisting him; (JK, * S, Msb, K;) and held back from him: (Msb:) and 
held back from going with him. (T in art. 
َلَﺬَﺧ) And 
ٌنَﻻْﺬِﺧَلَ signifies God's failing to preserve a man; accord. to Az, 
from an evil action; so that he falls into it. (TA.) It is said in the Kur [iii. 154], 
وَ إِن يْخُذِلْكُمْ فَمِن ذَٰلِكَ (TA.) ___ And 
َلَﺬَﺧَلَ He (a gazelle) held back from going with the herd; or remained behind the herd.
(As, S.) And 
ٌنَﻻْﺬِﺧَلَ She (a gazelle, &c., K, as, for instance, a [wild] cow, TA) held back from going with her 
female companions, and remained alone: or held back, or remained behind, not 
overtaking the others: (K:) or you say, of a female gazelle, and of a [wild] cow, 
ُخَذَلَ صَوِّاحٌ} 
 She holds back from going with her female companions, or remains behind them, with her 
young one, in the place of pasturage: or remains alone with him; as A'Obeyd says, on the authority of As. (T, 
َلَﺬَﺧَلَ She (a wild animal, S, O, or a gazelle, K) remained attending to her young one [when the rest of the herd had gone]; (S, O, K;) said by some to be inverted [as to the meaning], because she is [not the one that leaves, but] 
the one that is left; (S;) as also 
ٌنَﻻْﺬِﺧَلَ, (S, K,) and 
ٌلْﺬَﺧَلَ. (K.) ___ A poet says, (namely, 'Adee Ibn-Zeyd, TA,) describing a horse,
meaning [And he is, or was, like the bucket in the hand of the drawer of water; of which the cross pieces of wood have become separated from it [so that it has become severed from the wellrope]. (S.)

خَذَلَهُ, inf. n. َخَذَلُ, He incited him, or induced him, to abstain from, or to neglect, aiding him, or assisting him; and hindered him, withheld him, or prevented him, from aiding his companion, or assisting him. (T, TA.) And خَذَلَ عنه أصحابه, inf. n. as above, He incited, or induced, his companions to abstain from, or to neglect, aiding him, or assisting him. (S.) He induced him to be cowardly and weak-hearted, and to abstain from fighting. (Msb.)

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خَذَلَهُ, see 1, in three places. Also خَذَلُ أمَّهُ, (K,) or خَذَلَ أمَّهُ ُهُلُذَْﲣ (K, TA) which may be rendered He found his mother to hold back from him; or to leave him, and hold back from going with him: or it means] he found his mother to hold back from going with her female companions, or to remain behind them, with him; or to remain alone with him. (T.)

خَذَلَوا They abstained from, or neglected, aiding, or assisting, one another: (S) i. q. تَدَابَروا [which has the foregoing signification accord. to the TA, but properly means they turned their backs, one upon another]: (K) they left, forsook, or deserted, one another in trouble. (MA.) [And, accord. to
They fled from fight, or battle.

His legs became weak in consequence of some evil affection. And He was, or became, behind.

A man constantly abstaining from, or neglecting, the rendering of aid, or assistance. In the K, this is not distinguished from in the first of the senses assigned to this latter below. See also 1.

A man whose leg aids him not, in consequence of weakness, or of some evil affection, or of intoxication.

Abstaining from, or neglecting, the rendering of aid, or assistance. And Any one leaving, forsaking, or deserting. Also, and A female gazelle, and a [wild] cow, holding back from going with her female companions, or remaining behind them, with her young one, in the place of pasturage: or remaining alone with him: or a female gazelle, &c., as, for instance, a [wild] cow, holding back from going with her female companions, and remaining alone: or holding back, or remaining behind, not
overtaking [the others]: (K.) or the latter signifies a female gazelle that has left, forsaken, or deserted, her young ones. (EM p. 60.) And the former, A female gazelle remaining attending to her young one; as also ٌلِﺬُْﳐ . (K. [See 1.]) Also Routed, defeated, or put to flight. (IAar, K.)

Having no aider, or assister: (Jel in xvii. 23.)
1. (S, K.) aor. — , (K.) inf. n. خَذَمَهُ (JK, S, TA,) He cut it, or cut it off: (S, K.) or he did so quickly: (JK, Z, TA:) and خَذَمَهُ and خَذَمَهُ signify the same: (K.) or ↓ the second, inf. n. خَذَمَهُ, he cut it in pieces; (S, in which only the inf. n. is mentioned;) and so ↓ the third. (TA.) [It is like خَذَمَهُ, said of men stopping the road, and robbing and slaying passengers, They cut, and smote, men with the swords. (TA.) And خَذَمَهُ من مَّالِه خَذَمَهُ He cut off for him a portion of his property. (JK.) Also, said of a hawk, He struck him, or it, with his talon, or claw: (IAar, K. *) خَذَمَ, aor. — , (K.) inf. n. خَذَمَ, (TK, [as indicated in the K by its being said that the verb is like عِﲰ],) It became cut, or cut off; as also خَذَمَ: (K:) or] the latter is quasi-pass. of خَذَمَهُ [and therefore signifies it became cut in pieces]. (TA.) And خَذَمَتَ النَّعْلُ The thong called شِبْع [q. v.] of the sandal became cut, or severed. (TA.) And خَذَمَ aor. — , (K.) inf. n. خَذَمَ (S, TA) [and app. خَذَمَان, q. v. infrà]; or خَذَمَ, [so in the JK, which may be also correct, agreeably with the primary signification of this verb, though the aor. is there said to be — , which may perhaps be a mistranscription for — ,] inf. n. خَذَمَ [there mentioned in two places] and خَذَمَ; (JK;) He was quick (JK, S, K, TA) in pace, or rate of going; (JK, S, TA;) as also خَذَمَ. (JK. [But this last may be erroneously taken from the phrase ﻣُر ﻣَر خَذَمَا, there immediately following; for this phrase may be mistranscribed for ﻣُر ﻣَر خَذَمَا, which I find in the TA.)] — [And hence,] خَذَمَ signifies also [The being liberal, or bountiful; (see the part. n. خَذَم;) or] the giving a gift, or making a present. (KL.)

2. خَذَمَ see 1, first sentence, in two places.

3. خَذَمَ أَخْذَمَ see 1, in the latter part. أَخْذَمَ النَّعْلُ ِزَعَمُ of the sandal.

4. خَذَمَ see 1, in the latter part. أَخْذَمَ النَّعْلُ He repaired the thong called شِبْع of the sandal.

(AA, TA.) [Here, as in many other instances, the ٌ has a privative effect: see خَذَمَ النَّعْلُ, above.]
A cutting, or sharp, sword; (K;) as also خَوْمُ (JK, K) and خَمَ (JK, T, ISd, TA;) the last erroneously said in the K to be like مَظْعَمٌ. (TA.) One of the swords of Mo- hammad was named مَذْخَمٍ: it was formerly the sword of El-Hárith El-Ghassánee. (TA.)

A garment, or piece of cloth, altogether, or wholly, old and worn out. (TA.) [And in like manner, accord. to Freytag (who does not name his authority), خَوْمُ, applied to a scabbard of a sword, Lacerated and worn by use.]

Quick, or swift of pace, applied to a horse; (JK, S;) and so خَوْمُ, applied to an ostrich. (S.)

[And hence.] A man (JK, S) liberal, or bountiful, (S, K,) in giving; (S;) pleased, content, or willing, (JK, K, TA,) to be liberal or bountiful; plenteous in gifts: (TA:) pl. نَمْوذَخْ (JK, K:) it has no broken pl. (TA.)

A snatching away; a snatch: and a stroke, or blow. (TA.)

A certain mark (عَمَّة) of camels: (JK, K:) an Islámee term: (K:) a certain mark of sheep or goats, (JK, T, TA,) being a slit across the ear, (T, TA,) which leaves the ear dried up. (JK, T, TA. [See also خَمَةٌ.])

Also, [or خَمَةٌ, q. v.,] A space, or period, syn. ساعة, (K,) of the night, or of the day:) and خَمَة is a dial. var. thereof. (TA.)

A piece cut off of a garment. (JK. [See also خَمَةٌ.])

A portion cut off from property. (JK.)

A portion of the night. (JK. [See also خَمَةٌ.])

A company' of men. (JK. [But perhaps this may be a mistake for خَمَةٍ.])

A sheep or goat, (شَأْن, JK, K,) or a she-goat, (S,) having the mark in the ear termed خَمَةٌ; (JK:) i.
having the ear slit across, without its being separated: (S, K.) or a ewe having the extremity of her ear cut off. (T, TA.)

Quickness of pace, or of rate of going. (TA.)

An ear cut, or cut off: (K.) pl. (TA.)

A piece cut off. (JK, K. [See also خَذَمَة.])

: خَذَمَة, in two places.
\( \text{َﺮَﺧ} \), (S, A, K,) aor. [the latter of which is anomalous,] inf. n. َﺮِﺮَﺧ\( \), (S, A, Msb, K,) It (water) sounded; [i.e., murmured; rumbled; or gurgled;] (S, A, Msb, K;) as also َﺮَﺧْﺮَﺧ\( \), (A,) inf. n. َﺮِﺮَﺧْﺮَﺧ\( \), TA:) or َﺮَﺧ\( \), IAar, T,) inf. n. َﺮِﺮَﺧ\( , (IAar,) it (water) ran vehemently [so as to make a noise: as used in the present day, it ran, flowed, or trickled down; and leaked, or oozed, out: and also it ran so as to make a murmuring, or similar, sound]: (TA:) or the latter signifies

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it made a quick َﺮِﺮَﺧ\( or rustling] among reeds or canes or the like. (Lth.) Also It (an eagle, عقاب) made a rustling [or rustling] with its wings, in flying. (Lth, K.) And َﺮَﺧ\(, (S,) inf. n. َﺮَﺧْ, (K,) He (a man sleeping) snored, or made a sound in breathing; (S, K, * TA;) as also َﺮَﺧْ, (S,) inf. n. َﺮِﺮَﺧْ, (K;) and the latter, (TA,) inf. n. as above, (K,) has the same signification when said of a leopard (K, * TA) in his sleep; (TA;) as also the former, inf. َﺮِﺮَﺧْ, (S, K;) and when said of a cat; (K, * TA;) as also the former, (TA;) inf. n. َﺮَﺧْ, (so in the CK and in a MS. copy of the K, but in the text of the K in the TA, َﺮَﺧْ, and َﺮَﺧْ, TA;) [i.e. he made a loud purring in his sleep;] and it is likewise significant of the sound, or sounds, made by a person suffering strangulation. (S, TA: but of the verb applied in this last manner, only the inf. n., َﺮِﺮَﺧْ, is mentioned.) And َﺮَﺧ, aor. َﺮَﺧْ, (TA,) made a sound in its descent.

(TA.) [Hence,] َﺮَﺧ, aor. َﺮِﺮَﺧ, (S, A, Msb, K) and َﺮِﺮَﺧْ, (K,) the latter of which is anomalous, (TA,) inf. n. َﺮَﺧْ (S, K) and َﺮَﺧْ (S, A, K,...
(K,) He, or it, fell, or fell down: (S, A, Msb, K;) originally, he, or it, fell, making a sound to be heard at the same time: afterwards used in the sense of falling absolutely: you say The building fell down: (TA:) and He fell down prostrating himself to God: (S, A, * TA:) or signifies He, or it, fell from a high to a low place: (K, TA:) so in the Kur [xxii. 32], [He is as though he fell from the sky]. (A, * TA.) And [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109:] (A:) [whence the saying,] [A wind blew violently, so that the trees fell, or bent themselves, down to the ground]. (A.) ___ You say also, His sins fell; [or fell from him; q. d. fell to the ground;] went away; or departed. (TA, from a trad.) ___ And He stumbled after going right. (TA.) ___ And His sins fell; [or fell from him; q. d. fell to the ground;] went away; or departed. (TA, from a trad.) ___ And The Arabs of the desert come down, or descend, from the deserts to the towns or villages. (A.) ___ And They came upon us suddenly, or unawares, from a place unknown. (K, * TA.) ___ And They came from one town, or country, or the like, to another. (TA.) ___ And They passed along, or away, or by. (TA.) ___ And, is a metonymical phrase, well known, meaning Mayest thou be confounded and stupified by shame; or, so as to be speechless and motionless: [properly signifying] (Aраб.) They make his arm, or hand, to fall, by a stroke of the sword. (Yaakoob, S, K.) 4 They, (a man, TK,) or it, (the belly, TK,) became lax, or flabby. (K, TK.) [See also R. Q. 2.]
It (a man's belly) quivered, or shook about, with bigness: (S, K) or by reason of leanness. (TA.) [See also 7.]

The place into which the wheat is thrown with the hand; (S,) the mouth of a mill or millstone. (K.)

A she-cat that makes much loud breathing or purring in her sleep.

(TA.)

A depressed tract between two hills, (S, K,) stretching along: (S,) pl. (S, K,) The pl. occurs in a verse of Lebeed, commencing, as Khalaf El-Ahmar heard the Arabs recite it: so says A'Obeyd: (S,) but the common reading is, with ح and ز. (TA.)

A sounding [i.e. murmuring or gurgling] spring or source: (S,) or a running spring or source: so called because of the sound of its water: (Iaar,) or a spring, or source, welling forth abundantly. (Msb.) See also خرا.

The sound of water: and of wind: and of an eagle making a rustling with its wings in flying. (K,) [See 1.]

Water flowing (K) vehemently, (TA,) or copiously. (Ham p. 821.)

part. n. of 1. (TA,) [is a pl. thereof: and] signifies Men coming from one town, or country, or the like, to another; as also خرار: which latter signifies also Men passing along, or away, or by. (TA,)


أَرَﺧْأَةِ، aor. ارَﺧْأَةٍ (S, Mgh, K) inf. n. ارَﺧْأَةٍ (K) which is the more chaste form (O,) or this may be a quasi-inf. n., (El-Khattábee, Msb,) and, accord. to some، ارَﺧْأَةٍ، (MF,) or this is a quasi-inf. n., (Lth, * Msb, K, * MF,) like صِيَامُ كَيْلاَمٍ، for صِوْمُ كَايْلاَمٍ، (Msb, MF,) and also is an inf. n., (S, K,) and خَرَوَةٌ، (K, TA,) like قَعَوْدُ كَيْلاَمٍ، (TA,) or خَرَوَةٌ، (so in a MS. copy of the K and in the CK,) He voided his excrement, or ordure: (S, Mgh, Msb, K;) or significates the retiring alone, and sitting down, to satisfy a want of nature). (IAth.)

خَرَأَةٍ: see what next follows.

خَرَأَةٍ: Human excrement, or ordure: (S, Mgh, Msb, K;) as also خَرَأَةٍ: (Msb, TA;) and sometimes applied to the dung of the dog, and of the field-rat, and of the ant, and of the fly: (TA:) pl. خَرَأَةٍ، (S, Mgh, Msb, K,) which is also a pl. of خَرَأَةٍ، (Msb, TA,) and خَرَأَةٍ، (K,) which is anomalous, and خَرَأَةٍ، (TA;) and some say that خَرَأَةٍ is a pl. of خَرَأَةٍ. (Msb, MF.)

خَرَأَةٍ: see 1.

خَرَأَةٍ: see 1.

خَرَأَةٍ: act. part. n. of 1. (TA.)

مَخَرَأَةٍ: A place where excrement, or ordure, is voided; [a privy;] (S, K;) as also مَخَرَأَةٍ، (K,) and مَخْرَأَةٍ، (TA;) the last written in some copies of the K; and in one، مَخَرَأَةٍ، (TA.)

مَخَرَأَةٍ: see what next precedes.
It was, or became, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing: (JK, S, Mgh, TA,) is the contr. of عماره, (S.) حرب, aor. 
, (Msb,) inf. n. حرب, (S, Msb, K,) It had in it a slit, or a round perforation: (S) or he had his ear slit, (Msb, K,) or bored with a round perforation. (Msb:) حرب, see 4. Also, (Msb, K,) aor. حرب, inf. n. حلبخ, (Msb, K,) He stole: (Msb:) or he became a thief, or robber. (K.) And حرب ملأ فلان, (S, A, *) or حرب لمئفلان, (K,) both mentioned as on the authority of Lh, (TA,) aor. حرب خرب, (S, A,) inf. n. حرب خرب, (S, A, K) and حرب خرب, (K,) He stole the camels of such a one. (S, K,) حرب خرب, (K,) aor. حرب خرب, (K,) inf. n. حرب خرب, (K,) (TA,) He bored it, perforated it, or made a hole through it: or he slit it: (K, TA:) namely, a thing. (TA,) And حرب خرب, (K,) meaning the part where the head of his thigh-bone was inserted; or حرب خرب here has some other of the significations assigned to it in this article. (TA.)

2 حرب see 4, in four places.

4 حرب, (S, A, Msb, K,) inf. n. حرب, (TA,) He reduced to ruin; or rendered waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing; (S, A, K,) a house, (S, K,) or a dwelling, or place of abode, (Msb,) or a country; (A;) as also حرب, (A, Msb, K,) inf. n. حرب, (TA,) and حرب, (K,) [inf. n. حرب, (K,) as in the Kur ii. 108:] or حرب signifies the same, but in a more extensive, or a superlative or an intensive sense: you say, حرباً بيوتهم, [They ruined their houses; the
means *They demolishing their houses:* this is the reading of AA: all others read *They demolished their houses,* meaning *they going forth from their houses, and leaving them;* (TA;) or *evacuating their houses;* or *leaving them in a state of ruin.* (Bd.) [Hence the saying,] Deposits entrusted to him become lost, or perish]. (A.)

5 [It (a building) became demolished. (TA.)

10 [It (a skin for water or milk) became perforated with many holes; became full of holes. (A, TA.) __ He became broken by misfortune. (JK, K.) __ I lamented for this event, or case. (JK.) __ He was angry with him; or was angry with him with the anger that proceeds from a friend; had separated himself from him: (JK:) or he yearned towards, longed for, or desired, him. (K.)

Q. Q. 1 [It (the canker-worm) corroded a tree: (K, TA:) but accord. to some, this verb is [radically] quadriliteral, and as such it occurs again in the K [in art. *corroded*. (TA.)

see: (a) in five places: and see also.

see: (a) in seven places. Also The place where an elevated accumulation of sand terminates, (JK, S, * TA,) producing trees of the kind called. (TA.)

The male of the [species of bustard called] (S, K,) or i. q. (TA:) pl.
And hence, (A,) or خربان, (JK,) or خرباق, (TA,) and خربان, (K,) Cowardly; or a coward. (A, K, TA.) See also خربية, near the end of the paragraph.

In a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing; (S, A, TA;) applied to a place, (S,) or a country, (A,) or a dwelling, or place of abode. (Msb.) You say دار خربية A house which its owner has reduced to ruin, or rendered uninhabited, &c. (S, TA;) [In the phrase, هذا جمر ضب خرب meaning This is a deserted hole of a lizard of the kind called dabb, the word خرب is put in the gen. case, i.e. because of its proximity to a preceding word in that case, not being so properly.] [Hence, هو خرب خرب][He is without marrow in the bone]. (A, TA;) And خرب الأمانة [One in whom trust is not safely reposed]. (A, TA;) See also خرب. And see خراب.

See also خربية, see the next paragraph, in two places. See also خربية.

A hole, perforation, or bore; (Msb, TA;) whether round or not: (TA;) or any round hole or perforation, or bore; (S, K, TA;) such as that of the ear; (TA;) [and so خرب], (A;) pl. [of mult.] of the former (in this and in other senses here following, K, * TA) خرب (Msb, K) and خروبة, which latter is extr. [with respect to rule], and [of pauc.] خرباب [which is irregular as pl. of the former, but regular as pl. of the latter]. (K. [See also خربة and خربات.] [Hence, خربة السندى The bore of the lobe of the ear, when not slit: [the Sindee being particularly noted by the Arabs for his pierced ears:) When slit, it is termed خربة السندى. (TA;) Width of the hole, or perforation, of the ear; (JK;) as also خرب, (JK,) or خرب, (A,) and خرباب, (K,) this last being a subst. like أفكك (TA,) The eye of a needle: [like خربة and خربة] and the foramen of the anus: as also خربة and خربة and خربة and خربة (K, MF;) in both of these senses, though this is not dearly shown in the K: (MF;) and likewise, of the vagina; the dual of خربية occurring in a trad., as some relate it, applied to the foramen of the anus and that of the vagina together:
and the last,  also signifies any perforation like the eye of a needle. (K.)

The hole [or socket] of the hip, (S, TA,) where the head of the thigh-bone is inserted; as also  and  خراب the pl., (A "Obeyd, S, Mgh, Msb, K,) and  (A,) and  خراب، and sometimes خراب خواب ُبْﺮُﳋا ِكِرَﻮﻟا ُبْﺮُﳋا كرﻮﻟا ُبْﺮَﺧ كرﻮﻟا ُبْﺮَ.xlabel

The state, or condition, or guise, of him who is termed  خراب: (K;) also explained as signifying a thing whereof one is ashamed: or as derived from خراب, meaning contemptibleness, and disgrace, or ignominy: or it may be خراب, meaning a single act [of a shamefal nature, or the like]. (Et-Tirmidhee, TA.)
also i. q. [Baseness, vileness, &c.]: (K, TA:) in one copy of the K, زلة [a slip, lapse, fault, &c.]: (TA:) and disgrace, or ignominy, and contemptibleness. (TA:) And signifies [The part, or parts, of the person, which it is indecent to expose]. (K.)

and its pls.: see خراب, in five places.

inf. n. of خرب in the first of the senses explained above. (JK, S, * A, &c. [See 1, first sentence.]) [Then used as an epithet:] see خرب ___ [And then used as an epithet in which the quality of a subst. predominates, as appears from what follows;]

contr. of عمران: (JK, A, K:) and signifies [the same; or] موضع خراب; (A, K;) as also خربة [Lth, K:] [all may be rendered A ruin, or waste; a place, country, place of abode, or house, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing:] the pl. of خربة خربة خربة خربة, (JK, K,) a pl. of pauc., (JK,) and خرب خرب خرب خرب, which latter is mentioned by El-Khattábee, (K,) as occurring in a trad. respecting the building of the mosque of El-Medeeneh: وكان فيه نخل وقبر المشتركون وخراب فأمر بالخراب فسوهت [There were in it palm-trees, and the graves of the believers in a plurality of gods, and ruins; and he gave orders respecting the ruins, and they were levelled]: but IAth says that خرب خرب خرب خرب may be pl. of خربة خربة خربة, or of خربة خربة خربة: or it may be خرب [coll. gen. n.] of خربة: and accord. to one reading of the trad., the word is حرث، meaning a place ploughed for sowing:

(TA:) [accord. to F,] the pl. of خربة خربة خربة خربة, also, is خرب: and the pl. of خربة [mentioned above] and خرائب [which is anomalous] and خربات. (K:) [Hence,] [They fell into a valley of ruins, or waste places, &c.]: (A, TA:) i. e., into destruction: (TA:) [a prov., of which there are various readings: see جذبوا, جذبوا, جذبوا: ]

[Also inf. n. of خرب as syn. with خرب, q. v.]
A kind of tree, growing upon the mountains of Syria, having grains like those of the [q. v.], called by the children of El-

"Irák, dry, or tough, and black: (Az, TA in art. خَرَّب) a certain plant, (S, Mgh,) well known: (S:) said by some to be kind of tree [or plant] called خَشْمَش [i. e. poppy]: (Mgh:) certain trees, of which there are two kinds, wild [بَر] and Syrian [شَامِي]: (Ahn, K:) the former kind is also called بُنْوَت [Ahn:] and this is thorny, (Ahn, K,) used as fuel, rising to the height of a cubit, having branches, (Ahn,) with a fruit (Ahn, K) black [أَحْمَّ] and light, like bubbles, (Ahn, TA,) in the copies of the K حَلْفَة, but correctly قَالْفَة, (TA,) disagreeable in taste, (Ahn, K,) not eaten except in cases of difficulty, or distress; having grains حَب [Ahn:] which are hard and lubricous: (Ahn:) the Syrian kind is that to which the name of خَرَّب is now commonly applied, the carob, or locust-tree; ceratonia siliqua; the fruit of which] is sweet, and is eaten; having grains حَب [like those of the بُنْوَت, but larger; (Ahn,) the fruit of this kind is like the خَيْأَر شَنَب [or cassia fistula], but wide; and from it are prepared an inspissated juice and a kind of مُوَيَّق [or parched meal]. (Ahn, K,) [Its grain is used as a weight: see طَارِق and مَهْرِد and رَانِد]
A stealer of camels: (As, S, A:) and (by extension of its original meaning, TA) any thief, or robber: (JK, S:) dim. : and pl. (S, A, TA,) or (JK.) [See also .]

: see what next precedes.

Slit: or having a round hole or perforation: (S:) [fem. ; as in] An ear having the lobe slit. (K.) ___ A man, (S,) or a ram, (Msb,) having his ear slit; (S, Msb, K;) as also and (TA:) from signifying slit: (S:) and (so in the S and TA, but in the Msb or ) having his ear pierced, or bored: when it is slit (after the piercing, S, TA), he is said to be: (S, Msb, TA: [but see this last in art. ] and having the ears pierced, or bored: (AM, TA in art. and a female slave having the lobe of her ear slit [or pierced, or bored]: and a female slave having her ear slit [or pierced, or bored: (TA:) and a she-goat having her ear slit, but so that the slit is not long nor wide. (K.) see .

An empty bee-hive, (K,) in which honey has not been collected. (TA.)

, and its fem. (with ): see .

: see .

sing. of , (TA,) which latter signifies Holes like those of hornets' nests: and the holes, or cells, (prepared with wax, K in art. ) in which the bees deposit their honey. (K, TA.
[In the CK, erroneously, ﺖﻌْﻠِﻤَـٰٰ) Accord. to some, the ن is a radical letter. (TA.)}
\begin{itemize}
\item **تَرَخَ (K),** aor. [It perforated, or slit], (see the pass. part. n., below,) the nose of the camel: said of the [or wooden thing that is inserted in the bone of the camel's nose]. (A.) We knew the land and its roads. (Ks, S.) [Golius omits this; but mentions, as on the authority of Ibn-Maaroof, تَرَخَ, signifying He was skilful, or expert, in showing the way. What Ibn-Maaroof says, however, is that the inf. n. تَرَخَ signifies the being acquainted with a road; and, with a place. See تَرَخَ.]

\item تَرَخَ: see what next follows, in two places.

\item تَرَخَ: The perforation, bore, or hole, (S, A, K,) of a needle; [i. e. its eye;] (S, A; [see also تَرَخَ;] and of the ear, (S,) or in the ear, [but see تَرَخَ, &c.; (A, K;) and of the فَأْس [i. e. hoe, or adz, or axe,] (S, A, TA,) meaning, of the handle thereof; (A, TA;) as also تَرَخَ; (Fr, TA in art. تَرَخَ;) [see again تَرَخَ;] and تَرَخَ signifies the same: (A, K:) pl. [of pauc.] تَرَخَات; (S, A) and [of mult.] تَرَخَات. (S, A) You say من تَرَخَ النَّبِيره [Narrower than the eye of the needle].

\item تَرَخَات [Narrow passes like the eyes of needle]. (A.) The تَرَخَ of a sandal is The hole, or perforation, of the ذِوَّابة [q. v.], into which the thong [called the شِراك] enters.

\item لَكِنَّهُ تَرَخَت فَلَان [lit. The rings of the fore-girths of the camels of such a one became unsteady; meaning] the state of such a one became disordered, or perverted.
\end{itemize}
(A, TA.) And similar to this are the phrases, [in the TA] رادت أخراطهم رادت زاد and [and] زادت رادت، but the comparison evidently shows that the verbs should be [in the TA] رادت رادت أخراطهم زادت زادت،] said of a people when they do not receive or entertain hospitably him who alights at their place of abode: so says IAar on the authority of Es-Saloolee. (TA.) See also خرتة. Also A small rib, at, or near, the breast; and so أخراط خرتة: (K:) pl. أخراط which Lth explains as meaning the ribs at, or near, the breast, collectively. (TA.) And [the pl.] أخراط signifies The obscure roads or Ways, and the narrow passes, of a desert. (TA.)

Its pl. أخراط, [also pl. of خرتة, خرتة،] in the formation of which the ظ of the sing. seems to have been considered as elided, also signifies The loops of a [leathern water-bag such as is called] مزادة: it is said in the T that in the أخراط مزادة, the loops between which is the قصبة [commonly signifying cane, or reed, but here app. meaning the mouth, which has the form of a short cylinder, and is in the middle of the upper part of the مزادة, between the two loops, these being at the two upper corners], whereby [app. referring to the أخراط it is carried and] suspended on the side of a camel, counterpoised by another مزادة on the other side of the camel]: and AM adds that one says [also] اخواب المزادة, sing. خرتة [q. v.]; and in like manner, خربة الأذن [the bore of the ear]; with ب: and غلام أخواب الأذنين [a boy having his ears pierced, or bored]: he says, also, that the خرتة, with ب, is [the hole] in the iron of the مزادة, and [the eye] of the needle; and the خرتة, with ب, is in the skin: and AA says that خرتة signifies the eye of the [kind of needle called] مسلة, i. e. the خربة ت. (TA:) and Lth says that it signifies a round hole. (TA in art. خرتة.)

Two stars, (K) of the stars of the Lion, two whips' lengths apart, [(see سوط،) in] the two shoulder-blades of the Lion, (TA,) also called زمرة الأسد, (K,) [composing the Eleventh Mansion of the Moon: (see زمرة: and see also منزل القمر, in art. منزل القمر, in art.)] the word is mentioned here in the K, as though it were of the measure خربة but accord. to Kr and others, it is dual of خروة, belonging to art. خروة, in which it is again mentioned in the K: (TA:) accord. to ISd, however, only the dual form is known, and the radical ل. ت and the
augmentative [by which latter is meant ُةَ] are in the dual alike: (TA in art. ُخَرَوُ.) ُZj asked Th respecting the ُخِرَاَتَانِ, and he answered, IAAar says that they are two stars, of those of the Lion; and Abboo-Nasr, the companion of As, says that they are two stars in the زِيَرةَ of the Lion, i. e. in the middle thereof; but in my opinion they are two stars after [i. e. to the eastward of] the جَبِهةَ and the قَلْبٌ. ُZj disapproved of this, and replied, I say that they are two stars in that part of the breast which is the stabbing-place, derived from خَرِتُ ُةَرْبِﻹا, the eye of the needle: but Th rejoined, that this was an error, because the word is the dual of ُخَرَائِةَ; and he cited some verses in which a poet speaks of certain stars in the Lion, and, among them, of ُةَاَرَﳋَا. (MF, TA.)

ُخَرِيَتُ (S, A, K) and ُخَرِيَتُ مَرِيَتُ (Sh) A skilful, or an expert, guide of the way; (Sh, S, K;) one who pursues the right course to the أَخْرَائِاتُ, i. e. the obscure roads or ways, and the narrow passes, of the deserts; or who pursues the right course in a way that may be likened to the خَرِتْ (or eye) of the needle: (TA:) or skilful; applied to a man, and [particularly] to a guide: (A:) pl. ُخَرَائِتُ, occurring in a verse [perhaps used by poetic licence for the regular pl. ُخَرَائِتْ] (S.)

A strait, direct, or right, road or way. (K.)

ُخَرَوتُ originally Perforated, bored, or pierced. (TA.) Then, (TA,) Having the nose slit; (K;) [and] so ُخَرَوتُ الأنفِ, applied to a camel: (A, TA:) or ُخَرَوتُ signifies having a slit lip. (S, K.)
The utensils and furniture of a house or tent: (S, Mgh, K;) and the refuse, or the worthless or mean or vile articles, thereof; (S, A, Mgh;) thus accord. to the lawyers: (Mgh;) or bad furniture and utensils: (A:) or the worst thereof, and of spoils: (K;) or rubbish, such as a fragment of a bowl, and ashes, and the dung that is termed [pl. ﱢﻰِﺛاَﺮَﺧ ﱠﻰِﺛْﺮُﺧ ْﻢِﻬِﻋﺎَﺘَﻣ ﱠﻰِﺛْﺮُﺧ ِﻪِﻟْﻮَـﻗ ﱠﻰِﺛاَﺮَﺧ ﱠﻰِﺛْﺮُﺧ ﱠﻰِﺛْﺮُﺧ, of a house: (AZ, TA in art. ﱢﻰﺳا:)]

You say, They removed the worthless articles of their furniture and utensils. (A.) [Hence, ﱢﻰَﻘْﻟَأ ﱠﻰِﺛاَﺮَﺧ ﱠﻰِﺛاَﺮَﺧ ِﻪِﻟْﻮَـﻗ ﱢﻰِﺛْﺮُﺧ ﱠﻰِﺛْﺮُﺧ, Such a one hears language in which is no good. (A, TA.) And [Hence, ﱢﻰَﻘْﻟَأ ﱠﻰِﺛاَﺮَﺧ ﱢﻰِﺛاَﺮَﺧ ﱢﻰِﺛْﺮُﺧ ْﻢِﻬِﻋﺎَﺘَﻣ ﱠﻰِﺛْﺮُﺧ ِﻪِﻟْﻮَـﻗ, Such a one cast forth the unprofitable things of his mind and the unprofitable things of his speech.] (A, TA.)
خرج

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خرج, (S, Msb, K, &c.,) aor. وخرج جَرَﺧَ (L,) inf. n. جَرَﺧَ and جَرَْﳐ (S, Msb, K,) He, or it, went, came, passed, or got, out, or forth; issued, emanated, proceeded, went, or departed; contr. of دخل; من الموضع [from the place]. (Msb.) One says, خرج خرجا حسنا [He, or it, went, came, passed, or got, out, or forth, &c., well: and it turned out well]. (S.) [And طائع خرج: see خرج من طاعته, خرج: see It went out, &c., with him, or it]: see 4. (TA.) يوم الخروج [The day of going forth] means the day of the عيد [or festival]. (A, TA, from a trad.) And [as used in the Kur l. 41] The day when men shall come forth from their graves; (TA;) a name of the day of resurrection. (AO, K.) [It became excluded by a definition or a rule or the like, or by a portion thereof.] منصب على الخروج is a phrase of the Basree grammarians, said of the objective complement of a verb, meaning Put in the accus. case as being out of the predicament of the subject and that of the attribute. (TA.) خرج من أمر [He got out of, escaped from, extricated himself from, evaded, or became quit of, affair, or a state]. (ISh, TA in art. نكس) [And خرج حاى إلى حال [He passed from one state to another state. And خرج من دينه [He quitted, or forsook, his religion. And خرج من دينه, and خرج من دينه, من مرشه, and, He became quit of his debt, and of his disease.] And خرج إلى فلان من دينه [He paid such a one his debt: a phrase used in law. (TA.) [And عن أمر السلطان, خرج على السلطان, He rebelled against the Sultán.] And خرج إلى الداء [She became formed like the he-camel]; said of a she-camel that is termed خرجة. (S, A, K.) And خرج إلى البذاء [He became foul, or obscene, in his language]. (L and K in art. خند) [And خرج في العلم والصناعة, X خرج, inf. n. خرج. He was, or
became, conspicuous in science and art. (A, TA. [See also 5.]) __ [You say also, خروج السماة, inf. n. خروج, meaning The clouds became extended, or expanded: see خرج The sky became clear, after having been cloudy. (T, A.)

2 خرج, inf. n. خریج, [sometimes resembles in signification خریج, أخرج] see the inf. n. voce خریج. __ [He resolved, explained, or rendered, a saying. على هذا خرجوا قول كذا] According to this meaning &c. they have resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c.] __ [He educated, disciplined, or trained, well a youth: and in like manner, a horse [and a camel; for خرج, as is indicated in the K voice مدرب, applied to a camel, is syn. with خریج, خرجه في الأدب, خریج. (IAar.) You say, خرجه في الأدب, applied to a camel, is syn. with خریج.]

(S, A, * K,) inf. n. as above, He educated, disciplined, or trained, him well in polite accomplishments; i. e. a teacher, his pupil. (TA.) [He, or it, rendered a thing خرج, i. e. of two colours, white and black: &c.] You say, The stars render the colour خرج اللون, i. e. of two colours, white and black: &c.

(TA.) And خرج اللون, (A, K,) inf. n. as above, (K,) He, or a boy, A wrote upon part of the tablet and left part of it without writing. (A, * K,) And خرج كتابا He wrote a book leaving [blank] the places [of the titles] of the sections and chapters. (A.) And خرج العمل, (A, K,) inf. n. as above, (TA,) He made the work to be of different kinds. (A, K, * TA,) And خرجات الراعية المرعى, inf. n. as above, The pasturing animals ate part of the pasture and left part. (S, * A, K, * TA. [See also 4.]) And خرج, أخرج, and دوم خرج, and عَامِ فِيهِ خَرِيج, and أَرْضِ فِيهَا خَرِيج, and أَخْرِيج, see: see. __ [You say also, خرج, أخرج, and دوم خرج, and عَامِ فِيهِ خَرِيج, and أَرْضِ فِيهَا خَرِيج, and أَخْرِيج, see: see.

i. q. المخارة (S, TA.) i.e. (TA) One person's putting forth as many of his fingers as he pleases, and the other's doing the like: (K, TA:) [or the playing at the
He played with him at the game of morra. He contributed with them to the expenses of a journey or an expedition against an enemy, sharing equally with each of them; like (L in art. that he (the latter) should pay him a certain import at the expiration of every month; the slave being left at liberty to work: in which case the slave is termed . (Mgh, L, TA.)

He made, or caused, him, or it, to go, come, pass, or get, out, or forth; to issue, emanate, proceed, or depart: he put, cast, or thrust, him, or it, out, or forth; expelled, ejected, or dislodged, him, or it: he took, led, drew, or pulled, him, or it, out, or forth: he gave it forth: he, or it, produced it:] as also [but it should be observed that this latter properly and generally denotes accompaniment, like ; and may be literally rendered: he went, came, passed, or got, out, or forth, with him, or it:] and , also, is syn. with as in the saying, in a trad., , also, is syn. with as meaning he took, led, drew, or pulled, out, or forth: but this generally implies some degree of effort, or labour; as does also and likewise, desire: i. e. it means he sought, or endeavoured, to make a thing come forth: the former is also syn. with (q. v.) and one of them signify, and so does in many instances, he drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted: this is what is meant by its being said that

is syn. with , in the Kur xvii. 82, means
Cause Thou me to go forth from Mekkeh in a good, or an agreeable, manner, so that I may not turn my heart [or affections] towards it: (Jel: [see also various similar explanations in Bd:])) or خرج is here a n. of place, or, accord. to the more approved opinion, of time. (TA.) [He vented that which was in his bosom, or mind]. (TA in art. خرج said of a definition or a rule or the like, or of a portion thereof, means It excluded something.] [He excluded him from participation in the affair]. (TA in art. خرج, &c.) [He paid his خراج; (K) i. e. his land-tax, and poll-tax]. (TA.) He hunted ostriches such as are termed خراج, (K, TA, [in the CK خراج is erroneously put for خراج,]) pl. خراج. (TA.) __ He married to a woman of brown complexion, white intermixed with black, whose parents were, one, white, and the other, black. (T, K.) __ He passed a year of fruitfulness and sterility, (K, TA,) or half fruitful and half sterile. (TA.) __ The pasturing animals ate part of the pasture and left part. (K, TA. [See also 2.])

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It (a saying) was resolved, explained, or rendered. (S, K.) 

According to this meaning &c. is, or may be, resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c. __ He was, or became, well educated or disciplined or trained, (A, * TA,) in polite accomplishments, (S, K, TA,) or in science and art. (A. [See also 1: and see 2, of which it is quasi-pass.])

6 i. q. مخرج [S], similar to خراج, with the fingers, as explained above. (TA.) You say, تناهدو خراجوا meaning تناهدو خراجوا.
fingers as he pleased, and another doing the like: or they played together at the
game called morra: see خَيْبَاء. (A.) خَيْبَاء is also syn. with تَعَافَوا as meaning They
contributed equally to the expenses which they had to incur on the occasion of
a journey, or an expedition against an enemy; or contributed equal shares of food
and drink. (L in art. خَيْبَاء.) And خَيْبَاء They (two copartners, K, TA, or two coinheritors, TA) became quit of
claim to sharing property by one's taking the house and the other's taking the
land; (K, * TA;) or by selling the property by mutual consent and then dividing it; or
by one's taking ready money and the other's taking a debt. (TA.)

8 خَيْبَاء see 4, in three places: and see also 10.

9 خَيْبَاء He (a ram, K, or an ostrich, S, K) was, or became, خَيْبَاء, i.e., of two colours, white and
black; as also خَيْبَاء. (S, K.)

10 خَيْبَاء: see 4, in two places. You say، اَلْبِلْبَةِ مِنَ الْمَعْدُونِ
I extracted the thing from the
mine, clearing it from its dust. (Msb.) And خَيْبَاء [The eliciting of
the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A
in art. خَيْبَاء. [Also خَيْبَاء He tilled land, and made it productive. (See K voce خَيْبَاء.]) And خَيْبَاء The land was put into a good state for sowing or planting. (AHn, TA.) خَيْبَاء and خَيْبَاء He asked him, or petitioned him, to go, or come, out, or forth; or he desired of
him that he should go, or come, out, or forth. (TA.)

11 خَيْبَاء see 9.

خرج [originally an inf. n.] Outgoings, disbursements, expenditure, or expenses; what goes
out, or is expended, of a man's property; contr. of دخل. (S, K.) ___ See also خرج, throughout. ___ Also, (S, L, K.) and خرج, (L.) Clouds when first rising and appearing: (S, L, K.) or the rain that comes forth from clouds: (Akh:) or the خروج of clouds is their becoming extended, or expanded. (TA. [See 1.])

Also A well-known kind of [a pair of saddle-bags; i. e. a double bag, or double sack, for the saddle;] (S, Msb, K;) a جوارق having two corresponding receptacles [the mouths whereof are generally closed by means of loops which are inserted one into another]: (TA:) [also, app., a single saddle-bag; and خرجان a pair of saddle-bags: (see -بدية:) an Arabic word, (S,) accord. to the more correct opinion; but said by some to be arabicized: (TA:)]

pl. [of mult.] خرجة (S, Msb, K) and [of pauc.] خراج (TA.)

[The quality of being of two colours, white and black. (S, K. [See خراج.])

[The un. of 1: pl. خرجات.] You say, خرج إلا خروجة واحدة. He went not, or came not, out, or forth, save once: and أكثر خرجتانك How many are thy goings, or comings, out, or forth! (A.)

A man frequently going, or coming, out and in: (S, K, TA:) and the second phrase [and app. the others likewise] a man of much cleverness, ingenuity, or acuteness, and artifice, or cunning; (K, TA:) a man who uses art, artifice, or cunning, in the disposal, or management, of affairs: (A:) or one Who does not hasten in an affair from which he cannot easily escape when he desires to do so. (TA.)
A tax, or tribute, which is taken from the property of people; an impost, or a certain amount of the property of people, which is given forth yearly; a tax upon lands &c.: (TA:) or the revenue, or gain, derived from land, (A, Mgh, Msb,) or from a slave, (Mgh,) or also from a slave: (A:) and then applied to the land-tax, which is taken by the Sultán: (A, Mgh:) and the poll-tax paid by the free non-Muslim subjects of a Muslim government: (A, Mgh, Msb:) or خراج signifies especially a land-tax: and خرج, a poll-tax: (IAar:) or the former also signifies the poll-tax paid by the free non-Muslim subjects of a Muslim government: it is a term which was applied to a yearly land-tax which 'Omar imposed upon the people of the Sawád [of El-'Irák]: then, to the land-tax which the people of a land taken by convention agreed to pay; and their lands were termed خراجية: accord. to Bd, it is a name for the proceeds of land: and has then been used to signify the profits arising from possessions; such as the revenue derived from the increase of lands, and from slaves and animals: accord. to Er-Ráfí'e, its primary signification is an impost which the master requires to be paid him by his slave: accord. to Zj خراج is an [obsolete] inf. n.: and خراج, a name for that which comes forth: and he also explains the latter word by خراج in ضرية, and خراج by فيء, and by خراج and خراج by ذيخر: and خراج بالضمام, أخرج, أخرج and أخرج, a saying ascribed to Mohammed, (K, TA,) occurring in a trad. of 'Áísheh, of disputed authority, but affirmed by several authors to be genuine, means, accord. to most of the lawyers, (TA,) The revenue derived from the slave is the property of the purchaser because of the responsibility which he has borne for him (A, * Mgh, * K, TA:) for one purchases a slave, and imposes upon him the task of producing a revenue for a time, and then may discover in him a fault which the seller had concealed; wherefore he has a right to return him and to receive back the price; but the revenue which he had required the slave to produce is his lawful property, because
he had been responsible for him; and if he had perished, part of his property had perished: (K, * TA:) in a similar manner IAth explains it, as relating to a male or female slave or to other property. (TA.) ___ خرج and خراج as used in the Kur xxiii. 74 mean A recompense, or reward. (Fr.) Some, for خراج, in this instance, read خراجا. (TA.) ___ And خراج is also used as meaning The taste of fruit; this being likened to the خراج of lands &c. (TA, from a trad.) See also خرج, in five places.

خراج Pimples, or small swellings or pustules: [a coll. gen. n.:] n. un. with دمْل, and the like, that come forth upon the body: (Mgh,) or purulent pustules, or imposthumes, (S, K,) that come forth upon the body: (S:) or a spontaneous swelling that comes forth upon the body: or an ulcerous swelling that comes forth upon a beast of the equine kind and upon other animals: pl. [of pauc.] خراج and [of mult.] خراجان. (TA.) See also خراج.

خروح: خراج, and خراجة. (TA.) ___ Also A horse that outstrips in the race. (TA.) ___ And A horse having a neck so long that, by reason of its length, he plucks away at unawares every bridle that is attached to his bit: (A, * L, K: *) and in like manner, without ظ, a mare. (TA.) ___ And A she-camel that lies down apart from the (other) camels: (K:) and one excellent in the pace termed عنق, that goes before others: (TA:) pl. خراج, (K, TA,) [in the CK خراج, but it is] with two dammehs. (TA.)

خروح an inf. n. of 1. (S, Msb, K,) See also خراج.

خريع (S, K) and خراج and خريع (TA) A certain game, (S, K, TA,) played by the Arab youths, (TA,) in which they say خراج خراج (S, K, TA:) accord. to ISk, you say, الصبيان خراج لعب, The boys played at خراج, with kesr to the ج: Fr says, خراج is the name of a well-known game of the Arabs, in which one of the players holds a thing in his hand and says to the others,
Elicit ye what is in my hand: in the T, خراج and خريج are explained by the word خراجة [meaning micare digitis; and hence it appears that the game thus termed, accord. to the T, is the morra, a game common in ancient and modern Italy, and in very remote times in Egypt, in which one of the players puts forth some, or all, of his fingers, and another is required to name instantly the number put forth, or to do the same; and it is there added, that it is a game of the Arab youths: Aboo-Dhueyb El-Hudhalee says,

أرقت له ذات العشة كانه
خراجة يدعى تحته خريج

I was sleepless in consequence of it, (referring to lightning,) at nightfall, as though it were kerchiefs twisted for the purpose of beating with them, under which was uttered the cry خريج; likening the thunder to the cry of the players: but Aboo-'Alee says that خريج [thus used] is incorrect; that he should have said خراج, but that the rhyme required him to say خريج. (TA.)

Countries subject to a خراج or tax upon their lands. (MF.)

خراج has the meaning of a pass. part. n.: (S, K:) you say، خراج فلان He is, or has been, well educated or disciplined or trained by such a one (S, A, * K*) in polite accomplishments, (S, K) or in science and art. (A.)

and [in an intensive sense] خرج and [in an intensive or a frequentative sense] خرجاGoing, coming, passing, or getting, out, or forth; issuing, emanating, proceeding, or departing: [the
second signifying *doing so much:* and the third, *doing so much or frequently.* \(\text{(TA.)}\) __ [External; extrinsic; foreign:] the exterior, or outside, of anything. \(\text{(TA.)}\) You say, \(\text{ كنت خارج الدار،}\) \(\text{I was outside the house}:\) \(\text{(A:)}\) \(\text{[or,]}\) accord. to Sb, خَارِج* is not used adverbially unless with the particle \(\text{في}.\) \(\text{(TA.)}\) __ [Hence, خَارِج* as meaning 

What is external, or extrinsic, to the mind; what is objective; reality. 
(See also خَارِج.) \(\text{And In what is external, or extrinsic, to the mind; &c.}.\] 

خَارِج* \(\text{[fem. of خَارِج* and sing. of خَارِج* used as a subst.]}\) __ خَارِج* الدوَّارَاتُ والخَوَارِج The arches, or vaults, and niches, in the inner side of a wall; الدوَّارَاتُ والخَوَارِج* meaning the figured forms, and inscriptions, upon a wall, executed with gypsum or otherwise: or خَارِج* الدوَّارَاتُ والخَوَارِج* means the ornamental 
[depressed and] projecting forms of a building, differing from the forms adjacent thereto. \(\text{(Msb, from a saying of Esh-Sháfîee.)}\) __ خَارِج* المال The mare and the female slave and the she-ass. \(\text{(K:)}\) __ خرجت خَارِج* His generosity became apparent, and he applied himself to the sound management of affairs, \(\text{(K * TA,)}\) and became intelligent like others of his class, after his youth, or ignorant and youthful conduct. \(\text{(TA:)}\) 

خَارِج* \(\text{One who makes himself a lord, or chief, \(\text{(S, K, TA,)}\) and goes forth from his party, or fellows,} \) and becomes elevated, or exalted, \(\text{(TA,)}\) without his having noble ancestry: \(\text{(S, K, TA:)}\) and it is also said to signify anything that surpasses, or excels its kind and fellows: \(\text{(TA:)}\) accord. to Abu-l-’Alà, in ancient times, before El-Islám, it was applied to a courageous, or generous, man, the son of a coward or niggard, and the like: \(\text{[and in like manner, to a A fleet, or Swift, horse; or one excellent in running; or that outstrips others; not the offspring of a sire and dam possessing the like qualities: [and in the TA, the coll. gen. n. خارجية* is explained as applied to such horses:]}\) \(\text{[then, in the times of El-Islám, it was applied to A rebel: and a heretic. (Ham p. 188.) [The pl.]}\) خَارِج* is the
appellation of A party of heretics, or schismatics, of those following erroneous opinions, having a singular, or particular, persuasion: (K:) they are [said by some to be] the حوريّة [q. v.]; and the خرجيّ are [said to be] a sect of them; and they consist of seven sects: (TA:) they were so called because they went forth from, (as in one copy of the K,) or against, (as in other copies,) the rest of the people; (K, TA;) or from the religion, or from the truth, or from 'Alee after [the battle of] Siffen. (TA.)

[Also Relating to what is external, or extrinsic, to the mind; objective; real. Hence, The things that are external, or extrinsic, to the mind; the things that are considered objectively; real things; opposed to الأمور الذهنية. (See also خارج.)]

 الخارجيّ [fem. of خارجی: خرجي:] and also a coll. gen. n., of which the n. un. is الخارجيّ.

خاروج A certain sort of palm-trees, (L, K, *) well known. (K.)

خارجة [pl. of خارج: خرج as an epithet applied to a man &c., not as a rel. n.]

أخرج A ram, (S, K,) and (so in the S, but in the K or ) a male ostrich, (AA, S, A, K,) of two colours, white and black: (S, A, * K:) or a male ostrich of a colour in which black predominates over white, like the colour of ashes: and in this sense also applied to a mountain: (Lth, TA:) and a goat half white and half black: and a horse of which the belly, and the sides as far as the back, but not the back itself, are white, and the rest of any colour: (TA:) fem. خرجاء: (A, TA:) which is applied to a female ostrich: (A:) and to a ewe or she-goat having white hind legs and flanks: (AZ, S:) or a ewe that is black, with one hind leg, or both hind legs, and the flanks, white; the rest being black: (TA:) or a ewe White in the hinder part, half of her being white, and the other half of any colour: (T, TA:) and a small isolated mountain فارة of two colours, (A, TA,) white and black: (A:) pl. خرج. (K.) Also A garment white and red; rendered so by being besmeared with blood. (TA.) El-'Ajjáj
(so in the TA: in the S, جَّلَّا أَخْرَجًا) meaning [Verily we, when the inflamer of wars excites them, and] they (the wars) have put on, for death, a garment white and red, rendered so by being besmeared with blood: i.e., have been rendered notable like a thing that is black and white. (S, TA.)

The bird called [TA] (K;) because of its colour. (TA.)

أَرْضَ خَرَجَاءٍ (TA) and مَخْرَجَاءٍ (Sh, S, K) and فيَّ خَرَجَ (TA) Land having plants, or herbage, in one place and not in another: (S, K, TA:) that has been rained upon, and has produced herbs, in some parts and not in others: (Sh:) or the second means land upon which rain has not fallen. (L in art. صَحَحُ) عَامٍ (TA) and مَخْرُجٍ (A, TA) and ذَوْ خَرَجٍ (S, A, K) and دُوَّ خَرَجٍ (K) A year of fruitfulness, or of abundant herbage, and of sterility: (S, A, K, TA:) or half fruitful, or abundant in herbage, and half sterile. (TA.)

نَﻼُف ُفِﺮْعَـﻳ َﺞِﻟاَﻮَﻣ فَلَان يَعِرَ فِيّ مَوَالٍ أَمْوٍارَ وَمَخَارِجَهَا Such a one knows the ways of entering into affairs and those of withdrawing himself out of them. (A, TA.) (Hence, A privy: used in this sense in the S and K in art. حَشَحَ, &c.) And The anus: used in this sense in the Msb in art. حَقَّنَ (A.) Also A time of خَرَجٍ (A. of going, &c., out, or forth; of egress, or exit.) (TA.) فَلَان حَسَنَ المَدْخِلَ وَالْمَخَرِجَ Such a one is good, and laudable, in his way of acting, or conduct. (TA in art. دَخَلَ.)
an inf. n. of the trans. v. (S, K.) [So accord. to some in a phrase in the Kur xvii. B2, respecting which see 4.] Also pass. part. n. of the same. (S, K.) And n. of place of the same. (S, K.) And n. of time of the same. (S.)

and its fem., with: see.

occurs in poetry for [A day in which one goes forth; or in which people go forth]. (TA.)

: see 3, last sentence.

A she-camel formed like the hecamel: (S, A, K, TA:) or like the male camel.

(TA.) See 1.
She was an untouched virgin; (L, K;) as also she was bashful and grave or staid or sedate, or very bashful, long silent, low in voice, one who concealed herself from public view, (L, K;) and did not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage. (L.) And He was, or became, affected with shame, bashfulness, or pudency; (IAar;) as also He was, or became, abject. (IAar.) Also, inf. n. as above; and He kept long silence: (L, K;) and the latter signifies also he kept silence by reason of abjectness; not by reason of bashfulness: so accord. to the K: but accord. to the A, he kept silence by reason of bashfulness; and signifies "he kept silence by reason of abjectness:" (TA:) and so says IAar: (TA in art. قرد:) or accord. to IAar signifies he spoke little. (Har p. 250.) [See also دِرﺎَﺧ.]

He inclined to play, sport, or diversion. (K.)

A gentle voice, characterized by bashfulness, or modesty. (IAar, K.)
A virgin: (IAar, S, A:) and a bashful, or modest, woman: and sometimes they said

meaning a girl bashful and grave or staid or sedate; or very bashful: (S:) or

signify an untouched virgin: or a female bashful, and grave or staid or sedate, or very

bashful, long silent, low in voice, who conceals herself from public view; (L, K,) and does not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage: (L:) pl. and the second of which is contr. to rule. (L.) ___ Also an unbored pearl. (Lth, IAar, S, A, K.)

Silent by reason of bashfulness; not by reason of abjectness: and silent by reason of abjectness; not by reason of bashfulness: so accord. to AA: and the latter, simply, silent. (L.) [See also 1.]

: see the next preceding paragraph.
[Mustard-seed;] the grain of a certain tree, (K,) well known; (S, K;) a species of heating; emollient; drawing; a phlegmagogue; lenitive; digestive; used as a liniment, good for the [or gout, and [especially] the [or sciatica], and the [malignant species of leprosy termed] [K,) and the [mild species thereof termed] clearing to the face; good for the alopecia, especially the wild sort thereof; (TA;) its smoke drives away serpents, or, as in the Kánoon, venomous or noxious reptiles or the like; (TA;) its juice, dropped, allays earache, (K,) and in like manner its oil; (TA;) and its powder, upon the aching tooth, is extremely efficacious, (K,) especially when [or assa] has been cooked with it: (TA; [in which many other properties assigned to it are mentioned:]) n. un. with A certain plant in Egypt known by the name of (K,)
1. **زَرَخَ** (aor. -زَرَخَ, inf. n. زَرَخٌ), *He sewed* (Msb, K, TA) a skin, or hide, (Msb, TA,∗) or a boot, &c. (S, A, K.)

You say, [The language of such a one is like the female slaves' sewing of skins]; i. e., [its ornaments, lit.] its pearls, and its cowries, are far apart. (A, TA.)

2. **زَرَخٌ** [a coll. gen. n.,] a word of well-known meaning, (Msb,∗) [i.e., *Beads,;* what are strung: (S:) a thing that is hung [or rather things that are hung] upon the neck, made of coloured stone, red and green: (Har p. 431;) or gems, or similar stones, both good and bad: (JK:) also factitious gems, and the like: (see فَسِيفَسَةٍ as explained in the K &c;) n. un. (زَرَخٌ: Msb:) the latter signifying [a single bead;] what is strung: (K:) and also, (i.e. the latter,) a gem, or precious stone, (K, TA,) such [for instance] as is set in a ring, whether good or bad: (TA:) pl. of the latter, جُمُلٞ. (TA.)

Hence, جُمُلٞ. (TA.) The gems of the king’s crown: when the king had reigned a year, a جُمُلٞ was added to his crown, in order that the number of the years of his reign might be known: (S, K:) such is said to have been the case. (S.)

You say, جُمُلٞ [meaning *He reigned sixty years:* lit., *he received the gems of the crown sixty years.*] (A.) جُمُلٞ signifies The حَدِيقَةٌ [or lens] of the eye. (TA in art.) حَدِيقَةٌ And جُمُلٞ is also applied to The small shells called غَرَزةٌ. (S∗ and K∗ and TA in art. غَرَزةٌ) It also signifies The vertebrae of the back, (S, A, TA,∗) and of the neck; each one is called غَرَزةٍ: which latter is also explained as meaning *what is between two vertebrae.* (TA.)

3. **ةَزَرَخْ** with fet-h, *A single puncture [or stitchhole, made in sewing a skin or a boot;* and so غَرَزةٍ;] syn. غَرَزةٌ. (TA.)
A seam, or suture, in a skin, or hide, (K, PS, TK, *) or in a boot, &c.; (PS;) [app. made by sewing together two edges so that one laps over the other: and app. also a single stitch in such a seam;] what is between two punctures; i.e., every puncture with its thread: (TA:) also, a puncture, or stitch-hole, in a skin [&c.]: (TA voce باَذَو:) [its pl. being there said to be syn. with حرب, pl. of خربة: and this last meaning, (for evidences of the correctness of which see أَتُوم and خصَّة &c.,) common to it and to خزة, it perhaps bears in exs. here following:] and any round perforation: (IM:) pl. خزة (S, K) [and app. وَزُرُخ, which see below]. إِنْ Yours Serin in خزة[lit., Conjoin thou two thongs in a single seam, or stick, or puncture,] is a prov., meaning accomplish thou two wants at once. (TA.) And you say to him who seeks to attain two wants together, إِنْ Yours Serin in خزة[lit., Wilt thou conjoin two thongs in a single seam, or stitch, or puncture? the first word being in the accus. case because أَتُجمَع is understood]. (A, TA.) Also The foramen podicis: and the foramen vaginae. (TA voce خزة.) خزة; pl. un. of خزة [q. v.]. (S, Msb, TA.) خرؤُوز السفينة [The seams of the ship: خرؤُوز being app. a pl. of خزة, like as خرؤُوز خربة is a pl. of خربة]. (K voce خزة.) خُرزة The art, or occupation, of sewing [skins, or hides, or] boots, &c. (A, K.) خُرزة A sewer of [skins, or hides, or] boots, &c. (S, A.) خُرزة [and vulg. خُرزة] The instrument [i.e. the needle, or awl,] with which one sews [skins, or hides, or] boots, &c. (S, K.) خُرزة Any bird, (A, K,) as a pigeon &c., (TA,) having upon its wings marks resembling خزة [or beads]. (A, K, TA.)
see
سَرَخَ (Msb, K,) aor. n. He (a man) was dumb; was naturally, by conformation, prevented from speaking; (Msb;) [he was destitute of the faculty of speech, by natural conformation, like the beast: see سَرَخَ] or he was, or became, tonguetied, or withheld from speech, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.) You say also نَسَرَخَ The assembly was, or became, mute, or speechless. (A.) سَرَخَ (Lh, IAth,) aor. inf. n., app., He fed the woman with what is termed سَرَخَة. (Lh, IAth,) [inf. n., app.,] He fed her on the occasion of child-birth; (Lh,) as also سَرَخَةٌ عَلَيْهاَ He fed her on the occasion of her having given birth to a child was made for her. (S, L,) سَرَخَةَ (A,) She was fed with what is so termed: (A:) or a feast on the occasion of her having given birth to a child was made for her. (S, L,) سَرَخَةَ, aor. سَرَخَةٌ. He drank from the [kind of wine-jar called سَرَخَةَ، (Sgh, K,) i. e. the دَنَانَةَ] (TA.) In like manner you say، سَرَخَةَ، (TA.) And سَرَخَةَ، (L, S,) or سَرَخَةَ، (so in a copy of the A,) She made for herself the food for the occasion of childbirth, (A, * K,) i. e., سَرَخَةَ، (S,) i. e. the سَرَخَةَ، (TA.)

سَرَخَ see سَرَخَ, in three places.

سَرَخَ (S,) God made him to be dumb: see سَرَخَ. (TA.) God made him to be tonguetied, or speechless, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.)

سَرَخَ She made for herself the food for the occasion of childbirth, (A, * K,) i. e., سَرَخَ, (TA.)
what is (TA.) Hence the prov. (A, * TA) Make thou the food for child-birth for thyself, O self: there is no maker of it for thee: said by a woman who had given birth to a child and had not any one to care for her: alluding to a man's taking care for himself: (K, TA:) and also related [in the A] without the words يا نفس: (TA.)

6 [He feigned himself dumb, or speechless,] is from خرس: (TA:) hence إذا شهدت من لا: خرس مجلس. يفهم عندك فتخارس [When thou art present with, or beholdest, him who will not understand what thou sayest, then feign thyself dumb, or speechless]. (A.)

A [wine-jar such as is called] خرس: (JK, S, K;) as also خرس: (K, K,) and خرس: (TA:) pl. [of pauc.] خروص. (K)

Food that is prepared on the occasion of the birth of a child; (S, A, Msb, K;) as also خرس. (Lh, TA;) IJ seems to assign to it also the sense of خرس. (TA:) Hence, as also ↓ the second word, A feast, or banquet, that is prepared on that occasion, and to which people are invited: so in a trad. of Hassán, كان إذا دعى إلي طعام قال إلي عرس أم خرس أم إعذار [He used, when he was invited to food, to say, To a weddingfeast, or a feast for child-birth, or a circumcisionfeast?]; and if it were for one of these, he consented: but if not, he did not consent. (TA.)

Food: see خرس.

Food for a woman who has given birth to a child; (S, A, K;) what is made for her, such as خرسه and the like; as also خرسه [The child-birth-food of Maryam], applied to dates, and occurring in a trad., alludes to verse 25 of chap. xix. of the Kur, وهرى إليك الح: and Khálid Ibn-Safwán uses in the same manner the phrase خرسه مريم; in which خرسه is an inf. n. used as a subst.; or it may be a
subst., like (TA.)

A she-camel that does not utter the cry termed رَغَآء. (Ibn-'Abbâd, Sgh, K.)

see خُرَاس, in two places.

A she-camel that does not yet brought forth in the first period of her pregnancy: and (some say, S) one for whom خُرسة is made: (S, K:) and one having a scanty flow of milk. (Sgh, K.)

A maker (S, TA) and seller (K, TA) of the [kind of wine-jar called خُرس]. (S, K, TA.) ___ And A vintner. (JK, TA.)

Dumb; prevented from speaking by natural conformation; (Msb;) speechless, or destitute of the faculty of speech, by natural conformation, (T and Msb in art. يَكَم,) like the beast that lacks the faculty of articulation; (T ibid:) differing from أَبْكَم, q. v.: (T and Msb ibid:) or tonguetied, or speechless, (K, TA,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]: (TA:) fem. جَمِيلٌ أَخْرَسٌ, (Msb:) pl. خَرْسَان. (Msb, K) and أَخْرَسٌ (K) A he-camel that has no perforation to his تَفْقِيق, for his bray to issue therefrom, so that he reiterates it therein: such a one they like to send among the [she-camels in the state in which they are termed] شَوْل, because in most instances he begets females: and a she-camel that is not heard to utter the cry termed رَغَآء. (TA.)

A sign of the way, (K,) [or a mountain,] from which, (A,) or at, or in, which, (فَيَّه, K,) no echo is heard: (A, K:) or a sign of the way in the mountain whereof no echo is heard: (Lth, T:) or [it seems to be applied to a mountain where no echo is
heard; for] it is said when no sound of an echo is heard in the mountain. (S.) ___ A cloud that does not thunder: (A:) or a cloud in which is no thunder nor lightning, (S, K, TA,) and of which no sound is heard; which is mostly in winter. (TA.) ___ A spring of the running whereof no sound is heard. (TA.) ___ A hard and solid rock: (Akh, TA:) and hard and solid bones. (Th, TA.) ___ An army, or a portion thereof, without any clamour or confused noise: (A:) or whereof no sound is heard, by reason of their staidness in war: (S, K:) or that is silent, by reason of the multitude of the coats of mail, without any clashing of arms. (A 'Obeyd, S, K.) ___ Thick milk, (S, A, K,) that makes no sound in the vessel, (S, K,) or that does not shake about in its vessel: (A:) or thick milk, of which no sound is heard when it is poured out: (Az, TA:) and a thick draught of milk. (M, TA.) ___ He turned from me, and would not speak to me. (Fr, TA.) ___ A viper: (A:) pl. خَرْسَةٌ. (TA.) ___ Hence, (A,) خَرْسَةٌ. (Fr, TA.) ___ He smote him with a calamity. (A, K. *)
(S, A, K) aor. (naming a cat, A,) scratched him, or it, (namely, the skin, A,) with the nails, (Lth, S, A, * K,) in any part of the body, (Lth,) so as to cause bleeding or not; or wounded him in the outer skin, so as to make it bleed or not; or lacerated it (naming the skin) little or much; or tore off its surface with a stick or the like; syn. (S, K;) ٌشْﺮَﺧ (Lth,) He, or it, (namely, the skin, A,) scratched him, or it, with the nails, vehemently, or much; like ُﻪَﺷّﺪﺧ. (TA.) ___ You say also, (A, TA;) as also ُﻪَﺷّﺮَﺣ (A.) and ُﻪَﺷّﺮَﺣ (S, K;) aor. as above, (TA,) and so the inf. n., (TA,) He scratched it with an iron thing, and the like; (K.) ___ It (a fly) bit him; (A, TA;) as also ُﻪَﺷّﺮَ蟫 (TA.) ___ ُشّﺮَﺧ َﲑِﻌَﺒﻟا (S, K,) aor. and inf. n. as above, (TA,) He drew the camel (S, K) towards him (S) with the (Lth, S, K,) i. e., the (S, K) or he struck the camel and then drew him towards him therewith; desiring thereby to excite him to quicken his pace: and he struck him with its extremity in the side of his neck, or [elsewhere] in his skin, so as to scrape off from him his fur. (TA) [See also ُشّﺮَﺧ (TA,) signifying The taking against one's will. (TA.)

Such a one takes and acquires from such a one the thing. (TA.) And ُنَﻼَﻓ ُشْﺮَْﳜ ْﻦِﻣ ُشْﺮَْﳜ (A.) And ُنَﻼَﻓ ُشْﺮَْﳜ (S, K;) He has not taken anything. (TA.) And ُنَﻼَﻓ ُشْﺮَْﳜ ْﻦِﻣ ُشْﺮَْﳜ (S, K) or he struck the camel and then drew him towards him therewith; desiring thereby to excite him to quicken his pace: and he struck him with its extremity in the side of his neck, or [elsewhere] in his skin, so as to scrape off from him his fur. (TA) [See also ُشّﺮَﺧ (TA,) signifying The taking against one's will. (TA.)

Such a one takes from such a one thing after thing; as also ُشْﺮََﳜ (A.) and ُشْﺮََﳜ (S, K;) He has not taken anything. (TA.) And ُنَﻼَﻓ ُشْﺮَْﳜ ْﻦِﻣ ُشْﺮَْﲞ (S, K) or he struck the camel and then drew him towards him therewith; desiring thereby to excite him to quicken his pace: and he struck him with its extremity in the side of his neck, or [elsewhere] in his skin, so as to scrape off from him his fur. (TA) [See also ُشّﺮَﺧ (TA,) signifying The taking against one's will. (TA.)

The seed-produce put forth the first extremity
of the ear. (Ibn-`Abbâd, Sgh, K.)

3. [He scratched him with the nails, being scratched by him in like manner;] (TA.) [Hence,] [كلب خراش] [An irritable, or a quarrelsome, dog]; like [كلب هراش]; (S, K;) IF holds that the خرخ is a substitute for ه. (TA.) See also 1, last signification.

5. خُرِّخَ see 1, last sentence but one.

6. The dogs, and the cats, [scratched, or] fought and assailed, (A, K,) and lacerated, or tore, one another. (TA.)

8. خُرِّشَ see 1, in four places.

خُرُش جَائِن; or earning: pl. خُروُش. (TA.)

The skin, (S, K,) or slough, (A, TA,) of a serpent. (S, A, TA.) To this one likens a thin, transparent, shirt. (A, TA.) AHn applies its pl., metaphorically, to [the skins of] all [animals of the class termed] حشرات. (TA.) The upper covering, (S, K, TA,) which is dry, or tough, or hard, [app. meaning the shell,] (TA,) of an egg, (S, K, TA,) after it has been broken, and what was in it, (S, TA,) of moisture, (TA,) has been extracted: (S, TA;) or the inner skin, (T, TA,) or inner covering, (A,) of an egg; (T, A, TA;) also called غرقى. (TA:) Pl. as above. (TA.) To this is likened Anything in which are an inflation and a bursting and holes. (AZ, * S.) The thin skin upon the surface of milk: (K;) or the bubbles that rise upon the surface of milk: (A:) froth, or foam. (S, TA. [See an ex. in a verse cited voce قصر]) Phlegm: (S, A, K;) or viscous phlegm in the chest: (TA:) and what is termed ألقى خراشى صدره He cast forth the phlegm (lit. phlegms) of his chest. (S.) [See also a tropical meaning below.] And ألقى من صدره خراشى He cast forth from his chest
what is termed خَاَمَةَ (Az, A, TA) and phlegm:

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(A:) or thick spittle. (K.)__ The was of honey, and the dead bees in it: (TA:) or
the young bees, or the wings, that are upon honey. (M and L in art.)

The sun rose in dust; (S, A;) syn. (S, A, K.)__ Such a one

What falls from a thing when it is scratched with an iron instrument or the like. (K.)

mhurš: see what next follows.

mhurš mhurash [or stick of which the end is naturally curved, or crooked]; (S, K;) [see 1;]
sometimes written mhurash [with ج] a stick with a curved, or crooked, head, like the صولجان; as
also mhurš. (TA.)
He computed by conjecture the quantity of the fruit upon the palm-trees: (A, Mgh, Msb:) or he computed by conjecture the quantity that was upon the palm-trees of fresh ripe dates that would be dried dates. (S.)

*صَﺮَﺧ* signifies the computing quantity by conjecture; (A, K, TA;) conjecturing; opining: or forming an opinion of a thing of which one is not certain: you say, *صَﺮَﺧَ الْعَدَد,* aor. and — , inf. n. *صَﺮَﺧَ وَصَﺮَﺧَ,* the latter said by ISh to be like *ﻢِﻠَﻋ* as inf. n. of *ﻢِﻠَﻋ,* and said by Az to be allowable because a simple subst. is put in the place of an inf. n., He computed by conjecture the number: and hence *صَﺮَﺧَ الْعَدَد,* and *صَﺮَﺧَ الْعَدَدَ,* the computing by conjecture the quantity of fruit upon palm-trees, and of dates,] because *صَﺮَﺧَ* is the computing quantity by opinion, not by knowledge. (TA.)

— *صَﺮَﺧَ* also signifies any speaking by opinion, or conjecture. (K, * TA.) You say, *صَﺮَﺧَ فِيهُ,* He spoke of him, or it, by opinion, or conjecture. (TK.) And hence, (TA,) *صَﺮَﺧَ,* (S, Msb, K,) aor. — , (S,) inf. n. *صَﺮَﺧَ,* (S, Msb, K,) He lied; spoke falsely; said what was untrue; (S, Msb, K: *) as also *صَﺮََﲣ,* see 1, in four places, near the end.

You say also, *صَﺮََﲣَ عَلَيْهِ,* He forged a lie against him. (A, K, TA.) And *صَﺮََﲣَ,* (A,) *صَﺮََﲣَ,* (A, K, TA,) and *صَﺮََﲜَ,* (A,) He forged the saying. (A, K. *) — , (K,) inf. n. *صَﺮََחובה,* (S, A,) *He* (a man) was hungry and cold: (S, A: *) or hungry in cold. (K.) Being hungry without being cold is not termed *صَﺮََボー,* but being cold without being hungry is termed *صَﺮََ الحوار.* (S.)

5 see 1, in four places, near the end.
A ring: (Msb:) or a ring of gold, and of silver: (S, K) or an ear-ring with one bead, (A, TA,) of the kind called قط: (TA:) or the ring of قط: (K) or a small ring; one of the ornaments of women; (Sh, K;) in the form of the قط or some other thing: (Sh:) pl. خرسان. (S, K) [Hence,] ما تملك ثلاثة خرسان, meaning Such a woman has not in her possession anything. (A.)

Conjectural computation of quantity: (ISh:) or quantity computed by conjecture of the fruit upon palm-trees. (A, Mgh.) You say، كم خرَصَ تخُلكَ. [What is the conjectural computation of the quantity, or the quantity computed by conjecture, of the produce of thy palm-trees?]. (TA.) And كم خرَصَ أرضاكَ [What is the conjectural computation, or the quantity computed by conjecture, of the produce of the palm-trees of thy land?]. (S, A, K.) See also خرس. And see خرَص.

A man hungry and cold: (S, TA:) or hungry in cold: (K) and خَرَص signifies the same. (TA.) [See also خرَص.]

Food for a woman who has given birth to a child: (K) app. a dial. var. of خرَص. (TA.)

: see the next paragraph.

One Who computes by conjecture the quantity of the fruit upon palm-trees: pl. خرَص. (A, * TA,) __ A liar; (Msb, TA;) as also قتل الخرَاصونَ in the Kur [li. 10], (TA,) means, Slain be the liars; (Fr, Zj, A, Bd, TA;) i. e., cursed be they; (Bd;) who say that Mohammad is a poet, and the like thereof, conjecturing that which they know not: (Fr, TA:) or it may mean, they who only opine, and do not
ascertain; and therefore act according to that which they know not. (Zj, TA.) See also خرّص.
He rubbed off the leaves (S, Msb) from the branches, (Msb) by grasping the upper part, and passing the hand along it to the lower part. (S.) He pulled off the leaves, (K, TA) and the bark, or peel, (TA) from the trees (K, TA) with his hand in the manner above described. (TA.) Before one can attain it he has to strip the tragacanth of its leaves by grasping each branch and drawing his hand down it: i. e. he has to perform what will be extremely difficult, if not impossible]. (S, TA. [In the S and L in art. we find من دونه. You say also, He pulled off the grapes, or the like, from the bunch with all his fingers: (AHeyth:) or he put the bunch in his mouth and drew forth its stalk bare; as also. (K.) It is said of Mohammed, He used to eat grapes by putting the bunch in his mouth and drawing forth its stalk bare: or by stripping them off with all his fingers]. (TA.) He pulled off the wood, or stick, (S, K, *) and so the inf. n., (S,) He removed the bark, or peel, from the wood, or stick, (S, K,) and planed it, or made it even, (K,) with the , which is also called , (TA in art.) or with his hand. (TA in the present art.) [Hence, in modern Arabic, He turned the wood, or stick; i. e., shaped it, or made it round, with a lathe.] He made the iron long, like a column, or pole, or rod. (S.) He collected the jewels in a He bound, or made fast, the [q. v.]; or closed it by inserting its
loops one into another; syn. ُطْرَﺨَ (S, K *)

7 ُنَحْرَطَ It (a piece of wood, or a stick,) had its bark, or peel, removed, and was planed, or made even, with the ُنَحْرَطَ (as appears from what here follows,) or with the hand: see 1. ___ [And hence.] ُنَحْرَطَ His body became slender; (S, K, TA; ) as though it were barked and planed ُنَحْرَطَ with the ُنَحْرَطَ (TA.) ُنَحْرَطَ see 1. ___ [Hence,] ُنَحْرَطَ سيفه (S,) or ُنَحْرَطَ السيف (Mgh, K,) He drew his sword, or the sword, (S, Mgh, K,) from its scabbard. (Mgh, TA.)

8 ُنَحْرَطَ The parings, or shavings, that fall from the work of the ُنَحْرَطَ; like ُنَرَـنْحَأ and ُنَنْحَأ (TA.) ُنَحْرَطَ What falls from a bunch of grapes, or the like, when the fruit is pulled off with all the fingers. (AHeyth.)

ُنَحْرَطَ The art, or craft, of the ُنَحْرَطَ. (K.)

ُنَخِيطَ A receptacle, (S, K,) [a pouch,] or thing like a ُنَخِيطَ كيس [or purse], (Lth, Msb,) of leather, (Lth, S, Msb, K,) or of rag, (Lth,) or other material, (S, K,) which is bound, or made fast, or closed by the insertion of its loops one into another; (ُنَخِيطَ, Lth, S, Msb, K,) upon its contents: (Lth, S, K:) pl. ُنَخِيطَ. (Msb.) ___ Also A thing likened thereto, which is made for the letters of the sultán, and of prefects, or agents, to be sent therein. (Lth, L.) ___ Also A similar thing [which was formerly, in the time of paganism,] put upon the head of the she-camel [that was] confined [to perish] at the tomb of a dead person. (Lth.) ___ [Also The pod, or oblong capsule or pericarp, of sesamum and the like: pl. as above. Used in this sense by writers on botany, and in the spoken language of the present day.] ___ See also ُنَحْرَطَ. ُنَخِيطَ [A maker, or seller, of ُنَخِيطَ, pl. of ُنَخِيطَ; a rel. n. formed from a pl., like ُنَخِيطَ. (TA.)]
One whose occupation is to remove the bark, or peel, of wood, or sticks, and to plane it, or make it even, (K,) with the which is also called and (TA in art.,) or with the hand. (TA in the present art.) [Hence, in modern Arabic, A turner of wood &c.]

The iron instrument with which the performs his work; also called and (TA in art., q. v.)

[pass. part. n. of 1]. ___ A man (TA) having a scanty beard: (K, TA:) [or you say,] A man having a beard in which is length without breadth. (S.) And A beard that is scanty in its side, (K,) or, correctly, in its two sides, (TA,) and lank and long in the part on and beneath the chin. (K,) ___ A face in which is length (K, TA) without breadth.

(TA.) You say, A man whose face has length without breadth. (S.) ___ A narrow well. (A, TA.) ___ , in mathematics, signify A cone.

: see what next precedes.

, in mathematics, Conical.]

3
Q. 1. مطرخ, (K.) inf. n. مطرخة, (TK.) *He hit, or struck, his* مطرخ [or nose, &c.]: or *he twisted it.* (K.)

Q. 3. مطرخا *He (a man, TA) elevated his nose:* (K.) or twisted it, and was silent, in his anger: (TA:) and was proud and angry, (K, TA,) raising his head. (TA.)

مطرخ and مطرخ: see مطرخ.

مطرخ a Long, or tall: (JK, K:) or longnosed. (TA.) And *A man having a large nose.* (IKh, IB.)

مطرخ The *nose,* (AZ, JK, S, Msb, K,) [properly,] accord. to Th, of a beast of prey: (TA:) or the fore part thereof: (K:) or a large, or an elevated, nose: (MA:) or the part upon which a man contracts, or closes, the حنك [or upper and lower portions of the mouth]: as also مطرخ; (K:) sometimes, by poetic license, written مطرخ. (TA:) or it signifies also the part upon which contracts, or closes, the front of the حنك: (JK:) [and a snout: often used in this sense; and so, in describing the fish termed كوسح, in the S and K:] and the proboscis of an elephant; and, as being likened thereto, of a flea: (Th, TA:) pl. مطرخ. (Msb.)

مطرخ, in the Kur [lxviii. 16], means [We will brand him upon the nose; the nose of a man being thus termed metaphorically: (ISd, TA:) or it is like the phrase مطرخة ُهُمَسَنس; and means we will stigmatize him with indelible disgrace; the term مطرخ, which signifies the proboscis of an elephant, being applied to his nose because it is regarded as unseemly: (Er-Rághib, TA:) or it means [We will brand him upon the face. (Fr, Th, TA.)]

[Hence, A *spout. You say* مطرخا: The البريق, or the *vessel having a spout.*] (Mgh in art.

مطرخ, and Bd and Jel in lvi. 18.) [Hence also, The *pointed toe* of a boot and the like: pl. as above: see خفاط مطرخة, below. And app. The *point* of a sword: whence,] مطرخ, the name of a certain sword. (K.) [Hence, also,]
The chiefs of the people or party; (JK, S, K, TA;) those who are made the foremost of the people or party, in affairs, (JK, TA,) and in the military forces. (JK.) Also

Wine: (JK, S:) or wine that quickly intoxicates: (K,) and the juice that first flows from the grapes, before they are trodden. (K.)

A woman advanced in age. (M, K.)

Elongated like a snout or nose; and so, app., مزَنَطْمَ : مزَنَطْمَ : خَفَافٍ : متاوجٍ. Hence, [see a verse cited voce خفَافٍ. Hence,] Fore parts pointed. (TA.)

Also Angry and proud, with his head raised: (S:) or angry when his nose is twisted. (JK.) [See بوع، in art. ]
He cut it, or divided it, lengthwise; slit it; split it; (S, K) as also َعَﺮَﺧ ٌعْﺮَﺧ (S, K) He slit the ear of the sheep, or goat: or he slit it in the middle, cutting the upper part thereof lengthwise, so that it became three pieces, and the middle piece hung down upon the cavity of the ear. (TA.) َعُﺮَﺧ َعَﺮَﺧ, aor. and inf. n. (IDrd, K) and ِةﺎﱠﺸﻟا َعَﺮَﺧ َنُذُأ, aor. and inf. n. as above, He slit the ear of the shee p, or goat: or he slit it in the middle, cutting the upper part thereof lengthwise, so that it became three pieces, and the middle piece hung down upon the cavity of the ear. (TA.) َعُﺮَﺧ َعَﺮَﺧ, aor. and inf. n. (IDrd, K) and ٌﺔَﻋوُﺮُﺧ ٌعوُﺮُﺧ, which is a mistake, (TA,) and ٌعْﺮُﺧ, (Ibn-' Abbád, K,) [and quasiinf. n. َعِﺮَﺧ, which see below,) He was, or became, supple in the joints: (IDrd, K:) and it (a thing, TA) was, or became, soft, yielding, flaccid, flabby, lax, or fragile. (K.) َعَﺮَﺧ َعَﺮَﺧ, aor. َعَﺮَﺧ, (S, K) [inf. n. َعَﺮَﺧ, app. signifies the same as َعَﺮَﺧ, below:) and also He (a man, S, IAth) was, or became, weak, or infirm; (S, IAth, K) as also َعَﺮَﺧ َعَﺮَﺧ, (Lth, K:) he was, or became, weak, or infirm, in body, after firmness, strength, or hardiness: (IAar:) and he (a man, Lth) Was, or became, languid, or languishing, or broken in spirit; syn. َعَﺮَﺧ َعَﺮَﺧ, (Lth, K:) and [in like manner] he (a man) was, or became, relaxed, or flaccid, and weak, or infirm, and soft, or tender. (TA.) َعَﺮَﺧ َعَﺮَﺧ, (Sh, IAth,) inf. n. َعَﺮَﺧ, (Sh, K,) He (a man, Sh, IAth) became confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect, in consequence of shame, or fear, or grief, or the like. (Sh, IAth, K,) Hence the saying of Aboo-Tálíb, when death overtook him, [and he was urged to make profession of El-Islám,] لولا رهبة أي تقول قريش وهذ الحزئ لفعلت [Were it not for fear that Kureysh would say, Confusion, &c. put him into a state from which there was no escape for him, I would do what thou desirest]. (TA.)
The palm-tree lost the stumps of its lopped branches (from its trunk, which thus became comparatively smooth). (S, K.)

It became cut, or divided, lengthwise; it became slit, or split; it slit, or split. (S.) And see 1: ___ and 7.

The spear-shaft split, and broke into pieces, or into small pieces. (K.) ___ I. q. (K;) a dial. var. of the latter; as in the phrase [His shoulder-blade became dislocated]. (S.) You say also, The limbs of the camel became displaced; as also . (TA.) ___ See also two significations above, voce خَرَعُ، in two places. ___ [Whence,] I became gentle, or mild, to him. (TA.)

He broke it off; namely a branch, or piece of wood, from a tree. (TA.) ___ He cut it off for himself; or took it; namely, a man's property, &c. (TA.) ___ He acted treacherously towards him, (Aboo-Sa'eed, K,) and took of his property; (K;) as also , with (TA.) ___ He expended it; exhausted it; caused it to pass away and come to an end, or to cease; or made an end of it. (ISH, K.) ___ He made use of, or rode, the beast of another person for some days, and then restored it. (Ibn 'Abbad, K.) He did it, or produced it, without premeditation; syn. اِرْتَجَلَهُ (TA;) or [app. here meaning he constructed it, or founded it, (بَنَاهُ; (TA); or he originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything preexisting; syn. (S, O, K,) and اُنْشَآهُ (TA;) or (S, O,) or (K.) You say,
God originated, brought into existence, or created, the things that exist, without any means, or second cause. (TA.) And He forged a falsehood. (A, TA.)

A mark in the ear of a sheep or goat; the upper part of the animal's ears being cut lengthwise, so that the ear becomes three pieces, and the middle piece hangs down upon the cavity of the ear. (K, TA.) Suppleness of the joints: (Idrd, K) and softness, yieldingness, flaccidity, flabbiness, laxness, or fragility, (S, K) in a thing. (S) [See خَرَعٍ.] Cowardice; and weakness, or feebleness, and languor, or languidness; in a man. (TA.) [See also خَرَعٍ.]

Weak, or infirm; (S, K) applied to a man: (S:) anything weak; and soft, yielding, flaccid, flabby, lax, or fragile: (O:) also the former, applied to a young camel,

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weak; or, as some say, small, that is [or may be] raised, or lifted: and, applied to a branch, soft, tender, or supple. (TA.)

A subst. from خِرْعَة signifying اخْتَرَعَ البَشَرَ أَرْجُلَهُ [&c.; app. meaning A thing done, or produced, without premeditation; &c.; like from بِدْعَة a syn. of اخْتَرَعَهُ, q. v.]. (TA.)

Any weak, bending plant, of whatever kind it be: (As, S:) any plant weak, or fragile, and sappy, whether it be a tree or a herb: (TA:) a plant weak by reason of its softness, or tenderness, and sappiness. (Sgh.) [See also خَرَعٍ.] Hence, as some say, (TA:) [The ricinus communis; common
palma Christi; or castor-oil-plant, a certain plant, (S, Msb, K,) well known, (S,) soft, tender, or pliant, (Msb,) not serving for pasturage, (K,) bearing a berry resembling sparrows' eggs, called أَلْفَةً, the best thereof is that called السَّمْسُ الْهَنْدِيُّ البَحْرِى; it has the property of loosening phlegm, and it is useful for counteracting the colic and palsy and the disease in the face called لَقْوَةٌ, the dose extending to a لَقْوَةٌ. The word is of the measure فَعُوْلُ, (Msb;) and J says [in the S] that there is no other word of the same measure except دَوْرِذ, the name of a certain valley; and دَوْنَدُ, the name of a certain valley, and not a mistranscription of جَدَوُدُ, a dial. var. of جَدَوُدُ, and جَدَوُدُ, the name of a certain valley, and not a mistranscription of جَدَوُدُ. (TA.) [Hence also] أوُوُرُعَةٌ A beautiful, and soft, or tender, woman: and the pl. خَرَوَعِينَ, applied to women, signifies [the same, or merely] beautiful. (TA.) And خَرَوعُ is likewise applied to youth, or youthfulness, and to life, meaning Soft, or delicate. (TA.)

خُريعٍ: see خَريعٍ. Anything that quickly breaks. (TA.) Soft; applied to a lip (شَفَة; (TA;) and pendulous; applied to the lip of a camel. (S, K.) Applied to a woman, (S, Msb, K, TA,) Youthful, and soft, tender, or delicate; or beautiful: (TA;) or that walks with an affected bending of the body, and with softness, or delicacy: (Msb;) or that affects a bending of the body by reason of softness, or delicacy; (As, S, K;) as also خَريعٍ خَريعٍ خَريعٍ خَريعٍ خَريعٍ خَريعٍ خَريعٍ: (Ibn-' Abbád, K;) or vitiuous; or immoral; or an adulteress; or a fornicatress; (S, K;) but this explanation is disallowed by As: (S;) or that does not repel the hand of a feeler, or toucher; as though she were gentle, or mild, (تَتَخَرَعُهُ,) to him; as also with د: or hard, or impudent, not caring for what is said or done, and inordinately brisk, lively, or sprightly: pl. خَريعٍ خَريعٍ خَريعٍ خَريعٍ خَريعٍ خَريعٍ خَريعٍ: (TA;) Also One Who induces, or is an object of, suspicion; because such a person fears, and is therefore as though he were weak. (TA.) Also, [as a
subst.,] A branch; because of its softness, or tenderness, and its bending. (TA.)

a dial. var. of خراعية which is syn. with دعارة [i.e. Vice, or immorality; or vitious, or immoral, conduct; &c.]. (S.)

A sheep, or goat, having the mark termed خرخ [q. v.] in the ear. (K.)
A branch, or twig, until a year old; or of a year's growth: or fresh, or juicy, and tall: (K; TA:) or (TA) soft, or tender, and of recent growth, (K; TA;) that has not yet become hard: (TA:) or [is an epithet, and] signifies a bending branch or twig. (S.) [Compare خَرَبَخ، and خَوْرَخب، and عِرَخَب.] Also, i.e. all the words above, (K;) or

[only], (TA;) A young woman of goodly make, soft, or tender: (K;) or a young woman large in body, and of goodly make: or soft, or tender, and pliant: (TA;) or fair, tender, or pliant, fat, large in body, fleshy, with small, or delicate, bones: (K;) or fair: (TA;) or soft, or pliant, in the waist, and tall: (As; TA;) or large in the body, and fleshy: (TA;) or slender in the bones, (S; TA;) having much flesh, (TA;) and soft, or tender: (S; TA;) or a young woman of goodly stature, resembling a twig (خَرَبَخ) of a year's growth. (Lth; TA;) And signifies a soft, or tender, body. (TA;) And A tall and fleshy man.

(K.)

خَرَبَخ: see above, in three places.

خَرَبَخ: see خَرَبَخ, in two places. Also A tall and well-made camel: (S;) or a tall and large she-camel: and one having much milk. (K.)

خَرَبَخ: see خَرَبَخ, in two places. Also A piece of a gourd, and of a cucumber, and of fat; as in the L &c.; in the K written خَرَبَخة. (TA.)
فَرَخَ (S, Msb, K,) aor. ـََـُّـُ، inf. n. فَرَخَ (Msb, K) and فَرَخَ and فَرَْ(xhr) and فَرَخَ and فَرَخَ (TA,) aor. ـََـُّـُ، inf. n. فَرَخَ (TA,)

He gathered, or plucked, fruit: (S K:) or cut it off. (Msb.) Accord. to the M، فَرَخََْْ(X) signifies He cut off the fruit of the palm-trees: and accord. to AHn، اَفَرَخَ signifies the picking up the fruit of the palm-trees, whether unripe or ripe. (TA.)

He picked up, for such a one, dates (مُثِراَ) or fruit (مُثِراَ) accord. to different copies of the K: from Sh. (TA.) ـَِْْـُْـُ، said of a lamb, means He depastures, and eats, from this place and from this. (Msb, TA, *) And ـَِْْـُْـُ، said of a man, (JK, TA,) aor. ـََـُـُ، (JK,) or ـََـُـُ، (TA,) He took of the طَرْفَ فَرَخَ also signifies He remained, stayed, or abode, in the (season called) خَرْفَ فَرَخَ: (Ham p. 676:) and in like manner، اَفَرَخَ: they remained, stayed, or abode, in a place during their خَرْفَ فَرَخَ. (TA,) You say، اَفَرَخَ فَرَخَ في حَائِطِهِم They remained, stayed, or abode, in their حائط [or garden, or walled garden of palm-trees,] in the time of the gathering of the fruits. (TA, from a trad. of 'Omar.) ـَِْْـُْـُـُ، We were rained upon by the rain called خَرْفَ الأرض، (S, K,) And خَرْفَ الأرض، (TA, inf. n. خَرْفَ الأرض،) The land was rained upon by the rain so called. (S, TA) And خَرْفَ البهائم، The beasts were rained upon by the rain so called: or had that upon which they might pasture produced for them by that rain. (TA.) ـَِْْـُـُـُ، He (a man, TA) was, or became, fond of, or addicted to, the eating of خَرْفَ، (K,) i.e. gathered, or plucked, fruit (S, K, TA) of the palm-tree. (TA,) ـَِْْـُـُـُ، (S, L, Msb, K,) aor. ـََـُـُ، (Msb, K,) inf. n. خَرْفَ، (S, * Msb,) and خَرْفَ، (S, * Msb,) and خَرْفَ، خَرْفَ، aor. ـََـُـُ، خَرْفَ، aor. ـََـُـُ، خَرْفَ، (K,) He (a man, S, Msb) doted; or was, or became, corrupted, rendered unsound, or disordered, in his
intellect; (S, Msb, K;) in consequence of old age. (S, Msb.) [The first of these three verbs, in the present day, is used as meaning He doted; told stories such as are termed دلَّتَفَرْخَأ, i.e. fictions, &c.; and talked nonsense: as also رفَرْخَأ, akhurif [app. Stories such as are termed دلَّتَفَرْخَأ, i.e. fictions, &c., caused him to dote, or talk nonsense]. (JK, TA. * [Mentioned in the former immediately after دلَّتَفَرْخَأ explained as meaning a fiction that is deemed pretty. See also 4.])

2. رفَرْخَأ, inf. n. دلَّتَفَرْخَأ, (K, TA) i.e. [dotage; or] a corrupt, an unsound, or a disordered, state of intellect. (TA.) See also 1, near the end of the paragraph.

3. رفَرْخَأ, (K) inf. n. دلَّتَفَرْخَأ and مهَّرَخَأ, (TA) He bargained, or made an engagement, with him, for work, for the رفَرْخَأ [or autumn]; (K;) from the رفَرْخَأ, as also مهَّرَخَأ from the عاملة. (O, TA; as also مهَّرَخَأ) He hired him, or took him as a hired man or a hireling, for the autumn. (Lh, TA.)

4. رفَرْخَأ, said of the palm-tree, It attained, or nearly attained, the time for its fruit to be cut off. (JK, K.) ___ And, said of a people, or party, They entered upon the [season called] رفَرْخَأ. (S, K.) See also 1. ___ رفَرْخَأ, said of a ewe, or she-goat, She brought forth in the [season called] رفَرْخَأ. (S, K.) ___ Said of a she-camel, She brought forth in the like of the time [of the year] in which she became pregnant (S, K) in the preceding year: so says El-Umawee: (S:) [or, so applied, it means the same as when said of a ewe or she-goat; for] the epithet applied to her in this case is رفَرْخَأ; (S, K;) but this is more correctly explained as signifying, applied to a she-camel and to a ewe or she-goat, that brings forth in the رفَرْخَأ. (TA.) ___ Also, said of ذرة [or millet], It became very tall. (JK, Ibn-'Abbád, K.) Also, (said of anxiety, JK, or of time,}
or fortune, TA,) *It corrupted him, or disordered him; (K, TA;) [app., in his intellect; or caused him to dote;* as is indicated in the JK;] namely, an old man. (JK.)

8 ٍفَﺮَـㄒِإ see 1, first and second sentences.

ٌفَﺮَْﲨَى A corrupt, an unsound, or a disordered, state of the intellect; dotage. (S. [See ٌفَﺮَْﲨَى, of which it is the inf. n.]) The [bad sort of dates called ٌفَْﲪَى.] (K, * TA.)

ٌفَْﲪَِى Corrupted, unsound, or disordered, in his intellect, (S, Msb, K,) in consequence of old age; doting: (S, Msb:) fem. with ِى. (TA.)

ٌفَْﲪَِى A time of going forth of camels, (Nh,) or of men, (O, K,) to the herbage of the season called; so in the saying of El-Járood, [ٍفَْﲪَِى] (O Apostle of God, verily thou knowest that a number such as is termed ٍفَْﲪَِى, of camels for riding or carriage, whereon we come in a time of going forth &c., is not sufficient for us]. (Nh, O, K.)

ٍفَْﲪَِى Gathered, or plucked, fruits; (S, Mgh, K;) and particularly of the palm-tree: (TA:) and ٍفَْﲪَِى signifies the same. (Mgh, K, TA. [See also ٍفَْﳏَِى, ٍفَْﲪَِى, ٍفَْﲪَِى, ٍفَْﲪَِى.] It is said in a trad., ٍفَْﲪَِى Dates are the gathered fruit of the faster; (S, TA;) because breaking the fast upon them is approved: and in another, ٍفَْﲪَِى, meaning The palm-tree is that of which the fruit is eaten by the faster. (TA.) See also ٍفَْﳏَِى, last sentence.

ٍفَْﳏَِى The (i. e. ٍجَْﺒَِىَان, ٍجَْﺒَِىَان, &c., accord. to different copies of the K, [see art. ٍجَْﺒَِىَان, ٍجَْﺒَِىَان]) a well-known grain or seed, (AHn, K,) of the kind called ٍقَْﻃَِىَان [i. e. pulse]: (AHn:) an arabicized word, from ٍفَْﳏَِى, (AHn,
K,) which is Persian; also called خَرَف (AHn.)

Of, or relating to, the season called خَرَف; (S, Msb, K;) and applied to the rain of that season; (JK;) rel. ns. from خَرَف; (S, Msb, K;) irregularly formed. (S, Msb.) ___ The first also signifies The increase {of sheep and goats} in the end of the {season called} خَرَف. (Aboo-Nasr, TA voce صفرى, q. v.)

The time of the gathering, or plucking, of fruits: (Ks, K;) like دَاصَح and دَاصِح [&c.]. (TA.) ___ Also inf. ns. of خَرَف in the first of the senses explained above. (K.)

A lamb; syn. حَمَل [q. v.]: (S, Msb:) or the male young one of the sheep-kind: or such as has pastured, and become strong: (Lth, K;) younger than the جَذَع: (Lth, TA:) so called because it depastures from this place and this: (Msb, TA: [see 1]:] fem. with ى; (K;) pl. (of pauc., TA) خَرَفان and (of mult., TA) خَرَفُان. (Msb, K, TA.) The latter pl. is sometimes used as meaning Young and ignorant persons; like as كَبَشُ is used as meaning aged and learned persons. (TA.) And hence the prov., كَأَخْوَفْ أَيْنَما أَتَكَّأَ عَلَى صُفُوف Like the lamb: wherever he reclines, he reclines upon wool: (JK, TA: but in the latter, َأَتَكَى:) applied to him who leads a soft and delicate life. (TA.) ___ Also, (sometimes, S,) A colt; the male offspring of a mare; when he has attained the age of six months, or seven months; (S, K;) a meaning assigned to it by As, in the Book of the Horse; but unknown to Abu-l-Ghowth: (S;) or, until a year old: (ISk, K;) it is said by some to be applied to a horse: in the L, it is said that the خَرَف of horses is such as is brought forth in the {season called} خَرَف: but Khálid Ibn-Jebeleh says that it means Such as pastures upon the herbage of the season
called خَرِيف: and Suh thinks that it is an epithet applied to a horse, and any beast, as meaning that depastures the trees and herbage. (TA.)

ٌﻒﻳِﺮَﺧ Fresh ripe dates, (K, TA,) or fruits [in general], (S, TA,) gathered, or plucked; (S, K, TA;) as also مَخْرَف. (S, TA. See also مَخْرَف, last sentence. [And see خُرُفة.] ) And hence, Fresh milk; milk recently drawn from the udder. (Hr, TA.) __ Palm-trees مَخْلَل whereof the quantity of the fruit that is upon them is computed by conjecture. (K. [See also خَرِيفة, voce خَرِيف.] ) __ [The autumn;] one of the divisions of the year; (S, Mgh,) the division (Msb) consisting of three months between the end of the شَتَاء [or summer] and the beginning of the شَتَاء [or winter], (Lth, K, *) in which the fruits are gathered. (Lth, S, Mgh, Msb, K.) __ And hence, (Mgh, TA;) A year: (Mgh, K, TA:) so in the saying, Whoso fasteth a day in the way of God, God will remove him from the fire of Hell to the distance of a journey of forty years, or seventy. (Mgh: and similar exs. are given in the TA, from three trads.: see also an ex. voce إن.) __ Also The rain of the season so called: (S, K;) or the rain, (JK,) or the first of the rain, (K,) in the beginning of the شَتَاء [or winter], (JK, K,) which comes at the time of the cutting off of the fruit of the palmtrees: then follows the دُمَي, at the coming in of the winter; then, the ربيع; then, the صيف; and then, the حَمْيم: so says As: El-Ghanawee says that the خَرِيف is between the [auroral] rising of ىَﺮْﻌِّﺸﻟا [or Sirius, which commenced, in central Arabia, about the epoch of the Flight, on the 13th of July, O. S.,] and the [auroral] setting of َﻮُـﻗْﺮَﻌﻟا [or الْعَرَفَان, the 26th and 27th of the Mansions of the Moon, commencing, in the same region and period, on the 8th and 21st of Sept., O. S., and continuing thirteen days]: El-Ghowr and Rekeeyeh [? (imperfectly written)] and El-Hijáz are all rained upon by the خَرِيف; but Nejd is not: AZ says, the first rain is the دُمَي; the follows the شَتَاء; then, the دُمَي; then, the صيف; then, the حَمْيم; then,
and therefore the year is made to consist of six seasons: accord. to AHn, [who seems in this matter to differ from most others,] is not originally the name of the division of the year; but the name of the rain of the summer; and then the season was named thereby. (TA.) [See also نوى.] [Also The herbage of the season so called, or of the rain so called; like as ربيع signifies the herbage of the season, or of the rain, so called. So in the phrase used by Khálid Ibn-Jebeleh (in explaining the word خروف, (ما رعي الحريف Such as pastures upon the خروف.]) Also, accord. to AA, (TA,) A rivulet, streamlet, or small channel for irrigation.

(JK, K, TA.)

Stories that are deemed pretty: similar to from the name of a man, (S, Mgh, K,) of [the tribe of] ‘Odhrah, (S, K,) whom the Jinn (or Genii) fascinated, (S, Mgh, K,) as the Arabs assert, (Mgh,) and carried off, (TA,) and who related what he had seen, (S, Mgh, K,) of them, when he returned, (Mgh,) and they pronounced him a liar, and said, (S, Mgh, K,) of a thing that was impossible, (Mgh,) حديث خرافة [a story of Khuráfeh] (S, Mgh, K;) but it is related of the Prophet, that he said, خرافة حق, (S, Mgh,) meaning What Khuráfeh relates [as heard] from the Jinn [is true]: (Mgh:) the أ is without teshdeed; and the article ال is not prefixed, because the word is determinate [by itself], unless one mean thereby خرافات as signifying fictitious night-stories: (S:) or خرافة signifies a fictitious story that is deemed pretty: (Lth, K;) [and app. signifies the same as خرافات, as though its sing. were خروف, like as أحاديث أساطير and أحدهما أسطورة, which have similar meanings, are pls. of which the sings. are said to be أحاديث and أسطورة:] see 1, last signification.

A palm-tree of which a man gathers, or plucks, the fruit for himself and his household; as also خروف: (AHn:) or a palm-tree which one takes for the picking up of its fresh ripe dates: (Sh, O, K;) or the latter signifies a palm-tree of which the
fruit is cut off; being of the measure in the sense of the measure: and the former is said to signify one that is set apart for its fruit that is to be gathered, or plucked: (TA:) or a selected palm-tree: (JK:) and its pl. is: (JK, TA:) or signifies palmtrees whereof the quantity of the fruit that is upon them is computed by conjecture. (AZ, S, K. (See also خريف.) Also, the former, [A palm-tree set in the manner described in the following explanation:] one’s digging, for a palm-tree, in a water-course, or channel of a torrent, in which are pebbles, until reaching hard ground, and then filling up the hollow with sand, and setting the palm-tree therein. (O, K.)

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A keeper, or watcher, of palm-tree: (K:) خريف. (TA.)

خريف: see خريفة; and see 1, last signification.

The place of the gathering, or plucking, or cutting off, of fruit. (Msb.) A place of abode of a people, or party, during their خريف. (TA. [It is there added, as though formed from أخرجوا, by the rejection of the augmentative letter: but it is rather to be regarded as regularly formed, from أخرجوا: see 1.] Also A garden; (Mgh, TA;) and so خريفة: (S, K:) or a garden of palmtrees; as also خريفة: خريفة: (TA:) a single palm-tree: or a few palm-trees, up to ten; more than these being termed a بستان or a حديقة: حريفة: or a small collection of palmtrees, six or seven, which a man purchases for the fruit that is to be gathered, or plucked: or any collection of palm-trees: (L, TA:) or a walled garden of palm-trees: (IAth, TA:) or palmtrees [absolutely]:
an avenue between two rows of palm-trees, such that one may gather, or pluck, the fruit from whichever of them he will; (K;) as also (Sh, K;) and, (S, Mgh, K;) as also (S, K;) a road, (S, Mgh, K;) such as is conspicuous, clear, or open: (K;) pl. خَرَافَ. (Mgh, TA.) It is said in a trad., عَائِدُ المَرْيضِ عَلَى خَرَافِ الجَنَّةِ حَتَّى يُرْجَعُ, i.e. The visitor of the sick is as though he were in the gardens of Paradise until he returns: or upon the palm-trees of Paradise; gathering, or plucking, their fruits: or upon the roads of Paradise: (Mgh, * TA;) or, as some relate it, عَلَى خَرَافَ الجَنَّةِ. (TA. [See also another explanation, and other readings in what follows.]) And it is said in a trad. of 'Omar, تَرْكِكُمْ عَلَى خَرَافِ النَّعْمَى, (S,) or ترككم على خرائف النعم (TA;) i.e. [I have left you, or ye have been left,] upon a conspicuous road, like the road of the camels, (As, S, * TA,) which they have trodden with their feet so that it has become plainly apparent. (As, TA.) Also Gathered, or plucked, fruit of palm-trees: (As, A 'Obeyd, IAMb, K;) a correct meaning, though Ikt says that the proper word in this sense is only مَخْرَفٌ: It is like طَعَامٌ مَّأْكُولٌ and مَّطْعِمٌ and مَّكْرَمٌ, and may signify fresh ripe dates gathered or plucked: (IAMb, TA;) pl. as above. (As, &c.) So in the former of the two trads. mentioned above accord. to As and A 'Obeyd: (TA;) and this interpretation is corroborated by another reading, i.e., [مل خَرَافٍ في الجَنَّةَ:] and another, [مل خَرَافٍ في الجَنَّةَ:] and another, [مل خَرَافٍ في الجَنَّةَ] and another, i.e. [The visitor of the sick shall have] gathered fruits in Paradise. (TA.)

مَخْرَفٌ: see the next preceding paragraph.

مَخْرَفٌ: see 4.

مَخْرَفٌ The thing in which fruits are gathered; (S, Har p. 374;) called by the Arabs خَرَافٌ: (Har ib.:) a [basket of the kind called مَكْرَمٍ, (Msb,) or زَينِيْبٍ, of small size, in which the best fresh ripe dates are gathered: (O, K;) pl. خَرَافٌ. (A, TA.) One says, خُرجُوا إِلَى المَخْرَافِ بِالمَخْرَافِ, i.e. They
went forth to the gardens with the baskets (لُبُز) for gathering fruit. (A, TA.) And hence, The basket ( زمنيل) in which the importunate beggar puts his food. (Har ubi suprâ.)

 Denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good, good fortune, or sustenance; (K;) i. q. مَحْرَفٍ; (JK, TA;) as also مَحْرَفٍ. (TA.)
Q. 1  
ٌﺞَﻓْﺮَﺧ  He took it plentifully, or largely. (L, K.) ___ He made it to be of the best kind; namely, food, or meat and drink. (Er-Riyāshee.)

ٌﺞَﻓْﺮَُﳐ: see ٌﺞَﻓْﺮَﺧ  and ٌﺞَﻳِﻓْﺮِﺧ  

ٌﺞَﻓْﺮُﺧ  and ٌﺞَﻓاَﺮُﺧ  [app. ٌﺞُﻓْﺮُﺧ  and ٌﺞِﻓَاْﺮُﺧ  , but in the CK ٌﺞَﻓْﺮُﺧ  and ٌﺞَﻓاَﺮُﺧ  ,] and ٌﺞَﻳِﻓْﺮِﺧ  and ٌﺞَﻳِﻓْﺮِﺧ  A plentiful and pleasant state of life. (K.)

ٌﺞَﻳِﻓْﺮِﺧ: see ٌﺞَﻓْﺮُﺧ: ___ and see also ٌﺞَﻳِﻓْﺮِﺧ  

ٌﺞْﻨَـﻓْﺮُﺧ  A flourishing and fresh condition, or softness, or tenderness, of a plant, or of herbage. (L.) ___ See also what next follows.

ٌﺞَﻳِﻓْﺮِﺧ: see ٌﺞَﻓْﺮُﺧ. ___ Also Fresh, or juicy; flourishing and fresh, or soft, or tender; (L, K;) applied to a plant, or to herbage; and so ٌﺞَﻳِﻓْﺮِﺧ  and ٌﺞَﻳِﻓْﺮِﺧ  and ٌﺞَﻳِﻓْﺮِﺧ  and ٌﺞَﻳِﻓْﺮِﺧ  (L) [And ٌﺞَﻓْﺮَﺧ  seems to have a similar meaning.] The rájiz [El-'Ajja (so in a copy of the S)] says,

*  

جاَراءِ شِبَتْ شَباَبا  خَرَفْجاَ  

[app. meaning A girl that had attained to flourishing, or soft, or tender, youthfulness.] (S.)
Ample: (K:) applied to anything. (TA.) It is said in a trad., He disliked, or disapproved of, ample trousers: (A’Obeyd:) or they say it means trousers reaching down to the upper part of the foot. (S.) And you say, A plentiful life. (S.) Also The best of food, or of meat and drink; and so and (Er-Ryáshee.)
قَرَﺧ

1. (JK, S, Mgh, Msb, K,) aor. (Mgh, Msb, K) and (K,) the former of which is the more chaste, (TA,) inf. n. (S, Mgh, Msb, KL,) He made a hole in it, perforated it, pierced it, or bored it; (Msb, * KL,) syn. جَابَهُ، جَاءَ بِهِ،] and the like: (TA:) and he cut it [so as to make a hole or a slit in it]: (Msb:) and he rent it, or tore it. (JK, K, KL.) You say، قَرَﺧَبْوَـﺜﻟا (JK, S, Mgh, K,) aor. [and ]، inf. n. as above, (Mgh,) He made a hole in, or rent, or tore, the garment, or piece of cloth; (JK, K,) and the [boot]; and the like. (Mgh,) And He made a hole in the rock; syn. (A in art. جَوَبَ) خَرَقَةَ الصَّخْرَةَ. He made a hole in, or through, the wall: see قَرَﺧَ، below.] And خَرَقَهُ بِالْمُئْقَبَهَ. He made a hole in it or through it, perforated it, pierced it, or bored it, with a drill or the like; syn. (Msb in art. تَثْبِبَ.) خَرَقَةً، السَّفِينةَ. [He made a hole in the ship], in the Kur xviii. 70, means that he did so by taking out, from the ship, with an axe, (Ksh, Bd, Jel,) a plank, (Jel,) or two planks. (Ksh, Bd, *) [Hence,] خَرَقَةَ الأَرْضَ، (JK, S, Msb,) or the [land, (JK, S, Msb,) or the desert; (Mgh, K,) syn. يَقْطَعُهَا]، جَابَهَا، (S, Msb,;) So as to reach the furthest part thereof. (Mgh, TA.) [See also 8.] It is said in the Kur [xvii. 39], إنَّ لَنْ خَرَقَةَ الأَرْضَ، meaning, For thou shalt not reach the extremities of the earth: or, accord. to Az, thou shalt not traverse the earth in length and breadth: (TA:) or it means thou shalt not bore through the earth, (Jel, TA,) So as to reach the end thereof: (Jel,) or thou shalt not make a hole in the earth by thy vehement treading: (Ksh, Bd,) accord. to one reading, لَنْ خَرَقَةُ الْرِّيحَ The wind passed along: and blew: for] the inf. n. خَرَقَةِ signifies the passing of the wind: and the blowing
thereof. (KL) [See also 7 and 8.]

He forged, or feigned, the lie; as also (K, TA.) It is said in the Kur vi. 100, i. e. And they have feigned Him to have, or falsely attributed to Him, sons and daughters. (Ksh, Bd, Jel. [See also 2.]) And [alone, the object being understood], (K,) inf. n. as above, (KL,) signifies He lied; told a lie. (K, KL, TA:) and he forged, or feigned, a lie. (S, K, TA.)

The sheep had in its ear a round hole or perforation. (Msb.)

And hence, (Msb,) the same verb, (S, Msb, K,) with the same aor., (Msb, K,) and the same inf. n., (S, Msb, K,) said of a man, (Msb,) He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect, because of fear, or of shame: (S, Msb, K,) or he was confounded, perplexed, or amazed, [for in the CK, I read *یَذَیَه* for *یَذَیَه*, as in other copies of the K and in the TA,] opening his eyes, and looking: (K, TA:) and he remained confounded, or perplexed, and unable to see his right course, by reason of anxiety, or of hardship, or distress. (TA.)

He fell down and clave to the ground, occurring in a trad, means he fell down dead. (TA.)

He remained in the house, or tent, not quitting it. (JK, * K.)

And (Msb, K) said of a gazelle, or young gazelle, (Msb, K, TA,) when hunted, (TA,) or when overtaken by the dog, (IAar,) It was frightened, (Msb, K, TA, [in the CK, *یَذَیَه* is erroneously put for *یَذَیَه*],) so as to be unable to go away, (Msb,) or so as to be unable to rise, (K, TA,) and clave to the ground: (IAar, TA:) and in like manner said of a bird, (Msb, K,) it became frightened, (K,) or impatient, (TA,) so as to be unable to fly away. (K, TA.)

He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect, because of fear, or of shame: (S, Msb, K,) or he was confounded, perplexed, or amazed, [for in the CK, I read *یَذَیَه*, as in other copies of the K and in the TA,] opening his eyes, and looking: (K, TA:) and he remained confounded, or perplexed, and unable to see his right course, by reason of anxiety, or of hardship, or distress. (TA.)
He was rough, ungentle, clumsy, or awkward, (S, Msb, K,) in doing, or making, a thing: (Msb:) and he was unskilful in work, and in the management of affairs: and he was foolish; stupid; or unsound, or deficient, in intellect or understanding: (K:) or he was ignorant: (JK:) or the latter verb signifies he knew not his work with his hand, or his handicraft. (Msb.) And ٌﻦْﺴِﺣ of َﻦْﺴَﺣ; He was ignorant of the thing, (K, TA,) and did it not well. (TA.)

2 ٍقَرَﺧَ، (S, Msb,) inf. n. ٍقَرَﺧَ، (Msb, K,) is similar to ُﻪَﻗَرَﺧَ، but has an intensive signification; (He made holes in it; perforated it, pierced it, or bored it, in several, or many, places: he cut it so as to make holes or slits in it:) (Msb:) he rent it, or tore it, much, or in several, or many, places: (K, TA:) namely, a garment, (S, TA,) &c. (TA.) And ٍقَرَﺧَ، (TA,) inf. n. as above, (K,) He lied much. (K, TA.) Aboo-Jaafar and Náfi' read, [in the Kur vi. 100،] َﲔِﻨَﺑ ٍتﺎَﻨَـﺑَو ُﻪَﻟَو ٍقَرَﺧَ And they have very falsely attributed to Him sons and daughters. (TA. [See also 1.])

4 ٍقَرَﺧَ He (a man, S) caused him to be confounded, or perplexed, so that he was unable to see his right course; or caused him to be bereft of his reason, or intellect. (S, K.)

5 ٍقَرَﺧَ quasi-pass. of َقَرَﺧَ; [thus signifying It had holes made in it; became perforated, pierced, or bored, in several, or many, places: it became cut so as to have holes or slits made in it: it became rent, or torn, much, or in several, or many, places:] (S, * K:) as also ٍقَرَﺧَ؛ (K;) [or rather the latter, as is indicated in the S, is quasi-pass. of َقَرَﺧَ، and thus signifies it had a hole made in it; became perforated, pierced, or bored: it became cut so as to have a hole or slit made in it: it became rent, or torn:] and ٌخَرَوْرَل ٍخَرَوْرَل signifies the same [as the former or as the
latter]: all said of a garment [&c.]: (S:) and اَنَّخَرَق signifies also it became wide, or expanded. (TA.) Hence, 
He took a wide, or an ample, range, or was profuse, in liberality, 
bounty, or munificence; syn. (S, K, TA.) See also 1, in the middle of the paragraph. And see what next follows, in two places.

The wind blew [app. in any manner; (see منتخرق,) or]
irregularly; not in one uniform manner: (TA:) [and منتخرق app. signifies the same: for you say,] بلَّدِ الْخَرَق The wind blew [or] منتخرق he, or it, passed through, or over, or across. (Mgh, K, * TA.) [See also 1, in the former half of the paragraph.] He traversed, or crossed, (Mgh, TA,) a desert, (Mgh,) or a land, (TA,) not following a road.
(Mgh, TA.) [ He travelled a road: see an ex. voce تَغْرَة.] He made a mosque, (Mgh, TA,) and a house, (TA,) to be his way, or thoroughfare. (Mgh, TA.) Hence, اَنَّخَرَق the horses, or horsemen, pass through the midst of the towns, or villages, and the land. (TA.) And منتخرق the wind passes, or blows, through the trees. (JK.) منتخرق signifies The passing [or blowing] of the winds. (S.) [See also 1, in the middle of the paragraph; and see 7.] منتخرق the kَذَبَب: see 1, in the middle of the paragraph.

see 5.
and a round hole, or perforation, in the ear of a sheep: (S, Msb:) pl. خروق. (S, Mgh, Msb.) Hence the saying, [The hole was, or became, wide to the patcher].

(TA.) And A part that has a hole made in it, or that is rent, or torn, of, or from, a thing. (TA.) Also A desert; and so خرقاً: (K:) or the former, a desert far extending, (JK, TA,) whether level or not level: and ↓ the latter, a wide desert in which the winds [blow; or] blow irregularly: (TA:) and the former, (El-Muárrij, K,) as also خرقاً, (K,) signifies likewise a wide land, (K,) or a wide country, (El-Muárrij,) in which the winds [blow; or] blow irregularly: (El-Muárrij, K: [see 7:]).

ISH says, the space between El-Basrah and Hafr Abee-Moosà is a خرق and that between En-Nibáj and Dareeyeh is a خرق: (TA:) خرق. (K.) You say also خرقاً مفتاحة خرقاً خرقاً A farextending desert. (TA:) And خرقاً و خرقاً [We have traversed, in journeying to you, a wide land, or a wide land in which the winds blow, &c.]. (TA:) Also A certain plant, resembling the خرق [q. v.], (JK, Ibn-Abbád, K,) having leaves. (JK, Ibn-Abbád.)

Khraq a subst. from خرق, (S, Msb,) [or perhaps inf. n. of خرق as syn. with خرق, (see 1, last two sentences,) and خرق, (TA,)] Roughness, ungentleness, clumsiness, or awkwardness; contr. of لفغ; (JK, S, * Mgh, Msb, * K, TA;) in doing, or making, a thing: (Msb:) unskilfulness in work, and in the management of affairs: foolishness; stupidity; or unsoundness, or deficiency, in intellect or understanding; as also خرقاً: (K:) and ignorance. (TA.) Hence, نومة الخرق The sleep of the time of morning called the خرق The sleep of the time (Har p. 223. [See also خرق and خلق حمق.] The first of these words is also pl. of خرق and of [its fem.] خرقاً. (K,) Also The she-camel's Vulva. (JK.)

خرق Liberal, bountiful, munificent, or generous; (S, K,) as also خرقاً: (AAar, K,) or ↓ the second signifies very liberal or bountiful &c.: (K: [so in a later part of the art.:]) or this and the first signify one who
takes a wide, or an ample, range, or is profuse, in liberality or bounty &c.: (TA:) or a youth, or young man, (JK,) excellent, or elegant, in mind, manners, address, speech, person, and the like; or clever, or ingenious; with liberality, bounty, munificence, or generosity, (Lth, JK, K,) and courage: (Lth, JK:) and a goodly youth or young man, [for the ālīf in the CK, I read the ālīf, as in other copies of the K,] of generous disposition: (K:) the pl. (of خَرَقٌ TA) is خَرَاقٌ are [a pl. of pauc.] (K) and خَرَاقٌ, or خَرَاقٌ, (accord. to different copies of the K, [both anomalous, and perhaps it is agreeably with analogy,]) and خَرَاقٌ; (K;) and the pl. of خَرَاقٌ خَرَاقٌ; no broken pl. of it having been heard. (T, TA.) One says also, [He has a liberal hand, largely beneficent]. (TA.) And هو خَرَاقٌ al-kaff bi-lalawal. He is liberal, bountiful, munificent, or generous. (TA. [But see خَرَاقٌ below.]) خَرَاقٌ is also applied to a spear, meaning Highly esteemed or prized; excellent; or rare. (TA.)

خَرَقٌ: see فَخَرَقَتْ. A young gazelle weak in the legs, (K, TA,) cleaving to the ground, and not rising: (TA:) a gazelle, or young gazelle, (K, TA,) when hunted, (TA,) frightened, so as to be unable to rise: (K, TA:) and in like manner a bird (K, TA,) frightened, (K,) or impatient, (TA,) so as to be unable to fly away: (K, TA:) fem. with خَرَقٌ. (K.) And [hence,] A man (Msb) confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect, by reason of fear, or of shame: (S, Msb, K,) or confounded, perplexed, or amazed, opening his eyes, and looking. (K, TA.) See also خَرَقٌ. Also Ashes: because they remain [cleaving to the ground] while the people thereof go away. (K.)
A piece, (S, Msb, K,) or piece torn off, (TA,) of a garment, or of cloth; [a rag;] pl. خرق. (S, Msb, TA.) ___

[A ragged, patched, garment: and particularly one worn by a devotee; also called مرقعة, q. v.: but this is probably postclassical. Hence, أصحاب الخرق, The devotees.] ___ A portion of a swarm of locusts, (K, TA,) less than a رجل; as also خرق. (TA.) ___

خروق: see the next paragraph: ___ and see also خرق.

A womb rent by the fetus, and that consequently does not conceive (K, TA) afterwards; (TA;) [of the measure فعال in the sense of the measure منفرق,] as also كسر جبلنها عن الماء. (K.) ___ And A she-camel whose womb has been rent. (JK.) Applied to a well (بئر), it signifies آتي كسر جبلنها عن الماء: (JK, Ibn-‘Abbád, K,) [in the CK جبلنها: neither of these readings affords an admissible meaning: the right reading I believe to be جبلها: and the meaning, Of which the side, or lateral part, is broken, from the water upwards:] pl. خرقات (JK, Ibn-‘Abbád, K, TA) and خرق (Ibn-‘Abbád, K, TA, [the latter erroneously written in the CK خروق,]) like سفنان and خروقة. (TA.) ___ A channel of water that is not deep, and not without trees. (JK, Ibn-‘Abbád, K,) ___ The place of expanding of a valley, where it ends. (JK, K,) ___ A low, or depressed, tract of land, containing herbage: pl. خرق. (S, K,) [I passed by a low tract of land, containing herbage, between two plain tracts containing small pebbles and without herbage]. (Fr, S,) ___ Hard ground. (A, TA,) ___ A violent wind; (A, TA;) as also خرغة (S, K;) the latter signifies a wind that blows violently: or, that does not continue to blow in the same direction: (TA;) or the former signifies a cold wind that blows violently; (S, K;) as also خرغة: (K;) [it is an epithet; for] one says خرغة which is anomalous, as by
rule one should say: (S:) it is also one of the names for a cold wind that blows violently; (JK, T, TA;) as though it perforated, or rent; the agent [زِيِج] being unused: (T, TA;) and (as some say, TA) it signifies also a gentle, soft, wind; thus bearing two contr. meanings: or that returns, and then continues its course: (K;) or, as in the L, does not continue its course: (TA;) or that blows long. (K.)

A certain bird, (JK, IDrd, K,) smaller than the جَنَر [or lark], (JK,) that cleaves to the ground: (IDrd:) or a kind of sparrow: (K,) so says AHát, in the Book of Birds: (TA:) pl. قِرَرْخ. (JK, IDrd, K.)

[act. part. n. of قَرَخ] [And hence,] سَيفُ قَرَخٍ A sharp, or cutting, sword: pl. قَرَخ. (TA.) ___ [Hence also,] أَمْرُ قَرَخٍ لِلمَعَجِرَةَ An event breaking through, or infringing, the usual course of nature]. (KT, in a definition of ظَّرِج, q. v.) ___ [In the present day, قَرَخ signifies also Profound, or penetrating, in learning or science.]}

ٌقَرْخَأٌ and [its fem.] ظَّرِجَأٌ have for their pl. قَرَخٌ. (K.) ___ The fem., applied to a ewe, signifies Having her ear perforated (S, Mgh, Msb, K) with a round hole. (S, Msb.) And, applied to an ear, Perforated, or bored. (TA.) ___ And the masc., applied to a camel, That puts his [or toe] upon the ground before the sole of his [or foot]: the doing of which is a result of generous quality. (JK, Ibn-Abbád, K;) And the fem., applied to a she-camel, That does not retread [لا تَتَعَهَد,] in the L [With her hind feet the places of her forefeet (JK, L, K) upon the ground: mentioned by Ibn-Abbád and Z. (TA.) ___ Applied to a man, (Mgh, Msb,) Rough, ungentle, clumsy, or awkward, (JK, S, Msb;) in doing, or making, a thing: (Msb:) unskilful in work [and in the management of affairs (see خَرَقَ; as also خَرَقٌ and خَرَقٌ; (K) or foolish; stupid; or unsound, or deficient, in intellect or understanding: (Mgh, K;) ignorant: (TA:) not knowing his work with his hand, or his handicraft: (Msb:) fem. as above.
It is said in a prov., (JK, S,) that the stupid woman is not in want of an excuse: (JK, S, K:) used in forbidding excuses: (K:) i. e., excuses are many: the stupid woman is skilled in making them: how then must be the clever? (S, K:) applied to every one who excuses himself being able. (K in art. 4) applied to a desert, and to a land: see خروقة, in three places. And applied to a wind: see خريقة. Hence, A hard journey. (Har p. 177.)

A stone that is at the عقر, [or hinder part] of a watering-trough, for the purpose of their [standing upon it, and] drawing forth the water from it, [i. e. the trough,] when they will. (K.)

though unheard by us, is the sing. of مخارة signifying The orifices of the body; such as the mouth and the nose and the ears and the anus and the like. (Mgh.)

[pass. part. n. of 4; Confounded, &c.: and hence,] silent. (JK: but there written without the vowel of the ر.)

, applied to a road, means [That does not cause one to be confounded, or perplexed, and unable to see his right course; or in which one is not confounded, or perplexed, so as to be unable to see his right course. (IAar in TA: but the latter word is there written without the vowel of the ر.)

A kerchief twisted for the purpose of beating therewith: (JK, S:) a genuine Arabic word: (S:) or a thing made of twisted rags, with which boys play: (TA:) or a twisted kerchief, or an inflated [skin such as is termed] مخارة, or the like, with which boys play, beating one another therewith: so called because it rends the air when they make use of it: (Ham p. 702:) pl. مخارب. (S, TA.) 'Amr Ibn-Kulthoom says,
As though our swords, ours and theirs, were kerchiefs twisted for beating therewith, in the hands of players: (S:) or خَمَرَقْ in this verse [written with tenween by poetic license] is the pl. of خَمَرَقْ signifying a wooden sword with which boys play. the poet means, we cared not for the smiting with the swords, like as the players care not for the smiting with the خَمَرَقْ. (EM p. 198.) [See also another ex., in a verse cited voce خَمَرَقْ. ] 'Alee is related, in a trad., to have said that the lightning is the خَمَرَقْ of the angels; (S, TA;) meaning thereby the instruments with which the angels chide and drive the clouds. (TA.) Also A garment, or piece of cloth. (JK. [But this I find not elsewhere.]) A sword [in the ordinary sense of the word]: so in the A and O and L: in the K, السيف is erroneously put for السيف. (TA.) A man goodly in body, or person, whether tall or not tall. (JK, K.) One who falls not into a case without escaping, or extricating himself, therefrom. (Sh, TA.) One who exercises art in the management of affairs. (K.) A wild bull: (As, K:) so called because he traverses far-extending districts: (As, TA:) or because the dogs pursue him and he escapes from them: said in the A to be called خَمَرَقْ المَفَازَة. (TA.) A man who engages in wars, or fights, and is active therein. (S, K.) See also خُرْقَ. One who is denied good, or prosperity; into whose hand wealth falls not. (K, TA.) And A man who gains not, or gets not, anything. (JK.) See also خُرْقَ. A man who goes round about camels, [meaning who has them within the compass of his rule and care,] and urges them against their will, and is active, and exercises art in his management of them: (JK, K, TA:) mentioned by Sgh on the authority of Ibn-‘Abbád. (TA.)
A passage, or place of passing. (S. [See خوخة, in two places.]) [Hence, A country, or district, wide to traverse; &c., far extending in respect of the place of passing]. (TA.)

A place in which the winds blow: (K.) and a place in which the wind blows [in any manner, or irregularly: see 7]. (S.)

Having a hole made in it, &c.: see its verb. A man having his clothing rent, or torn, (JK, K,) by long travel; as also. Also Quick, or swift. (Ham. p. 42.)
**حَرَم**

1. **حَرَم**, aor. — inf. n. **حَرَم**, He perforated, or pierced, it; namely, a thing. (Msb.) And so **حَرَم**. (Mgh in art.)

   And **حَرَم** cut it, or cut it off. (Msb.) You say, I did not diminish, and did not cut off, from it, or him, anything. (S.)

   **حَرَم** I did not diminish [from the narrative, or tradition, a letter; or a word]. (TA.) And **حَرَم** فلاَنَا, (K,) aor. and inf. n. as above, (TA,) He slit the partition between the nostrils of such a one: (K) or **حَرَم** signifies the mutilating قَطْعُ (قَطْعٍ) of the nose: (JK) or mutilation قَطْعُ in the partition between the nostrils and in the [or two alæ], or in the extremity of the أَرْنِية (or lobule of the nose]; not amounting to what is termed جَدْعُ; (Lth, TA;) and the epithet is **حَرَم**، أَخْرَم، (Lth, JK, TA;) and the like in the lip; or in the upper part of the فوق [app. meaning the front edge of the lobe, which at its termination above forms a crena,] of the ear: (Lth, TA: [see **حَرَمْ**, as relating to the ear:}) accord. to Sh, it is both in the nose and in the ear; but in the nose, it is the mutilation قَطْعُ of the fore part of the nostril of a man, and the أَرْنِية (or lobule of the nose], after the mutilation of the upper part of this, so as to reach the interior of the nose; and the epithet applied to the man is **حَرَم**. (TA.) And **حَرَم**، inf. n. as above, also signifies **حَرَم**، خَرْمَة [q. v.]. (TA.) You say also, **حَرَم**، خَرْمَة [v.]

   And **حَرَم**، (K, TA, in the CK erroneously) aor. as above, (K,) and so the inf. n.; (TA;) and **حَرَم**، خَرْمَا (TA;) and **حَرَم**، خَرْمَة [TA;]

   **حَرَم** He cracked, or tore without separating, the suture, or seam, of a skin; syn. **حَرَم**، خَرْمَة [q. v.], (K, TA, in the CK erroneously) aor. and inf. n. as above, i. q. [meaning I spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one]. (S.)

   And **حَرَم**، خَرْمَا, app. A torrent
Cut into it, or trenched it; namely, the ground, or the side of a mountain: see خُرْمَةٌ خَوَارِمٌ. And خُرْمَةٌ خَوَارِمٌ [lit. خُرْمَةٌ خَرَامٌ].

Cutting-off events cut him off; meaning he died: like as one says, شُعَبِيْهِ شُعَبُوبٍ. (TA. [See also 8.])

He hit the target with his arrow without perforating it. (TA.)

He (a guide) did not turn aside from the way. (JK, S.)

He had the partition between his nostrils cut, or mutilated: or the extremity of his nose, but not to the extent denoted by the term جداَج: the epithet applied to the man in this case is أَخْرَمٌ or he had the partition between his nostrils slit; i. e. خَرَمَتْهَا وَتَرَتَّهَا. (K.)

He cared not for what he did nor for what was said to him. (K.)

An udder in which are incisions [or crackings of the skin]; and so ضِرِعَ فِيهِ تَخَرَمْ. (TA.)

The suture, or seam, of a skin cracked, or became torn without separating; quasi-pass. of خَرَمَةٌ [q. v.]. (K, TA.)

In like manner signifies It became slit; said of the bore of the ear. (S.) And you say also، خَرَمَ الزَّنَدَ. (TA.)

The wooden instrument for producing fire cracked, or split]. (TA.) Hence the phrase، أَرَاكَ يَتَخَرَمْ. (TA, in the CK erroneously خَرَمَهَا) mentioned by IAar, meaning I see thee to have no good in thee: for when the زَنَدَ cracks, or splits, (إِذَا خَرَمَ زَنَدَ) one cannot produce fire by mean of it, and there is no good in it. (TA.) [Hence likewise، خَرَمَ زَنَدَ means also His anger became appeased: [or,] accord. to the S، خَرَمَ زَنَدَ has this meaning: and accord. to the A، خَرَمَ أَنْفُهُ خَرَمَ زَنَدَ has the same meaning. (TA.) Accord. to IAar، خَرَمَ زَنَدَ means جَاَهِنَآ فَلَان يَخَرَمَ زَنَدَهُ. Such a one came to us doing to us that which was wrongful, or injurious, and foolish, or stupid. (K, * TA.) See also 8, in two places. also signifies He followed, or adopted, the religion of the. (S, K, TA: in the CK, the خَرَمَةٌ خَرَمَةٌ.)
It became cut, or cut off. (Msb.) See also 5. Said of a writing, or book, it means It became deficient; part of it went. (TA.) And said of a generation, It went away; came to an end. (TA.) See also اخْمَر.

Time, or fortune, cut them off; and extirpated them; as also (S:) or destroyed them by its calamities. (Msb.) And Death, or the decree of death, cut them off; and extirpated them. (K.) And Death, or the decree of death, [cut him off, or] took him away, (JK, K, TA,) or [from amidst his companions. (TA. [A phrase similar to اخْمَر خَارَم : see 1.]) And (JK, * K,) [He was cut off from us by death;] he was taken away [from us by death]; (JK) he died, (K, TA,) and went away [from us]. (TA.) Accord. to some, [as an inf. n. of اخْمَر] signifies The dying suddenly. (Har p. 123.)

A prominence, or projecting part, of a mountain: (JK, S, K:) pl. خُمُر. (JK.) And A bed trenched by a torrent (JK:) so some say: (TA:) or a road in a [tract of high ground such as is termed] or on the summit of a mountain. (JK, TA.) [See also خَمْر.] The place of the bore, or perforation, of a thing. (Msb.) The eye of a needle. (TA.) See also خَمْر.

The place of perforation of the ear: (S:) or the place of slitting, of the nose, in the partition between the nostrils [and in either of the alæ, as appears from what here follows]. (K.) It is said in a trad., the خُمُرات, in the خُمُرات الثلاث من الأنف الدابة, i. e. [In the case of the mutilation of] the two alæ and the partition between the nostrils [the blood-wit, or fine for homicide, shall be paid]. (TA.)

A lie, or falsehood. (S, K.) One says, جاءَ فَلَانَ بِالخُمْرَانَ (S, TA) i. e. [Such a one uttered that
which was a lie. (TA.)

One who cares not for what he does nor for what is said to him. (K.)

The sect who held the doctrine of the transmigration of the soul, and allowed general license: (S, K, TA:) they were in the time of El-Moatasim: their sheykh, Bābak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria. (TA.)

[a pl. of which the sing. is not mentioned,] Young men (TA) such as follow the licentious ways of the sect who hold the doctrine of transmigration of the soul, and allowed general license: (S, K, TA:) they were in the time of El-Moatasim: their sheykh, Bābak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria. (TA.)

[so I render متخَرَمْون.] Young men (TA) such as follow the licentious ways of the sect who held the doctrine of transmigration of the soul, and allowed general license: (S, K, TA:) they were in the time of El-Moatasim: their sheykh, Bābak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria. (TA.)

[act. part. n. of خَرَمْ: fem. with ء; and pl. of the latter خَوَارَم.] One says, خَوَارَمْ خَوَارِمَة [explained above]: see 1. (TA.)

Corrupting; acting corruptly; doing evil, or mischief. (K.) [See خَرَمْ, which is probably a pl. thereof.] Neglecting; or leaving undone [what ought to be done]. (K.) Cold, as an epithet

[or] The end, or tip, of the nose (JK, S) of a man: (S:) or the fore part of the nose: or the part between the nostrils. (K.) Also, (JK, K,) as being likened thereto, (TA,) A rock in which are holes; (JK, K;) n. un. of خَوَارَمْ: (K;) [or] the latter has this signification. (S. [But this seems to be a mistake.])

Having the nose mutilated in any of the manners explained in the first paragraph of this art.: fem. خَوَارِمَة: see 1, in three places. And Having the ear perforated, when it is not slit:
(S.) or having the ear slit after it has been pierced: (S and Msb* and TA in art.) Having her ear slit crosswise. (K. [See also خذِّمَاء.]) Also, the fem., applied to an ear, Slit, or perforated, or mutilated. (K, * TA.) Also A pool of water left by a torrent; because one part thereof passes a way (يَنْحَرِم) to another: pl. حَرَم. (TA.) And the fem. also signifies Any hill, or rising ground, sloping down into a hollow such as is termed: (K) and so the masc.: (TA:) or any [hill such as is termed] having a side whereby it cannot be ascended. (K.)

The extremity of the spine of the scapula: (S:) or a notch, or small hollowed place, [app. the glenoid cavity;] at the extremity of the spine of the scapula, (JK, T, TA,) next the socket: (T, TA:) pl. رَمْح: (JK, T, TA:) or أَخْرَمْما. (T, TA:) in the K miswritten آخَرَمْما في الكَفَين, signifies the heads of the two scapulae, next the upper arms: (K, * TA:) or the two extremities, or edges, of the lower portion of the two scapulae, which surround, or border, the كَعْبَة [app. here meaning the thick part next to the inferior angle] of the scapula: (K, TA. [In the K is here added, accord. to different copies, حيث يَنْخَرِم, حيث يَنْخَرِم, حيث يَنْخَرِم, حيث يَنْخَرِم: the right reading seems to be where it forms a kind of cleft; app. meaning Where it forms the glenoid cavity. In the CK, for منْطَقْطَع, erroneously put منْطَقْطَع العَين, and is erroneously prefixed to the former noun.) Two cleft bones at the extremity of the interior of the upper part of the inside of the mouth. (K, TA.)

A man weak in judgment. (JK, TA.)

The end of a prominence, or projecting part, of a mountain: pl. حَرَام. (S:) or حَرَام.
signifies the prominence, or projecting part, of a mountain: [like: مَرْخَأ and مَرْخُّم سِيْل, the extremity of a torrent: (K: [accord. to the TK, of a sword; for مَرْخُم السِيْف is there put in the place of مَرْخُم السِيْل:] pl. as above: (TA:) and مَرْخُّم أَكْمَة and مَرْخُّم أَكْمَة signify the place where a hill such as is termed أَكْمَة ends. (K.) Also A road such as is termed أَكْمَة, between two mountains: (TA:) [or the pl.] مَرْขาด مَرْขาด signifies the mouths of [mountain-roads such as are termed: (S:) or roads in rugged tracts: (Skr, K:) or roads in mountains, and in sands. (IAth, TA.) Hence, La مَرْخذ مِرْخذ There is no good in an oath that has not ways of evasion: from مَرْخذ signifying a بَثَّة between two mountains. (TA.)

And لَا مِرْخذ لَا مِرْخذ This is an oath that has come forth in expressions that admit of ways of evasion]: said of an oath that affords a way [or rather ways] of evasion to the utterer thereof. (AZ, TA.) [The pl. مَرْخذ مَرْخذ also signifies The first portions of the night. (K.) It occurs in an instance in which some read مَرْخذ مَرْخذ, pl. of مَرْخذ, q. v.: (TA.)

مَرْخذ: see مَرْخذ. It is said in a trad., نُهِيَ أن يُضحَى بالمرَخذة الدُّن. He forbade the sacrificing as an أَظْحَى the animal having the ear cut, or cut off, or mutilated: or having many perforations, and slits, in its ear. (TA.)

مَرْخذ: مَرْخذ. مَرْخذات. مَتَمْلَمْون.
خرب

خرب خرنوب: see خروب, in art.

خنب: خرنابتان, in art.
خروة

، as in the Tekmileh, on the authority of Fr; in the K and accord. to Sgh، خروة الفأس، which is a mistake; (TA:) The

[pl. خرات فأس، (Fr, Sgh, K, TA;) like as ثباث has for its pl. ثبات. (TA.)]

Two stars, (K,) mentioned (and described) in art. خرات خرات، (TA,) each of which is [said to be] called خرات: خرات خرات: (K,) accord. to 1Sd, only the dual form of the word is known; and the radical ت and the augmentative ت [by which latter is meant ت] are in the dual alike: (TA:) but Kr and others say that it is dual of خرات، and belongs to this art. (TA in art. خرات.)

: see the first paragraph in this art.
A certain kind of cloth, (S, A, K,) well known, (K, TA,) woven of wool and silk: (TA:) and also a kind of cloth entirely of silk; and this is the kind which one is forbidden to ride upon and to sit upon; not the former kind, which is allowable, and was sometimes worn by companions of the Prophet and by the next succeeding generation, as IAth has ascertained: (TA:) derived from خرذ, (K, TA,) accord. to some: (TA:) or it is the name of a certain beast [thought by Golius to be the beaver]: and afterwards applied to the cloth made of its fur: (Mgh, Msb:) pl. خروز, (S, A, Msb, K.) [Golius seems to derive it from the Persian قرز, meaning raw silk; and assigns to it also the meaning of a coarser kind of spun silk.]

ٌزوُﺰُﺧ ٌزوُﺰُـﺑَو signifies Good cloths, or stuffs, or garments. (A in art. بز.)

The male of the أرنَب [or hare]: (S, A, Msb, K,) or the offspring of the أرنَب: (TA:) pl. of pauc. (K) and [of mult.] خزََان. (S, Msb, K,) Hence the saying، The feel of him, or it, is like the feel of the male, or young, hare]. (A, TA.)

A seller of خرذ. (TA.)

A land containing, (K * TA,) or abounding with, خزََان, pl. of خزَّز, (K, TA.)
1 The eye was, or became, narrow and small: (S, A, Mgh, Msb, K) or it contracted its sight, naturally: (K) or ṣَرِرَ، (Msb) inf. n. as above, (S, K) signifies he (a man) was as though he looked from the outer angle of the eye: (S, A: *) or he looked as though on one side: or he opened and closed his eyes; (K) or, his eye: (M) or he had a distortion (حول) of one of his eyes: (K) [or he had eyes looking towards his nose; or, looking sideways; (see أَخْزَرُ) or, looking towards their outer angles; (see ُهَرَﺰَﺧ) see also 2, and 6, and Q. Q. 1.] ṣَرَرَ، (TA) inf. n. خَرَ، (K) He looked at him from the outer angle of the eye; (K, * TA;) as one does in pride, and in light estimation of the object at which he looks. (MF.) A poet says,

لا خَرِرَ القَوْم شَرا عن معارضة

[Look not thou at the people from the outer angle of the eye, askew, sideways].

* He affected, or pretended, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast; syn. تَذَهَّبِي. (IAar, K. [See also 2.]) Also He fled. (K)

2 ṣَرَرَ، (TA) inf. n. خَرَ، (K) He made narrow: (K, TA.) You say, خَرَ عَيْنِيِهِ He (an old man) narrowed his eyes; contracted his eyelids as though they were sewed together; to collect the light: when a young man does so [i. e. he affects, or pretends, thereby, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast]. (IAar. [See also خَرَ: and see 6.])
He looked from the outer angle of his eye. (TA. [See also Q. Q. 1.])

He pretended, or made a show of, what is termed خرز: [see 1.] (TA, and Har p. 62.)

He contracted his eyelids, to sharpen the sight: (S, Msb, K:) a verb similar to وَمَعَالَمٍ and جَتَاهِل. (S. [See also 2.])

Q. Q. 1
He looked from the outer angles of his eyes: from the subst. خْرَّذَخ because the animal so called is خْرَذَخأ ( . A. [See also 6.] Also He acted like the swine. (TA in art. خْرَذَخ .)

[commonly known only as inf. n. of خْرَذَخ or خْرَذَخت العَيْن or خْرَذَخ العَيْن: see خْرَذَخ .]

أخَرُعَن خْرَذَخ العَيْن:

خْرَذَخ : see خْرَذَخ.

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A turning of the pupil towards the outer angle of the eye. (TA. [See 1.])

A pain in the back: (K:) a pain in a vertebra of the back: (S:) a pain in the slender part of the back, in the vertebra called فَقْرَةُ القَطْن: (TA:) the pl. of the former is خْرَذَرات. (S, TA.)

A kind of food like عصيدة with flesh-meat; (K:) made of flesh-meat (S, TA) that has remained throughout a night, (TA,) cut into small pieces, and put into a cooking-pot with abundance of water, (S, TA,) and with salt; (TA:) and when it is thoroughly cooked, some flour is sprinkled upon it, (S, TA,) and it is stirred about with it, and seasoned with any seasoning that the maker pleases to add: (TA:) when
there is no flesh-meat, it is called عصيدة: (S, K, TA:) or a broth made with the water in which bran has been soaked, (Mgh, K, TA,) which water is strained, and then cooked: (Mgh, TA:) this is what is called by the Persians سبوسيا: (Mgh:) [see also جريرة] or جريرة: (Mgh:) [see also سخونة] and سخونة: (Mgh,) جريرة: which water is strained, and then cooked: (Mgh, TA:) this is what is called by the Persians absorb: (Mgh:) [see also ريري] or ريري is flour thrown upon water or upon milk, and cooked, and then eaten with dates, or supped: it is also called نفينة: حذررة: جريرة: جريرة: which water is strained, and then cooked: (AHeyth, on the authority of an Arab of the desert:) and a soup made of grease or gravy (K) and flour; (TA:) as also خزر: (K:) but no one except the author of the K mentions this last form:
in the other lexicons, soup of grease or gravy is said only to be called خزر and خزر and خزر and خزر: (TA.)

خزر: see the next preceding paragraph.

خزر A man possessing much cunning; i. e. intelligence, or sagacity; or intelligence with a mixture of craft and forecast. (AA, K.)

خزر [The swine; the hog; the pig;] a certain foul animal, (Msb,) well known; (K,) said to be forbidden (to be eaten) by every prophet: (Msb:) [fem. with خنازير:] خنازير: (S, Msb, K:) not, as some say, خزر: [though this is an epithet applicable to swine:] (TA:) accord. to some, it is of the measure خزر: because ن is not [generally] added as a second letter: but accord. to others, of the measure خزر: because ن is sometimes added as a second letter, and because it is held to be derived from خزر, since all خنازير are خزر; as it is said in the أ: كل خنزير آخر خزر: (TA.) خنازير also signifies A well-known disease; (S;) [scrofula; or glandular swellings in the neck;) ulcers, (K;) or hard ulcers, (S,) which arise in the neck: (S, K;) or ganglions, or hard or nodous lumps beneath the skin, in the neck, and in soft parts, such as the armpits; but most frequently in the neck. (Mgh.)

خوزري: see what next follows, in two places.
A certain mode of walking, with a looseness of the joints, (S, A, K,) as though the limbs were dislocated; (A;) as also خزءنخزءن and خزءنخزءن (S in art. خزءن, and TA;) or a limping, or halting, manner of walking: or an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side. (TA.) You say, خزءنخزءن and خزءنخزءن He walks with a looseness of the joints, &c. (A.)

خزءنخزءن, (S, K, &c.,) vulgarly pronounced خزءنخزءن, (TA,) [a coll. gen. n., The kind of cane called rattan; so in the present day;] a kind of Indian tree, which consists of roots extending upon the ground; as also خزءنخزءن: (K;) or [a kind of tree] not growing in the country of the Arabs, but only in that of the Greeks: whence the saying of En-Nabighah El-Jaadee, بلادهم بلاد الخيزران

[Their lands are the lands of the kheyzurán]: it is a kind of plant with pliable and smooth twigs: (ISd:) or a kind of tree, (S,) the roots of the فنأ [by which are app. meant the canes of which spear-shafts are made]: (S, Msb:) pl. خيّْر. (S.) Reed, or reeds; cane, or canes. (S, K,) And hence, Musical reeds or pipes. (TA,) Spears: (IAar, K;) because of their pliableness: (TA:) [or because commonly made of canes:] pl. as above. (TA,) Any pliable twig or rod; (Mbr, K;) any piece of wood that is pliable. (AHeyth.) [Often applied in the present day to the osier; as well as to the rattan: n. un. with ء.] The rod which kings hold in their hands, and with which they amuse themselves (يتعثثون) and make signs. (Ham p. 710.) The pole with which a ship, or boat, is pushed or propelled, (Mbr, K,) when pliable, or bending; as also خزءنخزءن. (Mbr, TA,) Also, (AO, Msb, K,) and with ء, (S, TA,) The سكَان (S, Msb, K) of a ship, (K,) i.e. its كوتل [meaning the rudder]: (TA:) or, accord. to 'Amr Ibn-Bahr, the جام [lit. the bridle and bit, app. meaning the tiller] of a ship, by means of which the سكَان.
which is the ذَنْب, is directed. (TA: [but instead of which may here mean the pole above mentioned, or the rudder, or the tiller,) after
fatigue and distress.] (S, TA.) In a trad. it is said that the devil, when he had been commanded by Noah to go forth from
the ark, mounted upon the خِيْزَرَانَة of the ark, i. e. its سِكَان. (TA.)

A man having narrow and small eyes: (S, A, Msb, K:) or having eyes of which the sight is contracted, naturally: (K:) or who looks from the outer angle of his eye: (A:) or who is as though he so looked: (S:) or who looks as though on one side: or who opens and closes his eyes; (K:) or, his eye: (M:) or Who has a distortion حَوْلُ of one of his eyes: (K:) or whose eyes look towards his nose: (TA:) [or whose eyes look towards their outer angles: (see أَخْزَرَ العَيْن: (K:) and one who looks askew; or sideways; as also أَخْزَرَ العَيْن, an epithet applied to an enemy: (TA:) the fem. of أَعْيَنٌ أَخْزَرَ: (A, Msb:) and the pl. is أَعْيَن. (K.) You say also أَعْيَنٌ خِيْزَرَة: (A,) [meaning Eyes that are narrow and small: &c.] (TA.)
Stories that are held to be clever, ingenious, or elegant, (IDrd, K,) and at which one laughs. (IDrd.)

i..q. [app. as a subst., meaning A false, or vain, saying or deed or affair or thing]; as also (K:) or, accord. to El-Jarmee, (S, TA,) the latter, (S,) or each, (TA,) false, or vain, sayings or deeds or affairs or things. (S, TA.)

A wonderful thing. (IAar, K.) And [the pls.] False, or vain, stories. (Har p. 16.)

A laughable thing; a thing that makes people laugh. (S, K) One says, [Give me some of thy laughable things or stories]. (S.)
Pottery; jars; or earthen vessels; syn. جَرْجَرْ (Lth, S, K; and so in the present day;) and any thing made of clay, and baked, so that it becomes فَخَّار (IDrd, K;) or clay made into vessels, before it is baked; i. q. صَلْصَالُ when baked, it is called فَخَّار (Msb.) [See an ex. in a verse cited voce إِنْ, p. 107.]

[Of, or relating to, pottery, or jars, &c.;] rel. n. of خَرْفُ. (TA.) See also what follows.

A seller [or maker] of خَرْفُ [or pottery, jars, &c.]. (TA.)
\textbf{قﺰﺧ}

1. \textit{قﺰﺧ}, aor. - (S, Mgh, K,) inf. n. \textit{قۇزۇﺧ}, (TA,) \textit{It (an arrow) hit the target; (S, K,) or the object at which it was shot; (ISd, TA;) as also \textit{قۇزۇﺧ} [q. v.:] \textit{(TA:) or transpierced, or passed through, or its extremity passed through, (Mgh, TA,) making the blood to flow; (TA:) [and app. also it stuck fast therein: (see \textit{قۇزۇﺧ}, below:) or \textit{قۇزۇﺧ} it (an arrow) transpierced, or passed through, the target; or pierced it so that its extremity passed through.} (Msb.) \textit{قۇزۇﺧ}, aor. - (Msb, K,) inf. n. \textit{قۇزۇﺧ}, (S, Msb,) \textit{He pierced him [with a spear or the like].} (S Msb, K.) And \textit{He pierced him slightly with a spear.} (TA.) And \textit{It (an arrow) hit him.}

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\textit{قۇزۇﺧ} I hit them with the arrows. (S.) [Whence, \textit{قۇزۇﺧ} بعينه \textit{He looked sharply at him; and cast his eye at him, or smote him with his eye:} (Lh, TA:) or \textit{he wounded him with his eye.} (Ibn-'Abbád, Z, TA.) \textbf{Also} \textit{He stuck it} (i. e. anything sharp) into the ground (Lth, JK, TA) \&c. (Lth, TA.)

7. \textit{قۇزۇﺧ} \textit{He became pierced [with a spear or the like].} (K.) \textbf{It} (anything sharp, JK) \textit{became stuck} into the ground \&c. (JK, TA.) \textbf{Also, or \textit{قۇزۇﺧ}, (accord. to different copies of the K, the latter in the CK,) \textit{It} (a sword) \textit{became drawn from its scabbard.} (K, TA.)

8. \textit{قۇزۇﺧ} \textit{see what next precedes.}

\textit{قۇزۇﺧ} \textit{inf. n. of 1.} (S, * Msb, TA.) \textbf{[I also find in the TA,} \textit{قۇزۇﺧ ما يثبت والقۇزۇﺧ ماينفذ, as though meaning that}
signifies A thing that becomes fixed or fast: and also a thing that transpires, or passes through: but these may be loose explanations, intended to mean that خَرَّق is said of that which becomes fixed or fast (as an arrow in the body pierced by it), and also of that which transpires, or passes through: see خَسَق, of which the inf. n., خَسَق, is said to be used in these two senses.

خَزَق A she-camel that pierces the ground with her toes, (K, TA,) making marks upon it:

(TA:) or that furrows the ground with her toe turned up, as she goes. (K, TA) [See also قَوُسَخ .]

خَزَق, applied to an arrow, Hitting, or that hits, the target; (S, Mgh, K;) and (Mgh, TA) transpiercing, or passing through, or that transpires or passes through, or piercing, or that pierces, so that its extremity passes through, (Mgh, Msb, K,) the target [or the object shot at]; (Msb;) as also خَسَق:

(TA:) pl. خَزَائِق. (Msb.) And [hence, used as a subst.,] A spear-head: (JK, S, K;) and the iron head or blade of an arrow &c. (TA.) One says, هو أمضى من خَزَق which means the same; (JK, Meyd;) or more penetrating than a transpiercing arrow: (TA:) the latter is a prov.; (Meyd, TA,) applied to him who is penetrating in affairs. (Meyd.) And [lit. Verily he is a piercer, or transpiercer, of a leaf; meaning لا يُصْعَفُ فيه i.e. he is a person whom one may not hope to overcome]: (IAar, K;) or he is bold and skilful. (K.)

خَزَوق A stake for impaling a man: but this I believe to be post-classical: pl. خَزَائِق.

خَزَوق A small stick, (JK, K,) with a pointed end, (JK,) or having at its end a sharp nail, (K,) that is with the seller of full-grown unripe dates for date-stones [which are used as food for camels]: (JK, K;) he has many خَزَوق; and a boy comes to him with date-stones, which he takes from him on the condition that he shall strike with the خَزَوق a certain number of times and have as many of the dates as become thus transfixed for
him, whether many or few, but nothing if he miss. (K.)

A dart, or javelin. (TA.)

Chase, or game; i.e. an object of the chase or the like. (JK, TA.)
لَزَ� (Msb, K,) aor. حَاجَته, aor. , He cut it off. (Msb, K.) [See also 8.]

ُهَلَزَ� (Msb,), or ُهَلَزَ�, (K,) inf. n. لَزَ� (Msb,) He had a fracture in his back. (JK, K.) ___ Also, (TK,) inf. n. as above; (K;) and لَزَﳔا

لَزَﳔا (JK,) He walked in a heavy, or sluggish, manner: (K;) or, as in the 'Eyn, with a looseness of the joints. (TA.)

5 لَزَﲣ see 1. __ [Hence,] لَزَﲣ السَّحَاب The clouds appeared as though they were retreating, by reason of the heaviness, or sluggishness, of their motion. (M, K, * TA.)

7 لَزَﳔ It became cut off. (S, Msb.) __ [Hence,] لَزَกระบวนَةٍ ُهَلَزَﳐا He became cut short, or stopped, in his speech. (IDrd, K.) ___ لَزَﳐا عن جَوابِنَه He cared not for my answer, or reply.

(M, K.) __ See also 1.

8 لَزَﲣا * Msb, K,) One says, لَزَﲣا ُهَلَزَﳐا the property. (TA.) And لَزَﲣا عن الْيَوْمَ He cut him off from the people, or party. (S.) __ And hence, لَزَﲣا ُهَلَزَﳐ I was unfaithful in respect of the trust, or deposit; even if meaning I refused to restore it: because the doing so is a cutting off, for one’s self, of the property of the owner. (Msb.) __

Accord. to Sb and the K, لَزَﲣا is also syn. with لَزَﲣا (الْحَذَف The cutting off a thing; or cutting it so as to lessen it at its extremity; &c.: but ISd says, I know not this on the authority of any other than Sb. (TA.) Also signifies لَزَﲣا The being alone (K, TA) in opinion; with none to share therein. (TA.) And لَزَﲣا لَزَﲣا (a man) became lame; or walked lamely. (TA.)
: see what next follows.

: see what next follows.

, (JK, K,) or, as in the M, and , (TA,) A fracture in the back. (JK, M, K.)

One who impedes, hinders, prevents, or withholds, another from that which he desires to do. (Az, K, TA.)

: see .

i. q. [Fatigue: or a fatiguing]. (TA.)

A certain mode of walking, with a looseness of the joints; like and A heavy, or sluggish, manner of walking; as also the dual of [to which that of is similar] is . (IAmb, TA in art. ) Accord. to the T, one says, and meaning He walks with an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side: or as though thorns pricked his feet. (TA.)

: see what next precedes, in two places.

Having a fracture in his back; as also or having a fracture in the middle of his back; as also And A camel whose hump has entirely gone away: (K;) so says Lth; but Az thinks that this may be a mistranscription for ; or and may be interchangeable in this case. (TA.) Also Lame. (AA, TA.)

: see what next precedes, in two places.
1. **mazh**

- aor. **mazh**, (Mgh, K.) inf. n.
- (JK, TA.) *He pierced it, or perforated it*; (JK, Mgh, K.) namely, a thing of any kind: for instance, the nose of a camel, for the [ring called] خزام [to which the rein is attached]: and the letter of a Kádee to another Kádee; for such a letter is pierced for the سحاءة [or strip of paper with which it is bound], and is then sealed [upon this strip]; and when this is done, the letter is said to be خزوم. (Mgh.) You say, خزم البعير, aor. as above, (Mgh, Msb,) and so the inf.

- (Msb,) *He pierced the nose of the camel* (Mgh, Msb) for the خزام البعير; (S, K) خزام the side of the nostril, (K,) or خزام in the partition between the nostrils, (S,) [but the former is the more common practice] of the camel; (S, K) as also خزوم, (K,) [or] this signifies the doing so much, or often. (TA.) [Hence,] خزم أتغه He brought him under, or into, subjection; rendered him submissive, tractable, or manageable. (TA.) And خزم the locusts in a series upon the [skewer, or] piece of stick or wood. (S.) And خزم شراك نعله He pierced and tied the[thong called] شراك of his sandal [app. so as to attach to it the two branches of the strap that encompasses the heel]. (TA, [See also خزام.]) Also *He cut it* for] خزام is syn. with القطع. (Ham p. 166. [It is there also said to be syn. with دش; i. e. دش; but this is app. a mistake for كش], a meaning assigned to it in the JK, agreeably with the K.)

2. خزم

- see 1.

3. خزم

- (S,) or خزم [and خزم], (K,) inf. n. خزام [a meaning assigned to it in the JK, agreeably with the K.] *He (a man, S) took a different way from his (another's) until they both met in one place*: (S, K) the doing so is also termed خاصرة.
(S in art. خصر, and TA:) it is as though it were a rivalling, or imitating, in travelling. (TA.) Ibn-Fesweh says,

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*إذا هو خاها عن القصد خازمت

*به الجور حتى تستقيه ضحي الغد

i. e. When he turns her, meaning his she-camel, from the right way, she pursues with him a way different from the wrong, so that she overcomes him, and takes the right way, in the early daytime of the morrow. (TA.) مخازمة also signifies The act of rivalling, or imitating. (JK, TA.)

And one says, لقيته خزاماً (JK, TA) and مخازمة, (JK,) meaning I met him face to face: (TA;) or Suddenly, or unexpectedly, and face to face. (JK.)

5 The thorns pierced his foot, or leg, and entered into it. (K, * TA.)

6 The two armies rivalled, or imitated, each other; or opposed each other; syn. تعارضًا. (TA.)

A certain kind of tree, (JK, T, S, Msb, K,) of the bark of which ropes are made: (S, Msb:) it is like the [or Theban palm]; (K,) having branches with small dates, which become black when ripe, bitter, astringent, or disagreeable and choking; not eaten by men; but the crows are greedy of them, and come to them time after time: so says AHn.: (TA;) n. un. with خزومه. (S, Msb.) See also خزومى.
[a pl. of which the sing is not mentioned] Sewers of skins or hides or boots and the like; syn.

(TA.)

A ring of [goat's] hair, which is put in the side of the nostril (see 1) or in the partition between the nostrils of the camel, (S, Msb, * TA,) and to which is tied the rein; (S, TA,) as also برة in the nose of a she-camel: (JK,) or, accord. to the K, a برة which is put in the side of the nostril of the camel: but Lth says that when it is of brass it is termed برة; and when of [goat's] hair, (TA:) pl. خِزَائِم (JK, Msb, TA) and خِزَائِمات. (Msb.) [Hence,] أَعْطَى الْقُرْآنَ خَزَائِمَهُ نَأ اَوْطَعَ أَرْقَالا مِهِِتَاَزَِ ecx (TA,) and خَزَائِمَةَ pl. خِزَامَات (JK, Msb, TA) of which are made women's أَحْفَاش [i.e. receptacles for their perfumes and other similar things, pl. of حفش]. (TA.)

A certain plant, (JK, K, TA,) called also خِزَمَى, (JK,) of sweet odour: (TA:) or i. q. خَرَى الْبَرَّ [q. of sweet smell].
v.]; (S, Msb, K;) accord. to El-Farábee: one of the plants of the desert: said by Az to be a certain herb of sweet odour, having a flower like that of the violet: (Msb:) accord. to the book entitled لَأَمَا تَلْبِيَ الْمَطْرُ، as stated by Golius, a certain wild herb, having a long stalk, small leaves, red flower, and very sweet odour: its flower is the sweetest of flowers in odour; the fumigation therewith dispels every fetid odour; the use thereof as a suppository in the vagina promotes pregnancy; and the taking it internally restores to a right state the liver and the spleen, and the brain affected with cold: (K;) [in the present day, applied to the common lavender; lavandula spica:] n. un. خَزَامَة. (TA.)

i. q. بَقَرَةَ [app. as meaning both A bull and a cow], (JK, S, K;) in the dial. of Hudheyli; (S;) or: such as is advanced in age, and short: (M, K;) pl. خَزَمُات, [or rather this is a coll. gen. n.,] and [the pl. is] خَزَامَات (JK, K) and خَزَمَات (S) and [quasi-pl. n.] خَزْم. (TA.)

خَزَام A maker of ropes of the bark of the tree called خَزَم: but this is a mistake, app. caused by an omission in the K.]

اَرِيح خَزَم A cold wind; as though it pierced through the extremities: so says Kr: A'Obeid says خَزَام: accord. to the K, both signify the same. (TA.)

خِزَام; and its fem., with ة: see what follows, in four places.

خِزَام Anything pierced or perforated: (S, Mgh:) applied in this sense, (JK,) or as meaning pierced and tied, (TA, [see 1,]) to the [thong, of a sandal, called] شَرَك (JK, TA;) or, thus applied, it means cut. (Ham p. 166.) See also 1, first sentence, for its meaning as applied to a letter. Any animal having the nose pierced. (Msb.) And إِبْل خَزَامى means Camels having rings such as are termed خَزَامَات (pl. of خَزَام) in their nostrils; (IAar,
K, TA;) as also (IAar, TA.) All birds, also, are said to be مَوْزَْﳐ (S, K,) and (K) because perforated in the partition between the nostrils: (S, K) and particularly the ostrich is said to be مَوْزَْﳐ (S, K*) and مَوْزَْﳐ (JK, K. *) One says، مَوْزَْﳐ كَالأنعام المخزَةَ، meaning They are none others than stupid, or foolish, persons. (TA. [But مَوْزَْﳐ is app., here, a mistranscription for كَالأنعام كَالأنعام؛ for the ostrich is proverbial for stupidity: one says كَالأنعام أحمَّق من نعامة كَالأنعام. More stupid than an ostrich: because, as Meyd says, when an ostrich happens to see the eggs of another ostrich, it will sit upon them, and forget its own eggs.])
نﺰﺧ

1 نﺰﺧَ، (JK, S, Msb, K,) aor. —، (JK, Msb,) inf. n. نﺰﺧَ، (Msb,) He reposited it, stowed it, or put it, (S, Msb,) laid it up, kept it, preserved it, or guarded it, (JK, K,) in a هْنَﺰَﺧَةٌ، (JK, S,) or in a مْنَﺰَﺧَةٌ [or مْنَﺰَْﲞَةٌ]; (Msb,) namely, a thing, (JK, Msb,) or property; (S, K,) as also نِنْﺰَْﲞَهِ، (JK, Msb,) and نِنْﺰَْﲞَهْ، (S, K,) and نِنْﺰَْﲞَهْ، (JK, K,) in a نَﺰَْﲞَةٌ; (Msb;) namely, a thing, (JK, Msb,) or property; (S, K;) as also نِنْﺰَْﭔَาะَ، (JK, Msb,) and نِنْﺰَْ扫黑除َ، (S, K,) and نِنْﺰَْﲣَةٍ: or ↓ the second of these signifies he did so for himself. (TA.) ___ And [hence] the first (S, Msb) and ↓ the second, (S,) He concealed it; namely, a secret. (S, Msb,) ___ And نَﺰَﺧَ عنَهَ عَطَاً، He withheld from him his gift. (TA.) نَﺰَﺧَ، (JK, S, Msb, K,) formed by transposition from نَزَﺧَ، (S, Msb,) aor. —، inf. n. نَﺰَﺧَ، (Msb;) and نَﺰَﺧَ، (JK, S, Msb, K,) said of flesh-meat, (JK, K,) means it became altered [for the worse] (JK, Msb, K) in odour, (Msb,) or stinking: (S, TA:) or, accord. to Z, نَﺰَﺧَ، said of flesh-meat, means it became stinking in consequence of its being laid up, or stored: and Er-Rághib says that نَﺰَﺧَ، in relation to flesh-meat, means the laying up, or storing: and hence is metonymically used as meaning its becoming stinking. (TA.) Tarafeh says,

* * *

[Then the flesh thereof will not become stinking among us: only the flesh-meat of him who lays it up becomes stinking]. (S, TA.)

نَﺰَﺧَ، (JK, S, Msb, K,) aor. —، (JK, Msb,) inf. n. نَﺰَﺧَ، (Msb,) He became rich, or in a state of competence or sufficiency, after poverty. (K.)

نَزَْﲞَةٌ، (JK, S, Msb, K,) see 1, in three places. نَزَْ떳َةٍ، (JK, S, Msb, K,) He took the nearest road, or way. (K, TA.)
A thing reposited, stowed, or put, [laid up, kept, preserved, or guarded,] in a مخزن [or مخزون] or مخزنة. (Msb.) __ Flesh-meat altered [for the worse in odour]; (K:) stinking. (TA.)

A small chamber within a large chamber; (TA in art. خندع;) [a closet; also called in the present day خزنة: and a cupboard:] a place in which things are reposited, stowed, laid up, kept, preserved, or guarded; a repository; [a magazine; a store-room;] (JK, Msb, K, TA;) and so مخزن, (S, K) with fet-h to the، (S) like مخزون، (K) or مخزن، like مجلس، [which is irreg., as the aor. of خزنة is مخزن:] (Msb:) the former should not be pronounced with fet-h [i. e. خزنة], (K,) as the vulgar are given to pronounce it: (TA:) the pl. of the former is مخزنة (S, Msb;) and that of مخزون (Msb, TA.) [Hence, خزنة كتب] A library; and a bookcase. And خزنة سلاح An armoury.] ___ And The heart; (K, TA;) because the secret is concealed in it. (TA.) See an ex. voce خزنة. Also The occupation, (JK, TA,) and act, (K, TA,) of the خزاة. (JK, K, TA.)

Wealth, or property, reposited, stowed, laid up, kept, preserved, or guarded. (TA.) [In the present day, both signify also A treasury. The pl. of the former is خزائر.] ___ [Hence, خزائر] أَلله [in the Kur. vi. 50 and xi. 33, accord. to some,] means The hidden things that are known of God: (TA:) or the events decreed by God: (Bd in vi. 50:) or the treasures of the means of subsistence that are supplied by God. (Bd and Jel * ibid.)
One who stores up wheat, or food: of the dial. of Egypt. (TA.) See also خازن. Also, as a subst, like جبان, (AHn,) Ripe dates becoming black in the interior by reason of some bane: (AHn, K:) n. un. with َة. (AHn.)

خازن [One who reposes, stores, lays up, keeps, preserves, or guards, property, &c.; a treasurer]: (K, TA:) pl. خازون and خازون. (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to The keepers, or guardians, of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] ما أئتم له بنازنين [in the Kur [xv. 22, accord. to some], means Ye are not bearing it in mind with thankfulness. (TA.) The tongue; as also خازن. (K, TA.) Hence the saying of Lukmán to his son, إذا كان خازنك حفیظا وخزانتك أمنية رشدت في أمراك دنياك وأخترنك. i.e. [When thy tongue is such as keeps the secret confided to thee, and thy heart is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come]. (TA.)

خزانة The nearest roads, or ways. (K * TA. [In the CK, خاصرة is erroneously put for خزانة.]
خَزَّوَهُ، (S., K.) aor. خَزَا الدَّابَّةَ، (S., K.,) He ruled, or governed, him; and subdued him. (S., K.) And خَزَّوَهُ ﻇ، (S., K.,) He broke, or trained, the beast. (K.) Also خَزَّوَهُ ﻇ، He withheld, or restrained, him from indulging his natural desire. (K.) And خَزَّا ﺛُلَّا ﺛُمَّسَ، inf. n. as above, He witheld, or restrained, the soul from its purpose, or intention. (JK.) One says، اِخْرُ فِي طَاعَةِ ﺍٰﻟلٰٰهِ ﻥَﻔْﺳَكَ خَزَّ وَا ﻧِفْسُ، Withhold thou, or restrain thou, thy soul from its purpose, or intention, and make it to endure patiently the right course of events, in obedience to God. (TA.) And خَزَّوَهُ، He slit his tongue to prevent his sucking; namely, a young camel's. (K.) خَزَّوَهُ، He possessed him, or it. (K.) خَزَّوَهُ، He treated him, or regarded him, with enmity, or hostility. (K.) خَزَّوَهُ، (JK, TA,) And خَزَا ﺛُلَّا ﺛُمَّسَ، (JK) signify The act of piercing, or thrusting, (JK, TA,) with spears. (JK.)
He was, or became, base, abased, abject, vile, despicable, or ignominious: (S, Mgh, Msb:) or, accord. to ISk, he fell into trial, or affliction: (S:) or he fell into trial, or affliction, (K, TA,) and evil, (TA,) and a thing that exposed him to disgrace, and thereby became base, abased, abject, vile, despicable, or ignominious; as also (K, TA,) like (TA:) or (S, Msb, K,) aor. as above, (S, Mgh,) inf. n. (S, Mgh, Msb, K) and (K,) He was, or became, moved, or affected, with shame; (S, Mgh, Msb, K;) [as also (S, Mgh, Msb, K) and (K,) He was, or became, moved, or affected, with much, or intense, shame. (JK.)

You say, (Ks, JK, S, K,) aor. of the latter (Ks, JK, S, K) aor. of the latter (Ks, JK, S, K) inf. n. app. (Ks, JK, S, K) I vied, or contended, with him (JK, TK) in mutual abasing, &c., (TK,) and I surpassed, or overcame, him (therein): (JK,) [or it may signify, in abasement, &c.; for] the meaning [of the latter verb with its pronoun] is (K: in the CK, but in a
He (God) abased him; or rendered him base, abject, vile, despicable, or ignominious: or may He abase him; &c. (S, Msb.) or He disgraced him, or put him to shame: or may He disgrace him, &c. (K.) Hence, in the Kur [xi. 80], the saying of Lot to his people, ِنوُﺰُْﳐ ِﰱَﻻَو ِﻰِﻔْﻴَﺿ ِ(TA) And disgrace ye not me in respect of my guests: (Bd, Jel, TA:) or make not me ashamed &c. (Bd.) One says also, of him who has done or said that which is approved, ٱ ُﻪَﻟﺎَﻣ ُﻩاَﺰْﺧأ ُّٰ What aileth him? May God abase him, or disgrace him!]; and so without ما ِاَْـٰ ُلَو ِما ِقَٰٓٓا َّٰ, said of a man whose action pleases: (S in art. ﱡاَْٰ) It is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also ٍﺰُْﳐ below. ___ Also He made him to be ashamed for himself (Ham pp. 114 and 397, and TA) in respect of him, for his shortcoming. (TA.) [See the citation from the Kur above.] ___ He compelled him, or constrained him, to admit an evidence, or a proof, whereby he abased him, or disgraced him. (TA.) ___ And He aided him in, and made him to keep to, a مَخْزَاة [i.e. a thing that was a cause of shame, or of abasement or disgrace]. (TA.)

See 1.

Base, abased, abject, rile, despicable, or ignominious. (MA.) [See also خَزَ and خَزَان.] A habit, a quality, a practice, or an action, (JK,) or a crime, a sin, or an offence, or act of disobedience, (TA,) of which one is, or should be, ashamed: (JK, TA: [and مَخْزَاة, which is
coupled therewith in the JK, app. as syn. with it, properly signifies a thing, or an action, &c., that is a cause of shame, or of abasement or disgrace; being a noun of the class of مهنة, مهنة; originally: see 4, last sentence:) and of the form of an act. part. n., from خريان, signifies the same; or] a bad, an evil, or a foul, habit, quality, practice, or action: the pl. of this last is خزيات, and of the same [and of خزات] also خزام. (Msb.)

Or the first signifies A habit, a practice, or an action, in which one becomes base, despicable, or ignominious. (Mgh.) Also A trial, or an affliction, (K, TA,) into which one is made to fall; (TA;) and so خزية. (K.)

Moved, or affected, with shame; (S, Msb, K, and Ham p. 36;) as also: (Har p. 482;) or, With much shame, (Lth, JK, TA,) on account of a bad, or foul, deed that he has done: (Lth, TA;) or it may signify [like خز] base, abased, abject, vile, despicable, or ignominious: (Ham ubi suprā:) fem. خزيا, which is irreg.: (TA:) pl. خزياء. (Lth, JK, S, K.)

Rendered base, abject, vile, despicable, or ignominious, by a thing proved against him. (TA.) [See also خز and خزيات.]

Speech, or language, that is approved, so that one says of its author, أخريات, Speech, or language, that is approved, so that one says of its author, آخريات. (TA.) They relate that El-Farezdak gave utterance to an excellent verse, and said, [This is a verse such as that,] when it is recited, people will say, [or rather, such as will make it to be said of me,] [May God abase, or disgrace, the sayer thereof! How good, or excellent, a poet is he!] (TA. [See 4.]) [Hence, قصيدة مخزية An ode] that is extremely good. (TA.)
Christ, said in the MA to be an inf. n. of خزينة: see خزينة.

خزينة: see خزينة.

خزينا: see خزينة.
A, Msb, K,) aor. حَسَّ (A, Msb, TA;) and حَسِبَ, sec. pers. حَسِبَت, aor. حَسَبَت (Msb, TA;) inf. n. حَسَبًا (Fr, S, A, K) and حَسَبَ (Fr, S, A, Msb, K) and حَسَبَ. (TA,) He (a man) was, or became, low or ignoble, base, vile, mean or sordid, weak; (Fr, S, A, K;) [or, more commonly,] contemptible: (Fr, * S, * A, K;) and it (a thing) was, or became, base, vile, or mean; (TA;) or contemptible, paltry, or incon siderable; (Msb, * TA;) and bad, corrupt, abominable, or disapproved. (TA.) حَسَبَ, [His action, and his saying, and his opinion, and his fortune, was, or became, low or ignoble, &c.] (A.) حَسَبَ, aor. حَسَبَ, It was, or became, light of weight, not equal to what corresponded with it. (Msb.) حَسَبَ, aor. حَسَبَ (Msb;) and حَسَبَ, (ISk, S, Msb, K;) inf. n. إِخْسَاشَة; (ISk, S;) He did what was low or ignoble, base, vile, mean or sordid, weak; [or, more commonly,] contemptible: (ISk, * S, * Msb, * K;) or ↓ the latter signifies he did something low or ignoble, &c., in actions. (TA.) حَسَبَ, حَسَبَ (S, A, Mgh, * K;) aor. حَسَبَ; (S, TA;) and حَسَبَ (Mgh;) He made his lot, portion, or share, to be low or ignoble, base, vile, mean; [or, more commonly,] contemptible: (S, * A, Mgh, * K;) and ↓ He made the lot, portion, or share, little, and incomplete. (TA.) حَسَبَ, حَسَبَ, [and حَسَبَ,] (A.) He made his fortune to be low or ignoble, &c.; or contemptible; differing from the signification immediately preceding, being said to be tropical.] (A.) The Arabs say of a man without any good fortune in the present life, حَسَبَ: (A, Msb, TA,) sec. pers. حَسَبَت, (Fr, S,
or contemptible); as also اَحْتَة (AM, TA.)

They did it by turns: or they hastened together, or vied in hastening, to do it. (Sgh, K.)

He reckoned, accounted, or esteemed, him low or ignoble, base, vile, mean or sordid, weak; [or, more commonly,] contemptible. (S, * K.)

Lettuce; lactuca; a certain plant, (S, Msb, K,) of the kind called بَيْقَل, (S, K,) well known, (Msb, K,) of the description termed أَحْرَار, [i. e., that are eaten without being cooked, or that are slender and succulent, or slender and soft,] with broad leaves: it increases the blood: the wild kind has the property of the black poppy: the best is the garden-kind, [lactuca sativa,] which is succulent, yellow, and broad in the leaf; it is cold and moist in temperament: the most nutritious is that which is cooked; and it is useful for counteracting contrariety of the fluids; but the eating it constantly weakens the sight, and is injurious to the venereal faculty:

These things, or affairs, are done by them by turns. (JF, K.)
applied to a man, and to a lot or portion or share, (S, A, K;) or a thing, (Msb, TA,) Low or ignoble, base, vile, mean or sordid, weak; (S, A, K;) [or, more commonly,] contemptible; (A, Msb, K;) as also and, (K;) and, applied to a thing, also, paltry, or inconsiderable; and so ; bad, corrupt, abominable, or disapproved: (TA:) fem. with , and , (Mgh, Msb:) pl. masc. and , (Msb, TA) and , (A;) pl. fem. , , , A low, or mean, fortune, that is not held in any estimation. (A.) ___ is also applied to A disbeliever, an unbeliever, or infidel. (TA.)

You say also, God raised the condition of such a one after it had been low: (Az, TA:) or I did to him a deed whereby he became raised to a high condition. (S, K.) The teeth of a she-camel Within the period of the shedding of the central incisors: you say, The she-camel passed beyond the period of her : this is in the sixth year, when she sheds her central incisor: she is then such as is allowable for sacrifice. (S, K.)

The state of him, or it, that is low or ignoble, &c. (TA.) A foul, or an ugly, woman. (TA.) [See also .]

More, and most, i. e., low or ignoble, &c. You say, I have not seen any more low or ignoble, or, more commonly, contemptible, than he, or it. (A.)

A man made, or rendered, low or ignoble, &c., and weak. (TA.) See also, in two places.
and َ不死َم: see خسيس. Also, both words, *foul*, or an *ugly*, face: fem. with ة. (K, TA.) [See also ُءﺂﱠﺴَﺧ.]

]خسآء[.
khass

1. (S, K) aor., (K,) inf. n. He drove away a dog: (S, K:) he chid him. (Lth.)

It is also intrans., (S,) and signifies He (a dog) went away, to a distance; (S, * K,) [being driven away, or chidden,] as also (K,) and (S, K,) [Hence,] tropically, said to a man, meaning 

[Go thou away: or go thou away from me]. (TA.)

is expressive of removal to a distance with anger; [meaning Go ye away into it, (i. e. the fire of Hell,) and speak not unto Me.] (Zj.) [And hence, He was, or became, vile and despised and hated: so says Golius, as on the authority of the KL; but this meaning is not in my copy of that work: it agrees, however, with a signification of the part. n. q. v.] Also, inf. n. It was, or became, dazzled, or confused, (AZ, S, TA,) and dim. (K, TA.)

3. (S,) inf. n. They threw stones, one at another; (S, K;) as also (K,) or (S,) And there was between them a contending in throwing, or throwing of stones]. (S, TA.) [See also art. contends in a game of hazard]. (IB, TA in art. .)

6. see 3.

7. see 1.

Bad wool. (O, K.)

Driven away, repelled, and not
suffered to come near to men. (K, TA.) ___ And [hence,] Contemptible, despicable, vile, or abject. (TA.) ___ Applied to the sight, Dazzled, or confused, (S, TA,) and dim. (TA.) So in the words of the Kur [lxvii. 4], [The sight will recoil to thee dazzled, or confused, or dim]:

(S, TA:) or the meaning here is contemptible: or withdrawing far away: or it is of the measure [meaning repelled far away,] like [meaning repelled far away,] in the Kur [lxix. 21 and ci. 5], for ...
(S, A, Msb, K, &c.) aor. (K;) but the latter is an unusual form [except in the sense of
َﺮِﺴَﺧَأ (S, A, Msb, K) and
ٌرﺎَﺴَﺧ (Msb, K) [which are the only forms assigned in
the TA to the verb when used with reference to traffic] and
ٌنِاَﺮْﺴُﺧ (S, A, Msb, K) and
ٌرْﺴُﺧ (S, Msb, K) and
ٌةَرَﺎَﺴَﺧ (Msb, K) [see also
4:1] the former is the original signification: (TA:) he suffered diminution of his capital; he lost part
thereof: (B, TA:) and he lost his capital altogether. (Bd in iv. 118; &c.)
ٌنِاَﺮْﺴُﺧ is also attributed to an
action, as well as to a man: (B, TA:) you say, (but in this case the verb is used tropically, A,) ْتَﺮِﺴَﺧ ُﻪُﺗَرﺎَِﲡ [His traffic
was losing; or an occasion of loss]; (A, B;) opposed
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It is also used in relation to personal acquisitions; such as health, and safety, and intellect, and faith, and the
recompense or reward of obedience [to God], which God has declared [Kur xxii. 11 and xxxix. 17] to be manifest
َﺦَﺳَر ُﻪَﻠْﻘَﻋ, ُﻪَﻟﺎَﻣ
He lost his intellect, and his property.

In a phrase of this kind, the noun which immediately follows the verb may be considered as put in the accus. case on account
of the rejection of a prep., namely في: for] it is said that خَسَر is never used otherwise than intransitively: though this has been
contradicted, on the ground of the following phrase in the Kur [xxii. 11]. [He hath lost, or he
loseth, the things of the present life and of the latter life]; and the like as
َنِاَﺮْﺴُﺧ َو َةَﺮِﺧْﻵٱ
Who shall have lost themselves, or their own souls, and their
families, or their wives; Kur xxxix. 17 and xlii. 44]; (MF, TA;) i. e., themselves, or their own souls, by their having erred, and their families by their having caused them to err, or by being separated from them for ever; (Bd;) or by being themselves made to remain for ever in Hell, and by their not gaining access to the حور prepared in Paradise [as wives] for the believers: (Jel;) or the meaning is, accord. to Fr, who shall be deceived of their own souls, &c.: or, accord. to others, who shall have destroyed their own souls, &c. (TA.) Also [He experienced, or saw, that he was loser; or] his having lost became manifest to him: so in the Kur xl. [78 and] last verse. (TA.) Also (with all the forms of the inf. n. above mentioned, K,) He erred; went astray; deviated from, or lost, or missed, the right way: or he became lost; he perished; or he died: syn. ضل, (K) and هلك, (Msb.) خسره, (A 'Obeyd, IAar, Zj, S, A, &c.,) aor. — (Zj, Msb) and —, (Bd in lv. 8,) inf. n. خسر, (Msb, K) and خسران; (K;) and خسره, (A 'Obeyd, Zj, S, A, Msb,) inf. n. إخسار; (Msb, K;) and خسره; (A;) He made it defective, or deficient; (A 'Obeyd, IAar, Zj, S, A, Msb, K;) namely, the weight, and the measure; (Zj, TA;) and the thing weighed; (TA;) and the balance, (A 'Obeyd, IAar, Zj, A, Msb,) by diminishing the weight. (Msb.) ↓ The second of these forms is more common, in this sense, than the first (Zj, TA) [and than the third]. For لا خسروا الميزان, in the Kur lv. 8, there are three other readings; namely خسروا and خسروا and خسروا: in the last of which, the prep. في is omitted after the verb. (Bd.) [And He, or it, made him to lose, or suffer loss; to err, or go astray; to become lost, or to perish.] خسره 2, (A, K,) inf. n. خسره, (S, K) i. q. خسره, q. v.: (A:) [and particularly] He, or it, destroyed him; caused him to perish. (S, K) You say, خسره سوء عمله The evilness of his conduct caused him to perish. (A.) — He put him away, or far away; removed, alienated, or estranged, him; (IAar, Msb;) from good, or prosperity. (IAar.) — He attributed, or imputed, to him خسران [i. e. loss; or error, or deviation from the right way]; like كذبه meaning he attributed,
or imputed, to him lying, &c. (Msb.)

He made him to lose, or suffer loss, in his traffic; contr. of He fell into loss; (A;) he met with loss in his traffic. (TA. [See also 1.])

an inf. n. of خسر. (S, Msb, K.) In the Kur cii. 2, accord. to some, it means Punishment for sin. (TA.)

see خاسر.

an inf. n. of خسر. (S, A, Msb, K.) [For particular usages thereof, see 1. As a simple subst., it generally signifies Loss,
or the state of suffering loss or diminution; the state of being deceived or cheated:
error, or deviation from the right way: (see also خسار:) or the state of becoming lost, of perishing, or of dying.] It is also an inf. n. of خسره. (K.)

: see what next follows.

خسروان, (A, K,) or خسروان, (TA, [but the former is the better known,]) A certain kind of garment or cloth; (A, K;) so called in relation to Khusrw Sháh, one of the [kings of Persia called] کسرى, کسرى or کسرى [pl. of کسرى کسرى or کسرى]; as also خسروان. (A, TA.) And A certain wine or beverage. (K.)

 Error; or deviation from the right way: [like خسار: (S:) and perdition; or death; (S, K;) as also خناسير, (S, and K in art. خناسير,) which last [is of a pl. form, but] has no sing. (S.) And all the foregoing words, including خناسير, Baseness, ignobleness, ungenerousness, or meanness; (K;) the last, in poetry, shortened to خناس, خناس, (TA:) and خمسير, (K;) and, as some say, خناس, (TA,) perfidy, unfaithfulness, or treachery. (K, TA.)
Losing, or suffering loss, in his traffic. (Lth.) And [hence,] traffic which is an occasion of loss. (A.) And A bargain that does not bring gain [but on the contrary occasions loss]. (TA.) And An unprofitable charge or assault. (K.) One who has lost his property, and his intellect. (IAar.)

Erring; going astray; deviating from, or losing, or missing, the right way: or becoming lost; perishing; or dying: syn. (K) and so (TA) and (K, TA, but the last written in the CK) or (or (or (K, TA, for it is said to occur [as an epithet] only in the following saying, in which (K, TA, is said to be put for to assimilate it to preceding words: (In his mouth be dust, and may the fever of Kheyber befall him, and evil be that which he shall see, for he is one who goeth astray: but in the TA, in art. (K, TA, is another reading; for (substituting (meaning a certain disease]. (TA.) [Hence,] (Foolish, or (stupid, erring, and utterly perishing]. (T in art. [See : and see also (]) Also One Who makes the measure, and the balance, defective, or deficient, when he gives, and demands excess when he receives. (AA.)

A man in a place [or condition] of loss. (K in the present art. and in art. pl. (K in art. And [the pl.] The weak of mankind; (K, TA) and the small, or little, of them; (TA) as also (in the former sense, (K and TA in art. and in the latter sense also: (TA in that art.:) and (K
and TA in this art.; and K in art. خناسر، accord. to several copies:) i.e. *The people of perfidy, unfaithfulness, or treachery; and of baseness, ignobleness, ungenerousness, or meanness:* (TA in the present art.:) or (أهل الجينة; because of their weakness; (TA in art. خناسر;) [as though meaning the people of cowardice (الجينة): or it may mean the people of the burial-ground (الجينة); for, accord. to AHát, خناسر signifies those who conduct (to the burial-ground) the corpse or the bier with the corpse; perhaps from خناسر meaning small, or little, and weak men. (TA.)

, (K in art. خناسر, [in the CK, erroneously, خناسير,] or [Ibn-'Osfoor, AHei, and K in the present art.,]) *Base, ignoble, ungenerous, or mean:* (K:) and *perfidious, unfaithful, or treacherous.* (TA in explanation of the latter.) Also (the former accord. to the K in art. خناسر, and the latter likewise accord. to the TA in the present art.,) *A calamity, or misfortune:* (K, TA:) pl. [of the latter] in this sense خناسير, like خناسير, خناسير. (IAar, TA.)

: see خناسير.

: see خناسير, in two places: and see also خناسر. Also *One who will not accept an invitation to partake of food, lest he should be required to make a requital:* so in a trad. of 'Omar.

(TA.)

: see خناسري.

: see خناسير.

: see خناسر: and see also خناسير.

: see خناسير: and see also خناسر. a word [of a pl. form] having no sing.: (S:) see خناسر, in three places. [Also pl. of خناسير, q. v.] See also خناسر, in two places. Also *The urine of the mountain-goats upon the herbage and the trees [or shrubs]:*

(K in this
art. and in art. (TA in the present art.)

عَسَرْ (TA in the present art.

**عَسَرُونَ,** which occurs in the Kur [xi. 24 and] xviii. 103 [and xxi. 70 and xxvii. 5], (Akh, S,) and signifies The greatest losers; those who suffer, or shall suffer, the greatest loss. (Bd.)

**عَسَرَةٌ** [An occasion, or a cause, of loss; or of error, or going astray; or of being lost, of perishing, or of dying: a word of the same class as مَبِيعَةٌ and مَبِينٌ. Hence the saying.]

**مَسَاسِرٌ** [Occasions, or causes, of mockery, or derision, or ridicule, are occasions, or causes, of loss, &c.]. (A.)
خفَس

1. **خفَس** aor. (JK, S, Msb, K) inf. n. **خفَوس** (JK) or **خفَوس** (S, K) or both; (Msb) [and **خفَس** (JK) or **خفَس** (S, K) or both; (Msb) [and **خفَس** (JK) or **خفَس** (S, K) or both; (Msb)] [It (a place) sank, (JK, Msb,) or went away, into the ground, or earth, (S, Msb, K) with what was upon it.]

2. (JK.) You say, **خفَس في الأرض** and **خفَس بين الأرض**. (TA.) And **خفَس في الأرض** (JK) or **خفَس في الأرض** (TA) and **خفَس في الأرض** (TA). The ground sank with him, or it: (JK) or the ground, or earth, [swallowed up him, or it; or] took and enclosed him, or it. (TA.) And **خفَس بين الهَيْر** The well [sank and collapsed; or] went away into the earth with its casing of stones and wood. (Mgh.) And **خفَس في الأرض** (JK) or **خفَس في الأرض** (S) He, or it, sank into the ground, or earth, and became swallowed up, or enclosed, or concealed, therein. (S.) It is said in the Kur [xxviii. 82], accord. to one reading, **خفَس بنا** (We had been swallowed up by the earth): (S.) accord. to another reading, (that of 'Abd-Allah, S, i. e. Ibn-Mes'ood, TA,) **خفَس بنا** (S, K) in the pass. form (K) [meaning the same;] like as one says, **انْطَلَقَ بنا**.

3. (S.) You say also, **خفَس في الماء** The spring of water sank, or went away, into the earth. **خفَس في العين** The eye sank, or became depressed, in the head; syn. **غَارت**; (Msb in art. غور;) [and so **خفَس في العين** signifies The eye's going away into the head: (S:) or **خفَس في العين** signifies its black, or part surrounded by the white, disappeared in the head: (Mgh:) or this last, (K) as quasi-pass. of the trans. v. **خفَس** (TA) it (the eye) became blind; as also **خفَس** (K, TA;) and in like manner **خفَس** it (the eye) lost its light [or sight]. (Msb) [Hence, app.,]

4. **خفَس في القمر** The moon [suffered eclipse, or became eclipsed, or] lost its light, or part of its light; (Msb) i. q. **خفَس** (S, * Msb, * K) and **خفَس** (TA)
both signify the same [i.e. the sun suffered eclipse, &c.]: (Mgh:) or one says of
the sun, and خسف of the moon, (Th, S, Msb, K,) accord. to the more approved usage: (Th, S, Msb:) or, in the common
conventional language, the partial loss of the light of the sun, and خسف is the total loss of the light thereof: (AHát, Msb:) or خسف is the total loss thereof, (K, TA,) accord. to AHát: (TA:) خسف often occurs in the trads., as said of the sun; though the term commonly
known in the classical language is [in this case]: and it is said in a trad., إن الشمس والقمر لا خسفان لموت أحد أو حيته [Verily the sun and the moon suffer not eclipse for the death of any
one or for his life]; predominance being in this instance attributed to the moon, as being masc., over the sun, which is fem.

(Ath.) ___ Also, inf. n. خسف, It (a thing) became defective or deficient; suffered loss or
diminution. (K.) ___ It (the body) became lean, or emaciated. (TA.) And خسف, said of camels and of
sheep or goats, They became lean, or emaciated. (TA. [This meaning is there indicated, but not clearly expressed.
See خسف. Accord. to the KL, the inf. n. خسف signifies The being vile, abject, or contemptible: and also the
being lean, or emaciated: and hence Golius, on that authority, has rendered the verb as meaning vilis et
macer fuit.) ___ Also It (the colour, or complexion, of a person) became altered, or altered for the
Worse. (TA.) ___ And It (a thing, K, as, for instance, a roof, TA) became pierced with a hole, or rent; (K,
TA;) as also خسف. (TA.) ___ And, خسف, said of a she-camel, She, after yielding abundant milk,
soon stopped its flow in winter: (K, TA.) ___ And, said of a well, It was, or became, such as is
termed خسف [q. v.]. (TA.) ___ And خسف, said of a man, He recovered from a disease. (IDrd, K, TA.)

خسف, (JK, Msb, TA,) aor. — , (Kur xvi. 47, &c,) inf. n. خسف, He (God) made a place, (JK, Msb,) or the ground, (TA,) to sink, (JK, Msb, TA,) or go away, into the earth, (Msb,) with what was upon it. (JK, TA.) And
خسف, (K, TA,) inf. n. خسف, (S,) He (God) made him, or it, to disappear in the earth, or
ground: (S, K,) [or made the earth, or ground, to sink with, and swallow up, him, or it:]
whence, in the Kur [xxviii. 81], 

And we made the ground to sink with, and swallow up, him and his mansion]. (S.) And I made the spring of water to sink, or go away, into the earth. (Msb.) And 

He put out, or blinded, the eye of such a one, (K, * TA,) so that the black, or part surrounded by the white, disappeared in the head. (TA.) 

as above, (TA,) He made a hole in, or rent, the thing. (K, TA.) And He cut, or cut off, the thing. (K,) He dug the well in stones, so that it yielded an abundant and unceasing flow of water: (K, TA:) or he dug the well by piercing through its mountain [or rock] to the water beneath so that it would never become exhausted: or he dug the well so as to reach an unceasing, or a copious, source of water. (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbás respecting the poets, i.e. [Imra-el-Keys is he who has the precedence of them:] he has made the source of poetry to well forth abundantly to them. (TA.) He dug the well in stones, so that it yielded an abundant and unceasing flow of water: (K, TA:) or he dug the well by piercing through its mountain [or rock] to the water beneath so that it would never become exhausted: or he dug the well so as to reach an unceasing, or a copious, source of water. (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbás respecting the poets, i.e. [Imra-el-Keys is he who has the precedence of them:] he has made the source of poetry to well forth abundantly to them. (TA.) 

He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA:) He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA:) He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA:) He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA:) 

(hence, TA) the constraining a man to do that which he dislikes, or hates; (JK, Ham ibid., K, TA;) as also (JK:) and (hence, Ham) the lowering, humbling, or abasing, another: (Ham, * K, TA;) whence,  

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(hence, TA:) the constraining a man to do that which he dislikes, or hates; (JK, Ham ibid., K, TA;) as also (JK:) and (hence, Ham) the lowering, humbling, or abasing, another: (Ham, * K, TA;) whence, 

(hence, TA:) the constraining a man to do that which he dislikes, or hates; (JK, Ham ibid., K, TA;) as also (JK:) and (hence, Ham) the lowering, humbling, or abasing, another: (Ham, * K, TA;) whence,
[q. v.]: (JK:) or he produced an abundant flow of water. (TA.)

see 1, in nine places.

[an inf. n. of 1: and hence several of the significations here following.] Deep places in the ground (عمق) in the CK ظاهر الأرض; as also خسف (K, TA.) The place whence the water of a well issues. (AZ, S, K.) In the following saying of Sá'ideh El-Hudhalee,

*阿拉 يا فتى ما عـبد شمس بتله
*يـبل علـى العـالى و تؤيـن المخسف

the last word is pl. of خسف [app. as signifying A source of water], after the manner of ملاجم مـشابه: (TA:) the meaning is, [Truly, O young man, what is 'Abd-Shems? i. e.] how great a person is 'Abd-Shems! by the like of him the enemy is overcome [and the sources of water become difficult of access]. (M in art. بل.) ___ A cloud, or collection of clouds, that has risen and appeared from the direction of the extreme west, [as North-western Africa is called by the Arabs,] from the quarter of the right of the Kibleh [to one who is on the north-east of Mekkeh, towards El-'Irák]; (Lth, K,) or it signifies, (JK, TA,) [and] so خسف خسف, (K,) a cloud, or collection of clouds, that has risen and appeared, bearing much water; (JK, K, TA;) i. e., from the quarter of the right of the Kibleh [as explained above]. (TA,) Deficiency, or imperfection; a fault; or a low, or base, quality; (S, K, TA;) as also خسف فلان بالخصف, (TA:) One says, رضى فلان بالخصف, Such a one was content with deficiency, or imperfection; &c. (S, TA.) __ Leanness, or emaciation; (TA;) as also خسف فلان بالخصف. (JK.) __ [See also 1, last sentence. Hence,] The party passed the night in a state of hunger, not having anything wherewith to feed themselves: (TA:) and بات فلان بالخصف Such a
one passed

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the night hungry: (S, K, TA:) and ْشِرْنُنا عَلَى الْحَسْف

We drank without eating. (IAar, IDrd, K, TA.) A poet says,

بَنَتَنا عَلَى الْحَسْف لَا رَسُلْ نَقَاتُ بِهِ حَتَّى جَعَلْنَا حِبَالَ الرَّحْلِ فِضَلًا

[We passed the night in a state of hunger: there was no milk wherewith we might be fed, until we made the ropes of the camel's saddle to serve as young camels]: i. e. we had no food until we bound the she-camels with ropes in order that they might yield us milk [as though they had young ones to suckle], and we might feed ourselves with their milk. (O, TA.) [See also another ex., in a verse of Dhu-r-Rummeh, cited voce ٌنِإ, p. 78.] ___

[Hence, also,] سَامِهُ الْحَسْفَا, (S, K,) and ُهَمَانِسُ الْحَسْفَا, (S, Msb,) He brought upon him abasement, or ignominy: (S, Msb, K;) or he required, or constrained, him to do an affair of difficulty; and to become in a state of abasement, or ignominy. (S, TA.) [See also two similar phrases voce ٌتَلَطْخَة.] ___ [And hence,] خَسْفٍ signifies also Wrong, wrongdoing, injustice, injuriousness, or tyranny. (TA.) [And سَامِهُ الْحَسْفَا, (S, K;) sometimes means He brought upon him wrong, &c.] See also the next paragraph.

خَسْفٍ: [see 1, last sentence: and] see خَسْفٍ, in two places. __ دع الأمر بخصصٍ means Leave thou the thing, or affair, as it is. (Sgh, K.) The [fruit called] جوز, which is eaten; [i. e. the walnut, or walnuts;] (AA, AHn, K;) of the dial. of the people of Esh-Shihr; (AA;) as also خَسْفٍ: (AA, K;) accord. to ISd, the former is the correct word: (TA:) n. un. with ٌة. (JK.)
**Fassak**: see ٌﻒْﺴَﺧ.

**Feasak** [app. A leanness, or an emaciation: see ٌﻒْﺴَﺧ, ٌﻒْﺴَﺧ and see also ٌﻒْﺴَﺧ]: this befalls camels, and sheep or goats, in the heat and in the cold. (A, TA.) Also sing. of ُﻒِسأَخ, (JK) which signifies *Soft tracts* of land: (S, K, * TA:) or *level lands*: (JK:) and one says also ُﻒِسأَخ [and thus the word is written in the CK]. (Fr, TA.) One says, وُقَعَتْ فِ ٌفِسأَخ They became in soft tracts of land. (S.) [See also ُﻒِشأَخ, in art. ٌفَشأَخ]

**Fawssak**: see the next paragraph.

**Fassak**: A spring, or source, (ٌْﲔَﻋ, [shown in the TA to have this meaning here,]) sinking, or going away [into the earth]; as also ٌفِسأَخ (K, TA;) in like manner without ٌة, (TA.) ___ A well [بهر] dug in stones, so that it yields an abundant and unceasing flow of water; (S, K;) as also ٌفَسأَخ and ٌفَوسأَخ and ٌفَوسأَ NGX (K;) or, as some say, ٌفَسأَخ only: (TA:) or this signifies a well pierced through its mountain [or rock] to the water beneath so that it never becomes exhausted; (JK, TA;) as also ٌفَوسأَخ, (JK, Mgh) and [of mult.] ٌفُسأَخ: (JK, S, K, TA;) or this signifies a well dug so as to reach an unceasing, or a copious, source of water: (TA:) pl. [of pauc.] ُفَسأَخ (JK, K) and [of mult.] ٌفِسأَخ, (S, K,) ___ A she-camel *that yields abundant milk, but soon stops [its flow] in winter.* (K, TA;) [And] with ء, A she-camel *that yields abundant milk.* (JK,) ___ See also ِعَين خَسأَف (Mgh, K, TA) and خَسأَف (JK, Mgh) *An eye put out, or blinded;* (JK, K, TA;) of which the black, or part surrounded by the white, has disappeared in the head. (JK, Mgh, TA;) thus correctly written, as in the L, and so in the Nawadir of Aboo-'Amr Esh-Sheybánee, and in the Tedhkireh of Aboo-'Alee El-Hejeree, who asserts that the ن ن is the ن of the dual, and in one dial. with damm, [so that the word is written

ٌفِسأَخ and ٌفحِسأَخ,] and on whose authority is mentioned the saying، ِخِلَائِلَان ِحُسأَف ِنَبِهَا, with damm to the ن, [so that each is a dual in form, though not in signification,] but in the O and the K, ٌفحِسأَخ ِحُسأَف ِلِب، [in the CK ٌفحِسأَخ ِحُسأَف ِلِب,] with fet-h to the س, and [ٌفحِسأَخ ِحُسأَف ِلِب,] with damm to that letter, (TA,) *Bad dates:* (O, K:) so in the Nawadir and Tedhkireh above mentioned: (TA:) or a
palm-tree that bears a small quantity of fruit, and of which the unripe dates turn bad. (O, K.)

[as an epithet, fem. of خَسَيفَة, q. v.:] as a subst.: see خَسَيفَة, in two places.

خَسَيفَة, and its fem., with خَسَيفَة, in two places. ___ Also Lean, or emaciated. (S, K.) ___ A body altered, or altered for the worse. (A, TA.) A man (JK) altered, or altered for the worse, in colour, or complexion, (JK, Ibn-'Abbád, K,) and in aspect. (JK.) ___ Hungry. (AHeyth, TA.) ___ A boy light, or active, (K, TA,) and brisk, lively, or sprightly; as also خَشَيف خَشَيف. (TA.) ___ A man convalescent; or recovering from disease; syn. pl. خَشَيف خَشَيف. (K.)

خَشَيف, خَشَيف and خَشَيف: see خَسَيف خَسَيف.

خَشَيف, خَشَيف: see خَشَيف, in three places.

المَخْسَف The lion. (TS, K.)

خَسَيف, applied to a well: see خَسَيف, in two places.

خَسَيف: see خَسَيف.
1 It (an arrow) hit the target: (K,) or passed through the object at which it was shot; or penetrated into its inside, and its extremity went forth from the other side, the rest remaining therein: (IK, MSb:) or stuck fast therein: (IF, MSb:) or it hit the object at which it was shot, and passed through, or its extremity passed through; like: (TA:) or passed through, or pierced so that its extremity passed through, not with vehemence. (MSb.) And He shot, or cast, and clave the skin. (AZ, TA.) IF says that it is not a primitive; that the س is substituted for ز; and that the word is altered because of the alteration of the meaning. (TA.)

2 applied to a she-camel, i. q. حروق [K:] or Evil in disposition; that pierces the ground with her toes, as she goes; (JK, TA:) furrowing the ground with her toe turned up. (TA.)

3 i. q. خارق [q. v.]. (S.)
2. (so in some copies of the K, and in the TA,) in [some of] the copies of the K, but the former is the right, (TA,) inf. n. 

He played with walnuts at the game of odd or even; (K, TA,) as also

...: and

... (TA,) inf. n. (inf. n. خاصَّة, TA,) He played with him at that game: (K:) or you say,

...He plays, and says, Is it even or odd? (TA.)

3. خاصَّة and 4: see above.

6. خاصَّة They (two men) played together at the game of odd or even. (JK, * TA.)

... (JK, K, * and TA in art. ركز,) without tenween, and accord. to some with tenween, and not having the article الله prefixed to it; and in like manner ركَّا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article الله prefixed to it; (TA in that art.;) [but each has الله prefixed to it in the K,) accord. to Fr, some make it quasi-coordinate to

... فَتى [l. e. with tenween, and masc.]; some, to زَفَر [app. meaning the proper name زَفَر l. e. without tenween, and masc.]; and some, to سَكَّرَى [app. meaning without tenween, and fem.]: (TA:) a word that is said in playing with walnuts; (JK:) An odd number: (Lth, Fr, K, TA:) and رَكَّا signifies an even number: (Lth, Fr, TA:) accord. to IB, its final letter is hemzeh, for one says,

... يقَامَر [he contends in a game of hazard]; but it is pronounced without َه to assimilate it to رَكَّا: (TA:) the pl. is

...، (K, TA,) accord. to the M, مُخَاصَّة, like مَخَاصَّة (TA, [but the former pl. occurs in a verse cited in the TA,]) which is anomalous.

(K,) One says, خَاصَّة أو رَكَّا، [so in my copies of the S, with tenween,] l. e. Odd or even? (S:) or خَاصَّة أو رَكَّا، as shown above:] and some say, خَاصَّة رَكَّا, خَاصَّة عشر خَاصَّة رَكَّا، (IB, TA,) And it is said in a trad.,

...ة رَكَّا، أَخَامَأ رَكَّا، or ﻷنَأ ﻷنَأ ﻷنَأ ﻷنَأ ﻷنَأ، (IB,) And it is said in a trad.,

...ة رَكَّا، ﻷنَأ ﻷنَأ ﻷنَأ ﻷنَأ، [for the vowel-signs are not written in my original] meaning ﻷنَأ ﻷنَأ ﻷنَأ ﻷنَأ، [l. e. I know not how many times my father told me, from the Apostle of God,
God bless and save him; whether an odd or an even number: or, perhaps, once or twice]. (TA.)
The throwing of pebbles, one at another. (K.) You say, 

The legs of the beast threw the pebbles, one at another. (TA.) [See also 3 in art. 

The like of a [garment of the kind called] 

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or of a [tent such as is called]}, woven of wool. (JK, K.)
He (a man) entered into it; (S, K;) namely, a thing; (S;) as also آخش, (K, TA;) and خخشخة, (TA;) inf. n. (K, TA;) and in like manner, into a collection of trees, and a company of people: (A, * TA:) or خخشخة فيه, (IDrd,) and خخشخة هيف, (IDrd, K,) he entered into it, (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) so as to become hidden, or concealed: (IDrd, K;) and خخش, he (a man) went, or went away, or advanced, [into a thing,] and penetrated. (TA.) Hence, (TA,) خخش الخير, (S, K,) aor. —, [agreeably with general rule in this case,] inf. n. خخش, (S,) He put into the camel's nose the thing termed خخشخة; (S, K,) as also خخش. (Zj, K.) — And hence the saying in a trad., ٱْمُﻜِمَﻼَك َٰٓاﻮُﺸُﺧ َْﲔَـﺑ, meaning, Introduce ye, or insert ye, in your speech the words There is no deity but God. (TA.) And خخشخة likewise signifies He introduced, or inserted, him or it. (TA.) Also خخش, aor. and inf. n. as above, He pierced him, or stabbed him. (TA.)

4. خخش the bayer. اخشش

7. خخش خخشش

8. خخش من الأرض He ate of the خخش خخش of the earth. (TA.)

R. Q. 1. خخش خخشش in two places. خخشش خخشش: see 1, last signification but one. Also He caused it to make a sound such as is described below, voce خخشخة خخشخة. (S, TA. *) See an ex. in the next paragraph.
It made a sound (S, K) such as is described below, 

\( \text{voce} \) (S.) 'Alkameh Ibn-Abadeh says,

* \( \text{ANNABE DILACA MIHEL} \)

* \( \text{KA XHISHT PIS IHXAD JUNUB} \)

[The short coats of mail of iron rustled upon them, like as when a south wind has caused to rustle the dry reaped corn]. (S.)

\( \text{EXSH} \) : see \( \text{SHW} \).

\( \text{EXSH} \) : see \( \text{SHW} \); for the former, in three places.

\( \text{EXSH} \) : see \( \text{SHW} \); for the former, in three places.

\( \text{EXSH} \) The wooden thing that is inserted in the bone of the nose of the camel, (S, A, K,) to which the nose-rein is tied, in order that he may be quickly submissive: (TA:) the \( \text{BRE} \) is of brass, (S, TA,) or of silver; (TA,) and the \( \text{XRAMA} \) is of hair: (S:) or the thing that is put in the nose; and the \( \text{BRE} \) is the thing that is put in the flesh: (Lh:) or \text{what is in the bone, when it is wood, or a stick; and the \( \text{BRE} \) is what is in the flesh, above the nose: (As:) a wooden thing, or stick, that is put in the bone of the nose of the camel: (Msb:) n. un. with \( \text{A} \): (S, Msb:) pl. (A, Msb.) [Hence the saying,] \( \text{LEPJEG SHSXXI} \) \( \text{HDEWO LE TEUATL} \) \( \text{FPE} \)

He put the \( \text{SHWX} \) in his nose, and drew him to obedience by his violence]. (A, TA.) [And hence, also,] it signifies \( \text{HRSB} \) \( \text{SHWSH} \), (IAar, K,) as used in the saying, [lit., \( \text{HRK} \) \( \text{SHWSH} \),]

He put in motion his \( \text{SHWX} \) meaning, he roused, or excited, his anger; or he made him angry. (IAar.) \( \text{EXSH} \), (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and \( \text{EXSH} \), (K,) or \( \text{EXSH AHR} \), (A 'Obeyd,
The creeping things of the earth: n. un. with ُةَﺮَﺸَﳊا, which is syn. with ُةﱠﻣﺎَﳍا (A' Obeyd, S, K) of the earth, (A' Obeyd, K,) and its ّماَﻮَﻫ, and [other] creeping things, (A' Obeyd,) Such as sparrows and the like: (A' Obeyd, K: *) or ُشﺎَﺸِﺧ. ُضْرَﻷا, and ِْﲑﱠﻄﻟا, signify the small ones of beasts or creeping things [of the earth], and of birds: (A:) IAar is related to have said that it is ُشﺎَﺨْﺸِﺧ, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for ِضْرَﻷا ُشﺎَﺸِﺧ, one relation substitutes ْﻦِﻣ ﺎَﻬِﺸﻴِﺸَﺧ, which has the same meaning: and some say that it is ُشْﻴَﺸُﺧ, a contracted dim. of َشﺎﺸﺧ; or ْشِّﻴَﺸُﺧ, without contraction: (TA:) and ُشﺎَﺸَﳊا signifies the bad [meaning ignoble] kinds of birds; this being with fet-h only: (As:) or birds that do not prey: (IAar, TA voce ٌشﺎَﺸِﺧ, with kesr, also signifies the serpent of the mountain; which does not suffer one to survive; and the ٌشﺎَﺸِﺧ is the serpent of the plain; (El-Fak'asee, K;) which like wise does not suffer one to survive: (K;) or a great and abominable ْنُﻌْبَان أَرْقَم, but smaller: or a small, tawny serpent, smaller than the ْنُﻌْبَان أَرْقَم: (TA:) or a white serpent, which seldom hurts, between the ْنُﻌْبَان أَرْقَم and the ْنُﻌْبَان أَرْقَم: (Aboo-Kheyreh:) or such as is light, or active, and small in the head, of serpents: explained also as signifying the serpent, without restriction: (TA:) and, (K;) or as some say, (TA,) such as has no power of defence, َما لا دَفاَعَ له, as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, َما لا دَماَغَ له such as has no brains, which is doubtless a mistake,] of beasts or creeping things of the earth, and of birds, (K;) such as the ostrich, and the [bustard called, حِبَارَى, and the [or stonecurlew], and the [bird called], مَٓاَعَبْ ظَّلَٰلَ, and the [harmless kinds of] serpent: (TA:) or what is small in the head, and slender, of beasts or creeping things: and the kite; and [the bird called], مَٓاَعَبْ ظَّلَٰلَ [app. ُشْﻳَﺸَأ], originally ُشْﻳَﺸَأ ُشْﻳَﺸَأ, unless a mistake for ُشْﻳَﺸَأ. (Aboo-Muslim:) the pl. is ُشْﻳَﺸَأ ُشْﻳَﺸَأ. (TA.)
The bone which is protuberant behind the ear, (S, Msb, K,) and which is thin, and bare of hair: (TA:) originally (S, Msb, K,) of the measure فَعْلَاء، (S,) [but masc., and perfectly decl., as being quasi-coordinate to قَرْطَاس, whereas the original is fem., and imperfectly decl.; (see قَوْيَاء, which is originally قَوْيَاء, like قَوْيَاء,) and these two words are the only instances of their kind: (ISk, Msb:) dual نَاَوَائِشَشُخ. (S, K.)

The [Clashing, clattering, chinking, jingling, rattling, or rustling,] sound of arms, or weapons, (S, A, * K,) and the like; (S,) as also شَخْشَشَخ, but this latter is a dial. var. of weak authority: (TA:) and of any dry or hard thing rubbing against another such thing: (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed شَخْشَشَخ: (TA:) and the [rustling] sound of a new garment or piece of cloth, when it is put in motion; as also شَخْشَشَخة: (IAar:) and [a confused sound] such as is heard to proceed from the inside of an animal on its being hit by an arrow: (JK in art. خَشْف:) and a motion having a sound like the sound of arms, or weapons; (TA:) or an audible motion. (Mgh in art. خَشْف.)

A company: (ISd, TA:) or a numerous company of men: (Az, TA:) or a company in, (K,) or having upon them, (S,) arms, or weapons, and coats of mail. (S, K.) See also شَخْشَشَح.

Also A certain plant, (S, Msb,) well known; (S, Msb, K,) [namely, the poppy,] which is of several species; (K,) I. e., four; (TA:) [or garden-poppv,] (K,) which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy; (TA:) and [app. the horned poppy,] (K,) which is the wild Egyptian; (TA:) and [app. the spattling poppy,] (K,) which is known by the name of بلس [a word which I have not been able to find
elsewhere]: (TA:) every one of these is soporiferous, and produces torpidness, and cools: (K:) used as a suppository, it produces sleep: and the integument [of the capsule] has a stronger power of producing sleep than the seeds: (TA:) [or rather the seeds have no narcotic power:] from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation: (K:) it is wonderful also that its solid part confines, and its juice relaxes: and when the root, or lower part, is taken with water, [and boiled] so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour: so says the author of the Minhâj: (TA:) the n. un. is with

A camel having a خشوش put in his nose; as also خشوش. (Ibn-'Abbâd, K.)
Khashab

1. (S, K) aor., (K) inf. n. He mixed a thing (S, K) with (ب) another thing. (S.) And He picked out, chose out, or selected, a thing: the verb thus having two contr. significations. (K, TA.) Also, (S, K) aor. and inf. n. as above, (S,) He polished a sword, (S, K,) by laying on it a broad and smooth spearhead and rubbing it therewith: so accord. to ElAhmar, who relates that an Arab of the desert said to him, I said to a sword-polisher, Hast thou finished my sword? and he answered, [Yes, except that I have not polished it]. (S.) And [or, as in the TA, or ] He sharpened it. (K, TA.) And He forged a sword: (K:) or fashioned it with the file, without polishing it: (TA:) or he made it imperfectly, not thoroughly, or not well: (A:) thus, again, the verb has two contr. significations: (K:) also he thus made an arrow: (A:) or he shaped out a bow, (AHn, K,) and an arrow, (TA,) [in a rough manner, or] by the first operation, (AHn, K, TA,) without perfecting it, or making it smooth, or even. (TA.) You say of a sword, before it has been filed, [How well has it been forged!]: and in like manner one says of an arrow, when it has been filed, before the سفن [with which it is smoothed] has been applied to it. (Skr, on a verse of Sakhr, cited below, voce ٌﺔَﺒﻴِﺸَﺧ.) [Hence,) He said, spoke, or uttered, the poetry (ISK, S, A, K,) as it came, (ISK, S,) [unpolished, and unstudied,] without affecting nicety, or refinement, therein, (ISK, S, A, K,) and Without study, or labour: (A, K:) Jereer did thus, and Farezdak trimmed his verses; but the verses of Jereer thus produced are better than the trimmed verses of Farezdak: (A, TA:) and اخضبته signifies the same. (A, K,) You say also, They say, speak, or utter, words, and do work, without affecting nicety, or refinement, and without study, or labour: (A:) or imperfectly, or not thoroughly; inelegantly, or not
The camels ate thick branches: (K.) or ate dry herbage. (S.) And They take with the mouth, and eat, the branches of the trees.

He took the sword without choosing the best by taking it from this place or that; (L, TA;) as also 8. See also 1, near the end.

He [a man or a camel (see خشب)] was, or became, tall, and gross, rude, or coarse, with bones uncovered by flesh, and hard, or hardy. (K.) He (an ostrich) was, or became, rough, or coarse. (S.) He (a man) became hard, or hardy, and rough, or coarse, in his religion, clothing, food, and in all respects. (TA.) He employed himself in work, and in walking barefoot, in order that his body might become thick, gross, or coarse.

He endured with patience a life of hardship, or difficulty: or he subjected himself to a life of hardship, or difficulty, in order to render himself the more able to bear it. (K, TA.) He is thus used in a trad. of 'Omar: (S, TA:) or, as some relate it, the word is [אָשְׁפָּשִׁו] with ב or, accord. to some, אָשְׁפָּשְׁנָו, with ח and כ. (TA.)

A man in whom is no good: (S, K;) or With whom is no good: (TA:) [in some copies of the K, خشب و خشب; but this, as is said in the TA, is incorrect:] being an imitative sequent to خشب.

Wood, such as is used in carpentry and the like; timber; thick wood: (A, K;) [a coll. gen. n.:] n. un. خشب [signifying a piece of wood or timber]: (Msb:) the pl. of the latter, (S, Msb, *) or of the former, (K,) is خشب, (S, K, i. e., accord. to the K, the pl. is the same as the sing., but properly speaking, as said above, this is a
Like timbers, or pieces of wood, in the night; [clamorous in the day;] meaning that they pass the night in sleep, without prayer. (TA.)

Cattle that are lean, or emaciated, syn. ِرﺎَﻬﱠـﻨﻟِ ِلْﻴﱠﻠﻟِ، (JK.) in consequence of their feeding upon dry herbage. (TA.) [And it seems thatَْلْﺰَﺟ signifies the same: for I find in the TA, and in a copy of the A which I believe to have been used by the author of the TA, mentioned as tropical, لَّاَم ِبُﺸَﺧ وُِّبِﻄَﺣَو َّلْﺰَﺟ, app. meaning that َْلْﺰَﺟ signifies جَّرل, I think, is here evidently a mistranscription for َّلْﺰَﻫ; as َْبِﻄَﺣ is explained in the S and K as signifying very lean or meagre. ]

**طيب** Rough, or coarse; as also ُبِﺸَﺧ ُبِﺸَﺧَأ: (K) the former applied in this sense to a male ostrich: (S:) and both signify anything gross, or big, and rough, or coarse; (A `Obeyd, S:) as also ُبِﺸَﺧ ُبِﺸَﺧ: (TA:) and the first, (K,) applied to a man and to a camel, (TA,) tall, and gross, rude, or coarse, with bones uncovered by flesh, and hard, or hardy, and strong: (K, * TA;) as also ُبِﺸَﺧ ُبِﺸَﺧ ُبِﺸَﺧ ُبِﺸَﺧ: (K;) or these three signify, or signify also, dry, or rigid, or tough: (K, ISd:) and ُبِﺸَﺧ, a man hard, or hardy, strong, and vigorous, in body: (A, TA;) and the same, (JK,) or ُبِﺸَﺧ ُبِﺸَﺧ: (K;) a man whose bones are uncovered by flesh, and whose sinews are apparent; (JK, TA;) hard, or hardy, and strong: (JK:) and the last, a gross, big, or coarse, camel: (S, TA;) a camel gross, coarse, or rude, in make, and ugly: (TA:) and a horse thick, or big, in the bones. (Ham p. 207.) See also ُبِﺸَﺧ. And see ُبِﺸَﺧ in two places. ___ Also Life in which one is not dainty, nice, or scrupulous. (K.)

**طيب** The first filing of a sword, before the polishing. (TA.)

**طيب** see ُبِﺸَﺧ ُبِﺸَﺧ ُبِﺸَﺧ: (K).
Mixed. (TA.) And the former, (K.) or both, (TA.) Picked out, chosen, or selected: (K, TA:) both words thus having two contr. significations. (TA.) Also the former (S, K) and latter, (K,) A sword polished: (S, K: *) this is [said to be] the prevailing signification: (TA:) or both signify a sharpened sword. (JK, TA.)

And the former, (As, S, K,) or both, (JK, A,) A sword of which the forging is commenced; thus [again] having two contr. significations: (S:) or forged, (K, * TA,) or fashioned with the file, but not yet polished: (As, TA:) or newly made: (TA:) or imperfectly, not thoroughly, or not well, wrought; (JK, A;) and thus both words applied to an arrow: (A:) or the former, (S, K,) or both, (TA,) applied to an arrow, (S, K,) and to a bow, (K,) shaped out (S, K) in a rough manner, by the first operation, (S, TA,) not yet perfected, or made smooth, or even: (TA:) pl. of the former (accord. to the TA as applied to a bow [but I see no reason for this restriction]) Rough hewn, not yet trimmed,] is a prov., mentioned by Meyd and Z. (MF, TA.) [Hence,] a prov., Poetry said, spoken, or uttered, as it has come to the speaker, unpolished, and unstudied, without his affecting nicety, or refinement, therein, and without study, or labour. (A, * TA.) And [He said, or uttered, that which came to him, as it came, unpolished, and unstudied]. (A, TA.) See also voce ٌﺐﻴِﺸَﺧ in three places. It also signifies Bad, corrupt, or vile. (K.)

The natural quality of the metal of a sword, (Skr on the verse here following, S, TA,) before the making thereof is completed: (Skr:) or its blade, or iron: (A:) or its edge: or its polish. (JK,) Sakhr says,

And a sharp sword of which the natural quality of the metal] before the
completion of the making thereof has been refined, [white, or a sword,] thin in the
two edges or sides, having [in its broad side] diversified marks. (Skr.)

[Sellers of [i. e. wood, or timber]. (TA.)]

Fighters with staves. Accord. to ElHejeree, [so in the TA, without any syll. sign,] signifies A slender
[implement of the kind called] [i. e. مِطرَق, q. v.,] which the polisher, when he has
finished the polishing of a sword, passes over it, in consequence of which the
scabbard does not alter its state. (TA.)
(K) and rugged ground. (TA in art. also signifies Hard land or ground; (K, * TA;) land, or ground, in which are stones and pebbles and earth or clay. (IAmb, TA.) And خَشْباَءَةَ أَرض (K, TA;)

Hard land or ground, like خَشْباَءَةَ, (TA,) that flows with the least rain. (K, TA.) And أَكَمَةٌ خَشْباَءَةً (S, TA) A hill of which the stones are scattered, but near together. (TA.) And جَهَّةٌ خَشْباَةً A displeasing forehead; as also خَشْباَةً : (TA:) or a displeasing, rigid forehead; (JK, S, K; *) not even. (JK.) And أَخْشَبِ الجَهَّةٌ A man having a displeasing and rigid forehead. (TA.)

[so in the present day, but written in the TA without any syll. sign,] A house having خَشْبٍ [i.e. wood, or timber, employed in its construction]. (TA.)

خَشْبٌ مَخْشُوبٌ : see خَشْبٌ, in four places. ___ It is applied to a horse, by El-Aashà; (S, TA;) meaning Of mixed pedigree:

(A 'Obeyd, TA;) or not broken; not well trained; from what next follows; and thus used only by El-Aashà. (IKh, TA;) مَخْشُوْبٌ طَعَامٍ A wooden bowl imperfectly made. (IKh, TA.) ___ مَخْشُوبٌ طَعَامٍ Food imperfectly prepared; i.e., if flesh-meat, not thoroughly cooked; and if not flesh-meat, (but grain, TA,) without any seasoning, or condiment, to render it pleasant, or savoury. (K, * TA.)

مَخْشُوبٌ One who eats what he can; as also خَشْباَةَ. (JK.)
He picked it, (Lh, S, K,) namely, a collection of goods, or commodities, (Lh,) removing from it what was bad. (Lh, S, K.) And he left upon the table refuse of food: thus the verb bears two contr. significations. (K.) Also he rendered it (a thing) bad, or vile. (TA.)

The bad part or parts [or the refuse] (Lh, S, K) of goods, or commodities, (Lh,) or of anything. (S, K.) And the latter, The worst kind, syn. شيق, of lates. (A.) What contains no [or heart], of barley. (A, K.) And the latter, The refuse of food remaining upon a table; that in which is no good. (S, A, K.) Also the latter, (S, A, K) and the former, (K,) and The refuse, or lowest or basest or meanest sort, of mankind, or of people; (IAar, S, A, K) as also خاش, accord. to the K, but correctly خاشة, as related by AA from IAar. (TA.) El-Hotei-ah says,

* وباع بنيه بعضهم خاشية
* وبعث لذبيان العلاء ممالك

[And some of them have sold their sons for the refuse of mankind; but thou hast purchased eminence for Dhubyán with Málik: in the S we find [With thy property]:

but it is correctly as above: Málik was a son of ‘Oyeyneh Ibn- Hisn: the Benoo-‘Ámir slew him: wherefore ‘Oyeyneh made war upon them, and obtained his blood-revenge, and spoil: and to this event El- Hotei-ah refers in the verse above. (IB, TA.)

خاشة: see the paragraph next preceding.
: see the paragraph next preceding.

: see the paragraph next preceding.

: see the paragraph next preceding.
1. خشع, aor. inf. n., خشوع, He was, or became, lowly, humble, or submissive; (S, Msb, K;) as also خششع (S, K) and خششع, (Abu-lFet-h, Ham pp. 24 and 127;) خشوع being syn. with خضوع: (S, Msb, K;) or خششع is nearly the same as خضوع: (Lth, K;) or the former is mostly used as meaning in the voice; and the latter, in the necks: (Msb;) or the latter is in the body; and the former is in the voice and in the eyes: (K;) or, as we read in the 'Eyn, the former is nearly the same as the latter, except that the latter is in the body, and signifies the acknowledging of humility and submission, and the former is in the voice and in the eyes; and the like is said in the Nh [and in the Msb in art. خششع. (TA.) You say, خششع الأصوات The voices were [or shall be (as in the Kur xx. 107)] still and low: (Msb:) or low: or, as some say, still. (TA.) And خششع بيصره He lowered his eye. (S.) And خششع بصره and خششع خششع بيصره He cast his eye towards the ground, and lowered his voice. (TA.) Lth says that you say, خششع فلان, but not خششع دونه الأبصر. (TA.) And His eye became contracted. (TA.) And خششع دونه الأبصر [meaning The eyes were cast down before him, or it]. (TA.) خشوع also signifies The being, or becoming, still: and the abasing oneself; or lowering oneself. (K, TA.) And خششع, He lowered, or stooped, or bent down, his breast. (TA.) Also, inf. n. as above, He feared; for instance, in prayer: (TA:) or خشع في دعائه and خششع في صلاته signifies He applied himself with his heart to [or in] his prayer; and his supplication. (Msb.) خششع الكواكب, (Aboo-'Adnân;) inf. n. as above, (K,) The stars approached to the place of setting; (Aboo-'Adnân;) or approached to setting: (K;) or sank, and nearly disappeared in their setting-place. (Aboo- Sâlih El-Klâbee.) [The corresponding phrase in Hebrew, occurring in Gen. xxxvii. 9, probably has the same meaning.] خششع الشمس The sun became eclipsed. (TA.) خششع السَّنَم The hump for the most part went away; (O, K;) i. e.
the hump of the camel: (TA:) or became lean; its fat going away, and its height becoming lowered. (L.) …

The leaves withered. (TA.) …

The earth, or land, dried up, not being rained upon. (TA.) …

Such a one ejected the viscous saliva [or phlegm of his chest]. (O, K.) … And the viscous saliva [or phlegm of his chest] became ejected. (O, K.) The verb is thus intrans., as well as trans. (O.)

5 خشع He lowered, humbled, or abased, himself: (Lth, K:) or he constrained himself to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes. (S.) See also 1, in two places.

6 خاشع He feigned lowliness, humility, or submissiveness, in demeanour, or in voice, or in the eyes. (TA in art. موت; &c.)

8 خشعة A low hill: (S:) or a hill cleaving to the ground: (IAar, K:) and a piece of rugged ground: (IDrd, K:) or [elevated ground such as is termed قف] that is for the most part soft, i. e. neither stone nor clay: (Lth:) and a rock growing in the sea: (TA:) pl. خشع. (K.) It is said in a trad., كانت الأرض خشعة على الماء ثم دحيت. (The earth was a low hill, &c., upon the water: then it was spread out): (S:) but this trad. is variously related. (TA.)

خاشع Lowly, humble, or submissive, (K, TA,) and still: (TA:) [or So in the voice and in the eyes: (see 1:) pl. خاشعون; the latter also signifying men lowering, humbling, or abasing, themselves: or constraining themselves to be, or to become, lowly, humble, or
submissive; or to be so, or to become so, in voice, or in the eyes: or casting their eyes towards the ground, and lowering their voices. (TA.) Hence, in the Kur [lxvii. 43, and lxx. 44], accord. to different readings [Having their eyes cast down]: the accus. case being used as denotative of state. (Zj, TA.) **Bowing; or bending down the head and body.** (K.) **Fearing.** (TA.) **A camel's foot** (خف) cleaving to the ground. (TA.) **A wall that has cracked, and given notice of its falling, and then become even with the ground.** (TA.) **A herb dried up, and falling down upon the ground.** (TA.) **Applied to a place, (S, K,) and, with، to a بلدة [or portion of country], (S,) Overspread with dust, [in the CK المِنْبِير is erroneously put for المِنْبِير] and having in it no place of alighting, or of abiding: (S, K:) and to land أرض, meaning of which the wind raises the surface, by reason of its softness, so as to efface its traces, or tracks: (L:) or in this case it is with، as in the Kur xlii. 39, and means altered متغيرة [probably a mistranscription for متغيرة overspread with dust], and having its herbage broken in pieces: (Zj, * TA:) or dried up, and containing no herbage: (Jel:) or containing no green herbage: or low, or depressed, and still: (TA:) and, without، applied to a place, to which one finds not his way: (Sgh, K:) pl. خشْعُئ, (TA.)
1. **خفَّشَ**, aor. — (S, Sgh, L, K) and — (L, K,) inf. n. **خفَّشَ**, (S,) **He**, or **it**, **made a sound**, (L, K,) or **what is termed** حَس [i.e. a low, faint, gentle, or soft, sound], (S,) and **an audible motion**: (S, L:) said of a man: and said also of snow, as meaning **it caused one to hear a sound such as is termed** خَشْفَة in walking [upon it]; as is the case in intense cold. (S.) And **خفَّشَ**, aor. — (S, L,) inf. n. خَفُوشَ, said of snow, It was rough, so that it caused one to hear a خَشْفَة in walking [upon it]: and in like manner said of ice; i.e. **it was soft, or yielding to the feet, crackling**, or easily broken. (TA.) A poet says, (S,) namely, El-Katáamé, (TA,)  

*إِذَا كَبَّ النَّجُوم السَّمَاء بَشَّوَأَ
عَلِيْهِنَّ هَٰذِ السُّلَّمُ وَالْلَّيْل خَشَّفَ

[When the asterism of the Pleiades culminates in winter, at the time when the dog whines by reason of the cold, and the snow causes one to hear a slight sound in walking upon it]: (S:) or, accord. to IB, the right reading is, [a little before daybreak, or in the last third of the night]: (TA:) خَشَفَة is here mansooob because **عَلِٰى** is made to be redundant, and because it is prefixed to a verbal proposition: (S:) this is the more approved way in a case of this kind, when the verb commencing the proposition is a pret.; but some say خَشَفَة said of water, It froze. (K,) ** Said of cold, It was, or became, intense.** (K,) خَشْفَتْي الْسِّير, (K,) inf. n. خَفُوشَ، (JK,) **He hastened, made haste, or sped, [app. so as to cause a slight sound to be heard,] in going, journeying, or pace.** (JK, * K,) And خَشْفَ مَرْضَ خَشَفَ, (TA,) خَشْفَ, (S, K,) aor. — (S, TA) and — (TA,) inf. n.
Such a one journeyed away, went away, or departed, or became hidden or concealed, syn. (K, TA,) in the land, or country. (TA.) He entered into the thing; as also, inf. n. (K,) He, (a man) went, or travelled, by night. (K.) And He was bold, or daring, in night-journeying; or he went about, or round about, by night; (L, K, TK; but in the first and second, only the inf. n. is mentioned in this case;) and journeyed much by night. (L.) And, aor. —, said of a guide of the way, He went about, or round about, by night, and hastened, or sped, with the party: (JK:) or, inf. n. —, he (a guide of the way) acted with a penetrative energy, or with sharpness, vigorousness, and effectiveness, with them (in conducting them); as also, inf. n. —, She (a woman) cast forth her child [from the womb]. (K.) And He, or it, was cast, or thrown; as also, and He, or it, broke his head with the stone. (S, K.)

It (an arrow) caused a [sound such as is termed] to be heard on its hitting the object aimed at: (K, * TA;) or it (an arrow) caused a [confused sound such as is termed] to be heard from the inside of the animal hit thereby. (JK,) He hastened in doing, and to do, evil, or mischief. (TA.) He hastened in breaking, or violating, his compact, covenant, or promise of protection or safeguard, or of security or safety. (K, * TA;) He went, or kept pace, with the camels during his night; syn.
ٌﻒْﺸُﺧ: see what next follows.

ٌﻒْﺸِﺧ (As, JK, IDrd, Msb, K) and ٌﻒْﺸُﺧ and ٌﻒْﺸَﺧ, (K, ) the second of which is said by MF to be the most common, and then the first, (TA, ) [but this is a mistake, for the first is the only form commonly occurring.] The young one of the gazelle; (JK, Msb;) applied to the male and the female; (Msb;) or the female is termed ٌﻒْﺸَﺧ [i.e. ٌﻒْﺸِﺧ and ٌﻒْﺸَﺧ and ٌﻒْﺸَﺧ]: (K;) or the young one of the gazelle in the first stage after its birth: (K,) or after it is termed ٌﻒْﺸَﺧ for it is called by the latter appellation when just born: (As, TA: [see ٌﺮَﺼَﺷ: ]) or after it is termed ٌﻒْﺸَﺧ or When it first walks: or she that flees, or goes away, from, or of, (من,) her young ones: (K: [a strange (as well as an ambiguous) explanation, seeing that the fem. is said in the K to be with ٌفﻮُﺸُﺧ ( , Msb,) or ٌﺔَﻔْﺸِﺧ ( , K.) ٌﻒْﺸَﺧ (JK, S, K) and ٌﺔَﻔْﺸَﺧ (Mgh, K) and ٌﻒْﺸَﺧ (K) A sound: (K;) or such as is termed ٌفﻮُﺸُﺧ; (S,) [i.e.] a low, faint, gentle, or soft, sound: (JK;) and a motion: (JK, S, K;) or a low, faint, gentle, or soft, ٌفﻮُﺸُﺧ: or the first signifies the sound of the creeping of serpents; and the sound of the ٌفﻮُﺸُﺧ, (JK, Msb;) or a sound that is not loud, or vehement; (A 'Obeyd;) and so ↓ the second: (Mgh:) or a
single sound; so accord. to Fr. (Az, TA:) and ↓ the last signifies the sound of a sword falling upon flesh, and upon a weapon or weapons: and the sound of feet, such as is not loud, or vehement. (TA:) Also the first, A[tract of high ground such as is termed]ٌفُقَّفاـث that is mostly soft. (L, K.)

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

حَشْفُ A quick, or swift, man. (S.) ___ One going away, or who goes away, into the land, or country; as also خَشِيفٌ and خَاشِفٌ. (K.) ___ One entering, or who enters, into a thing; as also خَشْيفٌ and خَيشْيفٌ and خَشْيفٌ and خَشيَفٌ. (K.) One who enters into affairs (K, TA) and fears not, or dreads not; as also خَشَيفٌ. (TA:) ___ Also and خَشيَفٌ and خَشَايفٌ sings. of خَشَيفُ, which signifies Camels that journey by night: (S:) or, accord. to IB, the sing. of this pl. is خَشَيفُ خَشَيفٌ only: and the pl. of خَشَيفُ خَشَيفٌ is خَشَيفُ [a mistranscription for خَشَيفٍ]. (L.) ___ See also خَشيَفٌ and the paragraph here next following.

حَشِيفٌ: see خَشَيفٌ, in two places: and خَشَيفٌ also, in two places. ___ Also A sharp, or penetrating, sword; and so خَشَيفٌ and خَشَايفٌ. (K:) or, applied to a sword, i. q. خَشَيبٌ. (Q.) ___ And Water that runs in a [watercourse such as is termed]ٌفَطْحاءٌ, beneath the pebbles, two or three days, and then goes away. (TA.)

حُشَيْفٌ: see خَشَيفٌ, in two places: and خَشَيفٌ as also, without خَشيَفٌ, خَشيَفٌ, and خَشيَفٌ. (TA.)

حُشَيْفٌ A certain nocturnal flying thing; (Msb;) the خَشَيْفٌ [or bat], (S, K, Msb,) that flies by night: so says El-Farábee, in section خَشَيْفٌ, formed by transposition from the latter word, which is the more chaste: (Sgh, Msb, TA:) or rather so called because of its خَشيَفٌ, i. e. its going about, or round about, by

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night: (Lth, TA:) or *a certain flying thing, having two small eyes:* (TA:) as some say, (S,) and thus also says El-Fârâbee, (Msb,) the *swallow* [or *swallow*]: (S, Msb, TA:) he who says *derives its name from the smallness of its eyes. (Lth, TA.)

*Khaf* [act. part. n. of 1; fem. with *ة*]: see 1. ___ Water freezing, or *in a state of congelation, and so* Khaf. (TA.) [See Khif.] ___ See also Khish, in four places: ___ and see Khisif. ___ Also A boy *light, or active, and brisk, lively, or sprightly; like Khisif.* (TA in art. *Khaf.*)

*Khaf* Hard tracts of land: with س, it signifies such as are soft. (Fr, K.)

*Fash* A place of ice; (Sgh, K;) [an icehouse;] this is the meaning of the term by which Lth explains it, namely, *which is Persian, and which the author of the L has mistranscribed نَارَْﳒ, adding thereto يُذََّلَا* ( . TA.)

*Fash* A she-gazelle having a *Khif.* (Sgh, K.)

*Fash* see *Khif,* in two places. ___ Also A guide of the way (Lth, JK, K) *who travels, or goes about, with people by night:* (Lth, JK:) or *who acts with a penetrative energy, and with sharpness, vigorousness, and effectiveness.* (K:) A man (AA, S) bold, or daring, (AA, S, K,) to encounter the night, (S,) or to encounter the terror of the night, (AA,) or *in night-journeying:* (K:) or *who goes about, or round about, by night;* as also *Khif.* (K:) or this last, one *who fears not by night:* (JK:) or *who goes away boldly in the night or in any case.* (AA, IB.) ___ *Khif* The lion; (K:) because of his boldness in going about: (TA:) and so *Khif.* (JK.)
He broke his nose, or became, wide in the nose. (K.) And it (the nose) became altered for the worse in odour, or stinking, by reason of a disease therein; (K, TA; i.e., by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration: or had one of its three bones broken. (TA.) And he, (JK, Mgh, Msb, K.) aor. —, (Mgh, Msb, K.) inf. n. He became affected with a certain disease in the nose, (JK, S, Mgh, Msb,) which stopped the passage of the breath; (JK;) or which caused it to become altered for the worse in odour, or stinking; (Zj, Mgh;) or which rendered it corrupt, or unsound, so that the person could not smell: (Msb;) or his [cartilages of the nose called the] delapsed, (K, TA,) and the passage of his breath became stopped. (TA.) It (flesh-meat) became altered for the worse in odour, or stinking; (S, * Msb, K;) or became very stinking; stank much. (JK.)

The odour of the wine rose into his nostrils, and intoxicated him: (M, K;) or the odour of the wine rose into his brain, and so dispelled his reason. (T, TA.) See also 1, last sentence.
see 1, last sentence.

5 His reason became dispelled by the rising of the odour of wine into his and its becoming infused in his brain. (T, TA.) ___ See also 1, last sentence.

The nose: [see also خيشوم] and the mucus that flows from it. (TA, from a trad.: and the latter signification is mentioned in the TA voce سلت; as well as in the present article.) ___ [In modern Arabic, it signifies The mouth: and hence, a spout.] In Persian, it signifies Anger: and this meaning is with probability deducible from the literal root of this art.; for he who is angry raises his nose and makes it pointed. (TA.)

Intoxication produced by the odour of wine rising into the خيشوم; a subst. from خشمة the وارب. (K.)

applied to flesh-meat, [Stinking: (see 1, last sentence:) or] stinking much. (JK.)

A certain disease in the nose, and a stoppage of the passage of the breath therein. (JK. [See also 1.]) A man having a large nose: (S:) or a large nose; (Zj, JK, K;) and so though not elevated, or prominent. (Zj, TA.) ___ And A mountain having a thick prominence: (S:) or a long mountain, (AA, JK, TA,) having a prominence, (AA, TA,) or having a thick prominence: (TA:) or a great mountain. (K.) ___ And The lion: (JK, K;) because of the greatness of his nose. (TA.)

Refuse; anything remaining after the good has been picked out. (JK.)

The extreme, or most remote, [meaning innermost,] part of the nose: (S, Msb:) or the interior of the nose: (MA:) or the upper part of the interior of the nose: and the bone of the nose: (KL:) or the part that is above the خيشوم which here seems to mean the end, or tip, or flexible...
part of the nose, of the bone thereof: and what is beneath this [is] of [the thin cartilages called] the خَشَارِم of the head: (M, K:) and the nose [altogether] (Msb, KL) is so called by some: (Msb:) the word is of the measure ظَعِول: (Msb, TA:) and its pl. is خَيَاءَم (Msb:) which [also] signifies certain cartilages in the extreme [or inmost] part of the nose, between it and the brain: or certain ducts, (مَخْرَوقة, [meaning, or including, the air-passages, see خَيْأَة, جَمْحَة, خَرْج, &c.,]) in the interior (بَطْن M, or بَطْن K) of the nose. (M, K.) [Hence,] the pl. signifies also Prominences, or projecting parts, of mountains. (JK, S, TA.) And the sing., [as a coll. gen. n.,] Small, thin, black things, resembling flesh; and morbose nodes; upon a bone. (TA.)

Wide in the nose: (K:) applied to a man. (TA.) And, so applied, Having a certain disease in the nose, (S, Msb,) whereby it is rendered corrupt, or unsound, so that he cannot smell: (Msb:) or whose خَيْوَم has a fetid odour; (Mgh, Msb:) from خَيْوَم said of flesh-meat, explained above: (Msb:) or that cannot smell anything, (JK, Az, Mgh, K, TA,) whether sweet or stinking, (Az, Mgh, TA,) by reason of a stoppage in his خَيَاءَم, from having one of the three bones broken: (TA:) and خَيْوَم [in like manner] signifies having his nose altered for the worse in odour, or stinking, his nose altered for the worse in affecting the passage of the breath, and preventing respiration; or having one of its three bones broken: (TA:) fem. of the former خَيْوَمآ. (Msb.) And, applied to the nose, Altered for the worse in odour; or stinking, by reason of a disease therein, (K, TA,) i.e., by a stoppage therein, affecting the passage of the breath, and preventing respiration: or having one of its three bones broken. (TA.)

Intoxicated; as also خَيْوَم and خَيْوَمآ: (K) or much intoxicated. (S, TA.) And Broken in
pieces. (TA.)

.. and see also 典. see 典.

.. see 典.
It was, or became, rough, harsh, or coarse; (K, * KL, PS) contr. of لان،
of or of (Msb); as also خشن هو ذو خشنة (K) and خشنة (TA) He is
difficult, refractory, or stubborn; not to be coped with. (K, TA. [See also خشن]) And خشن
He was, or became, angry with him. (Sh, TA.) See also 3.

He made it rough, harsh, or coarse. Hence, inf. n. خشنة صدره, He
exasperated him; made him to be affected with wrath, or rage. (S, K, TA.) A poet says,

* وخشنت صدرا جيه لكي ناصح

explained in art. جيب. (S.)

He was rough, harsh, or coarse, to him; syn. خشنة عليه; in speech, and in action; (M, TA;

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he acted towards him, or with him, roughly, harshly, or coarsely;] contr. of لانيته. (S, K)

see 1: ___ and see also 12.

He found it [or esteemed it] rough, harsh, or coarse. (K.) Hence, in a trad. of 'Alee,

making mention of pious men of learning. And they esteemed, or esteem,
soft, or smooth, what those leading a life of ease and plenty esteemed, or esteem, rough, harsh, or coarse. [He esteemed unpleasant, or uncomfortable, the remaining in such a place of abode.] (TA.) And 

It was, or became, very rough, harsh, or coarse: (S, K:) or (K.) he wore rough, harsh, or coarse, clothes: (JK, K:) or the former signifies also he accustomed himself to the wearing of such clothes: (S:) or each, he ate rough, harsh, or coarse, food: (TA:) or the former, (JK,) or each, (K,) he said what was rough, harsh, or coarse: (JK, K, TA:) or he lived a rough, or coarse, life. (K.) The former verb is more intensive in all its senses (K, TA) than 

Rough, harsh, or coarse: (S, * Msb, * K, KL, PS;) applied to a thing (S, Msb, K) of any kind; (K;) as also 

Rugged ground or land, (JK, TA,) in which are stones and sand. (TA.) And 

A certain small herb, or leguminous plant, green, found in
meadows, and plains; so called because of its roughness, or harshness, or coarseness. (TA.) See also خشنة at the end of the next paragraph.

An army, or a portion thereof, bristling with weapons: or] having many weapons: (JK, S, K, TA:) [and in like manner, جيش خشن, occurring in the TA in art. خشن and عشر خشن; the latter allowable in poetry: (S: [it is there implied that this has a similar meaning:]] or the last signifies [a company of men] who resist harm, or injury. (Hamp. 5.) And أَثْقَیَة خشنة A great number [of people]. (S in art. لَفِی) Also, (K, TA,) or أَحِیشْن, (JK,) A man whose state, or condition, is disapproved. (JK, K, TA. [See also خشنة.]) And the fem., A she-camel lean, or emaciated. (JK, K.) And سنة خشنة A year of drought or distress. (JK.)

A rájiz says,

* من بثريات خشنة *

meaning [Of the fabric of Yethrib,] new [unfeathered arrows]. (S, TA.) خشنة also signifies A certain green herb, or leguminous plant, (A Hn, JK, K,) having short leaves, (JK,) that spreads upon the ground, (A Hn,) rough to the feel, but soft in the mouth, viscous like purslane; (A Hn, K,) its blossom is yellow, and it is eaten [by men], and is like wise a pasture: (A Hn:) also called خشيناء. (TA.) خشيناء dim. of خيش، as syn. with خشة. (TA.) خشية في ذات الله is a phrase occurring in a trad. [app. as meaning Somewhat rough or coarse in clothing, or in mode of living, for the sake, or to obtain the approbation, of God]. (S, TA.) See also خشنة.

A she-camel whose طرِق [or condition in respect of fatness] is disapproved. (JK, K.}
See also [أخشن]
The palm-tree bore dates such as are termed, i.e., dates such as are termed: (JK, S, K:) so says El-Umawee, (S,) or IAar, (TA.)

Black wheat. (IAar, K, * TA.)

Dates such as are termed: (JK, S, K:) so says El-Umawee, (S,) or IAar, who adds, i.e., of which the lower portion has become bad and rotten, while in its place: he says that it is of the dial. of Belhárith Ibn-Kaab. (TA.)
He feared; syn. خاف (JK, S, M, Msb, K) or, accord. to Er-Rághib and others, he dreaded; or feared with reverence, veneration, respect, honour, or awe.

You say, خشي He feared him, or it; or he dreaded him, or it; i. e., feared him, or it, with reverence, &c.; as also خشي منه, meaning the same: or خشي, or dreaded, what might happen to him from him, or it. And خشي عليه شيئا He feared, or dreaded, for him a thing. And فعلت ذلك خشاة أن يكون كذلك I did that in fear, or dread, that such a thing might happen. (IAar, TA.) خشي خشيت also signifies Hope. (Er-Rághib, TA.) And the saying of Ibn-‘Abbás to ‘Omar, لقد أدرك من الدعاء بالموت خشي خشيت أن يكون ذلك أسهل لك عند نزوله [Verily thou hast prayed much for death, so that I hope that it may be easier to thee when it happens]. (TA.) And sometimes علمت خشيت means [I knew, or know]. (Msb.) So it is said to mean in the saying of the poet.

ولقد خشيت يا من تبع الهدى
سكن الجنان مع النبي محمد

[And I know assuredly that he who follows the right direction shall dwell in the gardens of Paradise With the Prophet Mohammad]: (S, TA:) or the meaning may be, I hope. (TA.)
the saying in the Kur [xviii. 79], the meaning is said, by Akh, to be And we
disapproved [that he should make excessive disobedience, and ingratitude, to
come upon them twain]; (S;) and so says Zj, explaining it as the saying of El-Khidr: or, accord. to Fr, the meaning is,
and we knew: (TA. [See also
And we

He frightened him, or made him to fear; (S, K;) [or he made him to
dread; or to fear with reverence, &c.; (see 1)] [with the thing, or event]. (TA.) One says,
meaning [Frighten thou the wolf [with the snare]. (S. [See art. 
And

Verily I used to be in a state when I was not frightened by the
Wolf]: a prov. (JK, TA.)

I vied with him in fear or
dread, and I was more fearful [or dreading] than he. (A 'Obeyd, S, K;) [I vied with him in fear or
dread, and I was more fearful [or dreading] than he. (A 'Obeyd, S, K;)

He left, forsook, relinquished, or abandoned, such a one, being left,
&c., by him. (JK, TA;) He guarded himself against them in an
extraordinary degree, and was cautious, or wary, (JK, TA;) and therefore turned
away, or withdrew. (TA.)

see 1, second sentence.

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]

Fearful, or fearing; (S, Msb, TA;) [or dreading; i.e. fearing with reverence, &c.; (see 1)]
as also
fearful [or dreading; i.e. fearing with reverence, &c.; (see 1)]
arzookee, and thought by MF to be of the dial. of Asad; (TA:) or this signifies a woman who fears, or dreads, (ﻰَﺸَْﲣ)

everything; (JK, TA:) so in the Tekmileh: (TA:) pl. حِرْيَاءِ, (K,) pluralized in a similar manner to epithets significant of diseases, like حِرْيَاءِ &c., because حَرْيَاءِ is like a disease. (TA.)

And such as is termed جَهَادَ [i. e. hard; or having no herbage; or hard, and having no herbage; or level; or rugged, &c.] (JK, Sgh, K.)

Dry; (As, JK, S, K;) like حِرْيَاءِ; (As, S;) applied to herbage; (As, S;) or to herbs and trees: (JK:) or dry and rotten. (IAar, TA:) A rájiz says, (S,) namely, Sakhr, (TA,)

ةَيْشَﳋا

Poison of moist cantharides, and dry]; (S, TA:) meaning حِرْيَاءِ, suppressing one of the two حِرْيَاءِs by poetic license. (IB, TA.)

فَوْﺧَأ

meaning More [and most; fearful, or feared, [or dreaded,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. حَوْفَأ.] (TA.) You say, (S, K. *)

هَذَا المَلَكَ أَخَشَى مِنْ ذَالِكَ This place is more fearful, or feared, [or dreaded,] than that. (S, K. *)

ةَيْشَﳋا

Causes of fear [or dread]; syn. حَوْفَأ [pl. of حَوْفَأ, originally حَوْفَأ; like which, حَوْفَأ is also an inf. n.]. (Har p. 138.)
exclusive, above, or from, or exclusively of, others, by the thing, or by such a thing; he
particularized him, or particularly or peculiarly or specially characterized him,
thereby; syn. (A, K, TA) he appropriated, or assigned, the thing or
such a thing, or made it to belong, to him alone, or in particular, or peculiarly, or
specially, exclusively of others; (Msb;) and (A) signifies the same; (S, A, Msb, K;) as also,
but for this I know not any other authority,) and (A;) or this last has an intensive signification. (Msb.) You say,
He distinguished him &c. by love, or affection; or favoured him in preference to
another, or others, thereby. (K, TA.) As to the saying of AZ,
If a man distinguish me above, or from, or exclusively of, others, purposely, by his love, or because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me,] the meaning is, خَصْصَى يَمْوَدْتُهُ لِمَوْدَتِهِ إِيَّاِي [in the TA, which is evidently a mistranscription]; for, says ISd, we have not heard خَصْصُهُ بِكَذَا [or rather خَصْصُهُ, ]doubly transitive. (TA.) And [hence] خَصْصُهُ بِكَذَا also signifies He gave him such a thing in large quantity, or abundantly. (TA.) [You say also, خَصْصُهُ بِالذَّكُر He distinguished, &c., or singled out, him, or it, by mention: or he particularized, peculiarized, or specified, him, or it, thereby; he particularly, peculiarly, or specially, mentioned him, or it. And خَصْصُهُ, alone, He pointed particularly, or peculiarly, to him, or it, in what he said; or he meant particularly, or peculiarly, him, or it. And خَصْصُهُ منَهُ بِكَذَا He distinguished, particularized, peculiarized, or specified, thereof such a thing: and he distinguished therefrom such a thing; he particularly, peculiarly, or specially, excepted therefrom such a thing. ] You also say, خَصْصُهُ لِنفْسِهָ (TA) and خَصْصُهُ لِنفْسِهِ (T, A, TA) [He appropriated, or took, or chose, him, or it, particularly, or specially, to, or for, himself; as also يَخْصُصُ بِنفْسِهِ (A, TA) يَخْصُصُ بِنفْسِهِ And خَصْصُهُ بِنفْسِهِ [He appropriates such a one purely to himself, exclusively of any partner; (see the latter verb)] he chooses such a one for himself; he appropriates him to himself as his particular, or special, intimate; (TA in art. خَلْصُ; ) both signify the same. (S and K in art. خَلْصُ.) [And خَصْصُهُ, aor. خَصْصُهُ, [contr. to He treated him, or behaved towards him, with partiality; was partial towards him: a signification implied by the first explanation in this art.: and in this sense it is often used.]
general rule, by which it should be , for it is intrans., and of the measure , and app.

\[\text{It was, or became, particular, peculiar, or special; restricted, or confined, to one or more of persons, places, or things; distinct, or distinguished, from others; not common, or general; contr. of }\]

\[\text{(Msb:)}\]

\[\text{[each, also, followed by } \text{He, or it, belonged, pertained, or appertained, to him, or it, particularly, peculiarly, specially, or exclusively; it so related to him, or it; it was, or became, peculiar to him, or it: see also the latter verb below.]}\]

\[\text{[inf. n., app., } \text{He was, or became, poor; in a state of poverty; (Fr, Sgh, K;)} \text{as also } \text{A, TA.]}\]

\[\text{2, inf. n. } \text{He made it, or rendered it, particular, peculiar, or special; distinct, or distinguished, from others; not common, or general; he individuated it; particularized it; distinguished it from the generality; singled it out; being the contr. of }\]

\[\text{(K. [But only the inf. n. is there mentioned.]) See also 1, first sentence.}\]

\[\text{4 } \text{see 1, first sentence.}\]

\[\text{5 quasi-pass. of 2; It was, or became, made, or rendered, particular, peculiar, or special; &c.; not common, or general. (TA.) See also 8, in two places. It is also said to mean } \text{He was, or became, in a peculiar, unparticipated state of pressing want and poverty.}\]

\[\text{(Har p. 94.)}\]

\[\text{8: see 1, in four places. as an intrans. v.: see 1, last sentence but one. } \text{He, or it, belonged, pertained, or appertained, to him, or it; particularly, peculiarly, specially, or exclusively; it so related to him, or it; it was, or became, poor; in a state of poverty; (Fr, Sgh, K;)} \text{as also } \text{A, TA.}\]

\[\text{3, quasi-pass. of 2; He was, or became, distinguished particularly, peculiarly, or specially, i.e., above, or from, or exclusively of, others, by the thing, or}\]
by such a thing; he was, or became, particularized, or particularly or peculiarly or specially characterized, thereby; (A, * K* TA;) he had the thing or such a thing appropriated, or assigned, or made to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Msb;) and signifies the same. (A, Msb, K.) You say, أَخْصَصَ لَهُ فَلَانَ بِالأَمْرِ, and أَخْصَصَ لَهُ أَنْفَرَد. (TA.) ___ See also 1, last sentence.

10 إِسْتَخْصَصٌ، وَخُصُصٌ A booth of reeds, or canes, (S, Mgh, Msb, K, TA,) or of boughs of trees: (TA:) or a house roofed with a piece of wood, in the form of the oblong vaulted structure called جْزَأ (JK, K:) so called because of the خاصَصٌ, or narrow interstices, which are in it; (T, TA;) or because one sees what is in it through its خاصَصٌ, or interstices: (TA:) pl. خاصَصَأ (JK, Msb, TA) and [of mult.] خاصَصٌ خاصَصٌ, or interstices: (JK, L, K [in the CK خاصَصٌ, which is wrong,]) and خاصَصٌ خاصَصٌ (JK, K) and خاصَصٌ خاصَصٌ. (JK.) ___ Also The shop of a vintner, (As, K,) although it be not of reeds, or canes. (K.)

خاصَصٌ: see خاصَصٌ, from the beginning to the last sentence but two.

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specially; as also

Th was heard to say, [meaning i.e., When the righteous are mentioned, then in particular, or peculiarly, Aboo-Bekr is virtually mentioned; and when the shereefs are mentioned, then in particular, or peculiarly, 'Alee]. (L, TA.)

>An interstice, interval, or intervening space or opening; (S, K,) as also [which is commonly used as a coll. gen. n.] and (K) or an interstice, &c., in the [app. meaning the front teeth]; as also ↓ the second of these words: (TA:) or the first and ↓ second, (TA,) or ↓ all, (K,) any interstice, &c., or hole or perforation, in a door, and sieve, and [veil of the kind called] برقع, and the like, (K, TA,) such as a cloud, and a strainer; &c.: (TA:) [a crevice, cranny, chink, or fissure:] or the first, (TA,) or ↓ all, (K,) a small hole or perforation: (K, TA:) or the first has this signification as well as the signification first mentioned: (S,) or the ↓ second, the like of a [or mural aperture] in a [structure of the kind called] قبیة، or the like, when as wide as the face; or, accord. to some, whether wide or narrow: (TA:) and the same, interstices, intervals, or intervening spaces or openings, in a [TA:] or narrow interstices, &c., therein: (T, TA:) and the same, (TA,) or ↓ all, (K,) the intervening spaces between the three stones upon which a cooking-pot is placed; (K, TA,) and between the fingers: (TA:) and the first, the intervening spaces between the feathers of an arrow: (IAar, TA:) pl. [of the first,] خصاصات. (TA.) You say of the moon, بدأ من خصاصأ الغيم [It appeared from the gap of the cloud, or clouds]. (S, A.) Also A cloud itself; or clouds; syn. غيم. (TA.) Also the first, (S, A, Mgh, Msb, K,) and ↓ second, (S, K,) and ↓ third, (IDrd, K,) Poverty; (S, Mgh, Msb, K,) need; (A, Msb, TA,) straitness, or difficulty; (Mgh,) an evil state or condition. (TA:) from meaning the holes of a sieve: whence a saying cited voce ٌمْيَغ (Mgh: or from the first of the senses explained in this
paragraph; because a thing, when it opens so as to form an interstice, becomes weak and unsound. (TA.) You say also, ֳُتْدَﺪَس ُﺔَﺻﺎَﺼُﺧ ٍنَﻼُﻓ with damm, meaning, I repaired the broken fortune of such a one. (A, TA.) ___ Also the first, Thirst; as in camels when they return from water without having satisfied themselves with drink: and hunger; as in a man when he has not satisfied himself with food. (TA.)

**Particular; peculiar; special; distinct, or distinguished, from others; contr. of عام.** (Msb, TA.) ___ [And hence, Choice; select. ___ And Pare; unmixed; unadulterated.] ___

[Used as a subst.,] it is syn. with ُﺔﱠﺻﺎَﺧ ( ; Ks, Msb, K;) in which the ء is a corroborative; (Msb;) and which signifies Distinguished people; persons of distinction; the distinguished sort; contr. of عام. (S, Msb, K;) or the former is contr. of عام, and ↓ the latter is contr. of عام. (TA:) [the pl. of both is and خصِّان, خَصَائِس, خاصون ***and*** خصائصِ: see the next paragraph, in three places.

Distinguished people; persons of distinction; the distinguished sort; contr. of عام: (S, Msb, K;) or the former is contr. of عام, and ↓ the latter is contr. of عام: (TA:) [the pl. of both is and خصِّان, خَصَائِس, خاصون ***and*** خصائصِ: see the next paragraph, in three places.

Distinguished people; persons of distinction; the distinguished sort; contr. of عام: (S, Msb, K;) or the former is contr. of عام, and ↓ the latter is contr. of عام: (TA:) [the pl. of both is and خصِّان, خَصَائِس, خاصون ***and*** خصائصِ: see the next paragraph, in three places.

The distinguished and the common 

people; the persons of distinction and the vulgar.] You also say, ِسﺎﱠﻨﻟا ُنﺎﱠﺼِﺧ ْﻢُﻬْـﻨِﻣ [Only distinguished persons of mankind do this]. (S.) ___ [It seems to be also, in some instances, syn. with خاصّة as signifying A particular, peculiar, or special, friend, intimate, familiar, companion, associate, attendant, dependent, or servant:] the latter
is explained in the T [and JK] as meaning a person whom thou hast appropriated, particularly distinguished, taken, or chosen, (as a friend, &c.) to, or for, thyself: (TA:) &c. and it is used as a sing. and as a pl.: for you say, This is my particular, or special, or choice, or choicest, friend, &c.: and They are my particular, or peculiar, or special, or choice, or choicest, friends, &c.: (A.) You say also, فلَان خاصُ لفلان (Kull p. 174,) or فلَان خاصُ لفلان (so in the L.) [app. meaning لفلان, unless it be mistranscribed, and the latter be the correct reading, which I think much the more probable;] i. e., Such a one belongs exclusively as a particular, or peculiar, or special, friend, &c., to such a one; (Kull;) and ﱞﺺَُﳐ signifies the same. (L.) ___ See the dim. of خاصّة, (namely خويسصة,) below.

: خاصّة, in four places. ___ It also signifies A property of a thing, not found, or not existing, either wholly or partly, in another thing: and خاصّة [thus correctly written, and thus I have always found it written except by Golius and those who have probably imitated him, who write it without the sheddeh to the ﱢى,] is used as denoting [a property, or particular or peculiar virtue, which is] an unknown cause of a known effect; as that by which a medicine operates: the former differs from the latter in being conventionally applied to an effect, [or effective property,] whether the cause of its existence be known or not: [the pl. of the former is خواصُ, agreeably with analogy and usage, like as عوامُ is pl. of عامة:] the pl. of the latter is خواصَات [and خواصَات is a quasi-pl. n., not a pl., of the same. (Kull p. 174. [All the abovementioned words here cited from that work are there without syll. signs, as being well known. Both خاصّة' خاصّة, as here explained, are perhaps post-classical; but of this I am not certain: and both are sometimes used as meaning The peculiar nature of a thing; also termed its essence.)) ___ خوصص خاصّة خاصّة: خاصّة, in two places.

: خواصّة خويسصة dim. of خاصّة; (A, K;) [like دايمة، دوينة، q. v., dim. of داية;] originally خويسصة; (TA;) the ك being quiescent because the
of the dim. cannot be moveant; (A, K;) [properly signifying A little, or young, particular, or peculiar, or special, friend, companion, associate, attendant, or servant; and used in other senses, like other diminutives; implying littleness of estimation; and also affection, and awe.] It is said in a trad., (TA,) [Keep thou to the little, or dear, particular friend of thine own self: so it seems to mean accord. to Z, being mentioned by him among the proper expressions belonging to this art.: but accord. to the TK, it appears to be tropical; for the meaning is there said to be, thine own particular state, or condition]. (A, TA.) In another trad., (TA.) And in another trad. it is said, i.e. Strive ye to be before six things with [good] works; Antichrist, and such and such things, and the event of death which is specially, or peculiarly, appointed to any one of you: [or, I would rather say, the awful special awailer of any one of you; though it is asserted that] the diminutive form is here used to denote low estimation of that which it signifies in comparison with what follows it, namely, the resurrection, &c. (TA.)
1 خصب: see 4.

2 خصب, inf. n. It rendered fruitful; it fecundated: so in the present day: see an instance voce بَأَصْتخ، (A, Msb, K,) inf. n. بَأَصْتخِإ (TA;) [and some add خصب, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. بَرِيف)] and خصب, (A, Msb, K,) aor. ﺱَبْأَصْﻧَا; (Msb, K;) and خصب, aor. ﺱَبْأَصْ، inf. n. ﺱَبْأَصَ ﺱَبْأَصٍ ﺩْلِلِلْ، (K;) It (a place) abounded, or became abundant, with herbage [or with the produce of the earth], and with the goods, conveniences, or comforts, of life; (A, K;) [was, or became, fruitful;] had increase; had plenty, or abundance; (Msb;) [contr. of جدب جدب] جدب جدب

and the land, or earth, abounded, or became abundant, with herbage &c. (JK, S.) خصب and خصب are both from بَأَصْ، but the precise meaning of the latter is not explained. (Lth, JK, TA.) In the saying of the rájiz,

* لقد خشيت أن أرى جدباً
* في عامنا ذا بعد أن أخصباً

[Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage &c.] is put for أخصباً أخصباً, but accord. to one reading, it is خصب, of the
measure, though this is generally employed for colours; and the incipient ا is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting جدعب, see جدعب, جدعب.]) You say also, خصب جناب القوم, meaning The tract
surrounding the people [became abundant with herbage &c.]. (S, TA.) They attained, obtained, had, or became in the condition of having, abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life. (S, * K.) They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant. (See the part. n., خصب, below.) And خصبت النشأة تبصيخا, The ewe, or she-goat, obtained abundance of herbage. (TA.) God caused the place to produce herbs and pasture. (Msb.) خصبت العضاه, mentioned as on the authority of Lth, [and in the K.] is, accord. to Az, a gross mistranscription, for خصب [q. v.]. (TA.)

8 خصب see 1.

9 خصب see 1.

* خصب: see خصب, in two places.

Abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life; (A, K;) contr. of جدعب; (JK, S, Msb;) [fruitfulness;]
increase; plenty, or abundance; (Msb;) abundance of good, or of good things: (K;) [abundant herbage, and the like:] truffles are included in the term خصب; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) خصب بلاد and بلاد خصب, (S, K;) like بلاد اخصاب and بلاد اخصاب &c., the sing. being used [in بلاد اخصاب] as a pl., as though made to consist of parts, or portions, [each termed خصب,] (S, TA,) A country, or region, abounding with herbage [or with the produce of the earth], or with the goods, conveniences, or comforts, of life; [fruitful; or
A land, and lands, abounding with herbage &c. (K, TA.) ___ And بخ عيش and خصب [A life of abundance or plenty]. (TA.)

A palm-tree having much fruit: pl. خصب (S, K) or خصب (K, TA:) or خصب (is properly a coll. gen. n., and] signifies palm-trees [absolutely:] (K) and خصب signifies a palmtree of the kind called خلة النقل, in the dial. of the people of El-Bahreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is خصب. (Az, TA.) ___ It is said that خصب signifies also The spadix of the palm-tree: so in the K: and accord. to Lth, خصب signifies a single spadix of a palm-tree: but [it is probably a mistranscription for خصب, with the pointed ض:] Az says that he who assigns to it this meaning errs. (TA.)

A man abounding with good, or with good things; (K;) i.e., whose abode abounds therewith; (TA;) as also جلب (A, TA) and خصب الجاب: (TA:) or this last means one whose region, or quarter, is خصب: (S:) or it is tropical, (A in art. جلب,) as is also the expression immediately preceding, (A in the present art.,) and means Generous or bountiful [or hospitable]. (A in art. جلب.)

More, and most, abundant with herbage &c.]
herbage. (TA.)

ٌﺪَـٌب ٌبﺎَـٌﳐ (K) 
A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought. (TA.) ___ And ٌمْـٌوَـٌق ُﺐﻴِـﺻﺎََﳐ 
A people, or party, scarcely ever, or never, without abundance of herbage &c. (TA in art. ﺔَـ ﻃ. )
1. It (a day) was, or became, intensely cold. (S, A.)
   He (a man) suffered pain from the cold in his extremities. (S.) And
   My arm, or hand, and my fingers' ends, were pained by the cold. (S, T.)

2. [an inf. n. of which the verb, if it have one, is: see ]

3. He laid hold upon the woman's [or flank], (A,) or put his hand to her [or Waist], (TA,) in compressing her. (A, TA.) And
   He took his hand in walking, or walked with him hand in hand, (S, A, IAth, K.) So that the hand of
   each was by the waist [or ( ] of the other: (IAth:) and, (so in the S, but in the K or, ) inf. n. as above, (S,)
   he took a different way from his (another's) until he met him in a place: (S, K:)
   as the inf. n. of the verb in this sense is syn. with [or ] signifies he walked with him, and then
   parted from him, and so continued until he met him at a time, or place, at which
   they had not appointed to meet: (IAar:) or he walked by his side. (K.)

4. It (cold) pained a man's arms, or hands, and his fingers' ends. (A, * TA.)

5. see 8, in the first sentence: and again, in the last two sentences.

6. They took one another by the hand in walking, or walked together hand in hand [so that the hand of each was by the waist [or ( of another: see 3]. (S, K. * )
He put his hand upon his waist, or upon his flank, in prayer. The doing this in prayer except in the night, when tired, is forbidden, or disapproved. He went the nearest way. And hence, He abridged the language, or the discourse; syn. He reduced it by abridgment to the fourth of its original bulk. And He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself: or he recited only the verse requiring a prostration, to prostrate himself in so doing: both which practices are forbidden. And the verb alone He recited a verse, or two verses, of the last part of the chapter, in prayer; not the whole chapter. Also, the verb alone, He curtailed a thing of its superfluities, in a general sense. And He did not extirpate in cutting; did not cut off entirely, or utterly: or he extirpated in cutting; cut off utterly. He took a thing in his hand: namely, a .
or the former, *he leaned upon it in walking:* (TA:) or *he took a* خَصْرَةٍ *or a staff in his hand, to
*lean upon it.* (Mgh.) You say also, لَخْصِرَةٍ لَعْنَةٌ. [He took in his hand the* خَعْنَةٍ or *he leaned upon the* خَعْنَةٍ in walking]: it is a thing [i.e. a kind of staff, or short spear,] like the العَكَارَةٌ: and in like manner، خَعْنَةٌ; as in the
L &c.: (TA:) and لَخْصِرَةٍ بالعَصا. 

He leaned upon the staff in walking. (A.)

ةَرْصِب۴ The middle, or Waist, of a man or woman: (S, A, Msb, K;) i.e. the slender part above the hips or
haunches: (Msb:) pl. خُصْرَى. (A, K.) See also خَخَصُرٌ، in two places. ___ The hollow part of the sole of the
foot, which does not touch the ground: (A, K:) pl. as above. (K.) ___ The narrow part of a sandal,
before the أذَانُ which are the two loops whereto is attached the strap that passes
behind the wearer's heel}: (TA:) or خَصْرٍ [the dual] signifies the narrow part of a sandal. (IAar,
TA.) ___ The part which is between the base of the notch and the feathers of an arrow: (AHn,
A, * K:) pl. as above. (K.) ___ A way between the upper and lower parts of a heap of sand; (K, TA:) or the
lower part of a heap of sand; the thin part thereof; as also خَصَصُرٍ: (A, TA:) pl. as above. (K.) ___ The place of
the بَيْوتُ [or tents] of the Arabs of the desert: (K:) or, as some say, of such بَيْوت، a clean place:
(TA:) pl. as above. (K.)

ةَرْصِب Cold* (S, K) which a man feels in his extremities.* (TA.)

ةَرْصِب applied to a day, Painfully cold. (A, TA.) ___ Cold, as an epithet, (S, K,) applied to water, (S,) and to
anything. (TA.) ___ A man *feeling cold [especially in his extremities: see 1]: to signify cold and hungry, the
epithet خَصْرَةٍ is used. (A 'Obeyd.) ___ خَصْرَةٍ [A mouth, or front teeth.] cold, or cool, in the place
that is hissed. (A, TA. [See also خَصْرَةٍ.])

ةَرْصِبٌ, (K, TA,) in some copies of the K خَصْرَيْنِ, (TA,) [but the former is shown to be the right reading by a verse cited in the
The curtailment of the superfluities of a thing; like ًةَﺮِﺻﺎَﳋا (or quivering flesh) of the side, that reaches to the extremities of the ribs: (Zj, ibid.) and [so in the K, but more properly or, ] ًةَﺮِﺻﺎَﳋا (K,) or ًةَﺮِﺻﺎَﳋا (JK, TA) and (TA,) what is between the ٌةَﺮِﺻﺎَﳋا (or crest of the hip) and the lowest rib; (JK, K, TA;) i. e. the part from which retires each of the lowest ribs, and in advance of which projects each of the حجبان: [explained by the words ما قلص عنه القصيريان وتقدم من الحجبين; referring, for corroboration, to explanations of this last word; and therefore I have rendered the passage as above: the meaning seems evidently to be the part between the lowest rib and the crest of the hip, on each side:] the thin skin which is above the ٌةَﺮِﺻﺎَﳋا is called the ٌةَﺮِﺻﺎَﳋا: so in the M, agreeably with the saying of Ibn-El-Ajdábee, that لْﺟَر ُﻢْﺨَﺿ ٌةَﺮِﺻاﻮَﳋا (A man large in the flank or flanks]: and Lh mentions the phrase اَﻬﱠـﻧِإ ُﺔَﺨِﻔَﺘْـﻨُﻤَﻟ ِﺮِﺻَﻮَﳋا [Verily she is inflated, or swollen, in the flank or flanks]; as though the term ٌةَﺮِﺻاﻮَﳋا were applicable to every portion [of the flank]. (TA.) __ Also A pain in the ٌةَﺮِﺻاﻮَﳋا [or flank]: or in the kidneys. (TA.) __ And it is also said to signify A certain vein (قْﺮِﻋ) in the kidney, which occasions pain to the person when it is in motion. (TA.)

ٌةَﺮِﺻاﻮَﳋا: see art ٌةَﺮِﺻاﻮَﳋا.

ٌةَﺮِﺻاﻮَﳋا: [Shorter: and shortest]; You say, ًةَﺮِﺻاﻮَﳋا: ِهِذَا أَخْصَرُ مِن ذَٰلِكِ This [road] is shorter than that. (A.)

But this is irregular; ًةَﺮِﺻاﻮَﳋا being formed from ًةَﴫْﻨِﳋا, a verb of more than three letters. (I' Ak p. 237.)
holds, such as a staff and the like: (S:) a thing which a man takes in his hand, and upon which he leans, such as a staff and the like: (K, TA:) a rod [or sceptre] which a king used to take in his hand, with which he made signs, or pointed, in holding a discourse, or addressing, (A, K, TA:) and accompanied what he said, (A,) and in like manner the خطيب in reciting a خاتمة: (K, TA:) it was one of the insignia of kings: (TA:) a rod, or what is termed عنيزة, or the like, with which the خطيب makes signs, or points, in addressing the people: (A, K, TA:) a thing which a man holds in his hand, such as any of the things termed عصابعة and عكارة and قضيب, or the like; and upon which he sometimes leans: (A 'Obeyd:) pl. مَخَاصِرُ. (S, TA.)

Slender (K, TA) in the waist: (TA:) lean, or lank in the belly: (K) or, in the خاضة [or flank]: (TA:) and خصور الباطن is also applied to a man [as meaning lank in the belly]. (A, TA.)

A thin [flank or rather waist: see a verse of Imra-el-Keys citedvoice] قَدْمٌ كَشَح مَخْصَرٌ مَخْصَرٌ (JK, A, TA) and مَخْصَرَةٌ (JK, TA) [A foot that touches the ground with its fore part and heel; the middle of the sole being hollow and narrow: this meaning, or a meaning similar to that of explained below, seems to be indicated in the TA: the latter is the meaning accord. to the JK; but this [think doubtful, on account of what here follows]. Mَخَصَرْتُ الْعَدْمِين مَخَصَرَةٌ (A, TA.) An arm, or a hand, in the wrist of which is what is termed خَصِيرٌ, as though it were bound: or which has an encircling groove-like depression. (K, TA,) نَعلٌ مَخْصَرٌ A sandal narrow in the middle. (S, A, K, TA.) See also خَصِيرٌ.
teeth,] cold, or cool, in the place that is kissed. ([TA. [See also خاصرة.]]

A man having a complaint of, or a pain in, his خاصرة [or waist], or his خاصرة [or flank].

(TA.) See also the next preceding paragraph, in four places.

The nearest roads or ways; (K;) as also The roads, or ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer. (L.)

Those who, in praying in the night, becoming tired thereby, put their hands upon their خواصَر [or flanks]: of such it is said (in a trad., IAth, K) that light shall be [seen] on their faces (IAth, Mgh, K) on the day of resurrection: (IAth, K:) [in other cases, this action is forbidden, or disapproved: see 8:] or, in the instance mentioned above, it may mean those who shall rest upon their righteous works on the day of resurrection: (IAth, Mgh, TA:) this latter is apparently the right meaning: otherwise, two trads. contradict each other. (MF.)
**inf. n. of خَصَف** signifies The act of adjoining, and putting together. (TA.) Hence, (TA.)

He sewed a sole (S, K, TA) [so as to make it double], covering, or facing, one piece with another; (TA:) or he patched a sole; mended it by sewing on another piece. (Msb.) And He made anything double, putting one piece upon another; he faced it. (TA.) And [hence,] خَصَف عَلَى بَدْنِهُ (JK) or خَصَف عَلَى نَفْسِهِ (S, * K) aor. as above, (S, TA,) and so the inf. n.; (TA:) and أَخْصَف‏ُ خَصَفَ (S, K) and أَخْصَف‏ُ خَصَفَ, inf. n.; (K) and أَخْصَف‏ُ خَصَفَ.

(TA:) He stuck [or sewed] the leaves together, one to another, (S, * TA,) and covered his person with them, leaf by leaf, (K,) to conceal therewith his pudenda: (S, TA:) or the first phrase, (JK,) as also أَخْصَفُ أَذَكِبَ signifies he (a naked man) put upon his pudenda wide leaves, (Lth, JK,) or the like: (Lth:) you say, أَخْصَفَ بَكَّدَا [he covered his pudenda with such a thing].

(Lth, JK,) It is said in the Kur

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[vii. 21 and xx. 119], وَطَلَفَهَا أَخْصَفَانَ عَلَيْهِمَا مِن وَرَقِ الْجَنََّةِ; and أَخْصَفَانَ, originally أَخْصَفَانَ, by some pronounced أَخْصَفَانَ, (S, TA,) and by some, أَخْصَفَانَ, with two quiescent letters together; (TA; [but this appears to be incorrect; see 8 in art. مِنْ أَخْصَفَانَ, (S, TA,) and by some, أَخْصَفَانَ, from أَخْصَفَانَ; (Ksh and Bd in vii. 21, and TA;) thus accord. to different readings; i. e. And they betook themselves to sticking [or sewing] together, one to another, of the leaves of Paradise, to conceal therewith their pudenda. (S, TA,) And hence, also, the saying, in a trad., ﻮَلَا أَخْصَفٌ إِذَا دَخَلَ أَحْدَهُمُّ الْحُمَامَ فَعَلَّفَهُ بِالْمِشْرِ, i. e. [When any one of
you enter the bath, let him take the waist-wrapper, and not put his hand upon his pudendum: and like this in meaning is [app. a mistranscription for ُﻒِّﺼَﳜ or the like, for ُﻒِّﺼَﲣ: if not, it must be ُﻒِّﺼَﲣ, meaning he put his hand upon it]. (TA.)  

And they ceased not to make the prints of the feet of the camels to be covered by the prints of the hoofs of the horses (until they overtook them); as though they sewed these upon the others, like as one sews a sole by covering, or facing, one piece with another. (TA.)  

The body of troops was followed by horsemen]. (S.)  

I exceeded such a one in reviling [as though adding reviling upon reviling]. (TA.)  

... (S, K,) inf. n. ُفَﺎَﺼِﺧ, said of a she-camel, She cast her young one in the ninth month: (AZ, S, K:) the epithet applied to her in this case is ُفَﻮُﺼَﺧ: (AZ, S:) or, as some say, (S,) this epithet signifies one that brings forth a year and a month, (S, and so in some copies of the K,) in some of the copies of the K a year and two months, which is wrong, (TA,) after the time when she was covered: (S, K:) or ↓ the former epithet signifies one that brings forth on the completion of the year: (IAar, TA:) or one of the camels termed ُعَﻴِﺑاَﺮَﻣ [pl. of ْﺮِﻣٌمُرَابِع ُعَ q. v.] that brings forth at the completion of the year; or one of such camels that brings forth when she comes to the time of the year in which she was covered, completely: (TA:) and ُفََﺨَﺻَّspecified ...
Hoariness rendered white and black; or hair hanging down below his ears. [A, TA.]

4  أخفَ أخفَ see 1, in two places.

5  أخفَ أخفَ see 1, in two places.

8  أخفَ أخفَ A sole having another sole sewed upon it; (S, K;) and so أخفَ أخفَ i. q. أخفَ أخفَ (S, * TA,)

A mixed colour, black and white. (Freytag, from the Deewan of the Hudhalees.) See also أخفَ أخفَ, in two places. Also a dial. var. of خخفُ أخفَ أخفَ [q. v.]. (Lth, TA.)

Any sole, or matching piece, that is sewed upon a sole (so as to make it double); (JK, S, K;) as also أخفَ أخفَ . (S; * and K voce أخفَ أخفَ . (Lth, K;)

A puncture, or stitch-hole, in a skin; syn. خزة. (K) أخفَ أخفَ And [hence,] The anus, or orifice of the rectum: and the orifice of the vagina. (TA voce خزة. A receptacle for dates, such as is termed جلة, (S, Mgh, Msb, K;) made of palm-leaves; (S, K;) wherein they are stored: of the dial. of El-Bahreyn: (TA:) and a mat upon which &c. are put to dry: (TA in art. شر:) and [it is said to signify] a very thick kind of cloth: (Lth, K;) pl.

أخفَ أخفَ أخفَ [or rather this is a coll. gen. n.,] and [the pl. properly speaking is] أخفَ أخفَ : (S, Msb, K;) Lth says that a certain Tubba’ [a king of El-Yemen] clothed the House [i. e. the Kaabeh] with أخفَ أخفَ , meaning very thick cloths; so called as
being likened to the خَصَفٌ of woven palm-leaves: but Az says that this is wrong; and that it means \textit{pieces of matting made of palm-leaves woven together, oblong pieces of which were used as coverings for the tents of the Arabs of the desert, and sometimes made into} جَلَّالٍ خَصَفٍ [pl. of جَلَّةٍ], \textit{also, signifies a piece of matting of palm-leaves; and its pl. is خَصَافٌ}. (JK.)

خَصَفٌ: see 1, last sentence, in two places. Applied to a woman, \textit{One who brings forth in the ninth month}, not entering upon the tenth. (TA.)

خَصَفٌ: see خَصَفٌ. ___ A thing \textit{in which are united any two colours}. (S, TA.) See also 2. And see خَصَفٌ in two places. [Hence,] \textit{Ashes}; (K:) because there are two colours therein, blackness and whiteness: but one says more commonly خَصَاف, using the latter word as an epithet. (TA.) And كَتْبَةٌ خَصَيفٌ, (S,) or كَتْبَةٌ خَصِيفٌ, (K,) [A body of troops] having two colours, (K:) having the colour of iron (S, K) and another colour: (K:) or so called because of the rust of the iron &c.: (L:) or the former phrase means, as some say, \textit{followed by horsemen}; and therefore the epithet is without خَصَيفٍ, because it has the signification of a pass. part. n.: for were it to denote the colour of the iron, they had said خَصِيفٌ, because it would in this latter case have the signification of an act. part. n. (S.) ___ Also خَصْفٌ [fem. of خَصَفٌ, q. v. ___ And also a simple subst.]: see خَصِيفٌ.

خَصَافٌ: \textit{One who sews soles} [so as to make them double, covering, or facing, one piece with another]: see 1]: (Kr, K:) or one \textit{who patches soles; who mends them by sewing on other pieces}. (Msb.) ___ \textit{One who covers his pudendum with his hand}: on the authority of Seer. (TA. [See 1.]) ___ \textit{A liar}: (Kr, K, TA:) as though he sewed one saying upon another, and [thus] embellished it. (TA.)
Of a colour like that of ashes, in which are blackness and whiteness; (JK, S;) as also (JK.) In this sense, (TA,) applied to a mountain, (S, K,) as also, (TA,) and to a male ostrich, meaning

In which are blackness and whiteness: (S, K;) fem. (TA,) A rope, or cord, of two colours, having one strand black and another strand white. (JK.) A horse, and a sheep, white in the flanks; (S, K;) the rest being of any colour: and sometimes in one side: (TA,) or whose [or blackness and whiteness] extends from his belly to his sides: (S, TA;) or a horse white in the side. (Mgh.)

The awl; or instrument for boring, or perforating; (JK, TA;) use in the sewing of soles [and the like;] (JK,) i. q. [q. v.;] (S, Msh, TA;) [pl. ]

Applied to a sole: see. Applied to a ewe or she-goat, Smooth: or of two colours, black and white: (K, TA;) so in the O. (TA.)
1. **ﺨَﺻَلَُ:** (K) inf. n. **ﺨَﺻَلَةَ,** (TA) He cut, or cut off, a thing; (K) as also **فَخَصَلَهُم,** [aor., accord. to rule,] inf. n. and **فَخَصَلَهُمْ,** He overcame them, or surpassed them, in shooting. (S, K. [In the CK, **فَخَصَلَهُمْ** is erroneously put for **فَخَصَلَهُمْ.**]) See also 3.

2. **فَخَصَلَةَ,** inf. n. **فَخَصَلَةَ,** He cut it, or divided it, in pieces. (M, K.) **فَخَصَلَةَ,** (K) inf. n. as above, (TA,) He lopped the branches of the trees: (K, TA;) or **فَخَصَلَةَ,** signifies the cutting off slender extremities and branches from the [species of mimosa called] **طُفْرُع,** in the interior parts thereof. (JK.) **فَخَصَلَةَ,** (K,) i.e. the soft and tender branch of a tree. (TA.)

3. **فَخَاصَلَةَ,** inf. n. of the former **فَخَاصَلَةَ,** I vied, competed, or contended for superiority, with them in shooting, and I overcame them, or surpassed them, therein. (TA.)

4. **فَخَاصَلَةَ,** (K) inf. n. of the former **فَخَاصَلَةَ,** They vied, competed, or contended for superiority, in shooting: (Az, TA;) or they contended together for stakes, or wagers, laid by them to be taken by the target. (JK, K.)
winner in shooting. (S, K.)

A stake, or wager, laid in a shooting-match. (S, TA.) One says, and Aoverlay in shooting

[He won his stake, or wager;] he overcame (S, K, TA) in the case of laying stakes or Wagers [in a shooting-match]. (TA.) And A thing for which persons contend together in a game of hazard. (Har p. 640.) See also خَصَلَةٌ, in two places.

One Who overcomes much, or often, in shooting-matches: occurring in the Deewan of the Hudhalees: expl. by Freytag as meaning multum vincens in ludo alearum].

حَصَلَةٌ i. q. خَصَلَةٌ: (S, K.) i. e. A property, quality, nature, or disposition: and a habit, or custom: (KL, PS, TK:) and a practice, or an action: it is used in these various senses in different trads.: in one trad., avarice is termed a خَصَلَةٌ; and so is evilness of nature: in another, fasting, and praying: in another, the inflicting of castigation, and the executing of retaliation, in a mosque:] it signifies an excellent quality or the like; and a low, base, or mean, quality or the like; (K, TA:) in a man: (TA:) or its predominant application is to an excellent quality or the like: (K:) so in the M: (TA:) [it is said that] it is used only in commendation; whereas خَصَلَةٌ is used in relation to good and evil: (Ham p. 525:) [but this is a mistake, as I have shown above:] accord. to Az, it signifies the states, or conditions, of things or affairs: (TA:) [or this is a signification of the pl.:] the pl. is خَصَلَاتٌ خَصَلَةٌ (K) and خَصَلَاتٌ خَصَلَةٌ (TA;) [and خَصَالَةٌ is a pl. pl., i. e. pl. of خَصَلَةٌ, with which it is explained in the KL as syn.: see an ex. in a verse cited voce خَصَلَةٌ.] A hitting of the target; (K;) in shooting: (TA:) or, (K,) as also خَصَلَةٌ, (JK, K;) in a shooting-match, (JK,) it is [a shot] in the case in which the arrow goes close by the target: (JK, K: *) thus accord. to Lth, who says that the former explanation is erroneous; (TA;) [as appears also from the assertion that] what are termed خَصَاتٌ خَصَلَةٌ, in a shooting-match, are reckoned as equivalent to a shot that goes right to the target. (T, K, TA: *) And accord. to Sgh, A single act of overcoming in a shooting-match. (TA:) Also, and خَصَلَةٌ, A raceme, or
bunch, of grapes or the like; syn. عَنْقُودٍ (K.) And (both words) A stick, branch, or twig, (عَوْدٍ) in which are thorns. (K.) And خَلَصَةٌ (K., TA:) and خَلْصَةٌ, or this latter only, The extremity of a fresh, pliant, soft, or tender, twig, or rod: (K, * TA:) and (some say, TA) a soft and tender twig or rod, of the [species of mimosa called] طَفْرَعٍ (K, TA:) and خَلَصَةٍ: (K, TA:) and خَلَصَةٍ is the n. un.] signifies the slender extremities and branches of the طَفْرَعٍ (JK:) and خَلَصَةٍ, a soft and tender branch of any tree: (T, TA:) and [its pl.] خَلْصَةٌ, the pendent extremities of trees. (S, TA.)

خَلْصَةٌ a lock, or flock, (PS,) or a plexus, (KL,) or a quantity collected [or hanging] together, (K, i. e.] a lock, or flock, (PS,) or a plexus, (KL,) or a quantity collected [or hanging] together, (K,) of hair, (S, K, KL, PS,) and of wool, (PS, and S and K in art. جزء &c.: (PS:) or a small quantity of hair; as also خَلْصَةٍ, (K,) as in the M: pl. خَلْصَاتٍ. (TA.) See also خَلْصَةٌ, in two places. Also A portion of flesh forming a distinct limb or member or organ (عَضُوٍ مِّنَ النَّحْمِ). (K.)

خَلْصَةٌ: see خَلْصَةٌ.

خَصَيلٌ: see خَصَيلٌ, in two places. Also Overcome [in a shooting-match, or] in a contest for stakes or wagers. (JK, K.) And A tail; (K, TA;) as, for instance, of a [wild] bull. (TA.)

خَصَيلةٌ a dial. var. of خَصَيلةٍ, (JK, K, TA,) meaning The remains of wheat in the sieve, after the sifting, with what are mixed therewith: but the latter word is the more known. (JK, TA.)

خَصَيلةٌ A piece, or portion, of flesh, (M, K,) small or large: (M, TA:) or the flesh of the thighs and of the upper arms and of the fore arms: (K:) or any portion of flesh, by itself, of the flesh of the thighs and of the upper arms (JK, T, S, TA) and of the shanks and of the fore arms: (JK, T, TA:) or the portion of flesh of the thigh: (TA:) or any compact and long portion of flesh, in the arm or elsewhere; also called خَصَيلةٍ: (AO, TA in art. خَبَّ:) or (K, TA, but in the CK
any muscle, of those that are termed voluntary muscles; as also any tendon, or sinew, upon which is thick flesh: (K:) or any portion of flesh that is oblong, and intermixed with tendons, or sinews: (O, TA:) or, as some say, the [or flank, &c.]: (TA:) pl. [or rather this is a coll. gen. n.] and [the pl. is] (K.) A certain person has described a horse as being [app. meaning Lank in the muscles; or long and even therein]: and sometimes is used in relation to a man. (TA.) See also . And for the pl. see also .

A very sharp sword (JK, S, K) &c.: (M:) a dial. var. of . (S.) is said by A ‘Obeyd to be a mistranscription for ; but AHei and others authorise it. (TA.)

A [or reaping-hook]: (K:) or an instrument with which the branches of trees are lopped, (JK, Ibn-Abbád, TA,) like the . (Ibn-Abbád, TA.)
1. **าะِلمحَى**

He contended in an altercation, disputed, or litigated, in a valid, or sound, manner. (Msb.) See also 3: _ and 8.

2. **าะِلمحَى**

He contended with him in an altercation, disputed with him, or litigated with him; (K, TA;) i. q. (Mgh and Msb and K in art. نًزِع:) accord. to El-Harâlee, **าะِلمحَى** signifies the saying which the listener is made to hear, and which is made to enter his ear-hole, such as may cause him to refrain, or desist, from his assertion, and his plea, or claim. (TA.) You say, **าะِلمحَى** خاصَمته, (S, Mgh, Msb, K, *) aor. of the latter أُخصَمته, with kesr, (S, K, *) or أُخصَمته, with damm, (Mgh, Msb,) or not with damm, (S,) or both these forms of the aor. are used, accord. to AHei; the latter agreeable with analogy; (MF;) the former anomalous; for the regular aor. of an unaugmented sound verb in a case of this kind is with damm, (S, K,) as in the instance of **าะِلمحَى**، aor. أَلَمَحَه, (S;) if it has not a faucial letter (S, K) for its medial radical, (K,) in which case it is with fet-h, as in the instance of **าะِلمحَى**، aor. أَفْخَرَه, (S, K,) accord. to the opinion of Ks, but this is contr. to the opinion generally held: (MF;) the inf. n. of **าะِلمحَى** خاصَمته: (S, * TA:) and the meaning is, I contended with him in an altercation, or I disputed, or litigated, with him, and I overcame him in the altercation, &c. (Mgh, Msb.) also signifies He put it in, or by, the خاصَمَة, i. e. edge, or side, of the bed. (TA.)

3. **าะِلمحَى**

He dictated to him his plea against his adversary in an altercation or a dispute or litigation, (JK, TA,) whereby he might overcome the latter. (JK.)
They contended in altercation, disputed, or litigated, one with another;
(Msb, TA;) i. q. (S, K; TA;) both signifying as above. (TA.) He who reads خَصَصُو آَلِهَيْنَ (in the Kur xxxvi. 49) means خَصَصُو آَلِهَيْنَ; changing the ت into ص, and incorporating [it into the other ص], and transferring its vowel to the خ: some read خَصَصُو آَلِهَيْنَ, without transferring that vowel; (S, K;) because a quiescent letter, when it is made movent, is [regularly] made so with kesr: (S:) AA slurred the vowel of the خ: the pronunciation خَصَصُو آَلِهَيْنَ with two quiescent letters together is incorrect: (S, K:) Hanzez read خَصَصُو آَلِهَيْنَ, (S,) i. e., with the خ quiescent and with kesr to the ص. (TA.) They two applied to him for the decision of a cause, each of them claiming the right. (TA in art. طَمَق.) And خَوْصُمُ إِلَيْهِ [An application was made to him by litigants for the decision of a cause]. (Mgh in art. فَنَجْ.) دُلُو (السَّيْفِ يَخْمَصُ جَفَنَهُ) said by J to signify The sword cuts (lit. eats) its scabbard, by reason of its sharpness, is a mistake; the verb being correctly with ض, (K, * TA,) dotted. (TA.) خَمْصُمُ إِلَيْهِ An adversary in contention of altercation, in dispute, or in litigation; an antagonist; a litigant: (JK, K, TA;) as also خَمْصُمُ إِلَيْهِ: (JK, S, K, TA;) the former is used alike as masc. and fem. (S, Msb, K) and sing. (JK, S, Msb, K) and dual (Msb, K) and pl.; (JK, S, Msb, K;) because it is originally an inf. n.: (S, TA;) [see an ex. of its use in a pl. sense in a verse cited voce خَمْصُمُ إِلَيْهِ] but it also has the dual form خَمْصُمُ إِلَيْهِ; (S, Msb;) and the pl. خَمْصُمُ إِلَيْهِ (Msb) and perhaps خَمْصُمُ إِلَيْهِ, [which is a pl. of pauc.,] or this may be pl. of خَمْصُمُ إِلَيْهِ: (TA:) the pl. of خَمْصُمُ إِلَيْهِ is خَمْصُمُ إِلَيْهِ (K.) خَمْصُمُ إِلَيْهِ The side (S, K) of anything; (S, TA;) as, for instance, of a load such as is called جَفَنُهُ; (S;) and of a bed; and the edge thereof: (TA:) written by Aboo-Moosà with ص; but IAth says that it is correctly with ص: (TA in art. خَمْصُمُ إِلَيْهِ a lateral part
or portion (S, K) of anything: (S:) a corner, (S, K, TA) as well as a side, (S,) of an
عدل, and of a receptacle, such as a خرج, or a جوالق خرجع: (S:) and the [anterior lower] extremity of a [water-bag of the kind termed] راوية;
that is opposite to the عزلاء; (JK, K, TA; [in the CK, راوية and عزلاء are erroneously put for الراوية and عزلاء;])
the upper extremity [correctly extremities, at which are the loops whereby it is suspended upon the side of the camel,] being called the عصص, [i. e. عصص, pl. of عصام] : (TA:) pl. [of pauc.] خصوم: (K:) but some say that the أخصام of the [water-bag termed] لْﺪِع, and its خصوم, are its corners: the خصوم of a cloud are its sides: (TA:) and signifies the part, or parts, of the eye upon which the edges of the lids close together.

(S, K.) ___ [Also A gap, or an intervening space: it is said in the TA that] خصص [pl. of خصاص] signifies اخسام the أخصام [i. e. خصاص, pl. of الفرج: and it is added,] one says, of an unsound, a corrupt, or a disordered, affair, لا یسد منه خصم إلا خصاص أغلف خصاص آخر [A gap of it will not be stopped up but another gap will open]; occurring in a trad., meaning, the state of affairs is disordered and distressing, and not to be rectified and repaired. (TA.) ___ [The pl.] خصاص also signifies The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of The مم خصاص of 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Vehement in altercation or dispute or litigation; (S, K, + TA;) as also خصوم : (Hamp. 628;) [or each signifies contentious, disputatious, or litigious:] or the former, knowing, or skilled, in altercation &c., though not practising it: (IB, TA;) or valid, or sound, therein; as also خصص : (Msb:) or this last signifies one Who contends with another in an altercation, disputes with him, or litigates with him: (IB, TA:) the pl. of the first is خصور, (K,) occurring in the Kur xiii. 58; and perhaps خصاص, or this may be a pl. of خصاص. (TA.)

A certain bead, or gem, or the like, used by men [as an amulet], in the K, من خصر الرجال, but correctly, as in the M, خصص, (TA,) worn on the occasion of contending in an
altercation, or disputing, or litigating, or on going into the presence of the Sultán; (K, TA;) and sometimes it is beneath the gem of the man's signetring, when it is small; and it may be in his button; and sometimes they put it in the دَرَآَة or cord by which the hilt is occasionally attached to the guard of the sword: (TA;) also called

Contention or alteration; disputation; litigation; (K, TA;) a subst. from 3 (S, TA) or 8 (JK, TA;) and 6, as also خصومة. (TA.) [See also an ex. voce حكَم.] *

* TA) and 6, as also خصومة. (TA.) خصومة: see art. [See also an ex. voce حكَم.]

The loop of the [sack called] جوالق, (JK, TA;) and of the [load called] عدل; (TA;) i. q. خصومة: (K;) but the latter is a dial. var. of weak authority, and disapproved. (TA in art.)
خصو

خصوة

a dial. var. of خصوبة, q. v. (Sh, TA.)
1. (S, Mgh, Msb, K) aor. (JK, Mgh, Msb,) inf. n. (JK, S, Mgh, Msb, K) and mentioned, by MF, from Expositions of the Fs, (TA,) and, agreeably with analogy, occurs in a trad. of Esh-Shaabee, though we have not heard it, (Mgh,) *He drew forth, or extracted, his testicles;* (S, Mgh, Msb, K) [he gelded, or castrated, him;] namely, a stallion, (S,) a sheep or goat, or a horse or similar beast, (Lth, JK, TA,) and a man or boy, (TA,) or a slave. (Msb.)

One says, 

*I am irresponsible to thee for castration.* (S.) __ [Hence,] *He was a fleet and excellent horse, and he was gelded;* meaning he was rich, and he became poor. (TA.) __ The poets term satire, and the act of overcoming, *chasm:* one of them says,

* خصينا يا ابن هرمز بالقوافي
* كما خصى من الحلقات الحمار

[I have emasculated thee, O son of Hamzeh, with rhymes, like as the he-ass is emasculated in consequence of the disease termed *حلق*; for which, it is asserted, (as is said in the TA, art. *حلق,* there is no remedy but gelding]. (IB, TA.)

4. [as though meaning *He did away with that which rendered him like one emasculated;* the ٌ app., having a privative property;] *he learned one science.* (Sgh, K, TA.) __ The use of its inf. n. in the sense of *chasm* inf. n. of *chasm* is a mistake. (Mgh.)

8. *He castrated himself; or made himself a eunuch.* (KL.)
Having a complaint of his testicles. (K.)

and the dual: see خصية, in five places.

: see what next follows.

A testicle; (El-Umawee, S;) sing. of خصى; (S, Mgh, Msb, K;) it is one of the organs of generation; (K;) well known; (Msb;) and خصية signifies the same, (S, K;) and so does خصى, (Msb, K;) and خصى is a dial. var., occurring in a trad., but is extr.: (Sh, TA:) accord. to some, (Msb,) the sing. خصى خصية [alone], (T, Msb,) of the fem. gender; (T, TA;) and the dual is خصبيان خصية, (El-Umawee, T, S, Mgh, Msb, K;) of the masc. gender, (T, TA,) without ت, (El-Umawee, S, Mgh, Msb,) irreg., (El-Umawee, S, Msb,) like أليان أليان dual of أليان, (El-Umawee, S,) and خصبيان also, (T, Mgh, K;) this latter being sometimes used, (T, Mgh,) though rarely, (MF on the authority of the Expositions of the Fs,) both mentioned by ISh: (T, TA:) AO says, I have heard خصية, with damn, but I have not heard خصية خصية خصية, with kesr; and I have heard خصيف خصيف خصيف خصيف [as the dual], though they did not use خصيف as the sing.; (S;) IB, however, cites exs. of this last as a sing.: (TA:) AA says that خصيف signifies the two testicles; and خصيف, the two skins which compose the scrotum, i. e., in which are the two testicles; citing an ex. in which the latter dual is used in this sense; (S;) and ISk says the like; whereas IKoot makes خصيف to signify the scrotum, i. e., the skin containing the testicle. (Msb.) Also An earring in the ear: (JK, Sgh, K;) thus called by way of comparison: (TA:) pl.

Whose testicles have been drawn forth, or extracted; (S, Mgh, Msb, K;) [gelded, or castrated; a eunuch;] applied to a sheep or goat, and a horse or similar beast, (TA,) and a man (S, TA) or boy, (TA,) or a slave; (Msb;) as also خصبيان خصية خصية خصية خصية: (K:) pl. خصبيان (S, Mgh, K) and خصية خصية خصية خصية خصية: (S, K;) in giving it the former pl., they liken it to a subst., like
of which the pl. is ظَلَّمَانَ فَعَٰلٰانٰ, so says Sb; meaning that فعلان is generally the pl. of فعل as a subst. (TA.) One says also نَﻼْعِف using the latter word as an imitative sequent. (Lh, TA.) Also Poetry in which is no amatory effusion. (K, TA.)

[act. part. n. of 1]. They say، جَآءَ كَخَاصِي الْعِبَرَ, meaning he came ashamed: (JK, and TA in art. جَوج:) and also, disappointed, or unsuccessful. (TA in that art.)

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The place of cutting [or gelding or castration]. (S.)

The خَاصِي see خَاصِي.
R. Q. 1

He agitated it; moved it about; stirred it; shook it; namely, water, (S, O, K,) and the like, (S, O,) and [I agitated, or dashed about, my bucket in the water]. (O, TA.) Sakhr-el-Ghei El-Hudhalee says, describing a water to which he had come for drink,

*(I agitated, or dashed about, my leathern bucket in the main body thereof, as he who is overcome in the game of el-meysir introduces among the other arrows a borrowed arrow [that comes forth winning], in the luck of which he has confidence. (TA in art. خوض.)

This verb, though mentioned here, is [said to be] from خوضوع, aor. خوضوع; not from خوضوع; therefore the poet here uses خوضوع for its inf. n. (O, TA.) You also say, [He came to him with the dagger, and stirred about with it his belly]. (TA.) [Hence a meaning of the inf. n. explained in the first paragraph of art. جلد.]

R. Q. 2

It (water, and the like, S) became agitated, moved about, stirred, or shaken. (S, K.)
**Thick**

1. **Thick**, (S, A, Msb, K,) aor. —, (Msb, K,) inf. n. **Thick** (S, Msb) [and accord. to MF **Thick** and and, but respecting these two inf. ns. (the latter of which seems to be peculiar to the intrans. verb **Thick**) see what follows], **He coloured**, or **tinged**, (A, K,) a thing; (S, A, * K; *) or **changed** it in colour to red, or yellow, &c.; (TA;) and **Thick** signifies the same, [but app. in an intensive sense, or as applying to a number of objects, (see its pass. part. n. voce **Thick**),] (K,) inf. n. **Thick**: (TA;) and the former, particularly, **he tinged**, or **dyed**, his white hair, (TA,) or the hand, &c., (Msb,) with hinnà: (Msb, TA;) but when a man has dyed his hair with any other dye than hinnà, you say, **Thick**: (Msb, TA;) or you say also, **Thick** [He dyed his hair with black]. (Suh, TA.) When one does not mention the hair (Msb, TA) or the white hair [&c.], (Msb,) he says **Thick**, inf. n. **Thick**; (IKtt, Msb;) and **Thick**; (S, IKtt, Msb, TA;) and **Thick**; (A, TA;) [meaning **He dyed his hair**; &c.,] with hinnà, (S, IKtt, Msb, TA;) and the like: (S, TA;) and in like manner one says of a woman, **Thick**; (TA:) which last also signifies [particularly] **She dyed her hands** with hinnà. (T, TS, TA, in art. **Thick**). Hence, in a trad., **Thick**  

1. **Thick**, aor. —; and **Thick**; and **Thick**; (TA:) which last also signifies [particularly] **She dyed her hands** with hinnà. (T, TS, TA, in art. **Thick**). Hence, in a trad., **Thick** **He wept so that his tears wetted the pebbles**: or, more probably, **so that his tears became red, and dyed the pebbles**: (T, TS, TA, in art. **Thick**). [or most probably, **so that his tears caused the pebbles to appear of a reddish colour**; for such is commonly the case when pebbles are wetted.] aor. —; and **Thick**; and **Thick**; (A, TA:) [meaning **It (a tree) became green**. (K, TA.) And **Thick**; (a tree) **Its small leaves came forth in the spring, and its twigs lengthened**; said of the **Thick**; and **Thick**; (A, TA:) [meaning **it dropped its leaves, and became red and yellow**]. (TA:) and you say **Thick**; (A,) or the sap of the **Thick**; (A,) or the sap of the **Thick**; (A, TA:) [meaning **it dropped its leaves, and became red and yellow**].
flowed in their branches, and they became green; as also خضبت, (TA,) for which with the unpointed ص, is said by Az to be a gross mistranscription; explained by Lth, on whose authority it is written with ص, [as also in the K in art. خصب,] as meaning the sap flowed in the branches of the عضه so as to reach the roots. (T and TA in art. خصب النخل.) And خصب, (S, K,) inf. n. خصب, (K,) The palm-trees, (S,) or the spadices of the palm-trees, (K,) became green. (S, K,) And خضبت الأرض, (A, K,) inf. n. خضبت, (K,) or خضبت, (TA;) and خضبت, (K,) inf. n. خضبت; (TA;) or خضبت; and خضبت; (A;) The earth, or land, exposed to view: (A,) or produced, (K,) its herbage, (A, K,) and it (the latter) became green.

(TA.)

2 خصب see 1, first sentence.

4 خصب see 1, each in two places.

5 خصب see 1, each in two places.

8 خصب see 1, in three places.

12 خضوضب see 1.

The colour of a tree, or of the spadix of a palm-tree, when it becomes green: خصب The colour of a tree, or of the spadix of a palm-tree, when it becomes green: خصب. (K,) pl. خضوضب. (K,) A plant fresh, or new, and green in consequence of rain; as also خضوضب: (K,) or Watered by rain, and imparting a colour to the ordure: (TA;) or the green colour that appears in trees when they begin to put forth their leaves: (K,) pl. خضوضب. (TA.)

A spadix of a palm-tree: خصب, [q. v.,] with the unpointed ص, is erroneously said to have this signification. (TA.)
A woman who uses for herself [i.e. for dyeing her hair or hands &c.] much, or often. (S, A, K.)

Hinnà (حَنَّاء), and the like: (Msb:) or the thing with which one dyes, or tinges, his, or her, hair &c.; (S, K, TA;) such as حَنَّاء and كَمَّ حَنَّاء and the like. (TA.)

خَضِبَ: see خَضَب.

خَضِب Anything dyed, tinged, or changed in colour; [generally, with hinnà:] as also خَضِب : the former is both masc. and fem.: and its pl. is خَضِب. (TA.) You say كَمَّ خَضِب (TA voce ضَارِب) [A hand dyed with hinnà]: and خَضِب and خَضِب. (K) [fingers, or fingers' ends, dyed with hinnà]: but the last of these has an intensive signification. (S.) And hence, (TA,) A certain star; (S, A, K;) the star (so in the Egyptian almanacs;) [i.e.] the bright star of the constellation called which star is [termed] the extended right hand of or the Pleiades; corresponding to the star called A woman having her hands, or feet, or hair, &c., dyed with hinnà or the like. (K.)

خَضِب A man dyeing, or who dyes, his hair with hinnà. (Msb.) See also خَضِب. Also A male ostrich (S, A, K, &c.) Whose shanks (A, K) and legs (A) have become red, (A, K) or green, [app. meaning of a dark, or an ashy, dustcolour:] or yellow; (A,) in consequence of his lusting after the female, (A, K,) or in consequence of his having eaten the herbage termed; (A:) or the front edges of whose shanks have become red, (S, K,) or green, (K,) or yellow, in consequence of his having eaten the herbage termed; (S, K) or whose beak and shanks have become red from his having eaten the herbage termed; (A:) or whose shanks have become green (الصيف he becomes bald (يقرع), and his shanks become white: (L:) or whose shanks have become green
by reason of lust in the [season termed] ربيع (ADk:) accord. to some, (TA,) it is applied only to the male ostrich: (S, K:) but some explain it without this restriction; and Lth mentions [the fem.] خاضبة as applied to an ostrich: [it is said that] the skin of the neck, and that of the breast, and that of the thighs, of the male ostrich, but not his feathers, become intensely red when he lusts after the female: or, as some say, خاضب signifies an ostrich that has eaten green food: (TA:) or the extremities of whose feathers are dyed by the eating of blossoms, and the slender parts of whose legs have become red by the same cause: accord. to an Arab of the desert, supposed to be Aboo-Kheyreh, in the [season termed] ربيع, when it eats عسريج [app. meaning certain worms so called], its legs and beak assume the red hue of the عصار [or safflower]: (AHn, L:) or خاضب is applied to a male ostrich the slender parts of whose legs become red when the dates begin to become red, and cease to be so when the redness of the dates ceases: (AHn, K:) so that it is not from eating عساريج, which, it is said, no ostrich is known to eat: accord. to As, the cause [of the redness above mentioned] is only the dye of blossoms; but were it so, the bird would also become yellow, and green, &c., [and some assert that it partially does, as has been shown above,] accord. to the colours of the blossoms and herbs;

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and the green colour would predominate: [but, as the Arabs say, this requires consideration:] whatever be the cause, the bird, it is said, is termed خاضب on account of the redness that affects its shanks: and this word is [said to be] an epithet used as a proper name of the bird: (AHn, L:) but this is a mistake, unless it mean that, because of its prevailing application, it is used in the same manner as the عباس الحرث, not that it may be used [in a determinate sense] without the article آل: (L:) the pl. is خواصب: (TA.) It is also said to be applied as an epithet to any animal that eats خاضب [q. v.]: (TA:) and particularly to [the species of bovine antelope called] the wild bull راوقوق. (AHn, L:) [See also a saying of Dukeyn cited voce راوقوق.]
I. q. (S, K,) or (A:) or a vessel resembling that called (TA:) in which clothes are washed. (TA.) [is its pl.; and also] signifies The rags of the hudot;innà or the like: (A:) [or] of the حيض [or catamenia]. (TA.) [If these two significations be correct, the latter is app. tropical: but حيض may be a mistranscription for خضار.] خضار: see خضار.

خضار: خضار, in two places.
1. \( \text{xḍḍ} \), aor. \( \text{xḍḍ} \), \( (L, K) \) inf. n. \( \text{xḍḍ} \), \( (L) \) *He broke* wood, or a branch, or twig, whether moist or dry, \( (L, K) \) or a soft thing, \( (L) \) so that its parts did not separate. \( (L, K) \) *It* (carriage) broke in pieces fruit. \( (A) \) *He bent*, \( (S, A, L) \) without breaking, \( (S, L) \) wood, or a branch, or twig. \( (S, A, L) \) You say also, \( \text{xḍḍ} \text{ البیر عنق} \). \( (L, K) \) *The camel broke*, \( (L) \) or bent, \( (K) \) the neck of another camel: \( (L, K) \) or the camel fought another camel. \( (Lth, A) \) *Also*, \( (S, K) \) inf. n. as above, \( (S) \) *He cut*, or cut off, \( (S, K) \) anything moist, or soft, or supple; and so \( \text{xḍḍ} \), inf. n. \( (S) \) And \( \text{xḍḍ} \text{ السٰجر} \). \( (L, K) \) *He cut off*, \( (S, A, K) \) or pulled off, or removed, \( (Fr, Zj, S, A, K) \) the thorns of the trees. \( (Fr, Zj, S, A, K) \) *Also*, \( (A, K) \) aor. and inf. n. as above, \( (S) \) *He* (a man, \( K \) ) ate vehemently: \( (S, A, K) \) or \( (he craunched) a thing;\) he ate something moist, or soft, or supple; as a cucumber, and a carrot, \( (K) \) and the like: \( (TA:) \) and *he* (a horse) ate in the manner termed \( \text{xḍḍ} \text{ قضم} \). \( (L) \) or \( \text{xḍḍ} \text{ قضم} \). \( (TA) \) An Arab of the desert, who liked the cucumber, being asked what pleased him therein, answered, \( \text{xḍḍ} \text{ [app. meaning The craunching thereof;]} \) \( (S, L) \) or he was asked what pleased him thereof, and answered, \( \text{xḍḍ} \), meaning *what is broken in pieces, thereof*. \( (A, \) \[aor. \( \text{xḍḍ} \), \( (TA) \) inf. n. \( (K) \) *It* (fruit) became shrunk and shrivelled. \( (K, TA) \)

2. \( \text{xḍḍ} \) see 1.

5. \( \text{xḍḍ} \) see 7, in two places. \( \) \[Also, app., *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, by reason of languor;* syn. \( \text{xḍḍ} \text{ شّنٰ} \): (see its part. n., voce \( \text{xḍḍ} \)) as said of a drunken man, in the Deewán of the Hudhalees, Freytag renders it *fractus fuit et quasi fractus corruit.*]
It (wood, or a branch, or twig, whether moist or dry,) broke so that its parts did not separate; as also It (fruit, A, K, fresh, or moist, TA, being carried from one place to another, A, TA) became broken in pieces, (A, K,) or crushed; (K;) and so It (wood, or a branch, or twig,) bent without breaking (AZ, S, L) asunder. (AZ, L)

Feebleness and weakness in a plant. (K.) A malady (L, K) in a man, (L,) affecting the limbs, not amounting to a fracture; as also Languor and pain of the body, with laziness. (L,) The fatigue and weariness that are occasioned to a man by travel. (TA.) Whatever is cut off from wood, or a branch, or twig, (S, A, L, K,) that is moist, or soft, or supple: (S, L, K:) or what breaks in pieces, or broken pieces, of trees; as also: (K;) or what is cut off, and removed, of trees: and broken pieces, heaped up, of the papyrus, and of any pieces of wood, or of branches, or twigs, that are moist, or soft, or supple: (L:) and broken pieces of cucumbers [&c.].

A certain plant: (K;) or a-certain soft, or flaccid, kind of tree, without thorns. (L.)

[Lacking power to rise, (K, TA,) from languor of the body, and pain, with laziness; (TA;) as also. (K.)

Also A certain kind of tree, (S, K,) soft, or flaccid, and without thorns: (S:) [see also:] or, of the kind of trees called جنبية, the leaves of which have edges like those of the حلفاء, which are pulled with the hand like حلفاء. (L)

A horse that eats in the manner termed. (TA. [See 1.])

Broken so that its parts are not
separated; as also (L.) Also, and (S, A) and خضضودٌ, (A,) A tree, (S,) or lote-tree, (A,) having

its thorns cut off, (S, A,) or pulled off, or removed: (Fr and Z) in explanation of the second word as occurring

in the Kur lvi. 27:) or the second, in the Kur (ubi suprà), may mean having the branches bent by reason of

the abundance of the fruit. (Bd.)

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and أخضردٌ i. q. متشنٌ and خضضودٌ [app. as meaning Affecting an inclining of the body, or a bending,
or inclining the body, or bending, from side to side, by reason of languor: see 5; and see

also خضضودٍ and خضضودٌ]. (K.)

A vehement eater: (A, L, K:) one who eats with coarseness, or rudeness, and

quickness. (L)

ضيدٌ: see خضضودٍ.

خضضودٌ: see خضضودٍ, in two places: ___ and خضضودٌ.

خضضودٌ: see خضضودٌ.

خضضودٌ: see خضضودٌ.
1. He rendered it green, &c. (S.) [Hence,] it is said in a trad., إِذَا أَرَادَ رَضَخُ لَهُ فِي الْبَنَّاءَتِ وَالْطَّيِّبِينَ حَتَّى بَيْنَ [When God desires evil to befall a man,] He makes him to have pleasure in unburnt bricks and clay, so that he may build, and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the Jami' es-Sagheer of Es-Suyootee.) [Hence also, َرِّضُﺧ ُﻪَﻟ ِﻪﻴِﻓ, inf. n. as above, He was blessed in it. (L, K.) You say, َءْﻰَﺷ ُﻪْﻣَﺰْﻠَـﻴْﻠَـﻓ ْﻦَﻣ َرِّضُﺧ ُﻪَﻟ ِﰱ (, L,) or ْﻦَﻣ َرِّضُﺧ ْﻦِﻣ َءْﻰَﺷ ﻪﻣﺰﻠﻴﻠﻓ (, so in a copy of the Mgh,) i.e. Whosoever is blessed in a thing, (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, let him keep to it. (L)

2. He sold to him fruits before they were in a good, or sound, state: (A:) or before their goodness, or soundness, became apparent:

(S, Mgh, Msb, K, TK:) the doing of which is forbidden: (S:) accord. to some, (TA,) the prohibition includes the sale of fresh ripe dates, [app. if not fully ripe,] and herbs, or leguminous plants, and the like; and therefore some disapprove of selling a greater quantity of fresh ripe dates than is cut at once. (S.)

3. It (plenty of moisture) rendered seedproduce soft, or tender. (TA.)

4. He cut herbage, (S, K,) or a tree, (A,) while it was green; (S, A, K;) as also َرَضْﺧُأ [i.e. green, &c.]. (S.) ___ [Hence,] it is said in a trad., عَلَى َبَعْدُ شَرَأ َرَضُﺧُ لَهُ فِي الْبَنَّاءَتِ وَالْطَّيِّبِينَ حَتَّى بَيْنَ, (TA,) i.e. [When God desires evil to befall a man,] He makes him to have pleasure in unburnt bricks and clay, so that he may build, and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the Jami' es-Sagheer of Es-Suyootee.) [Hence also, َرِّضُﺧ ُﻪَﻟ ِﻪﻴِﻓ, inf. n. as above, He was blessed in it. (L, K.) You say, َءْﻰَﺷ ُﻪْﻣَﺰْﻠَـﻴْﻠَـﻓ ْﻦَﻣ َرِّضُﺧ ُﻪَﻟ ِﰱ (, L,) or ْﻦَﻣ َرِّضُﺧ ْﻦِﻣ َءْﻰَﺷ ﻪﻣﺰﻠﻴﻠﻓ (, so in a copy of the Mgh,) i.e. Whosoever is blessed in a thing, (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, let him keep to it. (L)

5. He sold to him fruits before they were in a good, or sound, state: (A:) or before their goodness, or soundness, became apparent:

(S, Mgh, Msb, K, TK:) the doing of which is forbidden: (S:) accord. to some, (TA,) the prohibition includes the sale of fresh ripe dates, [app. if not fully ripe,] and herbs, or leguminous plants, and the like; and therefore some disapprove of selling a greater quantity of fresh ripe dates than is cut at once. (S.)

6. It (plenty of moisture) rendered seedproduce soft, or tender. (TA.)

7. He cut herbage, (S, K,) or a tree, (A,) while it was green; (S, A, K;) as also َرَضْﺧُأ [i.e. green, &c.]. (S.) ___ [Hence,] it is said in a trad., عَلَى َبَعْدُ شَرَأ َرَضُﺧُ لَهُ فِي الْبَنَّاءَتِ وَالْطَّيِّبِينَ حَتَّى بَيْنَ, (TA,) i.e. [When God desires evil to befall a man,] He makes him to have pleasure in unburnt bricks and clay, so that he may build, and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the Jami' es-Sagheer of Es-Suyootee.) [Hence also, َرِّضُﺧ ُﻪَﻟ ِﻪﻴِﻓ, inf. n. as above, He was blessed in it. (L, K.) You say, َءْﻰَﺷ ُﻪْﻣَﺰْﻠَـﻴْﻠَـﻓ ْﻦَﻣ َرِّضُﺧ ُﻪَﻟ ِﰱ (, L,) or ْﻦَﻣ َرِّضُﺧ ْﻦِﻣ َءْﻰَﺷ ﻪﻣﺰﻠﻴﻠﻓ (, so in a copy of the Mgh,) i.e. Whosoever is blessed in a thing, (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, let him keep to it. (L)

8. He cut herbage, (S, K,) or a tree, (A,) while it was green; (S, A, K;) as also َرَضْﺧُأ [i.e. green, &c.]. (S.) ___ [Hence,] it is said in a trad., عَلَى َبَعْدُ شَرَأ َرَضُﺧُ لَهُ فِي الْبَنَّاءَتِ وَالْطَّيِّبِينَ حَتَّى بَيْنَ, (TA,) i.e. [When God desires evil to befall a man,] He makes him to have pleasure in unburnt bricks and clay, so that he may build, and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the Jami' es-Sagheer of Es-Suyootee.) [Hence also, َرِّضُﺧ ُﻪَﻟ ِﻪﻴِﻓ, inf. n. as above, He was blessed in it. (L, K.) You say, َءْﻰَﺷ ُﻪْﻣَﺰْﻠَـﻴْﻠَـﻓ ْﻦَﻣ َرِّضُﺧ ُﻪَﻟ ِﰱ (, L,) or ْﻦَﻣ َرِّضُﺧ ْﻦِﻣ َءْﻰَﺷ ﻪﻣﺰﻠﻴﻠﻓ (, so in a copy of the Mgh,) i.e. Whosoever is blessed in a thing, (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, let him keep to it. (L)
Hence, (S, TA,) the pass. form, *He died in his youth*; (S, K,) *in his fresh and flourishing state.* (S.) Young men used to say to an old man, [Thou hast attained to the time for dying, (lit. for being cut,) O old man]: and he replied, [O my sons, and ye shall be cut off, or die, in your youth]. (S. [See also جَرَّ أَجزَر].) ___ Also, the act. v., *He cut off* the green branches of a palm-tree with his ; (TA;) and so , (K, * TA;) aor. , inf. n. خَضْرَ: (TA:) and he cut off a thing, as a man's nose, entirely: (TA:) or, simply, he cut off a man's nose. (IAar.) ___ And *He ate* fruit [while it was green, or] before it was ripe. (A.) ___ And hence, (TA,) *He deflowered* a girl: (K, TA:) or, *before she had attained to puberty;* (Msb in art. قَضّ, and K;) as also . (TA.) ___ Also *He took* a camel in a refractory state, not trained, and attached the nose-rein to him, and drove him. (TA.) ___ And *He took up* a load, or burden. (K.) 9 , (S, A, K,) inf. n. خَضْرَ, (S, A;) and خَضْرَ (S, K,) [Inf. n. خَضْرَ, in the TA written by mistake خَضْرَ;] and خَضْرَ, (Msb;) inf. n. خَضْرَ (Msb;) . (A colour, Msb, or seed-produce, K) *Was,* or *became,* of the colour termed خَضْرَة. (i.e. green: and he, (a camel, and a horse, and an ass, and sometimes a bird,) and it, (a garment of the kind called كَسْأَة, and the like, or any other thing,) *Was,* or *became,* of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour: and he, (a man,) or *it,* (a thing,) *Was,* or became, of a tawny, or brownish, colour; or blackish; or of a blackish hue inclining to green; or black; or intensely black: see خَضْرَة and . (S, A, Msb, K,) [Hence,] خَضْرَ. (The place of my became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue. (Har p. 494.) And his mustache grew so
The night became dark and black. (K, * TA.) And The darkness became intensely black. (A.) [properly His skin became green from carrying the produce of his land; meaning] he became in a state of plenty. (TA. [See voce ] said of seed-produce, It was, or became, soft, or tender; as also and aor. - , inf. n. (K, * TA.) and this may be of the pass. form, ] so as to agree with what occurs before, [see 8, ] (TA,)

It (herbage, TA) was, or became, cut. (K, * TA.)

Trees that are soft, or tender, when cut; as also. (TA.)

You say, and 

He took it without price: or in its fresh, or juicy, state: (K:) being an imitative sequent. (TA.) Whence the saying, [in the S] The goods of this world are delicate, fresh, and pleasant: or pleasing. (TA.) And 

[Predatory warfare is sweet and fresh or refreshing] and loved; because of the victory and spoil attending it. (TA, from a trad. of Ibn-‘Omar [which see fully quoted voce ] .) ___ You say also, It is thine, or for thee: may it be attended with enjoyment and a wholesome result. (K,) ___ And His blood went unrevenged, or unretaliated, or unexpiated by a mulet: (S, K,) being an imitative sequent [here as in the former instance]. (TA.)

Also Green palm-
branches with the leaves upon them: and green palm-branches stripped of their leaves: (Fr, K:) pl. أخضر. (AHz.)

Also A place having much verdure: and so أرض خضر. (K.) And Land in which is much verdure: and أرض خضر، as in the Kur xxii. 62, accord. to one reading, verdant land. (TA.) See also خضر, in four places. Also, [as a subst.,] What is green: (Akh, S, and Bd in vi. 99:) seed-produce; (Lth, Bd, K;) and so خضارى: (S;) so the former in the Kur ubi suprâ: (Lth, Bd:) or goodly green herbage: (A:) and a branch: (K;) any branch. (TA.) And The plant called the بقلة الخضراء; as also الخضر and the الخضراء (K) and (TA:) it is a green and rough herb or leguminous plant, the leaves and fruit of which are like those of millet; it rises to the height of a cubit; and fills the mouth of the camel. (TA.) Also A species of plant of the kind called جنبية; (K;) which latter term is applied to herbage whereof the root is deep in the earth, like the صليان and النس: (TA:) [a coll. gen. n.:] n. un. with أ: (K;) it is not of the slender and succulent herbs or leguminous plants, which dry up in summer. (TA.) Hence آكلة الخضر, occurring in a trad., [properly signifying A she-camel that eats the plant above mentioned,] applied to a man who acts justly and moderately with respect to worldly enjoyments: for the خضر is not of the slender and succulent herbs, as above observed, nor of those excellent plants which the spring produces by its consecutive rains, and which therefore become goodly and soft or tender; but of those upon which beasts pasture after others have dried up, because they find no others, and which the Arabs call جنبية; and the beasts do not eat much of it, nor do they find it wholesome. (IAth, TA.)

[If not a mistranscription for خضر] Fresh cut herbage, to be eaten quickly. (TA.)

[Greenness; a green colour; verdure;] a certain colour, (S, A, K;) well known; (K;) [and] a colour between black and white: it is in plants and in animals &c., and, accord. to IAAar, in water
also: (TA:) in camels, (S,) and horses, (S, K,) [and asses, and sometimes in birds, and in a garment of the kind called كَسَا، and the like, and in other things, a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dustcolour; a dust-colour intermixed with [i.e. blackness or deep ash-colour]: (S, K:) in men, [and in other things,] a tawny, or brownish, colour; syn. عَرْقَة: (S:) [and a blackish hue: and a blackish hue inclining to green:] and blackness: (TA:) [and intense blackness: see 9; and see also خَضْرٍ: (K.) ___ And A green plant: pl. خَضْرٍ: (TA:) or the latter signifies herbs, or leguminous plants; as though pl. of the former. (Msb.) [See خَضْرٍ: and خَضْرٍ. ___ See also خَضْرٍ. ___ Also Softness, or tenderness, (IAar, K,) of seed-produce [and the like]; (TA;) and so خَضْرٍ, (K,) inf. n. of خَضْرٍ. (TA:) ___ And What is soft, or tender; fresh, or juicy; and pleasant to the eater. (TA, from a خَطْبٍ of 'Alee, delivered at El-Koofeh.)

خَضْرٍ: see خَضْرٍ.

خَضْرٍ: A palm-tree (غَلْنَة) that bears good green dates. (Az, K.) ___ A kind of dates, green, resembling glass, of a colour that is admired. (Ahn.)

خَضْرٍ: Herbs, or leguminous plants, in the first state of their growth. (S, * K, * TA.) [See also خَضْرٍ.] ___ Also Milk mixed with much water: (S, K:) AZ says that it is like خَمْرٍ, meaning as above, diluted so as to be of a dark, or an ashy, dust-colour: like as the râjiz says, جَأَوْا بِضَيَاءِ هَلِ رَأَيْتِ الدِّينَ بَيْنُ

[They brought milk mixed with much water. Hast thou ever seen the wolf?]: meaning that the milk was of an ash-colour (أَوْرَق), like the colour of the wolf, by reason of the great quantity of the water: or, as some say, milk and water in the proportion of one third of the former to two thirds of the latter: it is of any milk,
that has been kept in a skin or that is fresh, and from any beast: some say that the word is a pl.,

[or rather a coll. gen. n.,] and that the sing., or n. un., is with ٌةَرﺎَﻀُﺧ. (TA.)

أَخْضَرَ : see ٌةَرﺎَﻀُﺧ, and see also ٌةَرﺎَﻀُﺧ, determinate, and imperfectly decl., (ISk, S, K,) because it has the quality of a proper name and the fem. gender with ٌةَرﺎَﻀُﺧ, like ٌةَرﺎَﻀُﺧ &c., (TA,) The sea; (ISk, S, A, K;) as also ٌةَرﺎَﻀُﺧ, (TA,) or ٌةَرﺎَﻀُﺧ, (A, TA,) or ٌةَرﺎَﻀُﺧ. (So in a copy of the A.) [But it is used as a masc. proper name; for] you say, اَﺬٰﻫ ُةَرﺎَﻀُﺧ:

ٌةَرﺎَﻀُﺧ: This is the sea, in a state of rising, or becoming full, or becoming high and full. (S, TA. [In one copy of the S, I find اَﺬٰﻫ; but in others, اَﺬٰﻫ; and in all, اَﺬٰﻫ.])

ٌةَرﺎَﻀُﺧ: A palm-tree (ٌةَرﺎَﻀُﺧ) of which the dates fall while unripe and green; (S, K;) as also ٌةَرﺎَﻀُﺧ. (TA.)

ٌةَرﺎَﻀُﺧ: dim. of ٌةَرﺎَﻀُﺧ. Also A woman who scarcely ever, or never, completes the fruit of her womb, so that she casts it. (TA.)

ٌةَرﺎَﻀُﺧ: A certain bird; (S, K;) also called the ٌةَرﺎَﻀُﺧ, (S;) regarded as of evil omen when it alighted upon the back of a camel: it is ٌةَرﺎَﻀُﺧ, [i.e. green, or of a dark or an ashy dust-colour], with redness in the ٌةَرﺎَﻀُﺧ, (TA,) or certain green, or dark or ashy dust-coloured, birds, (TA, also called ٌةَرﺎَﻀُﺧ، (ٌةَرﺎَﻀُﺧ, ٌةَرﺎَﻀُﺧ)) Qa‘ara: A

‘Obeyd asserts that the Arabs loved them, and likened to them a liberal, or bountiful, man: but Isl says, on the
authority of the 'Eyn, that they regarded them as of evil omen: (TA:) [Golius states, on the authority of Meyd, that the 

**bird of a blackish colour, called in Persian** کرایه. See Bochart's Hieroz. p. ii. col. 61; referred to by

Freytag.] ___ Also The [tree, or shrub, called] زیدمث, when it has grown tall. (TA.)

A certain bird, (K,) **green or of a dark or an ashy dust-colour** (أخضر). (TA.)

___ Also A certain plant. (K.)

[Green; verdant;] of the colour termed خضرائی (S, A, Msb, K;) as also (Msb, K) and

and خضر و خضر and خضرور and خضرور: (K, TA: the last two written in the CK) [applied to a horse, [and to a camel, (see خضر,) and to an ass, and sometimes to a bird, and to a garment of the kind called كمساء، and the like, and to various other things, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour; of a dust-colour intermixed with دهمة [l. e. blackness or deep ash-colour]; which is the same as (S:) in horses being distinguished as أخضر أطول أخضر ظلم and أخضر أطول (TA: [see the latter epithet in each of these cases:]):] applied to a man, [and to other things,] tawny, or brownish: (S:) [and

blackish: and of a blackish hue inclining to green:] and black; (S, K;) black-

complexioned: (TA:) [and intensely black:] it is said in the Msb, art. حظم, that خضرأ the الأخضر is, with the Arabs,

which may mean either that green is, with the Arabs, termed أسود أخضر, or that الأخضر is, with the Arabs, black: but the truth is, that each of the epithets أسود أخضر is sometimes used for the other: see what here follows, and see أسود أخضر: in Har p. 495,

it is erroneously said, on the authority of Er-Razee, that the الأخضر is not termed by the Arabs أخضر, although the أخضر is termed by them أسود because of its intense خضرأ: and the pl. is من أخضر أخضر: you say شجرة خضراء. (Msb, TA:) You say ماء أخضر, or خضراء A green, and fresh, or juicy, tree. (TA:) And Water inclining to a green colour, by reason of its clearness. (TA:) And [lit. Tawny of skin:] meaning of pure
race; because the complexions of the Arabs are tawny; (S;) of genuine Arab race: (IB:) as in the saying of El-Lahabee, (S, TA,) El-Fadl Ibn-'Abbás, (TA,)

[And I am the tawny: who knows me? the tawny of skin (or pure of race), of the family that comprises the nobility of the Arabs]. (S, IB.) And [lit. Such a one is blackish, or black, in the back of the neck:] meaning such a one is the son of a black woman: (Az, A:) or one who is slapped on the back of his neck: (A:) or a freedman, or an emancipated slave. (TA.) And A weaver: (A, TA:) because his belly, being stuck close to his loom, becomes blackened by it. (TA.) And An eater of onions and leeks: or a tiller, or cultivator, of the ground; because he eats herbs, or leguminous plants. (A.) And [lit. They are green in the shoulders, from carrying the produce of their land:] meaning they are in a state of great plenty. (K, TA.) And [hence, perhaps,] Such a one possesses abundant [or wealth, or prosperity]: (A, TA:) [or it may mean goodness: for] [lit. The complexions of the Arabs: and it is also an epithet of dispraise, as meaning black by reason of baseness, ignobleness, or meanness. (Ham p. 282.) And A young man whose hair has begun to grow upon the sides of his face. (TA.) And An army, or a troop of horse, overspread with the blackness of iron: (S, TA:) or a great army or troop of horse (K, TA) of which most of the men are clad in iron; like (TA:) because of the [rain or herbage called]
Night is black. (TA.) And [hence,] because of the blackness thereof. (TA.) And [i.e.,] because of the blackness thereof. (TA.) And 

Night [i.e., the black-winged] veiled him, concealed him, or covered him with its darkness. (TA.) And [hence,] because it means Inclining to blackness, by reason of abundance of moisture, or irrigation. (S.) ___ used as a subst.: see . The fem. [is also used as a subst., and] signifies Gree herbs or leguminous plants; (Msh, K;) as also : (K;) pl. by rule it should be ; but as the quality of a subst. predominates in it, it has a pl. like the pl. of a subst., like pl. of : (Msh:) this pl. occurs in the saying (in a trad., TA) صدارة There is no poor-rate in the case of green herbs or leguminous plants; (Msh;) or fresh fruits and herbs or leguminous plants; (TA;) or fruits, such as the apple and the pear &c.; or herbs or leguminous plants, such as leeks and smallage and rue and the like; and , pl. of , is sometimes substituted for it. (Mgh.) [Hence,] The sky, or heaven; (S, A, K;) because of its greenness; like as the earth is called because what grows in a [or place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit [because it is neglected, and left unwatered], (S, Msh,) and soon becomes corrupt, or bad. (Msh. [See also دمنة, in art. ] And , as an epithet in which the quality of a subst. predominates, (TA,) The sky, or heaven; (S, A, K;) because of its greenness; like as the earth is called (TA.) You say, . (TA.) You say, ] There is not under the sky one more hateful than he]. (A.) ___ A bucket (A, K) with which water has been drawn long, so that it has become green or blackish &c. (.) ___ And The congegated or collective body, and mass, or bulk, of a people. (S, K;) So in the saying, [May God destroy the congegated or collective body, mass, or bulk, of them]: (S:) or this means, their stock from which they have branched off; (A;) [for] signifies the origin of anything: (TA;) or, their life in this present
world: (Fr, TA:) or, as some say, their enjoyment and plenty; (TA;) for] signifies prosperity, and plenty, and enjoyment: (TA in a later part of this art:) or the right reading is, meaning their prosperity, and their pleasantness of life, or plenty and prosperity. (S. [See art. خضرآ, الخضر, signifying prosperity, and their enjoyment and plenty; (TA;) for] الخضرآ, خضرآ, the right reading is خضرآ, خضرآ, خضرآ: see خضرآ, خضرآ, خضرآ. (T,) or, (K;) The domestic pigeons; (T, K;) so called although of various colours, because their predominant colour is [or ash-colour], or [meaning a dark, or an ashy, dust-colour]: the خضرآ and the تمر [or spotted with white and black, &c.,] are especially characterized by the faculty of rightly directing their course. (T, TA.) ةآر(addr: a pl. of ءآر, used as a subst.) Gold and flesh-meat and wine; as also أخضر, أخضر, أخضر, [as some explain this latter]. (TA;) أخضر, أخضر, أخضر, signifies Fresh, or recent: so in the saying, الأمر بيننا أخضر, The affair between us is fresh, or recent]; and in like manner you say, المودة بيننا خضرآ, Love, or affection, between us is fresh. (A.) And Soft, or tender; applied to herbage, or seed-produce. (TA;) اًعِشَّة خضرآ, A mode of life soft, or delicate, and plentiful and pleasant. (Har p. 639.) أخضر, أخضر, أخضر, is also the name of [A certain star, or asterism; most probably either α of Piscis Australis or ε of Pegasus, or some star or asterism nearly in a line with those two;] one of the three أَوْآَنُأ الْخَيْرِيف, one of the three A kind of fly, (K;) green, of a dark or an ashy dust-colour, أخضر, أخضر, of the size of the black fly, and called the Indian fly [as cantharides are by the Arabs in the present day]; having properties and uses mentioned in medical books. (TA.) Also A certain disease in the eye. (K.)
رَضُوح: see رَضُوح.
رَضُوح: see رَضُوح, in two places: and see also رَضُوح, first sentence.
رَضُوح: see رَضُوح, first sentence.

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Q. 1 َمَﺮْﻀَﺧ ّنُذُﻷا, inf. n. خَضَارَم, He cut somewhat of the extremity of the ear of a camel, and left it dangling: or he cut the ear in halves: and you say also, (They so cut the ears of their camels): (TA:) or خَضَارَم signifies the cutting one of the ears only. (JK.)

And خَضَارَم, He mixed [a thing or things]: (IKh, TA:) [and so خَضَرَم, as is indicated in the K in art. خَضَرَم, by an explanation of the inf. n.] And خَضَارَم signifies also The making a thing to be of an intermediate, or a middling, kind or quality. (TA.)

Q. 2 َمَﺮْﻀََ🔒, said of butter [in the process of formation], It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also خَضَرَم. (TA in art. خَضَرَم.)

َمِرْﻀِﺧ, A well having much water; (JK, K;) and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by As: (S:) or a great sea: (K:) accord. to some, so called because of its greenness; and if so, the م is augmentative: (MF:) or water copious and wide in the utmost degree: (Mz 49th عَنْ:;) and anything much in quantity, or copious, (S, K;) and wide, or ample: (S:) or it signifies also wide, or ample, (K;) applied to anything: (TA:) pl. خَضَرَم and خَضَرَم, also, signify much in quantity, or copious, applied to water: (TA:) and خَضَرَم is applied in this sense as an epithet to (S, * TA;) Bountiful, or munificent; (JK, K;) who gives many gifts: (S, K;) said to be likened to the sea, or great river, to which this epithet is applied; though As disallowed its application to a sea, or great river: (S:) or likened to the well to which the same epithet is applied: (JK;) and a forbearing, or clement, lord, or chief; as also خَضَرَم and خَضَرَم, pl. خَضَرَم and خَضَرَم: all applied peculiarly to men: (K;) not to women. (TK.)
Sweet water: or water between sweet and bitter: (K:) on the authority of Yaakoob. (TA.) The young of the kind of lizard called [S, K:) accord. to IDrd, in its first stage it is called [after which he should have said, then, [S, K:) then it is called [q. v.]; then, [S, K:) and then, [S, K:) he does not mention the term [S, K:) but AZ mentions it. (S.)

A certain people of the [i. e. Persians], (S, K,) of the sons of Fáris, (S,) who went forth from their country in the beginning of El-Islám, and dwelt in Syria: (S, K) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in El-Basrah, and these are the [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is [pass. part. n. of مَحْرَم]. You say [see مَحْرَم]. A she-camel having the extremity of her ear cut. (S, K.) And an ear cut. (Mz 49th 우ن) Hence, as some say, (Mz ubi suprá,) A man, (K, Mz,) or a poet, (S, K,) who lived in the Time of Ignorance and in that of El-Islám; (S, K, and Mz ubi suprá) as though he were cut off from paganism to El-Islám; (Mz, Ta;) as Lebeed, (S, K, and Mz 20th 우ن,) and Hassán Ibn-Thábit, and Nábighah of the BenooJaadeh, and Aboo-Zubeyd, and ’Amr Ibn-Sha-s, and Ez-Zibrikán Ibn-Bedr, and ’Amr Ibn-MaadeeKerib, and Kaab Ibn-Zuheyr, and Maan Ibn-Ows: (Mz 20th 우ن:) or a person who passed half of his life in the Time of Ignorance, and half thereof in that of El-Islám: (K:) [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is مَحْرَم, with kesr to the ر; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels
as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with;

and this they were ordered to do in a manner different from that of the pagans: (TA;) accord. to some, the epithet applied to a poet of the class above mentioned is ﻣَﻮْﻀَﳖ، with the unpointed ح، i.e. ﻣَﻮْﻀَﳖ، signifying ﺍًﺪُﳍ، [like ﺍًﺪُﳍ، as shown above,] because of his mixing paganism with El-Islám: (Mz 49th عﻮﻧ:) or ﻣَﻮْﻀَﳖ (K in art. ﻣَﻮْﻀَﳖ:) and in like manner IKh explains the epithet ﻣَﻮْﻀَﳖ. (TA.) ___ Also a black man whose father is white. (IKh, K.*) ___ And Deficient in respect of ﺍًﺣْﺴَﺐ; (K.) meaning not of generous parentage. (TA.) ___ And One whose origin is suspected; or who claims for his father one who is not: (K.) and so ﻣَﻮْﻀَ📈، or ﻣَﻮْﻀَ📈 ﻃَﺒْﻠَﳋا، means of mixed parentage. (TA.) One whose father is unknown: [or, app., accord. to the TA, whose parents are unknown:] or one sprung from [a succession of] concubines. (K.) ___ Uncircumcised. (K.) And, with ﻃ، applied to a woman,

Circumcised: (S, K;) or, as some say, cut, by a mistake of the woman operating, in a place not that of circumcision. (TA.) ___ Flesh-meat such that one knows not whether it be from a male or a female. (S, K;) ___ Accord. to IAar, who does not explain it, (ISd, TA;) it is applied also to food, (ISd, K;) ISd thinks (TA) as meaning Insipid; (ISd, K;) neither sweet nor bitter. (ISd.) ___ And Water between heavy and light: (T, K, TA;) or not sweet. (TA.) ___ See also ﻣَﻮْﻀَﳖ. (TA.) ___ See also, in two places.

Dissundered, or separated [into clots]; not coalescing; by reason of cold. (K. [See Q. 2.])
1. "He was, or became, lowly, humble, or submissive, (S, Msb, K,) He had a natural stooping of the neck: (TA,) and he bent himself, or became bent; as also..."
And, said of a hawk, *He lowered his head to make a stoop, or to pounce down.* (Z, TA.) [Hence,] *The camels strove, or exerted themselves, or hastened, in their pace, or going;* (K;) because, when they do so, they lower their necks. (TA.) And, (K,) said of a horse, (IAar,) [for the same reason,] *He went quickly, or swiftly.* (IAar, K.) *The star, or asterism, inclined (S, K, TA) to the place of setting, (S, TA,) or to setting:* (K, TA:) and in like manner, *the sun inclined* 

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&c.; like: (TA:) and *the stars inclined to setting.* (Aboo-’Adnán, TA in art. خَضَعَ أَيْدَى الْكَواكبِ, the stars inclined* He, or it, rendered him still (K, TA) [and submissive: see 1]: the verb being both intrans. and trans. (TA.) [See also 4.] Also, (K,) inf. n. خَضَعَ and خَضْعَ, (TA,) *He, or it, caused him to have a stooping neck;* as also خَضَعَهُ, i. e., bent him: (TA:) said of old age. (TK.) Jereer says, *

أَعَدَّ اللَّهُ لِلشَّعَآئِرِ مِنِّي
صُوَاعَقٍ يَخْضَعُونَ لِهِ الرَّقَابَ

[God hath prepared, for the poets, from me, thunderbolts which make the necks to stoop to Him]. (TA:) *in the K خَضَعَ فَلَانًا إِلَى السَّوْءَة, but the former is the right; inf. n. خَضُوعَ, خَضَعَ فَلَانًا إِلَى السَّوْءَة:* (TA;) *He, or it, invited such a one to that which was foul, abominable, or evil.* (K, TA.)

2 خُضَعَ see 4.

3 خَضَعَ see 1, near the middle of the paragraph.

4 خَضَعَ, intrans.: see 1, in two places. *It (poverty) lowered, humbled, or abased, him;* (Msb;) [as
also signifies the *rendering lowly, humble, or submissive;* in Persian, *(KL. [But Golius, from the same source, explains the verb as signifying Submissum humilemque se commonstravit. ])*

[Hence,] *(Zj, S, TA)* Want, or need, *made me lowly, humble, or submissive, to thee; or* constrained me to have recourse to thee, and to require thine aid. *(TA.)*

___ See also 1, near the end of the paragraph.

see 1, first sentence.

see 1, in three places.

: see 1, first sentence.

A plant *bending by reason of softness, or tenderness:* ISd holds it to be formed after the manner of a relative, or possessive, noun, because there is no verb [of the measure ] to which it may be referred. *(TA.)* *(The regular form, if it were a part. n., would be , q. v.)*

or : see and .

: see what next precedes.

A man *(S)* who is lowly, humble, or submissive, to everyone. *(S, Sgh, K,)* ___ And One who overcomes, or subdues, his adversaries, or opponents, *(K, TA,)* and humbles and abases them. *(TA.)*

: see the next paragraph, in two places.

Lowly, humble, or submissive; *(Msbr)* and signifies the same: *(S, K)* [or rather the latter is an intensive epithet, signifying *very lowly, &c.*] the pl. of the former is and and or . *(TA:)*
[respecting the last two of which, see 1, second sentence:] and the pl. of خضوع is the phrase قوم خضوع خضوع (S, K; as in the phrase الرقاب [A people, or company of men, very submissive in the necks]. (S.) It is said in the Kur [xxvi. 3], فظلّنت أعناقهم لها خاضعين, And their necks shall continue, the pret. being used in the sense of the aor., meaning وتائم), submissive to it: (Jel, * TA:) the original of the phrase is فظلّوا لها خاضعين, and is redundantly inserted to show the place of خضوع, and the predicate is left in its original state: (Bd:) or as the خضوع is only that of the أعناق, it is allowable to make the predicate relate to [the pronoun هم, which is] the complement of the latter word: (Sb, Kh:) or since the خضوع is ascribed to the necks but really belongs to the persons, the epithet has that form of pl. which is proper to rational beings: (Jel: [and the like is said by Bd:]); or (Jel) means their chiefs: or their companies: but there is another reading [which is literally grammatical], namely خاضعة. (Bd.) ___ The pl. خضوع is also applied to Women who have been [or who are] soft in speech, and still. (IAar.) [See 1.] ___ خماع خواضع [pl. of خاضعة] Ostriches inclining their heads towards the ground in their places of pasture; and in like manner, [gazelle]. (TA.) ___ جَلَّابَاءَلَمَع خواضع Camels striving, or exerting themselves, or hastening, in their pace, or going; because, when they do so, they lower their necks. (TA.) ___ منكَبٌ خاضع A low, or depressed, shoulder-joint. (TA.) ___ نَجَوم خواضع Stars inclining to setting, or to their places of setting. (A, TA.) Inviting to that which is foul, abominable, or evil. (TA.) ___ خضاع Content with abasement; fem. خضعاَاء. (Lth, K.) ___ Having a natural stooping of the neck; (S, K;) applied to a man, (TA,) and to a horse, (S, TA,) and a camel, and an ostrich, and a gazelle. (TA.) ___ See also خاضع, near the end of the paragraph.
He moistened it; or wetted it; (S, K;) as also, inf. n. ُهﻠﺾﺧا
( , S, K,) It was, or became, moistened, or wetted; (S, K;) as also
(K, TA, [but not in the CK,]) inf. n. ُهﻠّﺾﺧ
(TA; [perhaps a mistranscription for ُهﻠّﺾﺧ, inf. n. ُهﻠّﺾﺧ, as also
TA:] and ُهﻠّﺾﺧ, inf. n. ُهﻠّﺾﺧ, as also
TA;) of a garment, and of the beard: (TA:) and the first of these verbs signifies also it was, or became,
moist, so that its moisture became sprinkled, or scattered in drops; (K * TA; [accord. to
the explanation of the part. n. ُهْلّﺾﺧ (q. v.) in the JK and Mi;) and so
(K, TA;) and ُهْلّﺾﺧ, aor. ُهْلّﺾﺧ, inf. n. ُهْلّﺾﺧ, aor.
(K, TA,) inf. n. ُهْلّﺾﺧ, aor. ُهْلّﺾﺧ, but Lth says, I have not heard them say
ُهْلّﺾﺧ, (TA:) The night became
dark: (JK, Ibn-Abbád, K;) or the pleasant coolness of the night came. (T, TA)
The tree, or trees, had many branches and leaves: (IDrd, S, K;) or became green,
and fresh, or sappy, in the branches thereof. (TA)
Moisture. (TA. [But perhaps this may be a mistranscription for خشخ، inf. n. of خشخ] Also, (JK, T, K,) and خشخ, (JSD, K,) Pearls: (JK, K,) or clear large pearls: (K,) or good, clear, lustrous, large pearls: of the dial. of Yathrib. (TA.) And A well-known kind of beads: (ISk, K,) or a red bead: or a bead of ivory: (TA,) n. un. with ظ . (K,) And درة خضلة, (TA,) or خاضلة, (JK,) A clear large pearl. (JK, TA.)

A thing, (S,) or roasted meat, (JK, T, M, K,) moist, or juicy, (JK, T, S,) and well cooked: (T:) or dripping with its gravy; or succulent, and dripping with its juice: (M, K,) and anything moist so that its moisture becomes sprinkled, or scattered in drops: (JK, M, K; *) as also . (K: in the copies of which we find يَمَرْشَش، the latter being the reading in the [JK and] M, TA.)

Applied to a plant, or herbage, Soft, or tender. (S, TA,) And hence metaphorically applied to life: you say عيش خشخ, (Har pp. 54-55,) and خشخ، (K,) A soft and delicate life. (K, and Har ubi suprà.)

A plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (K, TA. [In the CK, النعمة is erroneously put for النعمة.]) You say, هم في خضلة من العيش They are in a plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (TA.) And A day of plenty, and pleasure or ease, and softness or delicacy; (JK, K,) or a day of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life; and of pleasantness and easiness of life. (S, TA.) And نزلنا في خضلة من العيش We alighted
among green, soft or tender, fresh herbage. (TA.) Also *A wife:* (K.) or a name for a woman:

(K. * TA:) and

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*a soft, or tender, woman. (JK, K.)* And *The rainbow:* (JK, Ibn-'Abbád, K.) And *A halo round the moon.* (AA, TA.) One says also, دعنى من خضلاتك, meaning Let me alone, and cease from thy vain, or false, sayings or actions. (TA.)

*روضة* خضيلة*A meadow* [or *meadow*] (IDrd, S, K) that is luxuriant and moist. (IDrd.)

خضيل: see خاضلة. 

خضيل: see خاضلة. 

خضيل: see خاضلة. 

خضيل: see خاضلة.
1. خَصَمَ, aor. — ; (S, K;) and خَصَمَ, aor. — ; (J, K;) inf. n. خَصَمَ; (J, S, K;) He (a man) ate a thing with the whole of the mouth: (A, S;) or he ate, (K;) in a general sense: (T, A;) or he ate with the more remote of the teeth: (K;) signifies the eating with the nearer of the teeth; (T, A;) [i.e., with the teeth of the fore part of the mouth: or the eating with the extremities of the teeth: see art. خَصَمَ] or [he ate so that] he filled his mouth with that which he ate: or it relates peculiarly to the thing that is moist, or juicy, as the cucumber, (K;) and the like: (T, A;) or he ate in the enjoyment of a plentiful and pleasant life: (J, T, A;) or خَصَمَ referring to a man is like قَضَمَ referring to a beast. (T, A;) And خَصَمَ, aor. — ; (J, K;) inf. n. as above; (T, A;) and خَصَمَ; (J, K;) He cut it; or cut it off: (K;) or he cut it in pieces. (J, K;) accord. to IAA, (T, A,) signifies He gave him of his property; (K;) [as though he cut off for him a portion thereof;] but Th rejects this, and says that it is خَصَمَ. (T, A.)  

٨ خَصَمَ see ١. [Hence,] The sword cuts, and eats, its scabbard, (K;) by reason of its sharpness; mentioned by J as a meaning of خَصَمَ: [see ٨ in art. خَصَمَ:] and خَصَمَ the bone: and الذَّرَاعِ [the fore arm]. (T, A;) And خَصَمَ the الطريقِ He stopped the way, robbing and slaying passengers. (K.)

خَصَمَ i. q. خَصَمَة, (K;) i.e. A certain bead, or gem, mentioned before. (T, A.)

خَصَمَ: see what next follows.
A thing that is eaten in the manner termed خضام; [see 1:] (K;) as also خضام [expressly said to be like غراب, otherwise it would seem to be خضام, like قضام to which it is opposed,] (TA,) [and خضام, as is indicated in the K in art. قضام opposed to قضام in that art. (q. v.) in the S and K.]

خضام : see what next precedes.
خط

خطٌ، aor. خط، inf. n. خط. He made [a line, or lines, or] a mark, upon the ground. (Msb.) You say, خطُّ الزَّاجِرُ في الأرضَ، aor. and inf. n. as above, The diviner made a line, or a mark, or lines, or marks, upon the ground, and then divined. (TA.) And الزَّاجِرُ يَخطُّ بإصبعهَ في الرملَ ويزجرٌ (The diviner makes lines, or marks, with his finger upon the sand, and divines). (S.) Th says, on the authority of IAar, that خطُّ الزَّاجِرُ is خطُّ الرملَ [or geomancy]: I 'Ab says that it is an ancient science, which men have relinquished: but Lth says that it is practised to the present time; [to which I may add, that it has not even now ceased; being still practised on sand and the like, and also on paper;] and they have conventional terms which they employ in it, and they elicit thereby the secret thoughts &c., and often hit upon the right therein: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted: while he obliterates, his boy says, for the sake of auguring well، أبانُ عيانُ أسرعاً البيانَ [O two sons of 'Iyán (meaning two lines or marks), hasten ye the manifestation]: I 'Ab says that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment: and AZ and Lth relate the like of this. (TA.) It is said in a trad. of Mo'awiyyeh Ibn-El-Hakam Es-Sulamee, traced up by him to its author، كان نبيٌّ من الأنبياء يخطُّ فمن خطَّهُ علمُ مَثَلٌ علمُهُ [A prophet of the prophets used to practise geomancy; and he who matches his geomancy knows the like of his knowledge]. (TA.) You say also, when a man is meditating upon his affair, and considering what may be its issue, or result، فلان يخطُّ في الأرضَ [Such a one makes lines, or marks, upon the ground]. (TA.) [See also خطُّ: and see St. John's Gospel, ch. viii. verses 6 and 8.] And خطُّ برجَلٍ الأرضَ means He walked, or went along. (TA.) Also, (S, Msb,) aor. as above, (Msb,) and so the
inf. n., (Msb, K,) *He wrote* (S, Msb, K) a writing, or book, (Msb,) or a thing, (TA,) with the reed prepared for that purpose, (S, K,) or with some other thing; (K, TA;) and so [خطَّط] [خطَّط، or, as in the T, like تسطّر; whence the saying, خطَّت عليه ذُوتهُ His sins were written [or registered] against him. (TA.)__

 tekn, and نفسه kinetics [and so] خطَّت عليها نفسه He prohibited it; or took it for himself; relating to anything. (K, TA.) __

 خطَّت بالسيف وجهه ووسطه [I cut, or clave, with the sword his face and his waist]. (TA.)__

 خطَّت بالسيف نصفين [He clave him, or it, in halves with the sword]. (TA.)__

 خطَّت غيره He contended with him in running, and did not cleave his dust. (JK, S, * A, L.) __

 خطَّت الله نوءها [God made its (a land's) rain-giving star or asterism (see نوء) to pass it over: or may God make &c.: from خطَّيّا, signifying a land not rained upon between two lands that have been rained upon: (S, TA: *) it was said by I’Ab [in a tropical sense, by way of imprecation, with reference to a woman], when he was asked respecting a man who had put the affair of his wife in her own hand and she had in consequence divorced him by a triple sentence: (S:) accord. to one relation, it is خطَّاء; the meaning being may he make its rain to miss it: (S, TA:) and accord. to another, خطَّى, originally like تفضَّل البابي the former, or first, is the weaker, or weakest, in authority, of these relations. (TA. [See also 2 in art.خطا.])

2 خطَّت, inf. n. خطَّط, خطَّطَاء [He marked with lines, streaks, or stripes. Also] He wove a piece of cloth with lines, streaks, or stripes. (KL.) And He drew lines well and elegantly. (KL.) __ See also 1, in two places, in the latter half of the paragraph.

4 خطَّط, or خطَّطَها لنفسه [q. v.] He took the خطَّة to himself, and (K) made a mark upon it, (S, K,) in order to its being known that he had chosen it to build

8 خطَّة, (Msb, K,) or خطَّتها لنفسه (S,) He took the خطَّة [q. v.] to himself, and (K) made a mark upon it, (S, K,) in order to its being known that he had chosen it to build
there a house; (S, TA;) as also (as in some copies of the K;) or (as in other copies of the K, and as in the TA;) and he alighted and took up his abode in the (TA;) and none having done so before him; as also (S, TA;) as also (as in some copies of the K;) or (as in other copies of the K, and as in the TA;) and (K.) [And hence, (K.)] signifies also He founded a town or the like. His face became marked with lines [app. by the growth of his beard]; (K, TA;) as also (K, L, TA;) or (JK;) or (CK;) or the hair of his beard extended [so as to form lines] upon the two sides of his face. (A, TA.) The two sides of the boy's, or young man's, beard grew forth; (S, L, K, TA;) as also ; or . (K, accord. to different copies.)

A line, streak, or stripe; in, or upon, a thing: (K:) pl. عَطْوُطَتْ (S, K) and ; (K:) the latter, [a pl. of pauc.,] used by El-'Ajjáj: (TA;) and is [syn. with عَطْوُطَتْ as explained above, being] a subst. form [the inf. n.] عَطْوُطَتْ like as عَطْوُطَتْ is from : (S, K: *) you say, عَلَى ظُهْرَ الحَمَار عُطْوُطَتْ Upon the back of the ass are two lines, or streaks, differing in colour from the rest of the body. (TA.) [In mathematics, A line. And hence, The equinoctial line.] A slight track, or path, or road, in plain, or smooth, or soft, ground: pl. as above. (K:) And A road, or path: (Th, K:) as in the saying, أَلْمُ ذَلِكَ عَطَوُطَتْ وَلَا تَظْلَمْ مِنْهُ شيء [Keep thou to that road, or path, and do not deviate from it at all]: or in this sense the word is . (TA.) Also A road, or way, or street, that is a common thoroughfare; and so . (IDrd, K:) [A streak, or stripe, of herbage.] You say, The herbage consists of streaks, or stripes, upon the ground; the rain not having watered the country in common. (L, TA.) Writing, and the like. (TA.) [Handwriting.]
Character; or particular form of letters. __See also 1.]

\[ خط \] : see خط, in two places. __ The place of the tribe. (AA, K.)

\[ خط \] : see خط and see also خطيط, in two places.

\[ خط \] : see خط, in two places. __ Also An affair: a matter: a case: an event: a state, or condition: syn. \[ أمر \] (S, K;) and \[ قصة \] (S;) or the like of \[ قصة \] (JK, K;) and \[ حالة \] (TA;) or \[ حالة \] (Msb:)
or, as some say, a dubious affair, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way: (Har p. 436:) and a quality, or property. (Msb.) You say, [I required, or constrained, him to do an affair of difficulty; or to become in a state of abasement, or ignominy]; and [an evil affair]. (L.) And [He requires, or constrains, me to do an affair of difficulty; &c.]. (JK. [See also \[ خسف \].]) And it is said in a trad., of Keyleh, [Is the son of this woman to be blamed for deciding the affair, or matter, or case, &c., and defending himself in the absence of the wrongdoers who would prevent his obtaining his right; or, of those who defend men, one from another, and decide between them justly?]; i. e., when a dubious event, to the encountering of which he does not find the right way, befalls him, that he should not care for it, but decide it so as to settle it and extricate himself from it. (S, TA.) [See also حاجز.]

Also, in a trad. respecting El-Hodeybiyeh, [They shall not ask of me a matter wherein they honour the sacred things of God, (exalted be He;) but I will grant it to them]. (TA.) And in the same, [قد عرض عليكم خطة رشده فأقبلوها] He hath proposed to you a case of evident rectitude; therefore do ye accept it. (TA.) And Taabbatasharrà says,
They are two case; either bondage and reproach, or else blood; and slaughter is more befitting to the free, or ingenuous]: he means (S. [See Hamp. 34.]) Also A course: as in the phrase A distant, or far-extending, course. (S, TA.) You say also, خُذّ خُطْطَةٍ الْانْتِصَافِ, i.e. خُذّ خُطْطَةٍ الْانْتِصَافِ [Take thou the course of exacting thy right, or due, with equity]; meaning انتِصَافِ [exact thou thy right, or due, with equity]. (S.) A proof; an evidence; a testimony; an argument; a plea; or an allegation; syn. حَجْرَةٍ. (O, TA.) So in the phrase, أَقْمِ عَلَيْهِ هَذَا الأَمْرَ خُطْطَةٍ [app. Establish thou a proof, &c., against this thing, or case]; as is said in the Nawádir. (TA.) An object of want which one has determined to accomplish: as in the saying, جَآءَ فِي رَأْسِهِ خُطْطَةٍ He came having in his mind [lit. his head] an object of want &c.: [but see the last sentence in this paragraph:] the vulgar say خُطْطَةٌ: (S, L:) the former is the word used by the Arabs: (L:) the latter, however, occurs in the Nawádir of AZ; therefore the attribution of it to the vulgar demands consideration. (TA.) Boldness to undertake affairs. (K.) Ignorance. (K.) You say, رَأْسِهِ خُطْطَةٌ In his head is ignorance: or, as some say, some affair: and it has another meaning explained above. (TA.)

خُطْطَةٌ A piece of ground, or land, which a man takes to himself, and upon which he makes a mark, in order to its being known that he has chosen it to build there a house; whence the خُطْطَةٌ of El-Koofeh and of El-Basrah: (S:) or a piece of ground, and a house, which a man takes to himself, and upon which he makes a mark, in land not possessed, that he may have it for himself exclusively, and build there; this being done when the Sultán gives permission to a number of the Muslims to found houses in a particular place, and to make their abodes there, as they did in El-
Koofeh and El-Basrah: (L:) or a place which is taken and marked for building houses, or for habitation, or the like: (Mgh, Msb:) or, as is said in the Bári', a piece of ground, or land, which a man takes to himself, and upon which he makes a mark, it not having belonged to any one before him; as also ﺧْطٌ (Msb:) which latter is explained by IDrd as signifying a place which one takes to himself, and marks, from other places: (IB, L:) or both signify a piece of land in which one alights and takes up his abode, none having done so before him: (K:) the pl. of the former is ﺧْطٌّ (S, Msb.) [Hence,] ﻓُلنَّ ﺧْطٌّ ﻣُﻛَﺎمٌ [Such a one exhibits in himself the marks of generous, or honourable, qualities]. (TA.)

خطٌ A wild bull, (S, L,) and any beast, (L,) that marks the ground with the extremities of his hoofs. (S, L.)

وَادُ ﺧْطٌّ [A valley not rained upon]. (AO, TA voce ﺧْطٌ، q. v.) And ﺍًرْضٌ ﺧْطٌّ [or ﺧْطٌّ] Land not rained upon; (TA:) as also ﺧْطٌّ: (K:) or land not rained upon between two lands that have been rained upon: (S, K:) or land of which part has been rained upon, (K, TA,) and part has not: (TA:) or land not rained upon surrounded by land that has been rained upon; (ISH:) as also ﺧْطٌّ the latter word: (AHn:) pl. of the former, ﺧْطَائْنَاتٌ. (S.) [Hence the saying of a certain Arab, to his son, ﺟَرَبْكُ ﻣَداَيَ ﻓَوْنَأ ﺎَهْزَم ٌ ﻣَزاَرٌ ﺧْطَائْنَاتٌ ﺍًذَا] Keep thou to the condition of abasement in fear of what is more grievous than it]. (IAar, M.) ﺧْطٌّ also signifies A strip of ground differing in roughness and smoothness from what is on either side of it: pl. as above. (L.)

 خطٌّ A practiser of what is termed خطٌ or geomancy. (Lth.) [Also A practiser of the art of writing:] a caligraphist. (KL.)
Spears of El-Khatt; so called from a place in El-Yemáme, (S, Msb,) also called (S,) because they are brought thither (S, Msb) from India, (S,) and straightened in that place, (S, Msb, *) which is a coast for ships; not that the canes grow there: (Msb:) or they are so called from which is the station for ships in El-Bahreyn, because they are sold there; not that it is the place of their growth: this place is also called (K,) but this demands consideration; for it is said [in the 'Eyn, i. e.] by Lth, (TA,) or by Kh, (Msb,) that when you convert the rel. n. into a subst., you say (Msb, TA,) with kesr to the (Msb,) without (Msb, TA,) with damm, to distinguish the subst. from the rel. n., without: (Msb:) a single spear of this kind is called (TA:) AHn says that signifies the spears; and that it is a rel. n. used in the manner of a proper name; being a rel. n. from which is, where ships moor when they come from India. (TA.)

: see the next preceding paragraph.

Delicate in beauties. (IAar.) [See also .]

[A place marked with a line or lines, with a streak or streaks, or with a stripe or stripes]. (TA in art. طر.)

A wooden instrument with which one makes lines or marks or the like: (S:) or the wooden instrument with which the weaver makes lines or marks or the like, in, or upon, a piece of cloth. (L, K.)

A [garment of the kind called] (S, TA,) and a date, and a wild animal, (TA,) or anything, (K, TA,) marked with lines, streaks, or stripes. (S, K, TA,) Beautiful; (K, TA,) applied to a boy [whose hair of his beard has appeared upon the sides of his face, forming lines]; as also [originally : see 8]. (TA.)

[A wooden ruler;] an instrument of wood by means of which lines are made
even. (S, O.)

A book or the like written in, or upon. (TA.)

see.
خط

خطا is syn. with خطأ, inf. n., خطأ, inf. n. and خطأ، (K) which latter, mentioned by AAF, on the authority of AZ, is extr. in the case of a triliteral [unaugmented] verb, and more so in the case of a quadriliteral [i.e. a triliteral augmented by one letter]; (TA;) and with خطأ; signifying He did wrong; or committed a mistake, or an error: (K;) [and if this and similar explanations be correct، خطأ may be an inf. n. of the first of these verbs, and a quasi-inf. n. of the second and third:] or خطأ and خطأ have this signification: (S;) and خطأ، aor. خطأ، inf. n. and خطأ، (S، K) signifies he committed a sin, a crime, or an act of disobedience for which he deserved punishment: (S، K: *) or he committed a fault or an offence or an act of disobedience [in an absolute sense]: (K، TA;) or، accord. to AO، (Msb،) or A’ Obeyd، (TA،) خطأ، inf. n.، signifies he committed a fault، an offence، or an act of disobedience، unintentionally، as also خطأ: (Msb، TA;) or، as others say، خطأ، means [he committed a fault، &c.] in religion، and خطأ، in anything، intentionally or unintentionally: (Msb:) خطأ، in religion، and خطأ، in calculation [&c.]: (As، M، TA;) or، accord. to Ibn-'Arafeh، (TA،) you say، خطأ، (K، TA، [in a MS. copy of the K and in the CK، * في ذنبه،]) خطأ، meaning he pursued a wrong way in his religion، intentionally or otherwise: (K، TA;) or خطأ، signifies he committed an act of disobedience intentionally; (Msb، TA;) so accord. to the Ináyeh، and the like is said in the A; (TA;) and خطأ، he did wrong، meaning to do right: (Az، Msb، TA;) [and this distinction is agreeable with general usage:] accord. to AHeyth، you say، خطأ، (Thou didst wrong، in that which thou didst،) intentionally، and خطأ، (Thou didst wrong، in that which thou didst،) unintentionally، (TA،) See also 4، in two places، خطأ، aor. خطأ، The cooking-pot threw up its froth، or foam، or scum،
(K, TA,) in boiling. (TA.)

He said to him, [meaning Thou hast done wrong, or committed a mistake or an error]: (S, Msb, K:) or he pronounced him, or asserted him, to be doing wrong, or committing a mistake or an error. (Msb.) You say, إن أخطأت فإن أخطأت: (Msb.) If I do wrong, &c., tell me that I have done so]. (S.) Also He made it to miss: God made, or may God make, its [i.e. a land's] star, or asterism, to miss; so that the rain which the star or asterism should have brought did not, or shall not, fall upon it. (TA.) This was [also] said by I'Ab [in a tropical sense] with reference to a woman, as an imprecation, in disapproval of her conduct. (Mgh.) As some relate this saying, the verb is خَطَّى, (Mgh, TA,) and the meaning, God made, or may God make, its [rain-giving] star or asterism, to pass it over, and not send rain upon it: and in this case it may be, (TA,) or it is, (Mgh,) from خَطْطِيَة, signifying a land not rained upon (Mgh, TA) between two lands that have been rained upon; (Mgh;) the verb being originally خَطَّطَ, and the final ط ب being changed into ك. (Mgh, TA. [See art خَطَّة, is [here] the sing. of أنواة.]) خَطَّة is [here] the sing. of خَطَّة meaning the Mansions of the Moon, also called the stars, or asterisms, of rain. (Mgh.) [See more in the first paragraph of art. خَطَّة: and see also 4 in the present art.] Accord. to Fr, خَطَّي َمْهَّسُلا and أخط وَفِي كَنْنَع ُءْوُسُّلا [May evil be made to miss thee;] i.e. may evil be repelled from thee. (ISk.) And خَطَّي عَنْكِ السَّوْءِ [app. for ↓] خَطَّي عَنْكِ السَّوْءِ Evil missed thee, or may evil miss thee. (AZ.)

أخطأ, inf. n. أخطأ, أخطت, أخطته: خاطئة, خطأ: أخطأ, أخطيت, أخطته, should not be said: (S:) it is a word of weak authority; or a mispronunciation: (K:) but some use it; (S, Sgh, TA;) because a change of this kind is generally allowed by some of the writers on inflection. (TA.) See also 5. أخطأ, (S, K,) which signifies, He [or it] missed, or failed of hitting, it [or him], (TA,) and أخطأ (S, K) and أخطأ (K) and أخطأ: (TA) [and ↓] أخطأ, as will be seen from what follows, are syn. (S,
K, TA.) [See also 2, last sentence.] You say, The archer, or thrower, missed the mark; or failed of hitting it. (TA.) And The arrow [missed it, or him, or] passed beyond it, or him: and you may also say, or suppress the史诗م (Msb.) And [He missed the way; or] he deviated from the way. (TA.) And His star, or asterism, missed; said of him who has sought an object of want and not succeeded in attaining it: (TA:) and to a person in this case one says, [Thy star, or asterism, has missed]. (Mgh. [See also 2]) And The right, or due, was, or became, [out of his reach,] or far from him. (Msb.) Oufà Ibn-Matar ElMázinee says,

*التَّنْبِيل أَحْشَاءٍ هَمْتَخَاطَاتَ

[meaning The arrows missed his bowels]. (S.) And AO, (S,) or A’ Obeyd, (TA,) says that .. and are syn.; citing, as an ex., the saying of Imra-el-Keys,

*يا هَلُف هَنَّد إِذ خَطَأ كَاهِلَا

(S, TA,) meaning [O the grief of Hind,] when they [the troop of horse] missed the sons of Káhil; (TA:) being here used in the sense of أَخَطَأَتْهُ (S, TA,) which latter, accord. to Az, is the more proper in this case. (TA.) ما أَخْطَاهُ is an expression of wonder [meaning How sinful, or criminal, or intentionally-disobedient, or intentionally-wrongdoing, is he!] from خَطَاهُ, not from أَخَطَأَتْهُ. (S.)

خَطَاهُ see 1, in two places: .. and see also 2, last sentence; and 4, in two places. خَطَاهُ He addressed to him the question with the desire of causing him to make a mistake: (TA:) or i. q. خَطَاهُ also signifies The feigning a wrong action, a mistake, or an error. (KL. [See also 6.]) And The charging another with a wrong action, a mistake, or an error. (KL. [See also 2.])
He imputed to himself a wrong action, a mistake, or an error, not having committed any. (KL. [See also 5.]) See also 4, in two places.

She (a camel) did not conceive, or become pregnant. (TA. [See also the part. n., below.])

A wrong action; a mistake, or an error; contr. of خطأ صواب; as also خطأ مس ك (S, Msb, K) and خطأ (K) accord. to some, it is syn. with خطيئة and خطأ; and is an inf. n. used as a simple subst; but accord. to others, (TA,) it signifies an unintentional fault or offence or disobedience; (K, TA,) a subst. from خطأ: (M, Msb: see خطأ,) an inf. n., thus used as a subst.; (Msb;) meaning a sin, a crime, or an act of disobedience for which one deserves punishment: (S:) pl. خطأتان; (Lth, S, K;) originally خطاةي; (Lth, S;) and also, (K, TA, [in a MS. copy of the Kخطائى;,) or this is [anomalous and] incorrect, unless with the art. بالى, being otherwise خطاء; (MF;) and خطائى, [an anomalous pl.,] of which Th gives an ex. in the following verse, related to him by IAar;
For every man is appointed, in the world to come, the recompense of what his soul has prepared, or laid up in store, for him, its wrong actions, if it have done wrong; and its right action. (L.)

expressions like ٌﻞﻴِﻃ ٌمْﻮَـﻳ and ٌﻞﻴِﻃ ٌﺔَﻠْـﻴَﻟ are [app. meaning It were a crime that a day should pass with me without my seeing in it such a one; or perhaps, it is a rare event that a day passes with me &c. : see what follows]. (TA.)

A little, or small quantity; or a few, or small number; of anything. (K, TA.) You say, ٌﺊِﻃﺎَﺧ ٌﺔَﺌْـﻴِﻄَﺧ ﱡﺮَُﳝ ِﰉ ﱠﻻِإ ىَرَأ ِﻪﻴِﻓ ً and ٌﺊِﻃﺎَﺧ ٌﺔَلين. You say, ِﺊِﻃﺎَﳋا ٌﻊَﻣ ٌمْﻬَﺳ ٌﺐِﺋﺎَﺻ ٌءﺂﱠﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـﻴِﻄَﺧ ٌمْﻮَـﻳ ٌﺔَﺌْـ Ian

A man who constantly adheres to faults, offences, sins, crimes, or acts of disobedience for which he deserves punishment. (TA.)

Intentionally doing that which is not right; (El-Urrewee, S;) intentionally pursuing a wrong way in his religion; (K;) intentionally doing that which he is forbidden to do. (Msb.) [See خطاى, of which it is the part. n.] [Also Missing the mark. Hence the saying,] مع الخواطىء، سهم صائب [With those that miss is an arrow that goes right, or hits the mark]; (S, K;) خواطئ being pl. of خاطأ, meaning that misses the butt: (Har p. 481:) a prov., (S,) applied to him who frequently
errs, but sometimes does right; (S, K;) or to the niggard who sometimes gives notwithstanding his niggardliness. (A 'Obeyd.)

خطأ: see 1, first sentence.

خطئ [act. part. n. of 4, q. v.;] One Who does wrong, meaning to do right. (El-Umawee, S.)

خططى [signifies the same as خططى, or nearly so: and hence the saying,] (TA in the present art.,) or خططى, [the last word being app. خططى, and the lit. meaning, Thy she-camel, or this thy she-camel, is of those that step over the carcases;] i.e. she is hardy and strong, such as will go on, and leave behind others that have fallen down and died [so in the TA, app. خططى,)] until she [herself] has fallen down (AZ, TA in art.). خططى, applied to a she-camel, i. q. حائل [i. e. Not conceiving, or not becoming pregnant during a year, or two years, or some years; &c.: see its verb, 10]. (K, TA.)
 خطب

خطب، (S, K) or (A,) aor. خطب، (S, K) or this, accord. to some, is a subst. used as an inf.

خطب، (TA,) inf. n. خطب، (S, K) or this, accord. to some, is a subst. used as an inf. خطب، (TA,) and خطب، (K) said of a خطب، (A) or خطب، (K) [He recited a خطبة ولى المنبر،] [upon the pulpit]. (S, K) as also خطب، (S,) And خطب، (Msb,) and خطب، (Th, Msb,) aor. خطب، (Msb,) inf. n. خطب، (Th, Msb,) [He recited a خطبة to the people, and over the people, i. e. on the pulpit, beneath which they sat: or] he delivered an exhortation, or admonition, to the people. (Msb.)___ خطب، (S, A, * Msb, K,) aor. as above, (TA,) inf. n. خطب، (S, A, K) or this is a simple subst., (Msb,) and خطب، (Lh, K) and خطبي، (T, S, * K;) and خطب، (S, K;) He asked, or demanded, the woman in marriage.

(Msb.) In the following verse of 'Adee Ibn-Zeyd, respecting Jedheemeh El-Abrash, and his asking in marriage Ez-Zebbà,

* خطبى التي غدرت وخانت
* وهن دُوات غائلة خُنًا

[For the asking in marriage of her who acted perfidiously and treacherously: for they (i. e. women) are possessed of secret malevolence: may they be disgraced and accursed:] [He asked, or demanded, the woman in marriage, of the people. (Msb.) And خطب إلى الرأة، He asked, or demanded, a woman in marriage, of such a one]. (TA,) And خطب إلى خطبة أخيه، He asked, or demanded, a woman in marriage, when another had done so, and she had inclined to the latter, and he and she had agreed to a certain dowry, and had approved each
other, and nothing remained but to conclude the contract; the doing of which is forbidden: but
it is not forbidden to ask in marriage a woman when another has done so if she and the latter have not agreed, nor approved each
other, nor has either of them inclined to the other. (TA.)

Such a one seeks, or desires, to do such a thing. (A, TA.)

He became a خطيب (S.)

Such a one seeks, or desires, to do such a thing. (A, TA.)

He, or it, was, or became, of the colour termed خطيبة. (S, * K:)

He granted his request of a woman in marriage; as also خطبة. (TA.)

He talked, spoke, conversed, or discoursed, with him; held a colloquy, dialogue, conversation, or discourse, with him: (Msb, TA;) he talked to him, spoke to him, or addressed him, face to face; accosted him with speech or words. (A.) [Hence, حرف خطاب [A particle of allocution]: such is the في in خطيبة بالكلام, and such is the ك in دعاب &c. (I'Ak p. 36; &c.)

He consulted with him. (TA.)

[as used in the Kur xxxviii. 19] means The deciding a case, or passing sentence, or judging, with evident demonstration, or proof; or by testimony confirmed by oath: (K, TA;) or the deciding between truth and falsehood, and distinguishing between just judgment and the contrary thereof: (TA;) or understanding, intelligence, sagacity, or knowledge, in judging or passing sentence: or the pronouncing the phrase أَمَامَ بَعْدَ (K, TA,) which David [it is said] was the first to utter, and which means, accord. to Abu-l-’Abbás, Now, after these preliminary words, [I proceed to say] thus and thus; (TA;) or this last phrase means after my prayer for thee; (K in art. بعد;) or after praising God. (TA in art. بعد [See also art. فصل])
َﺐَﻄَﺨَأ see 2. ___ [Accord. to the KL, اخطب الصيد signifies The inviting one for the purpose of marriage: but I think it is only اخطب that has this signification.] ___ 

The game, or object of the chase, has become within thy power, or reach; (S, A;) and has become near thee; (S;) فأرمه [therefore shoot it, or cast at it]. (A.) And اخطب الأمر The thing, or affair, has become within thy power, or reach. (JK, A. *) اخطب، said of the colocynth, (JK, S, K,) It became striped with green: (JK, K;) or it became yellow, with green stripes. (S.) And اخطب الخنطة The wheat became coloured. (TA.)

They two talked, spoke, conversed, or discoursed, each with the other; held a colloquy, dialogue, conversation, or discourse, each with the other. (TA.) [Hence, عرف التخاطب The generally-known, generally-received, or conventional, language of conversation.]

They invited him to marry a woman of their family: (S, Msb, K;) or they invited him to ask, or demand, in marriage, a woman of their family. (AZ, * A. [See also 4.])

A thing, an affair, or a business, (A, K, MF,) small or great, (K,) that one seeks, or desires, to do, (A,) syn. أمر مخطوب, (Ham p. 33,) or that is, or may be, a subject of discourse: this is the primary signification: (MF:) or a great thing or affair: or a thing, or an affair, that is disliked; not one that is liked: or that is liked also: (Ham p. 127;) or the cause, or occasion, of a thing or an event: (JK, S;) or an affliction; a calamity: (Msb:) [often used in this last sense in the present day:] and a state, or condition: (TA:) pl. خطوب; (A, Msb, K;) for which خطب is used in a verse below. (TA.) You say، ما خطبك What is the thing, or affair, or business, that thou seekest, or desirest, to do?
or what is thy cause [of coming &c.]? (S.) And [a little, or an unimportant, and a great, or an important, thing or affair]. (A.) And [He endures, or he contends, or struggles, with, or against, the afflictions, or calamities, of fortune]. (A.)

El-Akhtal says,

Like the wavings of the hands of mothers bereft of many children, in mourning on account of them, bewailing the biting cruelty of the daughters of misfortune and afflictions] : using for (L.)

A man who asks, or demands, a woman in marriage; (S, A, * K; *) as also (MF) and (A, Msb, K) and : pl. of the first (K) and of the second (A) and of the last (K). You say, and (and ) [meaning I am an asker, or demander, in marriage; (MF;)] and he who desired to give to him in marriage would reply, (A, K, *) and (K, *) [meaning I am a giver in marriage, ] and thus marriage was effected: there was a woman among them, called Umm-

Quicker than the marriage of Umm-Khárijeh]. (TA.) Also A
woman asked, or demanded, in marriage; (S, A, * K; *) and so (S, K) and (Kr, K) and (A, K) and which is also an inf. n.: see 1] : (K:) or this last signifies a woman often asked, or demanded, in marriage. (JK.) You say, (S, K) &c. (K) She is the person asked, or demanded, in marriage by him. (S, K. *)

A word of the measure in the sense of the measure, like in the sense of the measure, and meaning An exhortation or admonition [recited by a ] : (Msb:) a form of words, a discourse, a sermon, a speech, an oration, or a harangue, which the recites on the pulpit: (K, * TA:) [in the noon-service of the congregational mosque on Friday, the recites two forms of words, each of which is thus termed: the former chiefly consists of expressions of praise to God, blessings on Mohammad and his family and companions, and exhortation to the congregation; and is termed the latter, of praise to God, exhortation, blessings on Mohammad and his family and companions, and prayer for the Muslims in general, and especially for the Sovereign; and is termed: (see my Modern Egyptians, ch. iii.:) or, [ accord. to its original signification,] with the [Pagan] Arabs, a discourse, a speech, an oration, or a harangue, [ generally applied to one delivered in public,] in rhyming prose; and the like: (Aboo-Is-hák, K:) or the old Arabian , in the Pagan and the early Muslims ages, was, in most instances, not in rhyming prose; and the term prose, as here used, does not exclude what contains poetry introduced by way of testimony and the like: (MF:) or [a tract, or small treatise or discourse, like a رسالة, which is complete in itself, or, in other words,] has a beginning and an end: (T, TA:) the pl. is , occurring in the following words of a trad., meaning of those who congregate, and harangue people, exciting them to go forth and assemble for seditious purposes, is said to be used in the same sense as , and to be a pl. [of ], contr. to rule, like [pl. of ] and [pl. of ] or it is pl. of , which is syn. with: (TA:) or
it [is pl. of خُطْبَة, and] signifies places of haranguing. (L in art. حشَد.) You say, خَطْبَةَ الخَطِيبُ خَطِيبةَ حَسَنَةَ [The recited a beautiful خَطِيبةَ حَسَنَةَ]. (A.) See also A turbid, or dusky, colour, (K,) or a colour inclining to turbidity or duskiness, (TA,) mixed with yellowish red; (K, TA;) like the colour of wheat before it dries, and that of some wild asses: (TA,) and a green [app. here meaning a dark, or an ashy, dust-] colour: (TA;) or a dust-colour suffused with [or a dark, or an ashy, dust-colour: see خَضْرَةَ خَضْرَةَ] (A, K;) or mixed with black. (TA.) The saying, ﴿تَنَأُ بَطْخَأ أَيْنَالا بَطْخَأَ﴾, which might be imagined to ascribe to the person addressed perspicuity, or eloquence, in his خَطِيبةٍ, really means Thou art the asinine; he who bears evidence of the سارًا [i.e. asinineness]. (A.)

an inf. n. of خَطِيبةَ المَروةٍ خَطِيبةٌ: (S, A, K;) or a simple subst. (Msb.) See also خَطِيبةٌ, in two places.

خَطِيْانَ, خَطِيْانَ: (S, A, K;) or خَطِيبانَ, in four places. The former is also the name of A certain plant, (K,) of the most bitter of herbs, (TA,) resembling the سَلِّيْمَةَنَ [or asparagus], (K,) or like the tails of serpents, with thin extremities resembling [in colour] the violet, or blacker; the part next below being green; and the part next below that, to the roots, white: whence the saying, خَطِيْانَ خَطِيبانَ [More bitter than the خَطِيبانَ]; in which خَطِيبانَ has been erroneously said to be pl. of خَطِيبُ, like as أسودُ أمَرَ من الخِطْبَانَ is pl. of أسود (TA.)

خَطِيبانَ: see خَطِيبانَ

خَطِيْانَ أَوْرَقَ خَطِيبانَ [Of a dusky colour, inclining to black, in a great degree; or very dusky]: the latter word is added to give intensiveness to the signification. (K.)

خَطِيبٌ [A speaker; generally a public speaker; an orator; a preacher;] a reciter of a
[and particularly] on the pulpit; (TA:) i. q. [in these senses; but the latter is generally used in another sense, explained above, voce خطبة TA:] or one who recites a خطبة well; (K, TA:) [a good speaker or orator:].

You say also خطبته, the speaker for the people or party. (Msb.)

The office of a خطبة of a mosque. (TA.)

A man practised in, or accustomed to, the asking, or demanding, women in marriage. (K, * Msb, TA.)

: see خطبة, in two places.

: see خطبة.

: see خطبة.

: see خطبة, in two places:___ and see also خطبة.

Of the colour termed خطبة. (K.) An ass, (S, A, K,) i. e. a wild ass, (TA,) of a colour tinged with خضرة [here meaning a dark, or an ashy, dust-colour]: (S, K:) or of a dustcolour suffused with خضرة: (A:) or having a black line, or stripe, along the middle of the back: (Fr, S, K:) fem. خطبة, applied to a she-ass; (Fr, S,) and likewise to a she-camel. (S, A,) See also خطبة [A pigeon of the colour termed خطبة]. (A,) and خطبة, (K,) and أنتام الخطبة, (TA, خطبة being the pl.,)] [A hand, and fingers' ends,] of which the darkness of the dye imparted by has faded: (K, TA:) and in like manner the epithet خطبة is sometimes applied to the hair. (TA.)

One says also [A woman pale in the lips; whose lips have lost their deep red hue]. (A,) حنة خطبة, (K,) or خطبة, (S,) Colocynths that are yellow, (S,) with
green stripes: (S, K:) fem. (applied to a single colocynth, which is termed خطل، TA) خطل، with which خطبانة is syn.: the pl. [or rather coll. gen. n.] of this last [or pl. of خطل] is خطبان، خطبان، which is extr. [with respect to rule]. (K.)

And خطبان (a pl. of خطل JK) also signifies Green leaves of the The [bird called] الأخطب The [bird called] called in Persian, accord. to a marginal note in a copy of the S, كاسكينة: (TA:) or the [bird called] صقر; (S, Mgh, Msb, K;) because it has a mixture of black and white. (TA.) And The صقر [or hawk].

(K.) And A certain creeping thing (دوبية) of a green colour, longer than the locust, having six legs; called in Persian شش پایه, and همچون‌که. (Mgh.)

أخطبان a [proper] name of A certain bird; (K, TA;) so called because of a خضرة خطة, i. e. خطة, in its wings. (TA.)

see خطة.

see خطة.

see خطة.
He (a camel, S, Mgh, or a stallion [camel], A, K) raised his tail time after time, and struck his thighs with it: (S:) or lashed with it to the right and left: (K:) or moved about his tail: (A, * Mgh, TA:) the stallion does so in threatening, through pride; (T, TA:) or in fighting with others, as though threatening; (A;) or by reason of emaciation occasioned by severe drought; or by reason of sprightliness: but a she-camel, to inform the stallion that she has become pregnant. (TA.) You say also, ﻪﺒَﻧَﺬِﺑ ﻪِﻔْﻴَﺴِﺑ ﻪِﻃْﻮَﺴِﺑ, aor. ﻪِﺒَﻧَﺬِﺑ ﻪِﺒِﻀَﻘِﺑ (K,) inf. n. ﻪَﻄْﻴِﻀَﻘِﺑ. (A, K,) He moved his spear up and down, and his sword, (K, TA,) and his rod, and his whip. (TA.) A man does so with the spear when he walks between the two [opposing] ranks. (A.) And [He moved his arm up and down in his walking]. (A.) And ﻪَﻄْﻴِﻀَﻘِﺑ, (K,) aor. ﻪَﻄْﻴِﻀَﻘِﺑ, (TA,) inf. n. ﻪَﻄْﻴِﻀَﻘِﺑ, (K,) and (TA,) He moved his arms up and down in his mode of walking, (K, TA,) inclining his body from side to side at the same time. (TA.) And ﻪَﻄْﻴِﻀَﻘِﺑ, aor. ﻪَﻄْﻴِﻀَﻘِﺑ, (TA,) inf. n. ﻪَﻄْﻴِﻀَﻘِﺑ. (S,) He (a man) shook himself in walking; (S,) and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (S, TA,) The troops strut around their leader] is said when they show their energy to their leader; and in like manner, when they assemble and equip themselves in war. (TA.)
He (a man) raised his arm, or hand, with a stone which he lifted for the purpose of trying his strength, to cast, or throw, and shook the stone in lifting it.

He moved his finger, [or raised it towards the sky,] in supplication. (A.) [This one does in the ordinary prayers, in uttering the profession of belief in the unity of God; raising the first finger only (of the right hand, which is placed on the thigh, while sitting on the left foot), and not the hand itself.] And He moved his finger, [or raised it towards the sky,] in supplication. (A.) [This one does in the ordinary prayers, in uttering the profession of belief in the unity of God; raising the first finger only (of the right hand, which is placed on the thigh, while sitting on the left foot), and not the hand itself.]

And He raised his arm, or hand, with a stone which he lifted for the purpose of trying his strength, to cast, or throw, and shook the stone in lifting it.

It quivered, vibrated, or shook: (S, K) or moved up and down previously to a thrusting with it. (S.) It quivered, vibrated, or shook: (S, K) or moved up and down previously to a thrusting with it. (S.) It quivered, vibrated, or shook: (S, K) or moved up and down previously to a thrusting with it. (S.)

He took, got, or won, a bet, wager, or stake. (L in art. Nدب, and TA.) He placed himself at the point of, or near to, destruction; perilled, imperilled, endangered, jeopardized,
hazarded, or risked, himself; (S, A;) and his people or party: (A;) or خاطر بنفسه signifies he did
that in which fear predominated: (Msb;) or he caused himself to be on the brink of
destruction or of attaining dominion. (K.) And خاطر بنفسه ومالك He threw himself and
his property into destruction. (TA.) And خطر له كذا He hazarded, or risked, to him
such a thing. (L.) [See also 4, below.] __

(See 4, below.) __

(See 4, below.) __

God caused it to bestir itself in my mind: or
to move my mind: or to occur to my mind after I had forgotten it. (K.) See also 3, in two
places. __

(S, K, &c.,) inf. n. خطر He made the property a stake (S, A, Msb, K)
between the parties betting. (S, Msb, K.) And خطر لي وأخطرته له He laid me a bet and I
laid him a bet;] we laid bets, wagers, or stakes, one to another. (K. [See also 3.]) And خطر
الموت نفسه He made his soul a stake to death [by exposing it to be taken by death, like as a stake is taken
by one of two parties who have betted]. (TA.) And خطر [alone] He made himself, or his soul, a stake to
his adversary, and sallied forth against him. (K.) خطر لهم خطرًا and خطرهم خطرًا He
gave them liberally, or freely, a lot, portion, or share, or a compensation, such as
contented them. (TA.) __

He (God) made him to be characterized by rank, or
station. (A.) خطر فلان فلانا Such a one became like in rank, or station, to such a
one. (K.) And خطرت لفلان I was made like to such a one in rank, or station. (Lth, TA.) And
خطر به He was made equal. (TA. [See به .Attach to them])

[The stallions of the camels lashed with their tails] previously to their
attacking one another. (A.) They laid bets, wagers, or stakes, one with another, (K, TA.)

They laid bets, wagers, or stakes, one with another, (TA.) And they laid bets, wagers, or stakes, for it. (A.)

They two laid bets, wagers, or stakes, for it. (A.)

They two laid bets, wagers, or stakes, one with another, (K, TA.)

A large number of camels: (S, K) or forty: (K) or two hundred; (AHát, K) and the like of sheep or goats: (TA:) or a thousand thereof: (K) and more: (TA:) and signifies the same: (K:) pl.

A certain plant, with which one dyes or tinges, himself or his hair, (S, K) its leaves being put into black dye: (TA:) it resembles the plant called كَم, with which it often grows; and old men dye their hair with it: (AHn:) or the plant called [a coll. gen. n.:] n. un. with ظ. (AHn, K) Hence, (S,) Milk mixed with much water: (S, K, TA:) as though it were tinged [with the plant so called]. (TA:) And A branch (K) of a tree: pl. خِطَرْةٌ, which is extr.; or as though the ظ were imagined to be elided. (TA.)

The being at the point of, or near to, destruction; (OK, S, A, Msb, K) imminent danger; peril; jeopardy; risk; hazard; and fear of perishing: (Msb:) pl. هو على أخطارك (A.) You say, هو على خطورك Reckon He is [in a state of great peril, or] on the brink of destruction. (A.) And They embarked in perilous undertakings; or braved perils. (A.) And دُو خطأ A perilous affair or event or case: and hence, a momentous, or an important, affair or event or case; an affair, or event, or a case, of moment or importance or magnitude: see also خِطَرٌ. And [alone] signifies A thing, or an affair, &c., of great magnitude: and a trial, or an affliction: pl. as above. (Har p. 264.) A bet, wager, stake, or thing wagered; a thing staked at a shooting-match or a race, and taken by the winner: (T, * A, * Mgh, * Msb, * K, * TA:)
tropical:] pl. as above; (Msb;) or خَطَارَ خَطَأَرَ خَطَأَرَ خَطَأَرَ (K: but in some copies of the K, the last is written خَطَأَرَ خَطَأَرَ خَطَأَرَ خَطَأَرَ سِبْق) and pl. خَنَذَب خَنَذَب خَنَذَب خَنَذَب (TA, where it is added that some say it is pl. خَنَذَب خَنَذَب خَنَذَب خَنَذَب, like as خَنَذَب خَنَذَب خَنَذَب خَنَذَب خَنَذَب is of خَنَذَب خَنَذَب خَنَذَب خَنَذَب خَنَذَب peny and all signify the same. (TA.) You say, وضعوا خَطَأَرَ خَطَأَرَ خَطَأَرَ خَطَأَرَ [They laid a bet]. (A.) And أَحْرَزُ فَلَانَ الخَطَأَرَ خَطَأَرَ خَطَأَرَ خَطَأَرَ (Such a one won the bet]. (A.) Hence, [app. as being likened to a stake won], [TA, Eminent: nobility; as also خَأَرَ خَأَرَ خَأَرَ خَأَرَ (K, TA:) in which sense it has become so much used as to be, in this acceptation, conventionally regarded as proper: (TA:) also excellence: (TA:) and (as also خَأَرَ خَأَرَ خَأَرَ خَأَرَ, TA) rank; degree of dignity; station; of a man: (S, A, K, TA:) and highness of rank or account or estimation: and wealth: (TA:) pl. خَأَرَ خَأَرَ خَأَرَ خَأَرَ (A:) accord. to some, it is only used to signify high rank: but accord. to others, you say, إِنَّهُ لْعَظِيمُ الخَأَرَ خَأَرَ خَأَرَ خَأَرَ [Verily he is of great dignity] with respect to his good actions and his nobility, and صِغرُ الخَأَرَ خَأَرَ خَأَرَ خَأَرَ of little rank with respect to his evil actions and his ignobleness. (TA.) Also A lot, or portion, or share. (TA.) A like, or fellow, (S, K,) in rank or station, (S,) or in eminence; (K;) as also خَأَرَ خَأَرَ خَأَرَ خَأَرَ. (S, K.) You say, اَﺬٰﻫ َإِنَّهُ لْعَظِيمُ الخَأَرَ خَأَرَ خَأَرَ خَأَرَ, and ↓ خَأَرَ خَأَرَ خَأَرَ خَأَرَ, This is like to that. (S.) And جَبَتْ لَا خَأَرَ خَأَرَ خَأَرَ خَأَرَ (Paradise has not its like. (TA.) And فَلَانَ لَيْسَ لِهَ خَأَرَ خَأَرَ خَأَرَ خَأَرَ Such a one has not his like or fellow. (TA.) Also [an inf. n. of خَأَرَ خَأَرَ خَأَرَ خَأَرَ in the phrase خَأَرَ خَأَرَ خَأَرَ خَأَرَ, accord. to the Msb And hence,] A vain suggestion of the devil. (JK.) [See خَأَرَ خَأَرَ خَأَرَ خَأَرَ.]

خَأَرَ خَأَرَ خَأَرَ خَأَرَ: see خَأَرَ خَأَرَ خَأَرَ خَأَرَ.

خَأَرَ خَأَرَ خَأَرَ خَأَرَ [inf. n. of un. of خَأَرَ and hence,] A going away; and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Har p. 35.) See also خَأَرَ خَأَرَ خَأَرَ خَأَرَ [I met him not save sometime; (A;) or...
sometimes. (K.) And I remembered not, or mentioned not, him, or it, save sometime after sometime; i.e., save] sometimes. (A.) A touch, or stroke, from the jinn, or genii, befell him; or madness, or insanity, (proceeding) from the jinn; syn. مس. (K, * TA.) Between me and him is a tie of relationship. We pastured upon the patches of herbage produced by the [rain called] خطرة also signifies A small quantity [or shower] of rain: pl. خطرات [and probably خطر] also. And one says, لَا جَعَلَهَا اللَّهُ خَطْرَةً وَلَا جِعَالَهَا أَخْرَ خَطْرًا مِنْهَا. [app. referring to rain, and meaning May God not make it to be the only shower, or fall, thereof, or the only time thereof; nor make it to be the last time thereof; or (TA; ) meaning أَخْرَ عِهْدٍ أَخْرَ خَطْرٍ. (K, * TA.)

خَطَارٍ: see what next follows.

خَطَأَرٍ: The falling of a camel's tail between the parts above his thighs, when he moves it about; [see 1, first sentence;] as also خَطَأَرٍ. (TA: in which the latter is written without any syll. signs.) A camel's nose-rein; (S, K;) a nose-rein by which a she-camel is led: (Kr:) a rope: (Sh, K;) these, says Meyd, are one and the same thing. (TA.) It is related in a trad. of 'Alee that he said to [a mistake for respecting J'Am'már, جَعَلْتُهُ خَطَأَرٍ مَا أَنْجَرْ لَكُمْ: meaning follow him as long as there is ground for doing so: or, accord. to some, as Sh says, act patiently towards 'Ammar as long as he acts patiently towards you: Meyd mentions it as a proverb. (TA.) Eminent; noble; of high rank: (Msb, K, TA:) characterized by rank or station: (S, A;) pl. خَطْرَةٌ. (A.) And Anything excellent. (TA.) You say أَمْرُ خَطَأَرٍ A thing, or an affair, of high account or estimation. (TA;) Also Ignoble; of low rank; (AZ, TA;)
contemptible. (AZ, Msb.) See also خَطَأَ, in three places.

[is probably applied to a he-camel in a sense like that of the fem., here following]. That lashes with the tail to the right and left: (K:) or that moves about her tail, when going, in a brisk, or sprightly, manner: (A:) or that raises her tail, in going along, by reason of briskness, and exceeding sprightliness. (Har p. 557.) [See 1, first sentence.] [Hence,]

A spear that quivers, vibrates, or shakes: (S, A, K:) or that does so much: and in like manner, a man. (TA.) And خَطَأَ بِالرَّمْحَ A man who thrusts much with the spear. (S, K, TA.) A man who raises his arm, or hand, (K, TA,) with a stone which he lifts for the purpose of trying his strength, (TA,) to cast, or throw, (K, TA,) and who shakes the stone in lifting it. (TA.) A sling. (K.) The [engine of war called] قِينَجَنَم ( ; K;) as also خَطَأَ: its casting being likened to the action termed خَطَأَ. (inf. n. of 1, q. v.), of the stallion-camel. (TA.) The lion: (K;) because of his proud walk, and self-admiration: or because of his shaking himself in his walk. (TA.) Musk that diffuses much odour or fragrance. (A.)

: see the next preceding paragraph.

W & ل Walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (K;) as also خَطَأَ, (K, TA,) or خَطَأَ. (So in the CK and in a MS. copy of the K.) An opinion, or an idea, or object of thought, bestirring itself in the mind; (A and Kull p. 179;) i. q. هِجَسُ, (M, K,) i. e. a thing coming at random into the mind: (S in art. هِجَسُ:) or a cogitation which bestirs itself, or occurs, خَطَأَ, in the mind, with a view to the end, issue, or result, of a thing: (Msb:) pl. خَوَاطَرَ: (A, K:) and خَوَاطِرَ تِلْبِيَاءَتَ. (Msb:) [and خَوَاطَرَ خُطَأَ] which is its pl. is syn. with خَوَاطِرَاتَ الشَّيَاطِينَ, خَوَاطِرَاتَ خُطَأَ. The
vain suggestions of the devils. (S and TA in art. همز, &c.) [See also خطر, last sentence] Hence it is applied to the mind itself. (Kull p. 179.)

[See also خطرة.]

[A perilous, or dangerous, desert;] as though it made the traveller a stake between safety and perdition. (Msb.)

[act. part. n. of 3, q. v.:] One who contends with another in shooting or casting [app. for a wager]. (JK, TA.)
**خطف**

1. خطف، aor. جكار، (S, Mgh, Msb, K,) inf. n. خطف: (S, TA;) this is the approved form of the verb; (T, S;) and خطف، aor. جكار، (S, Msb, K,) inf. n. as above; (Msb;) a form of the verb mentioned by Akh, (S,) but this is rare, (S, K,) or (K) bad, (S, K,) scarcely, or not at all, known; (S;) and خطف، aor. جكار، (S, Mgh, Msb, TA,) and خطف، (S Msb, TA;) He seized it; or took it, or carried it off, by force: (S, K;) or he did so quickly; snatched it away: (Mgh, Msb, TA;) and خطف has been said to imply repetition of the action [unless it be a variation of خطف as in a case mentioned below]; but this is strange, and not known on any other authority than that of the Akâneem et-Taaleem by El-Khuweiyee, a disciple of El-Fakhr Er-Ráze.

(MF, TA.) Hence, in the Kur [xxix. 67], [And men are carried off by force from around them]. (TA.) [And hence] [This is a sword that will strike off the head]. (TA.) And خطف، خطف البصر، said of lightning, (K,) and of a [glistening] sword, and of any polished body, (TA,) It took away the sight: (K, TA;) and خَطْفَ بَصْرُهُ، His sight was suddenly taken away. (M and K in art. سلسة.) It is said in the Kur [li. 19] [The lightning almost taketh away their sight, lit. sights]: (TA:) Yoo read خطف، and so did Aboo-Reja and Mujáhid: and some read الخطف، and, originally خطف، accord. to the opinion of the Basreens, disputed by Fr, but confirmed by Zj. (TA.) And خطف السمع، (K,) aor. خَطْفَ السَّمَعَ، (S,) said of a devil, He stole [an opportunity of] hearing the speech of the angels, from the confines of the lowest Heaven; or snatched it: (S, K, TA;) as also خَطْفَهُ، اخْتَطِفَهُ، (K,) the two verbs being like خَطْفَهُ and خَنَذَهُ: (Sb, TA.) Hence, in the Kur [xxxvii. 10], [Except him who steals the opportunity of hearing: (TA;) or who snatches unawares and by stealth, (Bd,) or hears and snatches, (Jel,) the speech of the angels: (Bd, Jel:) EL-Hasan read خَطْفَهُ، اخْتَطِفَهُ، (S,)
and another reading, ascribed to him and others, is \textit{はずです}; but this is very weak. (TA.) __

\textit{はずです}, aor. __; inf. n. \textit{ัสالة}; (K) thus in all the copies of the K, but correctly \textit{سترامة}, as in the L; (TA;) said of a camel, \textit{went along quickly}. (K, TA.) And \textit{ Stanton } \textit{ go near } \textit{ slowly}; and \textit{ Stanton } \textit{ go near } \textit{ slowly}; inf. n. \textit{نافة}; thus in all the copies of the K, but correctly \textit{نافة}, as in the L; (TA;) said of a camel, \textit{He went along quickly}. (K, TA.) And \textit{ Stanton } \textit{ go near } \textit{ slowly}. The ship sailed, or voyaged: you say, \textit{oday } \textit{ go near } \textit{ slowly}. She sailed, or voyaged, \textit{today}, from 'Omán.

(TA.) __

\textit{نافة} see 1, first sentence.

\textit{نافة} \textit{by the order} 4 \textit{He said, Seize thou this [thing], O man; or take it, or carry it off, by force; or snatch it away}. (Sgh.) \textit{He cut short somewhat of his discourse, or narrative, which he had begun to me, on some other thing's occurring to his mind, and was silent}. (TA.) __

\textit{نافة} \textit{which he had begun to me, on some other thing's occurring to his mind, and was silent}. (TA.) __

\textit{نافة}, (Lh, O, TA,) or \textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافة}, (JK,) or __

\textit{نافية} \textit{he escaped death by a little}. (JK.) \textit{Death missed him by a little; he escaped death by a little}. (JK.) \textit{He missed the}

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\textit{animal at which he shot or cast}, (JK, S, K,) nearly hitting it: (JK;) and in like manner, the thing. (Ibn-Buzurj, TA.) And \textit{He captured, or caught, the animal at which he shot or cast; expl. by} [perhaps a mistranscription for \textit{صَيَحُه}, and, if so, meaning \textit{he hit)]. (JK.) And \textit{ He, said of an arrow, [It missed: or it fell upon the ground, and then glided along upon the ground to the butt, or object of aim: (see \textit{نافة}) and it went straight}. (TA.) __

\textit{نافية} said of a man, \textit{He}}
became affected with a slight sickness, and then speedily recovered. (TA.)

The state of being lean, or lank, in the belly: see خْطَفٌ [meaning The state of being lean, or lank, in the belly: see خْطَفٌ].

(S, TA.) in horses is a fault: it is The contr. of الأَخْطَافِ: AHeyth says that it is, in horses, smallness of the جوف [here meaning the belly, or abdomen]. (TA.)

خَطَفٌ see 1, in two places.

They contended together in snatching away the ball] with the goffsticks. (K * and TA in art. جُحْف.)

خَطَفٌ; and its variations خَطَفٌ and خْطَفٌ, and خْطَفٌ, and خْطَفٌ, variations of its aor.: see 1, in seven places. __

خَطَفٌ, said of a swift camel, means As though he were straining, or stretching, in his going along, his neck. (S.) See also 4.

خَطَفٌ A slight disease; as also خَطَفٌ. (JK) خَطَفٌ What is there of disease but there is for it a cure. (JK, K.) خَطَفٌ and خَطَفٌ Leanness; or lankness of the belly: and lightness of the flesh of the side. (TA)

خَطَفٌ: see what next precedes. خَطَفٌ In him (namely, a man, JK) is madness, or diabolical possession; (JK, TA;) as also خَطَفٌ: but this latter may be either a pl., like ضَرْبٌ [pl. of ضَرْبٌ], or a sing. (TA.)

خَطَفٌ A single act of seizing; or, of taking, or carrying off, by force: (TA:) or, of doing so quickly; of snatching away. (Mgh, Msb, TA.) Hence, [in a trad.,] accord. to one reading, نَهَى عن كُلّ ذي خَطَفٍ: meaning He prohibited the prey of whatever snatches away the prey, and goes away with it, not withholding it for its owner: or, as some say, what snatches away with its talon, or claw: but the reading commonly known is, نَهَى عن الخَطَفٍ: (Mgh:) and signifies what
The wolf, (Mgh, Msb, TA,) or the like, (Msb,) snatches away, (Mgh, Msb, TA,) of the limbs, or members, of a living sheep or goat, (Mgh, TA,) or of a living animal; (Msb;) or what the dog snatches away from the limbs, or members, of the animal of the chase, of flesh &c., while the animal is alive: (Mgh, TA;) or the limb, or member, which the beast or bird of prey seizing, or carries off by force, or which a man cuts off, from the beast that is alive: (K, TA:) for whatever is separated from the living animal, (Mgh, TA,) of flesh or fat, (TA,) is carrion, (Mgh, TA,) unlawful to be eaten: the prohibition originated from the Prophet's finding, when he came to El-Medeeneh, that the people loved and ate the humps of camels and the tails of sheep: (TA:) the reading فعَلَة, of the measure فعَلَة, with fet-h to the medial radical letter, as pl. of خاطفٌ, is a mistake. (Mgh.) ___ Also A single suck of a small quantity of milk quickly taken by a child from the breast. (TA.) ___ For its meaning in the Kur xxxvii. 10, see 1. ___ See also خاطفٌ.

خُطُفَٰی Quickness in pace or going, (S, K,) of a camel, as though he were straining, or stretching, his neck, in going along; (S; [see 8;]) as also خَطِّفَٰیٰ, (K,) and خَطِّفٌ (JK, TA.) ___ See also the last of these words below. خَطِّفٌ: خَطِّفَٰیٰ خَطِّفٌ: خَطِّفَٰیٰ خَطِّفٌ: خَطِّفَٰیٰ خَطِّفٌ: خَطِّفَٰیٰ خَطِّفٌ: خَطِّفَٰیٰ The act of seizing, or carrying off by force; or, of snatching away at unawares. (TA.) Flour sprinkled upon milk, (S,) or flour upon which milk is sprinkled, (JK, K,) then cooked, (JK, S, K,) and licked, or eaten with the finger, (S, K,) and snatched up with spoons: (K) IAAr says that it is [What is called جَيْبَلَةٌ: [a word I have not found in any other instance]: (S:) or, with the Arabs, it is a food made with milk (لَبَنةٌ), which is heated, then flour is sprinkled upon it, and then it is cooked, and people lick it, or eat it with the finger, snatching it up hastily. (Az, TA.)
** خطاف **

[It. He that is wont to seize, &c.: and particularly he that is wont to snatch, or steal, opportunities of hearing the speech of the angels, from the confines of the lowest Heaven: and hence.] applied in a trad. to the Devil, or Satan: (S, TA:) or, as some say, it is in this instance خطاف, as pl. of خطاف, [and therefore meaning the devils,] or as being likened to the hooked iron called خطاف. (TA.) ___ a surname of The حداة [or kite]. (TA in art. حداة.)

خطاف  
(The Swallow; thus called in the present day;) a certain bird, (JK, S, Mgh;) well known; (JK, Mgh;) a certain black bird; (K;) the عصفور [or passerine bird] which the common people call عصفور الجنة [the Unsur pass of Paradise]: pl. خطاطيف. (ISd, TA.) [See also خطاف.] ___ The bent, or crooked, piece of iron which is on each side of the sheave of a pulley, and in which is the pin whereon the sheave turns: (As, * JK, S, K;) it confines the sheave on each side: (TA:) that which is of wood is termed قعو. (As, TA.) Also (S [in the K or ]) Any crooked, or hooked, iron: (S, K, TA:) pl. as above. (TA:) [An iron hook: a grapple: a grapnel: and the like.] The خطافان of a bit are the two bent pieces of iron in the المسحل and the شکيمة, on the right and left. (IDrd in his Book on the Saddle and Bridle.) And خطاطيف signifies the claws, or talons, of a beast or bird of prey; (S, TA;) as being likened to a hooked iron. (TA.) ___ A wicked thief: so in the saying of Abu-nNejm,

وَأَسْتَصْبِحُوا كُلّ عَمَّ أُمِّيَ

من كُلّ خطاف وأعراي

[And they took as companions every blind illiterate man, of every wicked thief and Arab of the desert]. (TA.) ___ [app. meaning O son of a wicked thief] was said by a woman to Jereer, in derision. (TA.) ___ See also the paragraph next preceding this. ___ A mark made with a hot
iron upon a camel, like the خَاطِف of the sheave of a pulley. (JK, L, K. *) 

The part, of a horse, which is the place of the heel of the rider. (JK.) Also pl. of خَاطِف. (TA. See خَاطِف.)

خَاطِف [act. part. n. of 1, Seizing, &c.]: pl. خَاطِف. (TA.) 

The wolf; (JK, S, K;) because he seizes, or carries off by force, his prey. (TA.)

خَاطِف ظَلْه. A certain bird, (JK, S, K,) said by Ibn-Selemeh to be called خَاطِف ظَلْه.; (S, [so in three copies, not رَقَاق as in Freytag's Lex.,] TA;) that sees its shadow, and thinks it to be a bird; (JK;) or when it sees its shadow in the water, it advances to it to seize it, thinking it to be a prey: (L, TA;) [see خَيْل:] it is one of the birds of the deserts, and is said to be thus called because of the swiftness with which it pounces down; it is green, or of a dark, or an ashy, dust-colour, (أَخْضَر:) in the back; white in the belly; long in the wings, and short in the neck: (Msb in art. لَعْب;) also called مَلَاءُم ظَلْه. (S and Msb in that art.)

سره خاطف. Lightning that takes away the sight. (JK, * TA. *)

خاطف An arrow that falls upon the ground, and then glides along upon the ground to the butt, or object of aim; as though snatching something from the ground: pl. خَواطِف: (Ham p. 573;) or signifies arrows that miss; for خَواطِف. (TA.)

خَيطَف, (K;) or خَيطَف, (S, [so in my copies,]) A quick, or swift, camel; (S, K, TA;) as though he strained, or stretched, his neck, in going along: (S: [see 8:];) and the former, a camel of the [excellent and swift] kind called مِهَارى: (JK, L, K.)

خَيطَف, (TA.) or خَيطَف, (JK,) as meaning Quick, is also applied to [the pace termed] عِنْق. (JK, TA;) and so خَيطَف. (JK.) 

See also خَيطَف: خَيطَف: خَيطَف: خَيطَف.

A thing like a reaping-hook, which is tied to a snare, and by which the gazelle is caught. (JK, O, L, K.)
: see what next follows.

, applied to a horse, Lean, or lank, in the part of the belly that is behind the place of the girth: (S:) and alone is applied to a man [in a similar sense]; as also

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: lean, or lank, in the belly; syn. (Lth, K;) applied to a camel, and to an ass: (Lth, TA:) and , applied to a man, [signify the same.] i. q. ضامره. (TA.)

A sword that takes away the sight by its glistening. (TA.)

: see , in two places. Also A camel branded with a mark like the of the sheave of a pulley. (JK, L, K.)
The ear was, or became, flaccid, flabby, or pendulous. (S, * Msb.) [In like manner, also,] in flesh signifies The being flaccid, flabby, or pendulous. (KL.) And in a man, and a horse or a bow, ( Dise, or Qous, accord. to different copies of the K, the former being the reading in the TA, and a spear, (K,) and the like, (TA,) The being tall, or long, and shaky, or quivering. (K.) ___ He was, or became, light, and quick. (JK, K.) [In the former it seems to be implied that it is said of a stupid man.] ___ And He was foul, and obscene, in his speech; (JK, S,) as also he was corrupt in his speech, and loquacious: (K,) or he was wrong, in his speech; as also he err’d; and in his opinion, or judgment. (Msb.) [See also below.

A twisting of one's self, and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K. [See also an inf. n. of which the verb is not mentioned as having this meaning.] )

A twisting of one's self, and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side (K. [See 5.]) Corrupt speech: or loquacity: (TA:) or corrupt and conflicting speech: (S, O:) or corrupt speech with loquacity. (K.) In a woman, Foul, or obscene, speech;
and conduct that induces doubt, or suspicion, or evil opinion. (K.)

ٌﻞِﻄَﺧ Long and quivering; applied to a spear. (S, TA.) ___ And simply Long: so in the phrase, رجل خطط quivering, or [A man having long legs]. (TA.) ___ And, applied to a garment, That drags upon the ground by reason of its length. (T, O, K.) ___ Also, applied to a garment, (JK, K,) and a [app. here meaning a short coat of mail], (K,) Rough and thick: (JK, K:) pl. أخطاً أخطاً. (TA.) ___ Also Stupid, or foolish, (K, TA,) and hasty. (TA.) ___ Light and quick; (JK, K) applied to a stupid, or foolish person; (JK:) and أخطٌ أخطٌ signifies the same. (K.) ___ A fighting man (JK) quick in thrusting or piercing. (JK, K,) ___ One who gives, or bestows, quickly; (S;) or so خاطٍ اليدين بالعرف: (K, TA:) a tropical phrase. (TA.) And خاطٍ اليدين A man having rough arms or hands. (K.) ___ Also Corrupt in speech, and loquacious; and so خاطٌ أخطاً: (K:) or erring, or wrong, in speech, and in opinion, or judgment. (Msb.) ___ An arrow (JK, K) that goes to the right and left; (JK,) that does not take a direct course towards the butt. (K,) The cord of the sportsman [who catches, or snares, game therewith]. (K.) ___ And The border, or extremity, of a tent of the kind called فسطاط أخطٌ: (K:) pl. as above: so in the O. (TA.)

ٌﺔَﻟﺎﱠﻄَﺧ A woman very foul, or obscene, in speech: (JK, * K:) or whose conduct induces doubt, or suspicion, or evil opinion: (K:) so in the M and O. (TA.)

أخطٍ Having [flaccid, or flabby, or pendulous, or] long, and flaccid or flabby or pendulous, ears: (Mgh:) خُطَطٌ [is its fem., and therefore signifies the same; or this], applied to a ewe or she-goat, (JK, K,) signifies having broad ears; (K,) or having very broad ears; (JK, TA;) or long-eared: (Ham p. 741:) pl. خُطَطٌ (K) and خُطَطٌ (TA.) You say خُطَطٌ خَطَطٌ (S) or خُطَطٌ (TA) A flock of sheep, or goats, having flaccid, or flabby, or pendulous, ears: and the same epithet is applied to dogs: (S, TA:) all dogs of the chase have
A flaccid, or flabby, or pendulous, ear: (S, Mab, K) or a long ear, that shakes about: (TA:) or a very broad ear. (JK.) Also, the fem., A woman thick, coarse, or rude, (T, K,) of make: (T, TA:) or, as some say, (TA,) long in the breasts. (K, TA.) See also خطلة فيعذب, in two places. A man having a wagging tongue; able in speech. (TA.)

A camel that does not put his legs in their proper places. (JK.)

A time, or fortune, that brings calamities. (JK.)
ٌمَّطَﺧَْ، aor. ٌمَّطَﺧَْ، (K,) inf. n. ٌمَّطَﺧَْ، (TA,) He struck his ٌمَّطَﺧَْ، i.e. his nose. (K, * TA.) And He struck the very middle of his nose with a sword. (TA.) And ٌمَّطَﺧَْ أَنْفُهُ His nose was broken. (Ham p. 528.) ___

He branded him [i. e. a camel] on his nose with the mark called ٌمَّطَﺧَْ [or ٌمَّطَﺧَْ]. (TA.) [Hence,] ٌمَّطَﺧَْ أَنْفُهُ He branded him with disgrace; he made disgrace to cleave to him manifestly. (TA.) And ٌمَّطَﺧَْ أَنْفُهُ He branded him with blame; and [i. e. e. a camel] signifies the same. (TA.) ___ He attached the ٌمَّطَﺧَْ [or ٌمَّطَﺧَْ, q. v.,] to him; namely, a camel: (S:) or a ٌمَّطَﺧَْ، (TA,) aor. and inf. n. as above, (TA,) he put the ٌمَّطَﺧَْ upon his nose; as also ٌمَّطَﺧَْ، (K,) [but the latter verb seems to be more properly used in relation to a number of camels:] or the former, (K,) or simply ٌمَّطَﺧَْ، (TA,) he made a cut, or notch, in his nose, (ٌمَّطَﺧَْ، so in the K accord. to the TA,) not deep, (TA,) or he drew his nose [down], (ٌمَّطَﺧَْ، so in my MS. copy of the K and in the CK,) in order to put upon it the ٌمَّطَﺧَْ، (TA,) ___ [Hence,] He withheld him, or prevented him, from going forth [&c.]. (TA.) And ٌمَّطَﺧَْ أَنْفُهُ He overcame him, or subdued him, by speech, and prevented him from speaking, (K, TA,) and from answering, or replying. (TA,) ___ ٌمَّطَﺧَْ، inf. n. as above, He made the word, or saying, valid and strong; alluding to prudence and precaution as to what one utters. (TA,) ___ ٌمَّطَﺧَْ أَمْوَرَأ He conducted, or managed, affairs. (TA,) ___ ٌمَّطَﺧَْ أَنْفُهُ He suspended the bow by the suspensory called ٌمَّطَﺧَْ، (AHn, K, TA,) And ٌمَّطَﺧَْ أَنْفُهُ He strung the bow with its string. (TA,) ___ ٌمَّطَﺧَْ أَنْفُهُ He sewed the edges of the skin, or hide. (Kn, K, TA,) ___ ٌمَّطَﺧَْ أَنْفُهُ His beard grew upon his two cheeks. (TA,) ___ ٌمَّطَﺧَْ أَنْفُهُ He passed over, or crossed, the extremity,
or prominent portion, of the tract of sand: (As, TA:) or he faced it, crossing it. (TA.)

see 1, in two places. __ [as inf. n. of خَطَّم, or خَطَّمٍ, (see the part. ns. below,) said of unripe dates, signifies

The putting forth colours. (K.)

He bound the garment over the خَطَّم, i. e. the nose; or over the خَطَّمٍ, i. e. the fore part of the nose: and The he so bound a مَثَامٍ, q. v.]. (Har p. 433.)

The muzzle, i. e. the fore part of the nose and mouth, of a دَابَة [i. e. beast], (JK, S, Msb, K, TA,) whatever it be, (S, Msb,) as a dog, and a camel, but originally of a beast of prey, and of a sheep or goat: (TA:) or, of a beast of prey, i. q. خَطَّمٍ: (IAar, TA:) or, as some say, of a beast of prey, [the lip, i. e.] what corresponds to the جُحَفَلَة of the horse: (TA:) or of a camel, the خَطَّمٍ. (Mgh.) And The bill, or beak, of a bird, (JK, S, K, TA,) whatever it be, (JK, S,) as a hawk, or falcon, (JK,) and a فَصْأ. (TA.) And of a man, The خَطَّمٍ; (K;) as also خَطَّمٍ (JK, S, Msb, K, TA) and خَطَّمٍ: (JK, S, Msb, K,) or the fore part of the nose: (Har p. 433:) and the خَطَّمٍ is also of a camel. (IAth, TA.) Also, of a man, The خَطَّمٍ of the face. (TA.) The first approach of night: like as one says خَطَّمٍ أَنْفُ النَّبِل.. (TA.) __ See also خَطَّمٍ. A thing, an affair, or a business, of magnitude.

(Iaar, Th, K.) It is related in a trad. that Mohammad promised a certain man to go forth to him, and delayed to do so; and when he went forth, he said to him, خَطَّمٌ, meaning A thing, &c., of magnitude [occupied me so as to divert me]; as though the م were a substitute for ب: (Iaar, Th, TA:) but IAth says that it may mean a thing, &c., that withheld me, or prevented me, [see 1,] from going forth. (TA.)

A prominent portion of a mountain. (S, TA.)
(JK, S, Msb, K) and (Msb, K,) or, accord. to Az, the latter only, the former being incorrect, (TA,) but the former is the more common, (Msb,) [Althæa; the althæa officinalis of Linn.; i. e. marsh-mallow;] a certain plant (JK, K) with which, (S, TA,) or with a preparation of which, (JK,) the head is washed; (JK, S, TA;) a well-known preparation for washing the head: (Msb:) it is a dissolvent, suppurative, lenitive; good for dysury, and the stone, and sciatica, and ulcer of the bowels, and tremour, and for the suppurating of wounds, and the allaying of pain; and, with vinegar, for the [species of leprosy termed] and for toothache, used as a gargle; and for the sting or bite of venomous reptiles and the like, and for burns; the mixing of its seed with water, or its bruised stem or root, causes it to congeal; and its mucilage, extracted by hot water, is beneficial to the sterile woman. (K.)

[A kind of halter for a camel; a cord of which one end is fastened round the nose and jaws of a camel; accord. to J,] i. q. (S:) [but the following explanations are more correct:] a certain thing well known; so called because [a portion of it lies upon [or surrounds] the fore part of the nose and the mouth of the camel: (Msb:) or anything that is put upon the nose of the camel in order that he may be led thereby; (M, K;) or a cord, or rope, which is put upon the neck of the camel, and folded [for, in my copy of the work from which this is taken, I read , as in another explanation, below,] upon, or over, his nose: (Mgh:) or a cord, or rope, which is attached to an iron that surrounds the nose and jaws [of the camel]: (JK;) or any cord, or rope, that is suspended upon the throat of the camel and then tied upon, or over, his nose, whether of skin or of wool or of
fibres of the palm-tree or of hemp: (Ish, TA:) but if of plaited leather, it is said to be called جَرْه ي: (TA:) or the خَطَام of the camel is a cord, or rope, of fibres of the palm-tree, or of [goats'] hair, or of flax, at one end of which is put a ring, then the other end is tied to it, [i.e. to the rope, as the relative pronoun in the original shows, or to some part of it,] so that it becomes like a ring [or loop], then it is put upon the neck of the camel, and then it is folded upon, or over, his nose: what is put in the nose, [attached to a ring, or the like, therein,] and is slender, is termed خَطَام: (I ath, TA:) pl. خَطَامْ. (Msb, K.) خَطَام, said of a camel, means He refused to have his خَطَام put upon him. (TA.) And خَطَام means He married two wives, so that they became like a خَطَام to him. (TA.) A brand, or mark made with a hot iron, upon the nose of a camel; (K;) as also خَطَام: it spreads upon the camel's two cheeks: so says Aboo-'Alee, in the Tedhkireh: (TA:) or such a mark upon the side (عرض, in the CK عرض,) of his face, extending to the cheek, (En-Nadr, K, TA,) in the form of a line: (En-Nadr, TA;) sometimes the camel is branded with one such mark, and sometimes with two; and one says خَطَامْ مِلْمَمْ خَطَام, making خَطَامْ to govern the gen. case as a prefixed noun; (En-Nadr, K, TA;) and خَطَامْ خَطَامْ خَطَامْ خَطَام, (En-Nadr, TA.) The rope of a bucket. (TA.) The suspensory of a bow. (AHn, K, TA.) And The string of a bow. (K, TA.) Struck upon the nose. (K.) Having the nose broken. (Ham p. 528.) Musk that fills with its odour the innermost parts of the nose: (As, K;) or musk sharp, or pungent, in odour; as though striking the nose. (Z, TA.) Such a one is the leader, and the conductor, or manager, of the affairs, of the sons of such a one. (TA.)
A man (S) **having a long nose.** (S, K.) __ And Black. (JK, K.)

A woman. (K.)

and: see **، in three places.**

**: see **، **A horse **having a whiteness extending from the fore part of his nose and his mouth to the part beneath his lower jaw, (ISd, K, TA,) so as to resemble the**

: in which sense it has no verb. (ISd, TA.) __ Full-grown unripe dates (S, K) and **upon which are lines (S, K) and streaks [of colour];** (S;) as also **.** (Kr, K.) [See 2: and see also **.] The **part of the nose** of the camel **which is the place of the**. (TA.)

: see the next preceding paragraph.

[pass. part. n. of 1]. You say **A she-camel having a put upon her:** and **.** (S, TA.) __ See also **.
1. 

He stepped, paced, or walked; (MA, KL) i. q. 

2. He made to pass over: so in the saying, God made, or may God make, its (a land's) [rain-giving] star or asterism to pass it over, and not send rain upon it: (TA in art.) but in this case the verb is, (Mgh in that art.,) or may be, (TA ibid.,) originally ٌطَْﺧٌ, the final ُط being changed into ٌخَط, (Mgh and TA ibid. [See 2 in art.]) Accord. to Fr, ُمَّﻬْﺳُا and أَطَخُ are syn. [as meaning He made the arrow to pass over, or to miss, the mark]. (TA in art.) One says also, in praying for a man, ُخَطٌ عَنْهُ May evil be made to pass him; or may evil be repelled from him: and one says also ُخَطٌ عَنْكَ May it be removed, or put away, from thee: (S, TA:) or ُخَطٌ عَنْكَ السَّوءَ. (ISk, TA in art.) The vulgar say [to a she-ass and to a she-camel or other beast in a slippery or difficult place] ُخَطٌ عَنْكَ اًدِياَر Step thou leisurely]; but the correct word is ُخَطٌ عَنْكَ اًدُيَّر [imperative fem. of أَخْطَيتَ]. (TA.)

3. He (a man) made him (another man) to step, pace, or walk. (S, TA.)

4. I stepped, or walked, over him, or it: (Msb:) or I passed over and beyond him, or it: (S:) or أَخْطَيتَتَهُ [I stepped over, walked over, passed over and

5. I stepped, or walked, over him, or it: (Msb:) or I passed over and beyond him, or it: (S:) or أَخْطَيتَتَهُ [I stepped over, walked over, passed over and
beyond, or went over and passed beyond, the necks of the people]. (S, TA.) It is said in a trad. respecting Friday, [of one who came too late to the Friday-prayers, as is shown in the TA in art. انَّى رَأَى رَجُلًا يَخْطُطُ قَبْرَ النَّاسِ] He saw a man passing step by step [over the necks of the people who were already in their ranks in the mosque]. (TA. [See also Har p. 83.]) One says also، فَلَنَّا لَا يَخْطُطُ عَنِ الطُّنْبِ]Such a one will not step over, or beyond, or from, the tent-rope], meaning, will not go far from the tent for the purpose of voiding his excrement, by reason of his foulness and vileness and uncleanness. (TA.) And [S, TA] I passed over [to such a thing or place or person]; (TA:) one should not say [in this sense], with ى. (S, TA.) [Hence the following tropical phrases.] [What was disliked or hated, or evil, passed over him; not alighting upon him]. (TA.) And [S, TA] I passed over others to him with that which was disliked or hated, or evil; i. q. [I passed over Thine eye, or thy sight, passed me over]. (Aboo-Turáb, TA in art. تَيَهِ.) [Also I overstepped it, or transgressed it; namely, a limit prescribed to me, &c.]}

8 * خطَّة see 1: and see also 5.

خَطَّةَ A step, or pace, as meaning a single act of stepping or pacing or Walking: (JK, S, K, Msb:) pl. [of pauc.] خطَّاتُ (S, Msb, K) and [of mult.] خطَّاتٌ. (S.) Imra-el-Keys says,

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* لها وثبَات كوثب الشَّيَاء
* فواد خطِّاء وواد مطر

[She has bounds like the bounding of gazelles; and a valley is stepped over by her with
leisurely steps, and a valley is trampled over by her rapidly as though it were rained upon: (S:) i.e., one time she steps, and refrains from running; and one time she runs with a running resembling rain: but AO relates it otherwise, saying, فَوَادٌ [lit. and a valley is not rained upon]: and some substitute كصوب الخريف [like the pouring rain of the autumn]. (IB, TA.) [See also what next follows.]

خطوة A step, or pace, as meaning the space between the two feet [in walking or running]: pl. خطوات (of pauc., S) خطوة (S, Msb, K) and خطوات (S, Msb) and (of mult., S) خطى. (S, Msb, K.) One says, قرب الله عليك الخطوة, meaning May God make short to thee the space, or distance. (TA.) And بين أيار خطى الفوائنين خطى يسيرة, Between the two sayings is little difference. (TA.) لا تتبعوا خطوات, في الكور [ii. 163 &c.,] means [Follow not ye the ways of the Devil: (TA:) or the footsteps of the Devil: (JK:) here some read خطوات; and some, accord. to Lth, خطوات, which Az pronounces to have no meaning. (TA.)

خطيبة for خطيبة: see the latter, in art. [Freytag, evidently from his having found it incorrectly written for خطية, has assigned to it the meaning of amica, and amata.]

ناقتلك هذه من المتخطيات الجيف [the last word being app. الجيف] is a saying mentioned by AZ: (TA in the present art.:)

خطا [from the art. خطأ, where see the explanation.]
His flesh was, or became, compact; (S, K;) as also His flesh was, or became, compact; (S, K;) mentioned, as well as the former, by IF, and also by Kz, who does not mention the former, (TA,) aor. His flesh was, or became, compact; (S, K;) or should not be said; (S;) or is more common. (IF.) See also below. God made him, or it, (namely, flesh,) big, or large; (K accord. to the TA;) or big and thick; (CK;) as also : see what immediately precedes. [Freytag also mentions, on the authority of the Deewán el-Hudhaleeyeen, as signifying He, or it, caused the flesh in the arm to become prominent, so that the muscles appeared.] And also signifies He, or it, fattened, or rendered fat, (K and TA in art. ) the body. (TA.) [as an intrans. v.] (said of a man, IAar) He became fat. (IAar, K in art. ) , followed by ; and the fem. , followed by ; and the fem. ; see . , followed by ; and the fem. ; see . , followed by ; and the fem. , followed by ; see . One whose flesh is such in thickness, or abundance, or brawniness, that one part overlies another. (S, K) Compact, applied to flesh; (TA;) and so , (S, TA,) likewise applied to flesh, (TA,) and to a horse, (AHeyth, TA,) [each] originally a verb, (S, TA,) and the latter an imitative sequent; and the fem. , applied to anything; (TA;) and the fem. , applied to a woman, the [radical] ى being changed into accord. to the dial. of Teiyi; (AHeyth, TA;) and the fem. , applied to a horse; and the fem. , applied to a woman. (AHeyth, K in art. ) The Saadee says, (accord. to the TA, 'Amir Ibn-
Compact necks like the bleachers' beating implements, and rumps elevated upon the camels' saddles]. (S.) In the saying of Imra-el-Keys,

She has two compact portions of flesh and sinew confining her back-bone, like as appear when the leopard falls prostrate upon his fore shanks], he means خَطَّاتَاٰنَ، suppressing the ن for the purpose of alleviation of the utterance: (Fr, S:) or, as some say, he means خَطَّنَا، restoring the أ that fell out on account of the concurrence of two quiescent letters in the sing. [i.e. خَطَاٰتَ for خَطْتَاتُ which is خَطَّةٌ when the ت has become movent. (S.) also signifies Thick, and hard, firm, or rigid:

(TA:) and [so, or simply] thick, applied to an arrow. (Ahn, TA.) And one says سَاعِدُ خَاطَی البَضْیع [A fore arm, or an upper arm,] full of flesh. (IB, TA in art.) And [بَضْیع As, S in art. A fat man. (TA in that art.)]
خطى

خطى جمه 1: see 1 in art.

خطى أخطى 4: see 4 in art.

خطى خط بظ: خطي بظية، see خطوة، in art.
خف

خف، aor. ﻦَﻔَﺨٌ (JK, S, Msb, K, &c.) and خف (Msb, K) and خف (JK, S, Msb, K, &c.) and خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف، خف，
The she-asses obeyed their he-ass. (K, TA.) And حَوْفُ عِندَه، inf. n. حَوْفُ، He hastened to the enemy. (Msb.) And حَوْفُ القَوْم عَن وَجَنَّهُم، (K, * TA,) inf. n. حَوْفُ، (TA,) The people, or party, removed, or departed, or journeyed, quickly from their home: or, as some say, simply removed, or departed, or journeyed, from it. (TA.) He was, or became, حَوْفُ [or light] in intellect, or understanding: (TA:) [and in conduct, or behaviour: generally meaning] he was, or became, light, inconstant, unsteady, irresolute, or fickle; or light of intellect; lightwitted; syn. طَلَشٌ.

(Msb:) the inf. n. of the verb in this sense is حَوْفَةٌ. (Msb and K &c. in art. طَشٌ, and TA in the present art.) [But sometimes, when relating to the intellect, or understanding, it means, He was, or became, quick, acute, or sharp; and clever, or ingenious: see حَوْفٍ.] And you say of him whose hearing is good، حَوْفٌ فَلَانُ عَلَيْ الْمَلَك، (TA in art. لَقَثٌ.) [In his ear is quickness, acuteness, or sharpness, of hearing]. (TA in art. ثَقَلٍ.) He was, or became, flurried, agitated, or excited, by reason of fear, and by anger, or the like: see 10. He was, or became, lighthearted, or cheerful; one whose company, or converse, was acceptable and cheering. You say، حَوْفٌ فَلَانُ عَلَيْ الْمَلَك، Such a one was, or became, acceptable and cheering to the king. (TA.)

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[ It (an action, or an affair, and a case, or the like,) was, or became, light, or easy: and it become alleviated.] You say، حَوْفُ عَلَى الْحَرْكَةٍ، [Motion, or moving, was, or became, easy to him]; opposed to ثَقَلَتْ: حَوْفَتْ حَالَةٍ. (TA.) And حَوْفَتْ حَالَةٍ: see 4. [It (a word) was light, or easy, of utterance: and in like manner said of a sound, it was, or became, light to the ear; or slight. It (food) was, or became, light to the stomach; easy of digestion. Said of the hair of the head, and of the beard, It was, or became, light, thin, or scanty.] Said of a people, or company of men، قَوْمٌ حَوْفُ، it means قَُولُوا وَقَدّ حَوْفُ.
They became few in number, their crowding having diminished. (S.)

Said of rain, &c., It diminished; decreased; or was, or became, light, or deficient. (TA.)

[Said of a blow, a disease, an affection of the mind, &c., It was, or became, light, slight, or inconsiderable.] Their abodes became clear of them, and they went away]. (K * and TA in art. شول.)

He made it, or rendered it, light, both properly and tropically: the tropical significations are shown by the preceding paragraph, and by explanations of خفيف; and some by what here follows: (Msb:) خفيف is the contr. of تقليل. (S, K.) Hence, in the Kur [ii. 174] That is an alleviation from your Lord. (TA.) Hence also, in a trad. [respecting the estimates to be made by the collectors of the poor-rate].

Make ye the conjectural computation of the quantity of the fruit upon palm-trees &c. light to the owners, or moderate;] go not to the utmost length in the خرص. (TA.) [And خخف عنه He made light, or alleviated, his burden, suffering, distress, uneasiness, or the like, by removing from him somewhat thereof; he alleviated him; he relieved him: see Kur iv. 32 and vii. 67 &c.] And خخف في عمله خخف على الأرض He relaxed, or remitted, in his work. [And خخف also signifies The making a word light, or easy, of utterance, by the suppression of hemzeh, or by its conversion into or or or or or and تقليل; opposed to حقك and تقليل: and by making a double consonant single; opposed to تشديد and تقليل: and by making a movent consonant quiescent; opposed to حقك and تقليل: each of these changes in a word is said to be for the purpose of alleviating the utterance. Also, in like manner, The making a sound light to the ear, or slight; opposed to حقك and تقليل. And The suppressing of hemzeh; opposed to حقك.]

He made an arrow light, by scraping or paring it. (L in art. حوذ.) See also 10. He was,
or became, unburdened, or unencumbered, or without anything that burdened him
heavily: (Msb:) or he was, or became, little burdened or encumbered, in journeying, (JK, TA,) or in
his residence at home. (TA.) And i. q. خَقَّت حَالٍ [i. e. His state, or condition, was, or became,
light, little encumbered, easy, or alleviated: or it was, or became, that of one having
a small family to maintain: or that of having little property: or that of having little
property and a small family to maintain:] (JK, S, K, TA: [see حَالٍ]) and, as some add, رَقَّت [i. e., it
was, or became, narrow in its circumstances, or evil: it is used in contr. senses: though رَقَّت
seems to be here intended as explanatory of خَقَّت القَوْم. (TA.) The people's beasts were, or became,
خفَّاف [i. e. light as meaning active, agile, or brisk]: (AZ, S:) or the people had such beasts. (K.)

5 خَقَّف [He lightened his clothing; or clad himself lightly: but for this I know no other authority
than modern usage]. see 10. Also He put on, or wore, a خَقَّاف [i. e. boot], or خَفَاف [i. e.
boot]. (K, accord. to different copies:) or خَقَّفُ حَيْلَ، (JK,) or خَقَّفُ الْخَفَّاف، (TA,) he put on, or wore, the
خف (JK, TA) on the foot. (TA.)

6 خَخَاف He pressed, or bore, lightly [upon a thing]; contr. of تَناَقاَلَ. (K, * TA.) Hence the saying, in a trad.,
إِذَا سَجَدَ فَخَخَافَ explained above: see 1, second sentence. (TA.)

10 خَفَف contr. of هَلَقَ; (S, K, TA;) He deemed it, or him, خَفَيف [i. e. light, properly and tropically].
(TA.) He found it light, or easy, to carry, (Bd in xvi. 82, and TA,) and to remove. (Bd ibid.)

1 من أَسْتَخْفَفَهُ He held him, or it, (namely, a man's right, or due, or just claim, Msb, TA,) in light, or little,
estimation or account, or in contempt; he contemned, or despised, him, or it. (S, Msb, TA.)
[He deemed the hemzeh light, or easy, of utterance]. (TA.) also signifies He demanded, or desired, his خَفَّاف [i. e. briskness, or promptness]; as also
خفَفَ مَنْهَ خَفَّاف [i. e. light, as meaning active, agile, or brisk]:
(TA:) and it (a thing) incited him, or excited him, to briskness, liveliness, or sprightliness; syn. (JK and K and TA in arth. and Khar p. 139) and he incited him, or excited him, to lightness, levity, or unsteadiness, so as to induce him to follow him in his error:

(TA:) [and simply] he excited him to lightness, levity, or unsteadiness; (Ksh and Bd and Jel in the Kur xxx. last verse;) flurried him, or disquieted him: (Ksh and Bd ibid.) and it flurried him, so that he became unsteady; said of impatience; and of a lively emotion of the heart or mind; (TA;) and of fear; (MA;) and of anger:

(T in arth. and Ksh:) he angered him, (TA:) and deprive him of his forbearance, moderation, patience, staidness, or calmness, and incited him, or excited him, to levity, or unsteadiness. (K, * TA.) Fā, sax, sax, in the Kur xliii. 54, means And he demanded, or desired, of his people, briskness, or promptness, in obeying him: or [and he held in light estimation their qualities of forbearance, moderation, patience, or staidness]: (Bd:) he incited, or excited, his people to be promptly obedient and submissive to him and to that which he desired of them; like Fā, sax, sax, (Ksh:) or he incited, or excited, his people to levity, or unsteadiness, (TA:) and ignorance, foolishness, or wrong conduct. (Msb.) And you say, He incited, or excited, such a one to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; (Az, K, TA;) as also. (Az, TA.)

A boot; (KL, PS, &c.) a certain thing that is worn (JK, S, Msb, K, TA) upon the foot: (TA:) pl. ḥarf (S, L, Msb, K) and ḥarf (which is a pl. of pauc.). (L, TA.) Hence, ḥarf (He returned with the two boots of Honeyn); a saying which originated thus: (A 'Obeyd, TA:) an Arab of the desert bargained with Honeyn the
(or maker of shoes and boots), (K,) who was of the people of El-Heereh, (TA,) for a pair of boots, until he angered him, (K,) and Honeyn desired to anger the Arab: (TA:) so when the Arab of the desert departed, Honeyn took one of his two boots and threw it down in the way, and then he threw down the other in another place; and when the Arab passed by one of them, he said, How like is this to the boot of Honeyn! and if the other were with it, I would take it: and he went on: and when he came to the other, he repented of having left the former: and Honeyn had lain in wait for him: therefore when the Arab went away in search of the former [boot], Honeyn betook himself to the camel that he rode, and what was upon it, and went away therewith; and the Arab came, having with him nothing but a pair of boots; and it was said, (K,) i. e. his people said to him, (TA,) What hast thou brought from thy journey? and he answered, (I have brought you the two boots of Honeyn:) and this became a prov., applied on the occasion of one's despairing of an object of want, and returning disappointed: (K:) thus the case is related by A 'Obeyd, and by most others after him. (TA.) Accord. to ISk, Honeyn was a strong man, who asserted his relationship to Asad Ibn-Hâshim Ibn-'Abd-Menáf, and came to 'Abd-El-Muttalib, wearing a pair of red boots, [formerly distinctive of kings and men of high rank,] and said, O my paternal uncle, I am the son of Asad the son of Hâshim the son of 'Abd-Menáf: but 'Abd-El-Muttalib said, No, by the garments of my father Hâshim, I know not in thee the natural qualities of Hâshim; therefore return thou: so he returned: and it was said, Honeyn returned with his pair of boots]. (O, K, &c.) As to the saying of the rájiz,

he means thereby [He carries, in a pastor's bag (کُف) made of the leg of a خَف [or boot, wooden implements to be tied upon the dugs of she-camels, made of different trees]. (S. See خَلَف. (KL, PS) The foot (KL, PS) of the camel; (S, Msb, KL,
the whole (جمع) of the فرسن of the camel; (JK, K, TA:) of the male and of the female; corresponding to the حافر [or hoof] of the horse: (TA:) and sometimes of the ostrich, (K,) because resembling that of the camel: (TA:) but of no other than these two: (K:) of the masc. gender; whereas فرسن [its syn.] is fem.: (TA:) pl. أخفاف. (S, Msb, K.) [And hence, by a synecdoche, for دُوَات حَفَف] Camels; coupled with حافر as meaning horses, [and sometimes asses or mules], (Mgh, TA, *) and طُلُف [as meaning sheep or goats or other cloven-hoofed beasts]. (TA.) You say, ماله حَفَف ولا حافر ولا طُلُف [meaning He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA.) You say also, جاءات الإبل علَّخف واحد, meaning The camels came following one another, the head of each except the first being at the tail of the next [before it], whether tied together in a file or not. (L.) ___ An aged camel: (K:) [and a weak camel:] or, as some say, a bulky camel: pl. أخفاف. (TA.) It is said in a trad., يجمى من الأرَاك ما لم تنله أخفاف الإبل [Of the trees called كارا, what the aged and weak of camels cannot reach may be prohibited]: i. e. what is near, thereof, to the place of pasturage is not to be prohibited, but is to be left for the aged and weak camels, that cannot go far in search of pasture: (As, O, Msb:) or what camels cannot reach (Msb, TA) by means of their أخفاف, (Msb,) by walking thereto, (TA,) may be prohibited: (Msb, TA:) or it means, what camels cannot reach with their heads may be prohibited [to be shaken or beaten off for them]. (Mgh.) ___ The sole, or part that touches the ground, of the foot of a man. (M, K, TA.) ___ A tract of ground (S, A, O, L) more rugged, (S, O, L,) or longer, (A,) than such as is termed نعل: (S, A, O, L:) or a rugged piece of ground. (K.)

: خُضَ بِخَف ٌفَخ: لحَفيْفٌ خَفِيفٌ خُفِف، in four places. Also A company consisting of few persons. (S, K.) You say, خرج فلان في خف من أصحابه Such a one went forth among a company consisting of few
persons of his companions. (S.)

حَفْقٍ a inf. n. of 1 [in almost all of its senses, proper and tropical; and much used as a simple subst., signifying Lightness:

levity: &c.]. (JK, S, Msb, K, &c.)

حَفْقٌ: see what next follows, in four places.

حَفْقٌ a part. n. of 1 [in all its senses, proper and tropical, signifying Light: &c.]: (JK, * S, * Msb, K, * TA:) as also [in the proper sense] (JK, * S, * Msb, K, * TA) and حَفْقٌ: (S, * K, * TA:) the first is applied to a thing; as also ↓ the second, (Msb,) which signifies anything light to carry, (TA,) [as also the first:] and light in weight but heavy in price, not incommoding the bearer: (Har p. 139:) and the first and ↓ third are also applied to a man: (S, TA:) but, as some say, the first means [light] in body [as well as in tropical senses]; and ↓ the third, [light] in the sense of possessing] quickness or acuteness or sharpness, and cleverness or ingenuity:

and [in like manner] حَفْقٌ signifies quick, acute, or sharp, in intellect; and حَفْقٌ الروح, the same; or clever, or ingenious: the pl. of the first is حَفْقٌ and حَفْقٌ أَخْفَافٌ and أَخْفَافٌ أَخْفَافٌ أَخْفَافٌ: and the first of which three pls. is also pl. of حَفْقٌ: and hence, in the Kur [ix. 41], انفروا حَفْقٌا وعِنْدَالَاء [explained in art. لَقِل]. (TA.) حَفْقٌ is also applied to a boy, (S, TA,) meaning Light to carry; (TA;) as in the saying of Imra-el-Keys,

* بيَلَلْ الجُلَامُ الحَفْقٌ عن صهواته *

[The boy that is light to carry slips from the parts of his (the horse's) back whereon the rider sits]: (S: so in my copies:) or [he makes the boy that is light to carry to slip]: and [it is said that] it means also the hardy, strong, or sturdy, boy. (TA.) And حَفْقٌ signifies also Little burdened or encumbered in journeying, or in residence at home; like حَفْقٌ: (TA.) [Hence,] رَجُل حَفْقٌ ذات اليد A poor man. (TA.) Brisk, lively, sprightly, active, agile, prompt, and
quick. Hence, [Prompt, or quick, to do good. (TA in art. هش.) __ (Light, or easy, of utterance: and light to the ear; light in sound. Hence, [The lightsounding ن; as in يفعلون. ا. contr. of the النثيلة, and also applied to the tenween. (TA.) __ (Light, thin, or scanty; applied to the hair of the head &c. Hence,] [He is light, thin, or scanty,] in the hair of the two sides of the cheeks, (S and O and Msb in art. عرض,) and of the beard. (O in that art.) __ A certain kind of metre of verse; [namely, the eleventh;] the measure of which consists of [in each hemistich]. (K [in which is added six times, a mistake for six feet].)

خفيف [A maker, or seller, of boots (خفيف, pl. of خفيف).] (TA.)

خفيف: خفيف.

العورة المخففة [The part, or parts, of the person which it is improper, but not grossly indecent, to expose: so in the law-books: see art. عور.]
It (the voice, S, A, Msb) was, or became, still; (S, K) or silent; (A) was, or became, low, (Msb) or soft, or gentle, or slender; and became weak, by reason of vehement hunger. (TA.) Hence, said of a dying man, He ceased speaking; (S;) he was, or became, silent; (S, A, K;) he spoke not. (A.) And [hence,] He died: (A, TA:) and He died suddenly; (AA, S, K, TA;) as also HUtifications], accord. to AM, He was, or became, weak, and abject, or abased. (TA.) also signifies The speaking with a suppressed voice; and so (K, TA,) and (K, TA,) And you say, He lowered his voice; spoke with a low voice. (Msb, TA.) And (AA, S, Msb,) inf. n. He lowered his voice in his reading or reciting; read, or recited, with a low voice: (A, Msb, TA;) or the second of these signifies he read, or recited, indistinctly, not with raised voice. (Lth, TA,) such as is termed [explained below]. (Msb.)

It silenced, or killed: said of a smiting with a sword or the like: see فوأر. (TA.)

The camels ruminate. (TA.)

She (a camel) brought forth on the day of the year in which she was impregnated [or just a year after she was covered]. (K.)

They consulted together secretly. (TA.) See also 1. And He feigned, or made
a false show of, weakness and stillness. (TA.)

Uttered with a low, or suppressed, voice. (S, * A.)

[S] and [A] applied to speech, (S, A,) [A low, or depressed, tract of ground: &c.]. (K. [So accord. to my MS. copy of the K, and accord. to the TA: but in the CK this signification is omitted; for instead of [and accord. to the CK, but this is app. a mistake, (see what next precedes,) i. q. [i. e. Rue]; (K;) as also [an inf. n. of 1, q. v. ___ And also used as an epithet; for [I am not weak, and abject, or abased.], (T, from a verse of El-Jaadee.)

A lean, or an emaciated, woman: (Lh, K;) or a woman who is scarcely seen distinctly, by reason of leanness, or emaciation: (TA:) or a woman who is deemed goodly, or beautiful, whom the eye regards as worthy of notice, (A, TA,) as long as she is alone, not when she is among other women. (A, K, TA.) You say (Lh, A, TA:) لفوت لفوت لفوت لفوت meaning wont to calumniate, or slander. (A.) But AM says, I have not heard لفوت as an epithet applied to a woman on any authority but that of Lh. (TA.)

: see what follows, in two places.

A voice becoming still, or silent; or low, or suppressed; as also. (A.) You say . (TA.) One whose voice is still, or silent, by reason of his
weakness. (Har p. 76.) Applied to a dying man, Ceasing to speak; silent. (S.)

Clouds in which is no water. (Aboo-Sa'eed, K.) A cloud like these does not move from its place: only that which contains water travels along: that which sends forth a slightly-flashing lightning scarcely ever, or never, does so. (Aboo-Sa'eed.)

Dying, or dead, seedproduce: (A:) or seed-produce that has not grown tall:

(Msb, * K, TA:) or that has not attained the full height. (TA.) The weak believer is likened, in a trad., to

(A, TA,) which at one time inclines, and at another time stands straight; accord. to A 'Obeyd, meaning what is fresh, or juicy, and soft, or tender: or, accord. to one reading, to, meaning fresh, or juicy,

seed-produce, that is soft, or tender, and weak; the being added in as though by were meant. (TA.)
protected him; granted him refuge; preserved, saved, rescued, or liberated, him; (S, A, Msb, K;) from him who sought or pursued him. (Msb.) And He protected the people and became responsible for their safety. (TA.) And He received from him hire for protecting him (K) and being responsible for his safety. (TA.) And He guarded palm-trees from injury: and seed-produce from the birds: syn. of the inf. n. of the verb in the latter sense, (K, TA: in the CK شرارة, with fet-h to the ج in the place of ح.) See also 5. (A,) aor. (Mgh, Msb) and (Msb,) inf. n. شرارة, (Mgh,) He fulfilled the covenant, or engagement, (Mgh, Msb,) and my covenant, or engagement. (A,) See also 4, in two places. Its odour puts a stop to the carnal desire of women. (R, TA.) خفر, (S, Msb,) or خفرت, (K,) for most assert that this verb is only used in relation to a woman, and it seems to be seldom, if ever, otherwise used, (MF,) aor. (K,) inf. خفر خفرة, (K, TA,) or the latter is a simple subst; (Msb;) and خفرت, (K,) or خفرت, (M, L;) He, or she, was bashful; or felt, or had a sense of, or was affected with, shame, shyness, or bashfulness; (Msb, TA;) and was grave, staid, or sedate: (Msb,) or was very bashful; &c. (S, M, A, K.)
He sent, (S, K.) or appointed, (A,) with him  [or protector], (S, A, K,) to defend
and guard him. (Abu-l-Jarrâh El-'Okeylee, TA.) He broke, or violated, his covenant, or
engagement, with him; (S, A, Msb, K;) the  [or having a privative effect; (TA;) he behaved perfidiously,
treacherously, or unfaithfully, to him; as also خَفَر به, (Msb, K,) aor. خَفَر, (Msb,) inf. n. خَفَر (K, TA, in the
CK خَفَر) and خَفِّر: (K, TA:) or خَفِّر is an inf. n. syn. with خَفَر as inf. n. of خَفَر [in the sense above explained, but having no
verb, such as خَفَر, belonging to it: (TA;) or you say, خَفِّر ذِمَة فلأإن] خَفَر, inf. n. خَفَر, such a one's compact,
covenant, or obligation, by which he had become responsible for the safety, or
safe-keeping, of a person or thing, or the like, was unfulfilled: and the man broke, or violated, or failed of performing, it: (Sh, TA:) and خَفَر العهذ he broke, or
violated, the covenant, or engagement: (Mgh:) and خَفَر alone signifies the same. (IAth.)

He had recourse to him for refuge, protection,
or preservation; sought his protection; asked him to be his [or protector]; (S, A, *
K;) and so خَفَر; (TA:) [and خَفَر، إِلَى فُؤُوب] he protected, or defended, himself
by means of him; syn. احتمي به. (Msb.)

See 5.

إِستخَفَر

See 5.

خَفَر، applied to a man; (Msb;) and the same, (K,) without ء، (TA,) and خَفَرة، مَتَخَفَرَة، خَفَرَة، applied to a female, (S, K,) as also
خَفَر، (K,) as a possessive or an intensive epithet; (TA:) Bashful; or feeling, having a sense of, or
affected with, shame, shyness, or bashfulness; (Msb, TA:) and grave, staid, or sedate:
(Msb:) or Very bashful, &c.; (S, K;) as also خَفَر applied to a man: (TA, from a trad.:) pl. [of the first, applied to a female,
and of the second,] خَفَائِر. (K)
Protection, refuge, preservation, rescue, or liberation, (S, A, Msb, K,) from one seeking or pursuing; (Msb:) a compact, a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing; or the like; or simply responsibility, or suretiship; syn. دَمْهَةٌ: (S, TA:) pl. of the first, خَفَرٍ. (TA.) It is said in a trad., Whoso performeth the prayer of daybreak, he is in the protection of God. (TA.) And in another trad., Tears are the protections of the eyes from Hell-fire when they weep from the fear of God. (TA.) And ْﺖَﻓَوُّ , (S, A,) and َﻚُﺗَرﺎَﻔُﺧَ , (A,) May thy compact, covenant, or obligation, which hath made thee responsible for my safety, be fulfilled, (S,) is said by the object of protection to his protector when he has not as yet preserved him in safety. (A.)

خفَرْ: see the next paragraph, in two places.

خفَرَ A protector; one who protects, grants refuge, preserves, saves, rescues, or liberates; (S, A, Msb, K;) from one who seeks or pursues; (Msb:) as also خَفَرْ. (A, K, TA:) a protector of a people, in whose safeguard they are as long as they remain in his district: (Lth:) pl. خَفَرُونَ. (A.) One who guards seed-produce from the birds. (TA.) Oae who is protected, to whom refuge is granted, who is preserved, saved, rescued, or liberated. (K.) The K might be thought to imply that خَفَرْ is also used in this sense; but it is not. (TA.) See also خَفَرْ.

خفَرْ (A, Msb, K) and خَفَافةٍ and خَفَافةٌ (Msb, K) The hire, or pay, of a protector: (A, Msb, K;) the vulgar say خَفَرْ: and some erroneously change the خ into غ. (TA.) See also خَفَفةٍ, first and last sentences.

خفَورَ A certain plant, (As, S, K,) which ants collect in their habitations, (TA,)
resembling tares, or darnel, (زروان) (K), i.e., *in form*; said to be so called because its odour puts a stop to the carnal desire of women; also called زَغْنِبَر and مَرُؤ: so says Suh in the R. (TA.)

see خنفر

مَنْخِفَرة: see خنفر
��

�� 1 2

��, aor. 1 2, inf. n. 1 2, He had that quality of the eyes, or sight, which is termed 1 2 as this word is explained below. (Msb.) And 1 2 His eye had that quality.

(A.) 1 2

状 Smallness of the eye, (S, A, K,) or of the eyes, (Msb,) and weakness in the sight, by nature: (S, A, Msb, K:) or a natural narrowness in the eye: (TA:) and sometimes it is a disease: (S, Msb: *) or a corrupt state in the eyelids, (Kh, A, K,) and redness, which causes the eyes to become narrow, (Kh,) without pain, (Kh, A, K,) and without ulceration: (Kh:)

and (so in the S and A and Msb, but in the K or ) nychtalogia; or the seeing by night, (S, A, K,) but not by day: (S, K:) or the seeing by night more than by day: (Msb:) and in a cloudy day, but not in a clear one: (S, A, Msb, K:) and sometimes, the being affected with ophthalmia, or inflammation of the eye with pain and swelling. (Msb.) [As though they were the goats of a pen, in respect of weakness of sight,] is a prov., applied to him who falls into blindness or perplexity or the darkness of night; because goats are the weakest of the 1 3 in rain and cold:

originally said by 'Áisheh. (TA.)

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状 The bat; syn. 1 2 a certain flying thing; (Msb;) that flies by night: (S:) so called
because it can scarcely see by day; (Msb;) or because of the smallness of its eyes and the weakness of its sight (K, TA) by day: (TA:)

its brain, if the hollows of the soles of the feet be anointed with it, excites the venereal passion: and if burnt, and used as a collyrium, it removes, or stops,

(according to different copies of the K,) whiteness of the eye, (K, TA,) and sharpens the sight: (TA:) its blood, if smeared upon the pubes of one who has nearly attained the age of puberty, prevents the growth of hair; (El-Minháj, K;) as some say; but this is not true:

(El-Minháj:) and if the pudendum of her who has difficulty in bringing forth, be rubbed gently with its gall-bladder, she brings forth immediately: (K, * TA:) the pl. is

ُﺶﻴِﻓﺎَﻔَﺧ ( . S, K.) [See also ﴿فﺎﱠﺸُﺧ﴾.]

ُﺶَﻔْﺧَأ ( .) One who has that quality of the eyes, or sight, which is termed ﴿خفش﴾ as this word is explained above: (S, A, Msb;) and one who contracts his eyes when he looks: (TA:)

and one who has in his eyes white fluid matter, or motes, or the like: (AZ:) fem. ﴿خفشَاء﴾. (Msb.)
He lowered it; depressed it; namely, a thing; contr. of رفعه. (A.)

He (God) abased him; (S, Msb;) namely, an unbeliever. (Msb.) You say, الله يخفض من يشاء ويرفع. God abaseth whom He will, and exalteth.

He (a bird) lowered or relaxed his wing, and contracted it to his side, in order that he might rest, or cease, from his flying. (TA.) And the same phrase, He made himself gentle, easy to deal with, compliant, or obsequious. (TA.) It is said in the Kur [xv. 88], And make thyself gentle, &c., to the believers: (Jel, TA:) or be thou condescending to the believers, and treat them with gentleness. (Bd.) And again, in the same [xvii. 25], And humble, or abase, thou thyself to them both, from compassion: (Bd, K, TA:) or make thyself submissively gentle to them both, from compassion: (Bd, * Jel:) or there is a transposition in the sentence, and the meaning is [and make thyself compassionately gentle to them both, from submissiveness]. (O, K.) In a trad., means Verily God, at one time, bringeth down to the ground the just, or equitable; and, at another time, exalteth him:

(ISh:) or maketh ample the means of subsistence &c. to whom He will, and maketh scanty to whom He will: (Sgh, K:) or maketh little the portion of the means of subsistence which is the share of any created being, and maketh it much. (TA in art. is also explained as signifying The just's being overcome by the unjust, when men act corruptly, and the just's overcoming the unjust, when they repent, and act...
land ceased not to make me go a gentle pace, and another to make me go a
vehement pace, until I came unto you: for as relating to pace is probably not only intrans., as it will
be seen to be below, but also trans., like its contr. or it may mean one land ceased not to make me go
down, and another to make me go up, &c.; though its being tropical if having this meaning may be doubted].

(As, TA.) ___ (As, Msb.,) aor. ___, (Msb.,) inf. n. (As, Msb., K, )He (a man, Msb) lowered his
voice; (As, K,) did not raise his voice; (Msb,) [contr. of، فعَهُمْ، as is indicated in the A.] ___ [In most of the
above-mentioned senses، خَفَضْ، is nearly; if not exactly، syn. with خَفَضُ الْحَرْفِ فِي الإخْرَاحَ]. He made
the [Final] letter to have kesreh، in inflection. (Msb, ) عِجَر [q. v.] (S, K) in the
inflection of words: (K:) these two terms، in the inflection of words، are like كَسِر in the non-inflection، in the conventional language of
the grammarians. (S, ) خَفَضٌ عِيْشِه، aor. ___، [inf. n.، app.، خَفَض، q. v. infrà،] His life was، or became، easy;
free from trouble or inconvenience، and toil or fatigue، tranquil، and plentiful.

(As, K, *) خَفَضَت صُوْثَهَا __ Her (a woman's) voice was، or became، [low، soft،] gentle and easy.

(As, TA.) ___ خَفَضَت She (a woman) Was، or became، low، soft، or gentle، in voice. (TA, ) خَفَضَت
[inf. n.، app., خَفَض، q. v. infrà،] The camels went a
gentle pace; (As، TA,) contr. of خَفَضَت، (A,) خَفَضٌ بَلْكَان، aor. ___، He remained، stayed، or
abode، in the place. (K, ) [See also خَفَضَت.] A poet says، [app. using the verb in this sense،]

[Verily the like of me، and verily the like of thee، are different: therefore keep
thou to the booth which is our home، and remain at rest: thou wilt become fair]: the last word is
for a being added. (S.) __

**inf. n.**  
also signifies **He died:** said of a man. (TA.)

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**She circumcised the girl:** [see ]  
[S] **inf. n.**  
also signifies **He died:** said of a man. (TA.)

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**She circumcised the girl:** [see ]  
[S] **inf. n.**  
also signifies **He died:** said of a man. (TA.)

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**He weakened, and lowered, or abased, his state, and his rank.** (TA.)  
**He quieted him, or tranquillized him, and rendered the affair, or case, or state, easy to him.** (TA, from a trad.)

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**Quiet, or calm, thy heart.** (TA.)  
**Make thou thy words (lit. the saying) gentle, or soft, O such a one:** (K, TA:) and **signifies the same.** (S.)

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**Make thou the case, or affair, light, or easy, (S, A, K,) to thyself:** (A:) [i.e. regard it lightly: for]  
**occurring in a trad., as said by Aboo-Bekr to 'Áïsheh, means make thou the case, or affair, light, or easy; and do not grieve for it.** (TA.)

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**He was smitten by afflictions which brought near to him death, and from which he could not escape.** (IAar, L)

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**see art. Р�ع.**  
**see what next follows.**

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**It was, or became, lowered, or low, or depressed** (JK, S, A, Sgh, K.)

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**She (a girl) was, or became, circumcised.** (S, K.) [See 1, last signification.]
A state of abatement, or remissness, or the like: (A, TA:) ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; quietness; quietude; stillness; syn. (S, A, K;) and راحة; (Msb;) and سكون; (TA;) of life: (Msb;) or ampleness of the circumstances of life; (El-Marzookee, Msb;)

plentifulness and pleasantness thereof: (El-Marzookee:) softness, delicateness, or easiness:

(A, TA:) pleasant life: (L;) and [in like manner] خفیضه، softness, delicateness, or easiness, of life; and ampleness of the circumstances thereof: (TA:) and the former, gentleness and easiness of voice. (TA:) You say, هم في خفیض من العيش They are in an easy, or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S;) [This phrase is said in the A to be tropical; but why, I do not see; since خفیض in the sense of دعة is proper accord. to the same authority.] And هو في خفیض العيش He is in an ample, and an easy, or a tranquil, state of life. (Msb;) And a poet says,

(throughout) [see خفیض, (of which it is the inf. n.,) throughout. __ ]

*(Let not yearning of soul for family and homes prevent thee from enjoying) ampleness of the circumstances of life, or plentifulness and pleasantness thereof, in ease and tranquillity: [thou wilt find in every country, if thou take up thine abode in it, a family for a family, and neighbours for neighbours:] (El-Marzookee, Mf:) another reading, which is

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preferable, though each is allowable, is in the place of زروع. (Ham ubi suprà.) ___ [It is also used as an epithet; app. for دو. You say, عيش خفيف, (JK, TA,) and خافض, (S, A, K,) and مخفوض, (TA,) An easy, or a tranquil, (JK, S, K, TA,) and plentiful, (JK, TA,) and soft, or delicate, (TA,) life: (JK, S, &c:) and مخفوض signifies the same as عيش خافض. (TA: there mentioned in the same place as here.) [It is said in the A, that ضفافاک شیع is like تاشیع تیضاار (meaning that it is for رفع, and that it is tropical.] ___ Also A gentle pace; contr. of رفع; (S, A, * K;) and so مخفوض; (S, * A;) contr. of مرفوع (A, TA.) [See شیطخضت الإبل. ] ___ Also Low, or depressed, land: (TA:) and [in like manner] خافض a low, or depressed, tract of land: (ISH:) رافعة signifying [the contr., i. e.] a hard and elevated tract of land. (ISH.)

He is in a state of abasement and in a state of elevation: or perhaps the word خفض should be written خففه, to agree in form with خففه, and because in itself denoting a state. (A.)

AA low, soft, or gentle, voice. (TA,) And ضفافاک ضييفض and مخفوض كلام مخفوض and Low, soft, or gentle, speech. (A, TA,) See also عيش خفيف: خففه. (TA:) See also عيش خفيف: خففه, as a subst.: see خففه, near the beginning of the paragraph. خافض, one of the names of God called The Abaser of the proud, haughty, or insolent: (K;) the Abaser of everything which He desireth to abase. (TA,) خافض in the Kur [vi. 3, applied to the resurrection, (lake of the vi. 3, applied to the resurrection, (lake of the) Abasing certain persons to Hell: exalting certain persons to Paradise: (O, K;) or abasing the disobedient: exalting the obedient. (Zj.) ___ A rájiz [of the tribe of Asad (S in arts. and صن شول) says, censuring a collector of the poor-rate,
[Dost thou devour my camels, elevating the nose with pride, lowering age in one case and raising age in another?] or, accord. to IAar, this was a man addressing his wife, and censuring her father, who had required as her dowry twenty camels, all to be بنات لبون، and demanded them of him; and when he saw among his camels a fat بنت مخاض، that he might take her; and when he saw a lean بنت لبون، he said This is a مخاض that he might leave her. (S.)

He is gentle, easy to deal with, compliant, or obsequious: (A, TA:) he is grave, staid, sedate, or calm; (TA:) and so هو مخاض الطير. (K, TA.)

A woman low, soft, or gentle, in voice: (TA:) not clamorous and foul-tongued. (T, TA.)

Land easy of irrigation. (K.) The contr. is termed رافعة السقية

Between me and thee is a night of easy journeying. (S, TA.)

A people, or company of men, remaining at a water: when going in search of pasture and of the places where rain has fallen, they are not so called. (IAar.)

A woman who circumcises girls. (S, A, Msb, K.) And خاض is sometimes applied to A man who circumcises boys. (TA.)

A place where a people are in a state of ease, or tranquillity; or in a plentiful and pleasant state of life. (TA.)

also signifies The place of a girl where the operation of circumcision is performed. (Lh and Az, in TA, voce عادرة.)

A girl circumcised.
All the letters of the alphabet except غ ظ ط ض ص خ، and ق (K) which latter are called المستعملة. (TA.)
1. خفق signifies the **striking**, or **slapping**, (JK, S, K,) a thing, [so as to make a slight sound,] with a [q. v.], (JK, K,) or with something broad. (JK, S, K,) You say, خفقته, (Mgh, Msb,) aor. — [and — ] inf. n. خفقه, (Msb,) He struck, or slapped, him, or it, [so as to make a slight sound,] with something broad, (Mgh, Msb,) such as a [ةرّد,] aor. — and — He struck him slightly; [or so as to make a slight sound,] with a sword, (S, K,) and with a whip, and with a [ةرّد,] and He struck the ground [so as to make a sound] with his sandal. (S, TA,) And hence, i. e. from خفقه as first explained above, (Mgh,) the **sounding** [of the patting, or pattering,] (JK, Mgh, K) of the sandal, (JK, K,) or of the sandals, (Mgh,) and the like: (TA:) and خفق الأقدام على الأرض the sounding of the patting, or pattering, of the feet upon the ground. (Az, in TA, art. همس.) You say, ﷺ The sandal made a sound, or sounds. (Msb,) And hence خفق الرأية, aor. — and —, inf. n. خفقان and خفق and خفق The banner, or standard, was, or became, in a state of commotion; moved, or went, to and fro; trembled; fluttered; or quivered; (S, K;) as also خفقق and خفقق and خفقق The fluttering, or palpitating, of the heart; (JK, T, K;) and in like manner خفقق and خفقق the fluttering, or flapping, of the wing: (JK:) so, too, the former verb is used in speaking of the mirage; (S, K;) and ↓ the latter verb likewise; (Lth, K;) and Ru-beh, by poetic license, makes the of [the inf. n.] الخفق to be with fet-h, in his saying,

*مشتبه الأعلام لِمَعَ الخفق

[Indistinct in respect of the signs of the way, glistening much in the quivering, or
fluttering): (S, K:) in like manner, also, the former verb is used in speaking of lightning, (S, * TA,) inf. n. خفقت; (S:) and of a sword, and of the wind, and the like: and خفقت, said of the heart, and of lightning, and of a sword, and [خفقت said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خفقت الرياض, (S,) inf. n. خفقت, (S, TA,) signifies The wind made a rustling, or murmuring, or confused and continued, sound. (S, TA. *) And خفقت the she-camel broke wind, with a sound. (K.) خفقت said of a bird, [because of the flapping, or sound, of its wings,) It flew. (S, K:) See also 4, first sentence. And said of an arrow, [because of its whizzing,) It went swiftly. (TA.) And خفقت, inf. n. هُوَأ خفقت, He went away into, or in, the countries, or lands, &c. (TA.) Also, said of a man, [in the CK, خفقت is erroneously put for فلاان،] He moved, or shook, his head, (S, K,) or bent [down] his head, (TA,) [or nodded,] being drowsy, or dozing; (S, K, TA;) as also خفقت : (Sgh, K:) or he drowsed, or dozed: (Mgh:) or he had a fit of drowsiness, or dozing, and then awoke: (TA:) or he slept; (JK, TA:) so says Ibn-Háni; (TA:) aor. and خفقت, (JK,) inf. n. خفقت. (TA.) And خفقت, (Mgh, Msb,) occurring in a trad., (Mgh,) He bent [down] his head, without the rest of his body, [or nodded,] once, or twice, being taken by a fit of drowsiness, or dozing. (Msb.) It is said in another trad., [Their heads used to nod by reason of drowsiness, or dozing, once or twice,] (S.) And in another, خفقت, (JK, Mgh, K,) aor. خفقت, (K,) The star, or the asterism, [or the Pleiades,] set, or disappeared; (JK, Mgh, K;) as also خفقت signifies the star, &c., Went down in the place of setting; and in like manner the verb is used in speaking of the moon; (TA;) and of the sun: (IAar, TA;) and خفقت signifies the stars retired to the place of setting: (S, K;) or, as some say, shone with a flickering light, or glistened, or shone
brightly: [because of their twinkling, or apparent quivering: or] as though the ٌ in the verb had a privative effect. (TA.) One says, ُوردت خفيف النجم meaning I came] at the time of the setting of the Pleiades; making the inf. n. an adv. n. [of time]. (S, TA.) Hence, (Mgh, TA,) or, as some say, from the same word as signifying the act of striking [or slapping], (TA,) signifies the act of inserting; (Mgh;) [i.e.] the causing the penis to become concealed in the vulva; (K;) or the act of copulation: (JK;) or [rather] the penis' becoming concealed in the vulva. (Az, TA.) ُخيف النليل The night for the most part passed away: (JK, K:) [and in like manner the verb is said of the day:] see خيف المكان The place was, or became, void, or unoccupied. (TA.) ُخيف a horse is The being slender, or lean, in the belly. (AO, K. [See خيف.] )

4 ُخيف said of a bird, It beat with its wings: (S, K;) and [signifies the same]. (S and K in art. خيف بحية And He (a man) made a sign with his garment, by raising it, and waving it. (S, Z, Sgh, K,) Said of the heart, and of lightning, and of a sword, &c.: see 1. And said of a drowsy, or dozing, man: see 1. Also He (a man who had gone on a warring and plundering expedition) failed of obtaining any spoil: (A'Obeid, S, Mgh, K, and Hāmp. 157, and Har p. 26:) because he becomes in a shaky, or unsteady, condition, at that time: or because his travelling-bags become unsteady, or shake about, by reason of their lightness and emptiness: so that the verb is of the same category as ُأعطق [meaning his camels thirsted ] and ُأغرب [meaning he had his camels affected with the mange, or scab]: (Har ubi suprà:) or the proper signification is, he found the spoil to be not stationary: (TA;) or it means he returned disappointed of spoil, or of predatory warfare: (JK:) or he was disappointed of that for which he hoped. (Hāmp. 157.) And He (a hunter or fowler) returned
without having taken any game. (S, K.) And His property became little. (TA.) You say also, He (a man) had his travelling-provisions all spent, or consumed, [so that his provision-bags, being empty, shook about.] (JK.) and He sought an object of want, and failed of obtaining it. (K.) ___ He threw down, or prostrated, such a one on the ground. (AA, K.)

A camel's lip flaccid, or pendulous. (JK.) A horse, or mare, slender, or lean, in the belly: sometimes the animal is so by nature; sometimes, by reason of loss of flesh; and sometimes, by being jaded: (AO, K:) sometimes, also, they said A single nodding of the head, by reason of drowsiness, or dozing: see 1, in two places: (Mgh, Msb:) a slight, or light, sleep. (TA.) It is said in a trad. respecting Ed-Dejjál [or Antichrist], He will come forth in a time when religion will be drowsy, or dozing, by reason of weakness. (TA.) means A period of the night passed. (JK.) And one says, The time of the journeying of the night is the first part thereof and the last part thereof, and [that of] the journeying of the day is the morning, between daybreak and sunrise, and the evening, between sunset and nightfall. (TA.) See also the next paragraph, in two places.

A thing with which one strikes, or beats, such as a
thong, or strap, or a [q. v.]. (K, TA.) [See also خفافة.] And the former, (K,) or ↓ the latter, (JK,) A smooth
desert in which is [the kind of mirage termed] العال، (JK, K;) so says Lth. (TA.) [See also خفافة.]

خفقة A garment with which one makes a sign, by raising it, and waving it. (JK.)

خفقة : see خافق. Also A she-camel that breaks wind [often], with a sound. (K.)

خفاقة [Flapping, or flapping much;] applied to a wing. (TA.) And applied to a bird, [because of the sound of its
wings,] meaning Flying. (TA.) [See also خفافة.] أرض خفافة A land in which the سراب [or mirage] quivers. (TA.)
خفاق القدم A man broad in the fore part of the foot: (S, K;) or broad in the under part,
or sole, of the foot: (JK, TA;) or having the foot light upon the ground; not heavy, nor
slow: (IAar, TA;) or quick in step, beating the ground much with the foot so that it
makes a sound of flapping to be heard by reason of the vehemence of his tread.
(Hamp. 173.) خافة الحشى A woman lank in the belly. (S, L, K, TA.)

خفاقة [q. v.]. [Hence,] The anus. (IDrd, K.)

خفافة [act. part. n. of خفاق in all its senses]. It is applied as an epithet to the سراب [or mirage, as meaning Quivering]:
خفقة خافق and خفقة خفاق are used as [substs.] signifying
Banners, or Standards, [because of their fluttering.] (TA.) [See also خفاق.] Applied to a man, Moving, or shaking,
his head, or bending it [down, or nodding], when drowsy, or dozing. (TA.) [Hence, app.,]
خفاقات Certain days in which the stars [in great
number] became scattered (ترثت خفاقات) (تثائرت خفاقات) (خلاصرت خفاقات) [in the CK, erroneously,
[causing a belief that the day of judgment
was at hand, (see Kur lxxxii. 2,)] in the time of Abu-l-'Abbáṣ and Aboo-Jaafar; (K, TA;) the
'Abbásees. (TA.) *** is a term applied to *The place of sunrise and the place of sunset,* (AHeyth, JK, Mgh, K,) by the attribution of predominance to the latter; for *الفاقَ،* meaning *the disappearing,* is applied to *the place of sunset:* (AHeyth, TA:) or the horizon *(افقَ) of the place of sunrise and that of the place of sunset;* (S, K:) accord. to Lth (TA) and ISk, (S, TA,) because the night and the day for the most part pass away (ناقفان، TA) between them, (T, TA,) or in them: (S, TA:) or *the two [opposite] extremities of the heaven and the earth:* (As, Sh, K:) or the end of the heaven and earth: (KHâlid Ibn-Jembeh, K:) or *two vacant spaces* (هفوانان) next to the two [opposite] sides of the earth: (KHâlid Ibn-Jembeh, TA:) and *الحقاق السمايَّة* signifies *The regions of the heaven from which issue the four [cardinal] winds.* (KHâlid Ibn-Jembeh, K:) One says, *There is not between the place of sunrise and the place of sunset the like of him.* (TA.) And *** and *** [May God remove him to the place of sunset and to the four cardinal regions of the heaven or earth]. (TA.) *** also signifies *A place void of,* or unoccupied by, any one to cheer by his presence. (TA.)

خيفٍق، applied to a desert (فَلاَةِ) *Wide,* (S, K,) in which the سراب [or mirage] quivers. (S.) *** Applied to a horse or mare, (JK, S, K, TA,) mostly to a female, (IDrd, TA,) and a she-camel, (IDrd, JK, K,) and a male ostrich, (IDrd, S, K,) *Quick,* or swift: (K,) or very quick or swift: (JK, S,) and خيفٍقٌ، (so in some copies of the K,) or خيفٍقٌ، (so in other copies of the K and in the JK and O, and so written by A'Obeyd,) each correct, the ئ in the former and the د in the latter augmentative, (MF, TA,) is applied to a she-camel and a male ostrich, (JK, K,) in the former sense, as is also خيفٍقٌ، (JK,) or in the latter sense. (A'Obeyd, K.) Accord. to some, applied to a she-camel, it signifies *Lean,* or lank, in the belly; having little flesh. (TA.) And, applied to a woman, *Long in the فغان [app. here meaning the two inguinal creases], slender in the bones, and wide in step.* (El-Kilábee, K.) Also, applied to a woman, *Quick*
and bold; and so خفیق: (TA:) or the latter, so applied, signifies light, active, or agile, and bold: and Sb says that the ن in it is augmentative; deriving it from خفق الريح [explained above: see 1]. (S.) Also i. q. داهية [meaning either A calamity, or, as an epithet, very cunning]; (AA, K;) and so خفق: which latter occurs in a verse, variously related, applied to a child brought forth by a woman who had been in labour a whole night; (S, K;) meaning داهية; or, as some explain it, in this instance, meaning imperfectly formed; (TA:) [and is also used as a corroborative of داهية; for] one says خفق: a great, or severe, calamity; or extremely cunning. (S.)

خفیق: see the next preceding paragraph, in four places. Also, (as in some copies of the K;) خفق, (as in other copies of the K and in the JK, and thus written by Lth,) a word imitative of The sound of the running of horses (JK, K) in which is a quivering, or convulsive, motion. (K.)

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خفیق: see خفق: and see also خفق.

خفیق: see خفق: and see also خفق.

A place, (TA,) or a level land, (As, TA,) in which the سراب [or mirage] quivers. (As, TA.) [See also خفق.] And [the pl.] خفق signifies The places of setting [of stars]: and is used as [a sing.,] meaning the place of setting of a star. (Ham p. 152.) [See also خفق.]

خفیق: A broad sword: (JK, S, K;) or anything broad with which one strikes. (Mgh.)

خفیق: A درة [q. v.] (JK, S, K) with which one strikes [or flogs]: (S;) or (so in the K, but in the JK and ) a whip of wood: (JK, K;) so says Lth. (TA.)

خفیق: A man (T) having a fluttering, or palpitation, of the heart. (IDrd, * T, K. *) And
Possessed, bereft of reason, or insane; syn. مجنون (AA, K) fem. of مجنون (AA.)
(S, K) aor. خَفَّ, (S, ) inf. n. خَفُو, (S, K) and خَفُو, (Isd, K;) and خَفَى, aor. inf. خَفَى; (S, TA;) and خَفَى, aor. inf. خَفَى; (Kr, TA;) said of lightning, It flashed, gleamed, or shone, (S, K, TA,) faintly, extending sideways in the adjacent tracts of cloud: when it flashes, gleams, or shines, a little, and then ceases, not extending sideways, it is termed ضَيِّمَو; and when it cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left, it is termed طَقِيقَع (S, TA:) accord. to A'Obeyd, خَفُو signifies the extending of lightning sideways in the tracts of the sky. (TA.) And خَفَا, (K,) inf. n. خَفْو, (TA,) It (a thing) appeared. (K, TA. [See also خَفَى, in art. خَفَى.])

 XFQH i. q. خَفَة, (K, TA, [in the CK, erroneously, خَفَيْة,]) an inf. n. of خَفِيت لَهُ as syn. with خَفَيْت لَهُ, (K * and TA in art. خَفَى, q. v.,) the and خَفَى being interchangeable. (TA.)
Khafī 1

Khafī, (Mgh, Msb, K,) aor. (Msb, K,) inf. n. Khafī, (Mgh, Msb, K,) has two contr. significations: (Mgh, Msb:) It was, or became, unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent; (K:) [latent; obscure;] hidden, concealed, or covered; (Mgh, Msb:) [or unconspicuous; but also faint, or dim, to the sight; suppressed, or stifled, said of the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recondite, occult, or covert; and secret, private, or clandestine:] and the contr., i.e. it appeared; it was, or became, apparent, open, manifest, plain, or evident; (Mgh, Msb:) [as also استختفی : (see مستختف below:)] or, accord. to some, the particle that connects it with its subject distinguishes one meaning from the other:

(Msb:) you say, خفی عليه, aor. and inf. n. as above, (S, Msb, Mgh, TA,) It (a thing, or an affair, Mgh) was, or became, unperceived or imperceptible, [&c., by him;] unapparent, or not apparent, [or obscure, &c., to him;] (TA,) or hidden, or concealed, from him: (Mgh, Msb:) and خفی لِهُمْ it appeared to him; it was, or became, perceptible, apparent, open, &c., to him: [but see what follows:] (Mgh, Msb:) whence the sayings of Mohammad, [app. the Haneefee Imám,] referring to spoils, خفی لَهُمْ أن يَذْهِبْوا ما يَكْسُوْنِهْ. خفی لُمْ أن يَخْرُجُوا إِلَى دَارِ الْإِسْلَامِ. i.e. It appeared to them that they should go away with them, or take them away, and conceal them from the believers in a plurality of gods], and خفی لَهُمْ أن يَخْرُجُوا إِلَى دَارِ الْإِسْلَامِ: but this is said only in relation to that which appears from a state of concealment or from a hidden quarter. (Mgh,) [Hence,] The
affair, or case, became manifest: (S, K:) or the state of concealment departed, or ceased; but the former explanation is better: or, as some say, here signifies the secret; and the meaning is, the secret became apparent: (TA:) or, lit., the low ground became high and apparent; meaning what was concealed became revealed. (Har pp. 133-4. [See also art. حﺮﺑ]) [And ُﻞِﺘُﻗ ًﺔَﻴْﻔَْﳜ and ًةَﻮْﻔِﺧ \[He was slain covertly, secretly, &c.\]. (JK.) And ًةَﻮْﻔِﺧ ُﻪُﻠُﻛَْ [lit. He eats it covertly, &c.,] means he steals it. (K.) In the saying in the Kur [vii. 53],ْﻢُﻜﱠﺑَْ ﻭُﻋْدُا ﺍًﻋﱡﺮَﻀَﺗ ًﺔَﻴْﻔُﺧَو, the meaning [of the last word] is, Submissively, devoting yourselves to his service: or, accord. to Zj, adhering to his service in your minds: or, accord. to Th, celebrating Him in your minds: or, accord. to Lh, in quietness, and stillness: (TA:) or secretly; and so in the similar passage in the Kur vi. 63. (Jel, and so Bd on this latter passage.) ًﺔَﻴْﻔُﺧ is from ُﺖْﻴَﻔْﺧَأ ﺃًﻮْﻟُ، (TA:) the intrans. v. whereof is ُسَﺨَْﳜ [signifying It (the voice) was, or became, suppressed, or stifled; or low, faint, gentle, or soft; like ُﺦَﻓَْﳜ, which is more common]. (Lth, TA.) ُﻪْﻨِﻣ ًﺔَﻴْﻔَْﲞ, (TA;) as also ًىَﻔْﺨَْﲞ and ًىَفَْﲞ (Fr, * JK, * Msb, K,) and ًىَفَْﲞ (IAar, K,) also is syn. with ًىَفَْﲞ [in this sense]: (Z, TA:) or you say, ًىَفَْﲞ, (TA:) or ًىَفَْﲞ in the sense of ًىَفَْﲞ is not of high authority, nor is it disallowed, (Az, Msb, TA,) but ًىَفَْﲞ is more usual. (Az, TA.) You say, ًىَفَْﲞ and ًىَفَْﲞ [I did it covertly, secretly, privately, stealthily, or clandestinely]. (Msb) And ًىَفَْﲞ ُفَْﲞ ُفَْﲞ ُفَْﲞ, (K,) inf. n. ًىَفَْﳐ and ًىَفَْﳐ (JK, Msb, * K) and ًىَفَْﳐ (K,) also has two contr. significations: (S, Msb, TA:) he made it
perceptible, apparent, open, manifest, plain, or evident: (JK, S, Msb, K:) and he hid, or concealed, or covered, it; (S, Msb, K: [in this latter sense, erroneously written in the CK حَفَّاهُ;]) as also: (S, K:) or, accord. to some, this latter has the latter meaning; and the former verb has [only] the former meaning: but accord. to other, the reverse is the case: (Msb:) or, accord. to Aboo-‘Alee El-Kâlee, the former verb has the former meaning only; and ↓ the latter verb has both meanings: (IB, TA:) ↓ the latter is also explained as signifying he removed its حَفَّاءِ, i. e. its covering: (TA:) and the former, as meaning he made it to come forth from a state of concealment: (JK:) and he drew it forth; (K:) as also حَفَّاهُ. (S, Msb, K:) One says, حَفَّتَ مَتْرَ النَّافَرَ The rain made the rats, or mice, to come forth from their holes. (S.) It is said in the Kur [xx. 15], إِنَّ السَّاعَةَ آتِيَةَ أَخْفِيَهَا (JK, TA,) or أَخْفِيَهَا, (JK, S, TA,) accord. to different readers: (TA:) the former means [Verily the hour of the resurrection is coming:] I am almost making it to appear: (JK, TA:) and the latter, I am almost removing that which conceals it: (S, I, TA:) or I almost conceal it: (JK, TA:) or, as Ubeí reads it, أَخْفَيْتُ أَخْفَيَهَا مُنْ نَفْسِي I almost conceal it from Myself; and Fr says [that the meaning is], I almost conceal it from Myself, and how then should I acquaint you therewith? (TA.) And it is said in a trad. respecting the flight [from Mekkeh], أَخْفِيَ عَنْ عَمَّا خَرِكُ [written without the vowel-signs, so that it may be أَخْفِيَ أَخْفَيْهَا,] i. e. Conceal thou thine information from such as may ask thee respecting us. (TA.) And in another trad., كَانَ يَخْفَى صوْتُه بَعْدَنَعْنِس, thus with fet-h to the ي, meaning He used to make his voice perceptible [or audible, with moaning]. (TA.) And you say, أَخْفَيْتُ الصَّوْتَ [meaning I suppressed, or stifled, the voice; or made it low, faint, gentle, or soft]. (Lth, JK, TA:) [And He uttered speech, or the speech, in a low, faint, gentle, or soft, tone; he spoke in a low, faint, gentle, or soft, manner; lit. he made speech, or the speech, to be low; &c.]
as an intrans. v.: see 1, in the former half of the paragraph, near the middle. As a trans. v.: see 1, in seven places, in the latter half of the paragraph.

see 1, in the former half of the paragraph, near the middle.

as an intrans. v.: see 1, in four places.

said of a man, [if it be not a mistranscription for ٓﻰَﻔُﺘْﺧُا ُﻪُﻣَد, like ٓﻰَﻔُﺘْﺧُا ُﻪُﻣَد, signifies also He was slain covertly, secretly, or clandestinely. (JK.) As a trans. v.: see 1. ___ You say also ىﻔﺘﺧا ﺎًﺘِّﻴَﻣ He drew forth a dead body

from the grave, to steal the grave-clothes. (TA.) ___ And ىﻔﺘﺧا البَنْر He dug, or cleared out, the well. (Msb.) ___ And ىﻔﺘﺧا دِمَه He slew him without its being known. (K.)

[more properly written ٓﻰَﻔَﺧ] A thing that is unperceived or imperceptible, [or hardly perceived or perceptible, unapparent, or not apparent; [latent; obscure; &c.; (see 1, first sentence;)] (JK, K;) as also ٓءﺂَﻔَﳋا and ٓفَﺧا [for ٓفَﺧٰا، the explanation in the JK]. (K.) [See also ٓءﺂَﻔَﳋا.]

ٓﻰَﻔَﺧ ِﻦْﻄَﺒﻟا A man lank in the belly. (IAar, TA.)

ىَڪَڪَڪ نِإَدَّشَط ِبِكَرْبَنْا Also A thing that is unperceived or imperceptible [&c. (see ٓفَﺧا)] by one; unapparent, or not apparent. [latent, or obscure,] to one; or hidden, or concealed, from one. (TA.) A secret: so, accord. to some, in the phrase بِبَرْكَه ٓفَﺧَاء mentioned above: see 1, in the former half of the paragraph. (TA.) And [in the same phrase, accord. to some,] Low, or depressed, ground. (TA.)
A [garment of the kind called] ُءﺂَﻔِﺧ, which a woman wears over her other clothes: (Lth, JK:) or a [garment of the kind called] ُءﺂَدِر, which a woman wears over her other clothes: (S, K:) and any covering of a thing, (Lth, JK, *) whatever it be with which one covers a thing, such as a ُءﺂَدِر and the like: (Lth:) pl. ُءﺂَدِر, (Lth, JK, S, K:) ___ [Hence,] ُءﺂَدِر أَفْنَيْلَة The calyxes of flowers: (K:) sing. as above. (TA.) ___ And ُءﺂَدِر أَفْنَيْلَة The coverings of drowsiness; meaning] the eyes. (K.)

ٍفَافَخ (S, K;) applied to a thing; (S;) i. e. Unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent; (K;) [latent; obscure; hidden, or concealed; or unconspicuous; but also faint, or dim, to the sight; suppressed, or stifled, applied to the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recondite, occult, or covert; and secret, private, or clandestine: see 1, first sentence:] pl. ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر (S.) [You say ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر, A dim star or asterism. And ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر An obscure, or a concealed, place. And ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر A low, faint, gentle, or soft, voice or sound.] And ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر A woman having a low, faint, gentle, or soft, voice. (TA in art. ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر. (S.) And some of the Arabs say, (Yaakoob, S, K,) ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر, meaning [When the voice and the foot-mark of the woman are good, or pleasing, the rest, or the whole, of what pertains to her is good, or pleasing]: (Yaakoob, JK, S, K:) for when her voice is soft, or gentle, this indicates her being bashful, or shy; and when her foot-marks are near together, and firmly impressed, they indicate that she has [large] buttocks and haunches. (Yaakoob, S,) One says also, ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر I met him covertly, secretly, privately, or clandestinely. (TA.) [And ُءﺂَدِر، ُءﺂَدِر، ُءﺂَدِر He walked with a soft, or stealthy, gait.] ___ Also One who secludes himself from other men; whose place is concealed from them.
A well: (S, K:) or a deep well; because its water is not perceived, or not apparent: (TA:) or a well of ancient times, that has become filled up and then dug again: (JK, TA:) or any well that has been dug and then left until it has become filled up, then dug again, and cleared out: (ISk, S:) [opposed to بديء] accord. to A'Obeyd, it is so called because it is made to appear: (S:) pl. خفائر. (JK, TA) And A tangled, or luxuriant, or dense, thicket, (JK, K, TA,) which the lion takes as his covert: (JK, TA:) or خفية is the name of a certain place frequented by lions; (S, IB;) and is properly imperfectly decl., so that you say سود خفية; but it may be perfectly decl. in poetry. (IB.) Also A slight taint, or infection, or a touch, or stroke, of insanity: so in the phrase يد خفية In him is a slight taint, &c., of insanity. (Ibn-Menádhir, S, K. *)

خاف: see خفى and see also الخافى. The jinn, or genii; (As, Lh, JK, S, K;) because they conceal themselves from the eyes [of men]; (TA;) as also الخافياً (JK, K) and خافية: (K;) or this last signifies what conceals itself in the body, of the jinn, or genii: (Ibn-Menádhir, S:) the pl. (of the first, Lh, JK, [and of the second and third also accord. to analogy,]) is خافى; (Lh, JK, K;) [and of the first, خافون also, like خاضون; for] the bare piece of ground amid herbage is said, in a trad., to be مصلى الخافون, i.e. [The praying-place] of the jinn, or genii. (TA.) The first (الخافى) also signifies Mankind; thus bearing two contr. [or rather opposite] meanings. (TA.) And one says، أدرى أي خافى (K and TA voce خائفى، q. v.,) or خائفى (CK ibid.,) I know not what one of mankind he is. (K ibid.) The latter word in the former case being an epithet, fem. of خافى، and in the latter case a subst., or an epithet in which the quality of a subst is predominant,] A land in which are jinn, or genii. (K.) خافى the last sentence but one in the next paragraph.

Contr. of خافى [app. meaning that it signifies A state of being unapparent or not apparent,
covert, secret, private, or clandestine: though explained in the TK (followed by Freytag) as an epithet applied to a man, meaning whose actions are always covert]. (K.) ___ See also خاف, in four places. ___ Also One, i. e. a single feather, of the feathers called the الخواف signify the feathers below the ten that are in the fore part of the wing: (As, S,) or certain feathers that are concealed when the bird contracts its wing: (K,) or the four feathers that are [next] after those called the المناكب, (Lh, K, *) and next before those called the الأباهير: (S in art. محر, and L in art. نكاب:) or seven feathers in the wing, after the seven foremost: (K, * TA:) but the people [generally] mention them as four: or they are the small feathers in the wing of a bird. (TA,) خنجر مثل خافية النسر [A dagger like the خافية of the vulture], occurring in a trad., means a small خنجر. (TA,) One says also خافية الغراب [The خافية of the crow]: and the pl. is [sometimes expressed by using the coll. gen. n., saying] خاق الغراب. (JK,) الخواف also signifies The palm-branches [next] below the قلية [which latter are the branches that grow forth from the heart of the tree]: (S, TA:) thus called in the dial. of Nejd: (TA:) in the dial. of El-Hijáz called العوانين. (S, TA.)

خاف: see خاف,

خفيف A rifler of graves: (JK, S, Msb, K;) because he extracts the grave-clothes; (S, Msb, TA;) or because he steals covertly: a word of the dial. of the people of El-Medeeneh: fem. خفيفة. (TA.)

خفيف Hiding, or concealing, himself: and accord. to Akh, appearing: in both of which senses it is said to be used in the words of the Kur [xiii. 11], خائف بالليل وسارد بالنهار [Hiding himself by night, and appearing by day: or appearing by night, and hiding himself by day: see art. سرب].

خفيف The hand of the thief, and of the rifler of graves: opposed to The hand of the thief, and of the rifler of graves: opposed to
be cut off [except in certain cases], but not the latter. (TA.)
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**flesh became little, or scanty; (Ks, S,) or his flesh decreased, diminished, or wasted:** (K.)

**He became lean, or spare.** (Ks, S, K.) [But it seems, from what follows, that the verb may be of the measure 

\[\text{َﻞُﻌَـﻓ}, \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n. 

\[\text{َﻪُﻤَْﳊ,} \text{aor.} \] and — , (Ks, S, K,) and —

His flesh became little, or scanty; (Ks, S,) or his flesh decreased, diminished, or wasted: (K.)

he became lean, or spare. (Ks, S, K.) [But it seems, from what follows, that the verb may be of the measure 

\[\text{َﻞُﻌَـﻓ}, \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n. 

\[\text{َﻪُﻤَْﳊ,} \text{aor.} \] and — , (Ks, S, K,) and —

\[\text{َْـﻓ,} \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) and —

\[\text{َْـﻓ,} \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) and —

\[\text{َْـﻓ,} \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) and —

\[\text{َْـﻓ,} \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) and —

\[\text{َْـﻓ,} \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) and —

\[\text{َْـﻓ,} \text{aor.} \] and — , (K,) [agreeably with general rule,] inf. n.

**The camel missed the herbage called**

\[\text{ٓايِثِر}, \text{and became lean in consequence thereof.} \] (JK, Ibn-'Abbád, TA.)

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n. 

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

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\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.

\[\text{َْـﻓ,} \text{aor.} \] and — , (Ks, S, K,) inf. n.
The bull pierces the dog with his horn. (JK. [It is there vaguely indicated that signifies The act, or perhaps the effect, of a bull’s piercing a dog with his horn.] And He pierced him time after time with the spear. (M, K.) And He slit the tongue of the young camel, and inserted into it a wooden pin called, in order that he might not such: (K) or [simply] he slit the tongue of the young camel, in order that he might not be able to such [any longer], so that he became lean; as also signifies the fixing a above the nose of the young camel, to prevent his sucking. (TA in art. And namely, a thing, (TA,) a garment, (T, TA,) a [garment such as is called] (S, K, TA) or (Mgh, Msb, K, TA,) aor. —, inf. n. (S, Msb, TA,) He pinned it with the pin called; (T, TA;) he conjoined (Mgh, Msb, TA) its two edges, (Mgh, Msb,) or its edges, (TA,) or he fastened it, (K,) with a: (S, Mgh, Msb, K, TA:) and has a similar, but intensive, signification. (Msb) A poet says,

meaning, [i.e. They (the women) heard of his death, and appeared, wailing, standing; no garment of theirs having its edges fastened together with a pointed piece of wood]. (TA,) He removed, transferred, or shifted, the camels to what is termed [after they had been pasturing upon ]; as also (K) or the latter signifies he pastured them upon: (S,) [aor. —, inf. n. (K,) contr. of ]; (Lh, S, K;) and so (JK, S, TA;) thus in the phrase, (S, TA) and (JK, S, TA) [He included, or comprehended,
persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things.

1. [He picked his teeth;] he extracted the remains of food between his teeth with a [or toothpick]; (Msb, K, * in which latter the pass. form of the verb is mentioned; ) and so • he extracted it, meaning the remains of food between the teeth. (TA.)

2. [He separated the hair with the comb; he combed the hair]. (Mgh voce • he extracted it, meaning the remains of food between the teeth. (TA.)

3. [Make ye the water to flow into the interstices of your fingers or toes, lest fire that shall spare little be made to flow into their interstices]. (TA.)

He put [or • quick lime, &c.,] into the interstices of its (a building's) stones. (TA)
vinegar; (S;) and so حَلْلَ السِّرِّ (K;) i.e. of the expressed juice of grapes and of dates. (TA.) You say، حَلْلَ السِّرِّ (K;) or البَسْرِ (Mgh,) or البَسْرُ (Msb,) the verb being trans. as well as intrans., (Mgh, Msb, K,) and حَلْلَ البَيْدَ (TA,)

He made the wine, or beverage, or must or the like, into vinegar. (Mgh, Msb, K, TA.) And حَلْلَ (TA,)

He put the full-grown unripe dates in the sun, and then sprinkled them with vinegar, and placed them in a jar: (K;) so in the M: and in like manner, other things than يُسِرُّ; as cucumbers, and cabbage, and بَذَذَجَانٌ [q. v.,] and onions. (TA.) [Accord. to modern usage, the verb signifies He pickled.]

3 حَلْلَ، (JK, Mgh, K,) inf. n. حَلْلَةَ and حَلْلَةٌ and حَلْلَةٌ (JK, S, K) and [quasi-inf. n.] حَلْلَةَ، (JK,) He acted, or associated, with him as a friend, or as a true, or sincere, friend. (JK, S, * Mgh, K.) لا يُبيِعُهُ وَلَا حَلْلَ لَهُ in the Kur [xiv. 36], is said to mean [Wherein shall be no buying or selling] nor mutual befriending:
or [and no friends, or true friends, for], as some say، حَلْلَةُ حَلْلَة، like as حُجَّةُ حَلْلَة is pl. of حُجَّةَ، (JK, S,) and حُجَّةَ (JK,)

(TA.)

4 أَخَلَّهُ بِهِ أَخَلَّهُ بِهِ (a man) fell, or stopped, short in it; fell short of accomplishing it; fell short of doing what was requisite, or due, or what he ought to have done, in it, or with respect to it; or flagged, or was remiss, in it; namely, a thing; syn. قَصَرَ فِيهِ (Msb;) as, for instance, in belief, and in confession thereof, and in works: (Ksh and Bd in ii. 2:) he left it, neglected it, omitted it; or left it undone: (Har p. 402:) or i. q. أَجْحَفَ بِهِ [app. as meaning he was near to falling short of accomplishing it, or of doing what was requisite in it; or was near to being remiss in it]; namely, a thing. (K.) He failed of fulfilling his compact with him, or his promise to him. (K.) He became absent, or he absented himself, from it; he left, abandoned, or quitted, it; namely, a place &c. (K.) You say، أَخَلَّ عِنْدَ مَكَّةِ He
(a man, S, or a horseman, Mgh) left, abandoned, or quitted, his station (S, Mgh) which the commander had appointed him. (Mgh.) And He became absent, or he absented himself, from them. (JK.) They left, another, or quitted, his station which the commander had appointed him. (K.) The prefect made the frontiers to be kept by a small body of troops. (K.) He made him, or caused him, to want, or be in need. (JK, S, K.) You say, what has made thee, or caused thee, to want, or be in need of, this? (S.) And what has God made thee, or caused thee, to want, or be in need of? (Lh, K.) Their camels pastured upon what is termed خَلَاة. Hence, said of a man signifies [i.e. He took frontways]: opposed to ضَْﲪَأ [and ضَْﲪ, q. v.], meaning ضَْﲪأ. (TA, K.) The palm-tree produced bad fruit. (A' Obeyd, JK, S, K.) And The palm-tree produced dates such as are termed [like ثَﺤَﻠْـﺑَأ from حَﻠَـﺑ: thus it bears two contr. significations. (K.)

5 خَلَّل [primarily signifies It entered, or penetrated, or passed through, the interstices, &c., of a thing]. You say, I entered amid the breaks, or interspaces, of the people. (S, M, Msb, K.) And They went through the midst of the houses. They went through the midst of the houses. (S in art. * S, K.) And He passed through the sands. (Az, TA.) And He passed through the sands. (Az, TA.) And The rain was confined to a particular

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place, or to particular places; was not general. (S, K.) ___ See also 1, in two places, in the former half of the paragraph. ___ He sought out the fresh ripe dates in the interstices of the roots of the branches (M, K) after the cutting off of the racemes of fruit. (M.) And He picked the dates that were among the roots of the branches of the palm-tree; as also (AḤn, TA.) ___ For other significations, see 2, in four places.

6 [said of several persons] The being friendly, one with another. (K.Ł.) [You say, مَهَّلَوْا They acted together, or associated, as friends, or as true friends.]

8 [primarily signifies] It had interstices, breaks, chinks, or the like. (M.Ł.) [See خَلَطَة] ___ [And hence,] It was, or became, shaky, loose, lax, uncompact, disordered, unsound, corrupt, (Msb,) faulty, or defective, (K.Ł, Msb,) [and weak, or infirm, (see خَلَطَة and خَلَطَة)] said of a thing or an affair; (K.Ł;) it became altered for the worse. (Msb.) [You say, اِخْتَلَّ مَرَاجِعْ His constitution, or temperament, became in a corrupt or disordered state. And اِخْتَلَّ alone He was, or became, disordered in temper; (see خَمْض;) but this seems to be from the same verb said of a camel; (see اِخْتَلَّتَتْ الْأَبْلُ, below;) for the camel becomes disordered in his stomach by pasturing long upon خَلَطَة, without shifting to حَمْض. And اِخْتَلَّ عقْلَهُ His mind, or intellect, was, or became, unsound, or disordered.] And اِخْتَلَّ اِخْتَلَّ His affair, or state, was, or became, unsound, corrupt, or disordered; (S, voce اِخْتَلَّ أَمَرَهُ) i. e. اِخْتَلَّ فِيهِ الخَلَلُ; اضْطَرِبَ On the other hand, (M.Ł.) ___ He was, or became, lean, meagre, or emaciated; (K.Ł;) and so اِخْتَلَّ جَسَمَهُ. (S.) See 1, first sentence. ___ See also خَلَطَة as syn. with خَلَطَة أَخْلَلَ أَخْلَلَهُ أَخْلَلَهُ أَخْلَلَهُ أَخْلَلَهُ &c., near the beginning of the first paragraph. [Hence,] اِخْتَلَّ إِلَهَّ He wanted it, or needed it; (S, Msb, K;) namely, a thing; (S, Msb;) as also اِخْلَذَ إِلَهَّ عليكم بالعلم فإن أَخَذْناكُم لَابدَرَى مَتَى اِخْلَذَ إِلَهَّ [Keep ye to the pursuit of knowledge, or science; for any one of you knows not, or will not know, when it will
be wanted, or needed]; i. e., when men will want, or need, that [knowledge] which he possesses. (S.) You say also, اُخْتَلَلْ، or needed. (JK.) See also 2, in two places. والرُمحِ، بالسِهمُ، and اُخْتَلَلُتُ الْفُرُوجُ الْكَلَبِ بَقِريه: see 1, in the former half of the paragraph. اُخْتَلَلُتُ also signifies He served together. (KL.) اُخْتَلَلَتُ الزَّعْرِ، said of herbage: see, near the end of the paragraph. The place had in it The camels were confined in pasturage such as is termed

R. Q. 1 اُخْتَلَلَتُ her with the [or anklet, or pair of anklets]. (TA.) اُخْتَلَلَتُ He took the flesh that was upon the bone. (K.)

R. Q. 2 اُخْتَلَلَتُ She attired herself with the [or anklet, or pair of anklets]. (K.)

اُخْتَلَلَتُ It (a garment, or piece of cloth,) was, or became, old, and worn out. (JK.)

Vinegar; i. e. expressed juice of grapes (JK, Mgh, K) and of dates (JK) &c. (K) that has become acid, or sour: (JK, * Mgh, K) so called because its sweet flavour has become altered for the worse (أَخْتُلِتُ) a genuine Arabic word: (IDrd, K:) the best is that of wine: it is composed of two constituents (K) of subtile natures, (TA,) hot and cold, (K,) the cold being predominant: (TA,) and is good for the stomach; and for the gums, (K,) which it strengthens, when one rinses the mouth with it; (TA,) and for foul ulcers or sores; and for the itch; and for the bite, or sting, of venomous reptiles; and as an antidote for the eating of opium; and for burns; and for toothache; and its hot vapour is good for the dropsy, and for difficulty of hearing, and for ringing in the ears: (K: [various other properties &c. are assigned to it in the TA,])somewhat (lit. a portion) thereof; [being the n. un.:] (Aboo-Ziyád, K;) or it may be a dial. var. thereof, like as خَمْرُ is [said by some to be] of خَمْرَة: (Aboo-
Ziyád, TA:) see also [meaning sorts, or kinds, of vinegar]. (Msb.) It is said in a trad.,
[Excellent, or most excellent, is the seasoning, vinegar!]. (TA.) [Hence,] أم [meaning
اليام الخل] The mother of vinegar; [meaning] wine. (JK, TA.) [Hence also the saying,
ما فلان محل ولا خمر،] (A'Obeyd, JK, S,) or ما عند فلان محل ولا خمر، (K,) or ما له محل ولا خمر، (S, in art.) Such a one, or he,
possesses neither good nor evil: (A'Obeyd, JK, S, K:) [or neither evil nor good: for] AA says that
some of the Arabs make الخل to be good, and محل to be evil; [and thus the latter is explained in one place, in this art., in
the K;] and some of them make محل to be evil, and محل to be good. (Har p. 153.) I. q. حمض [i. e. A kind of
plants in which is saltness: or salt and bitter plants: or salt, or sour, plants or trees:
&c.; opposed to الخات]. (K.) A poet says,

* ليست من الخال ولا الخمات

[She is not, or they are not, of the plants or trees called خال, nor of the kind called
خمات (pl. of خمات).] (TA.) A road in sands: (S:) or a road passing through sands: or a road
between two tracts of sand: (K) or a road passing through heaped-up sands: (JK, K:
masc. and fem. [like طريق]: (S, K) pl. [of pauc.] خلال and [of mult.] خلال. (K.) One says [A serpent of a
road in sands, &c.;] like as one says أفعى صريمة أهلي [S.) ____ An oblong tract of sand. (Ham p. 709.) ____
____ A vein in the neck (JK, K) and in the back, (K,) communicating with the head. (JK, TA.)
____ A slit, or rent, in a garment, or piece of cloth. (K.) An old and worn-out garment, or
piece of cloth, (JK, S, K, TA;) in which are streaks: (TA:) [or so خلال خلل and خلال خلل:] and Хلال and
 applied to a garment, or piece of cloth, (JK, K,) signify old and worn out, (JK,) or thin, (K,) like خثار.
(TM) ____ A bird having no feathers: (JK:) or having few feathers. (K:) ____ A man (JK, S) lean,
meagre, or emaciated; (JK, S, K;) as also خلل (K) [a meaning said in the TA to be tropical] and خلل and خلل.
light in body: (IDrd, TA:) and [the fem.] خلة, applied to a woman, light (K, TA) in body, lean, or spare: (TA:) the pl. of خلة is خلول. (JK.) Also Fat: thus bearing two contr. significations: (K) and so خلول. (TA:) It is applied to a man and a camel. (TA:) Accord. to the K, it also signifies A [young camel such as is termed] فصيل: خلة فصيل ابن خض (TA:) and so خلول فصيل, applied to a camel as an epithet, for a reason mentioned above, in an explanation of the phrase خلة الفصيل. (S, TA:) ___ Also i. q. ابن خض [i. e. A male camel in his second year]; (JK, K;) and so خلة ابن خض; which is also applied to the female: (As, S, K;) and i. q. ابن خض لون [i. e. a male camel in, or entering upon, his third year]; and in like manner خلة ابن خض is applied to the female; (JK;) or, as in the M, to a she-camel; (TA:) and, as some say, (JK;) a large she-camel: (JK, TA;) and signifies the same as خلة ابن البَّن (T in art. بَن) or ابن خض [or ابن خض FPJ]. (TA in that art.) You say, خلة ابن خض فصيل (S, TA;) or خلة ابن خض. (JK;) [They brought them a round cake of bread as though it were the foot of a camel in its second, or third, year,] meaning small. (JK. [In the TA, meaning سِمَينَة (i. e. fat); but this seems to be a mistranscription.]) A cautery. (TA.)

خل: see خليل, in two places.

خل: see خلة, in two places: ___ and see خليل, in four places.

خلة A road between two roads. (TA:) ___ A hole, perforation, or bore, that penetrates, or passes through, a thing, and is small: or, in a general sense: (K;) or a gap, or breach, in a booth of reeds or canes. (T, TA;) [See also خلة.] ___ [And hence,] The gap that is left by a person who has died: (As, T, S, TA:) or the place, of a man, that is left vacant after his death. (K;) One says, of him who has lost a person by death, خلة ابن خض خلول خلة ابن خض فصيل فصيل أتاههم بقرص خدة فرسن (S, TA;) or خلة ابن خض فصيل فصيل. (JK;) [They brought them a round cake of bread as though it were the foot of a camel in its second, or third, year,] meaning small. (JK. [In the TA, meaning سِمَينَة (i. e. fat); but this seems to be a mistranscription.]) A cautery. (TA.)

خلة ابن خض فصيل فصيل: see خلة فصيل, in two places.
interval, or inter-

vening space, between the piercer, or thruster, and the pierced, or thrust: whence the saying, رَقَعَ حَلَةَ الْفَارِس, explained in art. (O and K and TA in that art.) [Hence also,] Want, or a want: poverty; (S, Msb, K;) need, straitness, or difficulty. (Lh, K.) One says, يَهُ حَلَةَ شَدِيدَةٍ He has pressing, or severe, need or straitness or difficulty. (Lh, TA.) And سَدَّ اللَّه حَلَتَهُ May God supply his want. (TA.) And it is said in a prov., الْحَلَةُ تَدْعُو إِلَى الْسُّلْطَة Want invites to theft. (K, * TA.) I. q. خَصَائِصَة; (JK, S, Mgh, Msb, K;) both signify A property, quality, nature, or disposition: and a habit, or custom: (KL, PS, TK:) [and app. also a practice, or an action:] in a man: (TA: [see the latter word:] pl. خَلَلٍ. (JK, Mgh, Msb, K;) One says, فَلَانْ حَلَتِهِ حَسَنَة [Such a one, his nature, or disposition, is good]. (IDrd, TA.) And hence, خَيْر خَلَل الصَّائِم السَّوَاء [The best of the habits, or customs, of the faster is the use of the tooth-stick]. (Mgh.) See also خَلَلَة. An isolated tract of sand, (Fr, K,) separate from other sands. (Fr, TA.) And i. q. هُضْبَة [which signifies An elevated tract of sand: but more commonly a hill; or a spreading mountain; &c.]. (JK, TA.) Wine, (K,) in a general sense: (TA:) or acid, or sour, wine: (S, K;) or wine altered for the worse, (K, TA,) in flavour, (TA,) without acidity, or sourness: (K, TA;) pl. [or coll. gen. n.] خَل. (K;) See also خَلَلٍ, first sentence. And see this last word near the end of the paragraph, in four places.

حَلَةٌ an inf. n. [or rather quasi-inf. n.] of خَالَة, q. v.: (JK:) True, or sincere, friendship, love, or affection; as also خَالَةٌ and خَالَةٌ and خَالَةٌ and خَالَةٌ: (S;) or all these signify a particular true or sincere friendship, or love, or affection, in which is no unsoundness, or defect, and which
may be chaste and may be vitious: (K: in which all are said to be substs., except خلة, as though this were properly speaking an inf. n., though having a pl., as shown below:)) [and sometimes simply friendship: see an ex. in a verse cited voce مرحب، in art. رحب:] or خلت and خلت، (Msb,) or خلت، خلت، each with kesr, (K,) signify true, or sincere, friendship, or love, or affection, (Msb, K,) and brotherly conduct: the last two as used in the phrases، لکرم الحال إنه، [Verily he is generous in respect of true, or sincere, friendship, &c:] (K:) the pl. of خلت in the sense explained above is خلال. (S, K, ____ See also خليل، in three places. A kind of plants or herbage [or trees]; (JK, S, Msb, K;) namely, the sweet kind thereof; (S, K,) not خمض، (JK) or any pasture, or herbage, that is not خمض; all pasture, or herbage, consisting of خمض and خلة، and خمض being such as has in it saltiness [or sourness]: (TA:) the kind of plant, or tree, called خرف; and every tree that remains in winter: (JK,) accord. to Lh, it is [applied to certain kinds] of trees &c.: accord. to IAar, peculiarly of trees: but accord. to A'Obeid, [shrubs, i. e.] not including any great trees: (TA:) and a certain thorny tree: also a place of growth, and a place in which is a collection, of [the plants, or trees, called خرف: (K:) and any land not containing [the kind of plants, or herbage, or trees, called خمض] خمض، (AHn, K,) even though containing no plants, or herbage: (AHn, TA:) the pl. خمست خمست: (K:) one says خمست خمست، and خمست خمست: Ish says that خمست خمست، and خمست خمست: (TA:) the pl. خمست خمست، and خمست خمست: (K:) one says خمست خمست، and خمست خمست: Ish says that خمست خمست، and خمست خمست: (TA:) some say that خمست خمست، as meaning the خمست، or their flesh-meat, (S, TA,) or their صيخ، (TA,) hence, by way of comparison, it is
applied to *Ease*, or *repose*; freedom from trouble or *inconvenience*, and *toil* or *fatigue*; or *tranquillity*; and *ampleness of circumstances*: and *حمل*, to evil, and war: (T, TA:) and the former, to *life*: and the latter, to death. (Ham p. 315.) Also *Acid*, or *sour*, *leaven* or *ferment*. (IAar, TA.)

Also *Acid*, or *sour*, *leaven* or *ferment*. (IAar, TA.)

*خِلَل* : see 1, near the middle of the paragraph: and see also *خَلَلَة*, in four places: and *خُلَلَة*, first sentence, in two places: and *خَلْل*, in two places. Also The *جِفن* [i.e. the scabbard, or the case,] of a *sword*, *covered with* leather: (K:) or *a lining with which the* *جِفن* *of a sword is covered*, (S, K, and Ham pp. 330 et seq.,) *variegated*, or *embellished*, with gold &c.; (S,) but the pl. is also used as meaning *scabbards*: (Ham p. 331:) and *a thong that is fixed upon the outer side of the curved extremity of a bow*: (S, K,) in the T it is explained as meaning the *inner side of the thong of the* *جِفن*, *which is seen from without, and is an ornament, or a decoration*: (TA:) and *any piece of skin that is variegated*, or *embellished*: (M, K,) the pl. is *خَلَل* (S, K, and Ham p. 330) and *خَلَلَة*, and pl. pl. *خَلَلَة* (K,) i.e. pl. of *خَلَل*. (TA.)

*خَلَل* An *interstice*, an *interspace* or *intervening space*, *a break*, *a breach*, *a chink*, or *a gap*, *between two things*; (JK, S, Msb, K;) pl. *خَلَلَاء* (JK, S, Msb:) and particularly the *places*, (K,) or *interstices*, (S,) of the clouds, *from which the rain issues*; as also *خَلَل*; (S, K,) both occurring in this sense, accord. to different readings, in the Kur xxiv. 43 and xxx. 47: (S, TA:) the latter may be [grammatically] a sing. [syn. with the former], or it may be pl. of the former: (MF, TA:) and *خَلَلَاء* الدَّار signifies *what is around the limits of the house*; (JK, K,) or *around the walls thereof*; thus in the M; (TA:) and what is between the *chambers thereof*. (K.) You say, *خَلَلَاء* دَخَلْت بِخَلَلْ القُوم [I entered amid the breaks, or *interspaces*, of the people]. (S, Msb.) And *خَلَلَاء* هو خَلَلَم (M, K) and *خَلَلَاء* (K [but in the CK these words are with damm to the second ل]) *He is amid them*. (M, K) And *خَلَلَاء* دُوَّرَب خَلَلَم بِبَيْتَ الْحَيٍّ.
[We went, or went to and fro, or went round about, &c.,] amid the tents of the tribe, and in the midst of the houses of the people; like a phrase in the Kur xvii. 5. (TA.) And [hence] Shakiness, looseness, laxness, or want of compactness, and disorder, or want of order, of a thing; (Msb;) unsoundness, or corruptness, (S, Msb, *) in an affair or a thing, (S,) or of a thing; (Msb;) [a flaw in a thing;] defect, imperfection, or deficiency; (Ham. p. 300;) weakness, or infirmity, in an affair, (JK, K, TA,) as though some place thereof were left uncompact, or unsound, (TA,) and in war, (JK,) and in men: (JK, K: *) and unsettledness in an opinion. (K, * TA.)

The night. (JK, Ibn- 'Abbád.)

Dates in the state in which they are termed. (JK, T, S, K,) in the dial. of the people of El-Basrah; (T, TA;) i. e. green dates: (JK:) but see and : n. un. with. (JK, TA.)

Also An accident that happens in anything sweet so as to change its flavour to acidity, or sourness. (K.)

A thing with which one perforates, or transpierces, a thing, (JK, K,) either of iron or of wood: (JK:) pl. A wooden thing [or pin] (S, Msb,) With which one pins a garment, (T, S, Mgh, Msb, K,) conjoining its two edges: (Mgh, Msb:) pl. as above: (S, Msb:) which also signifies the small pieces of wood with which one pins together the edges of the oblong pieces of cloth of a tent. (TA,) [A skewer for flesh-meat.] A wooden pin which is inserted into the tongue of a young camel, in order that he may not such: (K:) or
which is fixed above the nose of a young camel, for that purpose. (TA in art.)

[A toothpick;] a thing (of wood, S, Msb) with which one extracts the remains of food between his teeth; (S, Msb, K;) as also خلالة. (Har p. 101.) A long thorn or prickle: such being often used as a pin and as a toothpick.] See also خلال. And see خلال, in six places.

Perforated, or transpierced; like خُنْدُول. (K.) See also خل, in the latter half of the paragraph.

Poor; needy; in want; (JK, S, Msb, K;) as also خل, (so in some copies of the K and in the M,) or خل, (so in

other copies of the K,) and خل and خل may be a pl. of خل in this sense. (Ham p. 662.) A friend; or a true, or sincere, friend; (S, Mgh, Msb;) as also خل and خل, and خل, which is used alike as masc. and fem., because originally an inf. n., [or a quasi-inf. n., i. e. of 3, q. v.,] (S,) or خل, [thus in the copies of the K, but what precedes it, though not immediately, seems to show that the author perhaps meant خل, used alike as masc. and fem. and sing. and pl.: (K:) or a special, or particular, friend or true or sincere friend; as also خل; or this latter is only used in conjunction with خلل, as when you say, كان لي ودأ وخلل [He was to me an an object of love and a friend &c.]; (K;) or, as ISd says, خل is the more common, and is applied also to a female; (TA;) as is also خل, (K:) and خل: (TA:)

خلل also signifies Veracious; (K;) thus accord. to IAar: (TA:) or a friend in whose friendship is no خلل [i. e. unsoundness, or defect, or imperfection]: (Zj, TA;) or one who is pure and sound in friendship, or love: (IDrd, K;) the pl. is خللال (Msb, K) and خلال (JK, K) and خللال (Ham p. 662, and MA:) the fem. is خللة; (S, M, K;) of which the pl. is خلالات and خلالات: (M, K) the pl. of خل and خل or خل is خللال: (K;) and the pl. of خل is خلال, (S,) mentioned before, see 3, second sentence. It is applied in the Kur iv. 124 to Abraham; who is called خللال, (TA,) and خللة. (K.) And it is said that the pl. خلال means also Pastors; because they act to their beasts like خلاللاه, (TA,) and خللة. (K.)
friends, &c., in labouring to do good to them. (Ham p. 662.) — Also One who advises, or counsels, or acts, sincerely, honestly, or faithfully. (IAar, TA.) — And the heart also signifies The heart. (IAar, JK, K.) — And The liver. (JK, TA.) — And The nose. (JK, K.) — And The sword. (IAar, TA.) [And] A sword of Sa'eed Ibn-Zeyd Ibn-'Amr Ibn-Nufeyl. (K.) — And The spear. (IAar, TA.)

___ Also What comes forth from the teeth when they are picked; (JK, S, * Msb;) as also — Khalal (JK, S) and Khalal (S) and Khalal (K) and Khalal (TA) signify the remains of food between the teeth; (S, K;) and the sing. [of Khalal] is Khalale and [the n. un. of the same] Khalale. (K, TA. [In the CK, for Khalale is erroneously put Khalale.] You say, Khalalle and Khalalle (JK, S) and Khalalle (S) and Khalalle (JK) and Khalalle (TA) Such a one eats what comes forth from his teeth when they are picked.

(JK, S, * TA.) See also Khalale, first sentence.

___ Also A seller of vinegar. (K, * TA.)

___ A rel. n. from Khalale as meaning the sweet kind of plants or herbage. (S.) You say El Khalale (Yaakoob, S,) and El Khalale (Yaakoob, S, K) and El Khalale (K,) meaning A camel, and camels, pasturing upon Khalale. (K.) And hence the prov., El Khalale bighar liha: [meaning Verily thou art disordered in temper, therefore sooth
thyself; [or] shift from one state, or condition, to another: accord. to IDrd, said to him who is threatening: (TA. [See also 5 in art. حمض]) [or it may mean verily thou art weary of life, therefore submit to death: see Ham p. 315.] And the saying of El- 'Ajjáj,

[* كَانُو مَخْلِّقَانَ فَلَا قَوْا حَمْضًا

[It. They were pasturing upon خُطَة, and they found حمض; meaning they were seeking to do mischief, and found him who did them worse mischief: applied to him who threatens, and finds one stronger than he. (TA. [See also حمض.])

* خَلْقَانَ : see خَلْقٍ, in the latter half of the paragraph: and see also خَلْقَانٍ.

* خَلْقَانَ : see the next paragraph.

* خَلْقَانٍ : see, in the latter half of the paragraph. رَمَل خَلْقَانٍ. (TA.) Also, and خَلْقَانٍ , (JK, S, K,) which is a dial. var. of the former, or a contraction thereof, (S,) and خَلْقَانٍ , (JK, K,) A well-known ornament (K) of women; (S, K; *) i.e. an anklet: (KL:) [or a pair of anklets; for you say,) في سَاقِيّ هَا خَلْقَانٍ [Upon her legs is a pair of anklets]: (TA in art. حجل:) pl. (of the first, S) خَلْقَانٍ (S, TA) and [of the second and third] خَلْقَانٍ . (TA.)

* خَلْقَانٍ (K) and مَخْلِقَانَ (Mgh, K) [and مَخْلِقَانَ all signify Having interstices, breaks, chinks, or the like.] uncompact, or incoherent: (Mgh, K:) the first and second applied in this sense to an army. (K.) For the first, see خَلْقَانٍ, in art. خَلْقَانٍ. And see خَلْقَانٍ. More, and most, poor, or needy: (K, TA:) أَخَلَّ إِلَيْهِ signifying he wanted it, or needed it. (TA.) Hence the phrase أَخَلَّ إِلَيْهِ [meaning More, or most, in need of him, or it]. (TA.) See also خَلْقَانٍ.
A land abounding with [or anklet]; (JK, K;) i. e., of the leg of a woman. (TA.)

\[\text{Vehemently thirsty.} \]

An affair in a weak, or an unsound, state. (K.) See also, in two places.

\[\text{Mouthing.} \]
(S, K,) aor. , (K,) inf.  , (S, K,) in an expos. of the Mo'allakát written , (TA,) and  , (S, K,) with kesr and medd, (S,) so accord. to IKoot and IKtt and Iyyád and IAth and Z and Hr, but in some copies of the K , and so many assert it to be, (TA,) and  , (K,) said of a she-camel, (S, K,) She lay down, or kneeled and lay down, upon her breast: (Lh, K:) or she was, or became, refractory, or stopped and was refractory, (S, K,) and lay down, or kneeled and lay down, upon her breast, without disease or other like cause, (S,) and would not move from her place: (Lh, K:) like  said of a he-camel, and  said of a horse: (S:) the epithet applied to her that does thus is , (Lh, K,) without  ; (Lh;) and [app. to her that does so much, or often,] . (K,) And in like manner  is said of a he-camel; (K,) accord. to ISh, only of a he-camel: (TA:) or the verb is used only in speaking of a female [when relating to a camel]: (K:) one should not say of a he-camel  : (Az, S, Z, Sgh;) but it is also said of a man, (K,) tropically, (TA,) inf.  , meaning He moved not from his place. (K, TA.)

[See also what next follows.]

The people, or party, or company of men, left one thing, and betook themselves to another. (Th, K, TA.)  (see 3 in art.  has a similar meaning.)

: see 1.

: see 1.
**Black**

*Blāx*. (A, Mgh, Msb, K.) aor. *Blāx*, (A, Msb,) or *Blāx*, (Mgh,) or *Blāx*, (Mgh, K,) inf. n. *Blāx*, (Lth, Mgh, TA,) He wounded him, or scratched him, or cut him, with his nail; (A, K;) as also *Blāx*, (K;) he (a beast or bird of prey, TA) seized him, i. e. the prey, with his claw or talon: (K:) or he (a beast of prey) rent his skin with his dog-tooth: (TA:) or he rent it (the skin) with his dog-tooth: (Lth, Mgh, TA:) or

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He (a bird) cut and rent it (i. e. the skin) with his talon: (Msb:) he rent it, or slit it. (K.) One says of a woman, [She smote, or overturned, my heart, and rent my midriff, or, more probably, liver, which is regarded as a seat of passion]. (A, TA.) And *Blāx* *Blāx*, aor. *Blāx*, inf. n. *Blāx*, he cut the plants, or herbage; (S, Msb;) as also *Blāx* *Blāx*, aor. *Blāx*, He worked, and cut, with the reaping-hook. (TA.) The root denotes the making a thing to incline: for الطائر يَلْبَ بِمَخلبِهِ الشَّيءَ إِلَى نَفْسِهِ [The bird makes to incline, with its talon, the thing towards himself]. (IF, Mgh.) **[Hence,** *Blāx* *Blāx*, aor. *Blāx*, and *Blāx*, He despoiled, or deprived, such a one of his reason: (K:) or *Blāx* *Blāx*, he despoiled, or deprived, the woman of her reason: and *Blāx* *Blāx*, inf. n. *Blāx*, she took away his reason; as also *Blāx* *Blāx*, she took away her reason. (L.) **[Hence,** *Blāx* *Blāx*, signifies The endeavouring to deceive or beguile (IF, IAth, Mgh) with blandishing speech: (IAth:) or deceiving with the tongue: (S:) or a woman's captivating the heart of a
man by the most blandishing and deceiving speech. (Lth.) You say, حَلََبَهُ (S, A, Mgh, Msb, K) aor. حَلََبَهُ (Mgh, * K) and حَلََبَ (Msb) and حَلََبَةً (A, K) or this is a simple subst., (Msb) and حَلََبَ (K) and حَلََبَ (S, A, K) and حَلََبَ (K); He deceived him (S, Msb, K) with his tongue: (S:) or he despoiled, or deprived, him of his reason, [by his speech]: (A:) or, followed by مَنْطَقَهُ, he made his heart to incline [to him] by the most blandishing speech. (Mgh.) It is said in a prov., إِذَا لَا مَعِيْلَ فَأَخَلََبَ (S, TA,) or فَأَخَلََبَ; accord. to the former reading, which is that of As, (TA,) When thou dost not overcome, use deceit: (S, IAth, TA:) accord. to the latter reading, [it is said to mean when thou dost not overcome,) grasp little after little; as though it were taken from حَلَبَ signifying a claw or talon. (TA.)

الْحَلََبُ 3

الْحَلََبَ 8

الْحَلََبَ 10

i. q. حَلََبَ (K) used in a general sense [as meaning The nail of a man, and the talon of a bird, and the claw of a beast: see also حَلََبَ only. (TA.) حَلََبَ: (TA in art. حَلََبَ) and craunched حَلََبَ (TA) and ate حَلََبَ, plants, or herbage. (S, TA.)

dispersed حَلََبَ. (IAar, S;) حَلََبَ the partition intervening between the heart and the liver; (IAar, S;) the partition between the heart and the belly; (Z in his Khalk el-Insán; ) or a small and thin piece of flesh forming a connection between the ribs [app. of one side and those of the other]; or the liver [itself]: (K;) or its زِيَادَة. (A, K;) or a white thin thing adhering to the liver: (K;) or a certain thing in, or upon, the liver, like a كَلَبَة. (K;) or a small bone, resembling a man's nail, adhering to one side of the midriff, next the liver. (TA.)
A friend; [app. because he cleaves to another;] as also (JK.) [And hence, app.,] A man whom women love: (S:) or one who loves women for the sake of discourse, or for the sake of vitius or immoral conduct, or adultery, or fornication, (A, K,) and whom they love (K) in like manner: (TA:) and one who endeavours to deceive, or beguile, women [with blandishing speech: see 1]: (TA:) pl. ُءﺂَﺴِﻧُبَﻼْﺧَأ and ُءﺂَﺒَﻠُﺧ ٍءﺂَﺴِﻧ ( : K, TA:) the latter [in the CK ُءﺎﺒْﻠِﺧ] extr. [with respect to rule]. (TA.) I. q. ُوضوع [app. as meaning A kind of variegated, or figured, cloth or garment]. (TA.) [See also ُﺐﱠﻠَُﳐ.] The radish. (K, TA.) In a copy of the K, ُﻞْﺤَﻔﻟا is erroneously put for ُﻞْﺠِﻔﻟا ( . TA.) The leaves, (K,) or broad leaves, (Lth, K,) of the grape-vine. (Lth, K.)

Clouds (سَحَاب, S, K, TA) that thunder and lighten, (TA,) containing no rain: (S, K, TA:) or whereof the lightning flashes slightly, so that one hopes for their raining, but which deceive the expectation, and become dispersed: as though derived from ُخلاَبَة, the
deceiving with blandishing speech. (IAth.) And ُقْﺮَـﺒﻟا ِﺐﱠﻠُﳋا (S, K) and ُقْﺮَـﺑ ِﺐﱠﻠُﳋا (K) and ُقْﺮَـﺑ ٍﺐﱠﻠُﳋا (A)

Lightning with which is no rain; (S, A;) as though deceiving: (S:) that excites hope [of rain] and breaks its promise. (K.) Hence the saying, to him who promises and does not fulfil his promise, لإِمَا أَنْتَ كُبْرٌ َبْسُْ ِبَـقْر ٍبْـلُـﲣ فِي أَنْتَ كُبْرٌ َبْـلُـﲣ َبْـلُـﲣ [Thou art only like lightning with which is no rain] (S.). And ُبَﻠْـﲣ ُبَـقَ ٍبَـلُـﲣ Such a one is sharp in intellect, clever, ingenious, skilful, knowing, or intelligent. (JK.)

Deceit, or guile. (K.) (See also خَلَابَةْ, in the first paragraph.)

Deceiving: (K:) and in like manner, [but in an intensive sense,] خَلَابَةْ (ISk, S, K) and خَلَابَةْ (Kr, Msb, TA) and خَلَابَةْ (ISk, S, K) and خَلَابَةْ (K) Very deceitful (ISk, S, Kr, Msb, K, TA) and lying: (ISk, S:) and so, applied to a woman, خَلَابَةْ (A, K) and خَلَابَةْ (S, K) and خَلَابَةْ (TA) very deceitful: (S, A, K, TA:) خَلَابَةْ is a pl. [of خَلَابَةْ], and means men Who deceive women. (S.) You say also امرأة خالية للغوان [meaning A woman who captivates the heart by the most blandishing and deceitful speech]. (TA.)

More, and most, deceiving or deceitful. You say of a woman, ُبَـلَْﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـﲣ َبْـلُـ特朗 [She captivates the heart of the man by the most blandishing and deceiving speech]. (Lth.)

The talon, or claw, of a bird or beast of prey; a tearing talon or claw; the same to the bird (S, Mgh, Msb) and to the beast of prey (S, Msb) as the ظَـفْرُ to man; (S, Mgh, Msb) because the bird [or beast] cuts and rends with it the skin: (Msb:) the ظَـفْرُ [or nail] (A, K) of any beast or bird of prey: or it is of a bird of prey; and the ظَـفْرُ is of a bird that does not prey: (K:) pl. ظَـفْرُ. (A.) [See also خَلَابَةْ, meaning He clung,
or caught, to him, or it. (A.) Also A منجل [or reaping-hook] (S, Msb, K) in a general sense: or (TA) that has no teeth. (S, Msb, TA.)

An eagle with sharp talons. (JK.)

Much variegated or figured; or of many colours. (TA.) [See also خلبة.]
Khulq

Khulq, (S, A, L, Msb, K) aor. —, (S, K) or —, (Msb,) inf. n. and Khulq; (S, L, Msb, TA;) and Khulq; (L, TA;) He drew, dragged, pulled, strained, stretched, extended, lengthened, or protracted, (S, L, K,) a thing: (S, * L, TA;) and he pulled out or up, displaced, removed, or took away, (S, A, Msb, K,) a thing, (S, * A, Msb, TA,) and a person. (A,) Thus in the saying, "Axh ‘yddu fa’khulq bi’n sahhbi" [He took his hand, and pulled him out from amid his companions]; and "Khulq rhmu mtn mtlwn" [He pulled out his spear from the person pierced]; and "axtllg rhmu mkrrz" [He pulled out a spear stuck in the ground]. (A, TA.) [See also an ex. in a verse cited voce B’rtm.

* فَإِنَّ يَكُن هَذَا الرَّمَّانُ خَلَقاً

* فَقَدْ لَيْسَناً عِيْشِهِ المُخَرْفِجاً

meaning And if this time has taken away, and exchanged for another, a state [in which we were, we have long enjoyed its plentiful life]. (S,) — [Hence,] Khulq, said of a stallion-camel, He was taken away from the females that had passed seven or eight months since the period when they last brought forth, before he had become too languid to cover any longer. (Lth, A, L,) And Khulq, aor. —, He weaned his offspring, or the offspring of his she-camel: (K,) he separated a young camel from the mother. (A,) And خَلَجْتُ وَلِدهَا She (a mother) weaned her offspring: (M, A:) so accord. to Lh, who does not particularize any kind [of animal]. (M,) And خَلَجْ نَاقَةُ He
weaned the offspring of a she-camel. (S.) And He was taken away from among them]: said of the dead. (A, TA.) __ Such a thing occupied me; busied me; or diverted me, by employing my attention, from other things. (S, K, * TA.) You say, The affairs of the world occupied him, &c.]. (S, TA.) And

Busying [or distracting] affairs busied [or distracted] him. (Lth.) And a poet says, 

*[And I pass the night,] anxieties busying me [as though I were the bucket of the waterers, drawn from the well by the rope]$. (IAar.) __ He put a thing, TA in motion, or into a state of commotion. (A, K, TA.) You say, He put in motion, or into a state of commotion, his eyebrows, and his eyes. (A.) __ And He made a sign by a motion] (L, K, TA) He made a sign to him with his eye, and with his eyebrows. (L, TA.) And He made a sign to him with his eyebrow. (L.) And He made a sign to him with his eye; winked to him. (S, L.) And She made a sign to me with her eye, or winked to me, to indicate a time or place of appointment, or something that she desired. (A, TA.) __ See also 8, in two places.

3 __ He contended with him, (A, Mgh, * Msb, TA,) [as though drawing, or pulling, him, (see 6,) namely, a man. (TA.) You say, He contended with him for the thing. (A.) And He vied with me in reciting the words of prayer, (Mgh, *
uttering aloud what I uttered aloud, so that he took from my tongue what I was reciting, and I did not [or could not] continue to do so. (TA, from a trad.) And 

أمر A thing, or an affair, troubled my heart with contending thoughts. (K, TA.) And 

ما مأخجى في ذلك الأمر شكل [Doubt does not contend with me respecting that affair], meaning I doubt not respecting that affair. (Sh, TA.)

أخلج حاجيه عن عينيه 4 [He drew up his eyebrows from his eyes]. (lth.) is also quasi-pass. of خلج, though this is extr. with respect to analogy, like أبشر [q. v.] &c.; (TA;) signifying It was, or became, drawn, dragged, pulled, &c. (L, TA.)

5 خلج: see 1, first sentence. [Hence, خلج في مشيته He (a paralytic, S, K, or an insane, or a possessed, man, A) walked in a loose manner, as though disjointed, and inclined from side to side, (S, A, K, TA,) as one dragging a thing: (A, TA:) it is similar to خلج: (TA:) and signifies also he (an insane, or a possessed, man) inclined from side to side in his gait, (Mgh, * TA,) as though he were drawing along, now to the right and now to the left; and so خلج في مشيته, aor. — , inf. n. خلجان . (TA:) See also 8, in two places. And see 6. [It branched off, like a خلج from a large river: occurring in this sense in art. نهر صغير يتخلج من دجلة.]

6 خلجته الهموم Anxieties contended with him, one on one side and another on another side, as though each were drawing him to it. (A, L) And خلج في صدرى شيء (S, A, K) and خلج (TA) A thing was, or became, unsettled in my bosom, or mind; (TA;) meaning I was in doubt respecting a thing]; (S, A, K;) as also خلج and خلج, (lth, * As, TA in art. حلج, حلج,) or these two mean nearly the same. (Sh, TA in that art; in which see 5, in three places.) [See also 8.]

8 خلج, as a trans. v.: see 1, in three places. Also It (a thing) was, or became, in a state of commotion,
or agitation; it quivered, quaked, or throbbed; (Sh, TA;) and so خَلْجَ (Sh, K) [and خَلْجَ (Sh, TA;)] as will be seen from what follows]. You say خَلْجَتَ (Sh, TA;), خَلْجَتْ (S, K) and خَلْجَتْ (TA;), خَلْجَتْ (S, K) and خَلْجَتْ (Sh;), خَلْجَتْ (S, K) and خَلْجَتْ (Sh;). (Lth.) And خَلْجَتْ عَيْنَهُ, خَلْجَتْ (TA;) and خَلْجَتْ (S, K) and خَلْجَتْ (Sh;) His eye quivered, throbbed, or was in a state of commotion; (Sh, L;) i.
q. طَارِتْ, (S, K,) i. e., throbbed. (PS, TK.) And خَلْجَتْ العَضُو The member (i. e. any member, L) quivered, &c. (Mgh, L, Msb.) ___ He trembled, quivered, or quaked. (TA:) And خَلْجَتْ بُوْجُهُهُ He moved about his lips and his chin, mocking and imitating a person talking. (TA, from a trad.) ___ خَلْجَ فِي صَدْرِي هَمّ [Anxious thought fluttered in my bosom]. (TA:) See also 6.

Persons trembling in the bodies. (K.) ___ Persons tired, or fatigued. (IAar.) ___ A people whose lineage, or origin, is doubted, (T, K,) so that different persons dispute, one with another, respecting it. (T.) See also خَلْجَتْ.

Clouds (سَحَاب) separated, or scattered, (K, TA;) as though drawn away from the mass; of the dial. of Hudheyl: (TA;) or clouds, (سَحَاب, K,) and a cloud, (سَحْابَة, TA;) abounding with water, (K, TA;) and lightening vehemently. (TA;) ___ And hence, A she-camel abounding with milk, and yearning towards her young one. (T, TA;) ___ Also A she-camel, (S, K,) or other female, (TA;) Whose young one has been taken from her (S, K,) by slaughter or death, and that yearns towards it. (TA;) and whose milk in consequence has become little in quantity. (S, K.) Accord. to some, (L,) A she-camel that goes, journeys, or travels, quickly, by reason of her [natural, not forced,] fleetness. (L, K;*) Pl. خَلْجَ [or, rather, this is a quasi-pl. n., like as لَبْنُ is of لَبْنٍ,] and
A canal, or cut, from a large river; syn.  جَِْيَلَِْخ what is cut off from the main mass of water; so called because it is drawn from it: (ISd, TA:) a river cut off from a larger river, extending to a place where use is made of it; a river on one side of a larger river: (TA:) and [simply] a river: (S, A, K:) and خَِْيَلَِْخ is said to signify the two sides of a river: (S:) or the two wings thereof: and some explain the sing. خَِْيَلَِْخ as meaning a branch from a valley, conveying its water to another place: (TA:) pl. خَِْيَلَِْخان (A, TA) and خَِْيَلَِْخ (TA.) خَِْيَلَِْخ [act. part. n. of 1]. ___ It is said in a trad. of 'Alee, respecting life (أَنَّ إِلَّاَّ أَلِينَ الْحَيَاَّةِ خَِْيَلَِْخا لَأَشْتَاطَاَّ أَمْ) meaning Verily God has made death to be quick in seizing its cords; i. e. the cords of life. (L.) ___ [Hence,] خَِْيَلَِْخ is applied to Death; because it draws away mankind. (TA.) خَِْيَلَِْخ [A busying, or distracting, affair: pl. خَِْيَلَِْخان. Hence,] خَِْيَلَِْخان: see 1. خَِْيَلَِْخ Fat, so that his flesh quivers. (TA.) خَِْيَلَِْخ A man whose name has been transferred from the register of his own people to that of another people, to whom his lineage, or origin, is consequently ascribed, (A, TA,) and respecting whose lineage, or origin, people differ and dispute: (TA:) accord. to some, i. q. خَِْيَلَِْخ as meaning a people whose reputed origin is transferred so as to be ascribed to another people: and the former signifies also a man whose lineage, or origin, is disputed; as though he were drawn, and pulled away, from his people. (TA:) ___ One whose flesh and strength are taken away. (TA.) ___ A face (Lth, ISd, K) lean, (Lth, ISd,) having little flesh. (K.)
1. **خَلَدَ**
   - aor. نَخَلَدَ, inf. n. خُلُدَ. (S, A, L, Msb, K) and خُلُدَ, (S, * A, L, K, * [but the latter is not said to be an inf. n. in the first nor in the last of these lexicons, and is perhaps a simple subst.])
   - He remained, stayed, dwelt, or abode; syn. ٌقَامَ
   - (L, Msb, K:) or he remained, stayed, dwelt, or abode, long; syn. َمَعَِڪَ إِلَى مَعَاذِكرَةَ (S, A, Msb, K) and َمَعَِڪَ إِلَى مَعَاذِكرَةَ (K) [in a place]; as also (S, A, L, Msb, K) and خَلَدَ: (K:) and he remained, or continued, incessantly, always, endlessly, or for ever; (S, A, L, K; *) syn. َبَقِّى َبَقِّى دَامَ بَقَاءَهُ; (S, L; Dām bāqā’) in a house, or an abode, not going forth from it: (L:) he remained, stayed, dwelt, or abode, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.)
   - [Hence,] خَلَدَ, (L, K,) aor. — and —, (Ham p. 70, and L,) inf. n.
   - خَلَدَ, (K,) or خَلَدَ, (thus in the L,) and خَلَدَ, (L, K,) and خَلَدَ; (Ham ubi suprà;) He was slow in becoming hoary, (Ham, L, K,) when advanced in years; (K;) as though he were created to continue for ever. (L.)

2. **خَلَدَ**
   - as a trans. v.: see 4. Also He adorned a girl [with bracelets, or other ornaments] (see the pass. part. n.), or] with earrings. (AA.) As an intrans. v.: see 1: ___ and see also 4.
   - خَلَدَ, (S, A, L,) inf. n. خَلَدَ, (S, L;) and خَلَدَ َخَلَدَهُ; (S, L;) خَلَدَ, (S, A, L,) inf. n. خَلَدَ َخَلَدَهُ; (S, L;)
   - He (God, S, L) caused him to remain, stay, dwell, or abide: (L:) or caused him to remain, stay, dwell, or abide, long, in a place: (A:) or caused him to remain, or continue, incessantly, always, endlessly, or for
ever, (S, L,) in a house, or an abode, not going forth from it: (L:) or caused him to remain, stay, dwell, or abide, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.)

He thinketh that his wealth hath made him to be one that shall continue for ever; that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.) As an intrans. v.: see 1, in two places. ___ You say also, He kept, or clave, to him; (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K;) And He inclined, or propended, to him, (L, K, TA,) and liked him: (L, TA;) he inclined to, and relied upon, (S, A, Msb,) him, (S, A,) or it; (Msb;) as also, in the Kur [vii. 175], (Ks, S, A, L,) as also, and, but this last is rare, (Ks, L,) and so is the second, (L,) means He inclined to, and relied upon, the earth: (S, A;) or he inclined, or propended, to the world; (Bd, Jel;) and relied thereon: (Jel;) or he inclined, or propended, to lowness, baseness, or meanness. (Bd.)

In the Kur [vi. 3, means He thinketh that his wealth hath made him to be one that shall continue for ever; that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.) As an intrans. v.: see 1, in two places. ___ You say also, He kept, or clave, to him; (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K;) And He inclined, or propended, to him, (L, K, TA,) and liked him: (L, TA;) he inclined to, and relied upon, (S, A, Msb,) him, (S, A,) or it; (Msb;) as also, in the Kur [vii. 175], (Ks, S, A, L,) as also, and, but this last is rare, (Ks, L,) and so is the second, (L,) means He inclined to, and relied upon, the earth: (S, A;) or he inclined, or propended, to the world; (Bd, Jel;) and relied thereon: (Jel;) or he inclined, or propended, to lowness, baseness, or meanness. (Bd.)
having no eyes, (TA,) that likes the smell of onions and leeks; so that if either
of these be put over its hole, it comes forth and is caught: if its upper lip be
hung upon a person affected with a quartan fever, it cures him; and its brain,
mixed, or moistened, with oil of roses, and used as an ointment, dispels the
maladies termed "bruc and beeq and qawab and ghrb and kalf and ghanzeer, and every
eruption upon the body": (K;) or, as in some copies of the K, (L, K;) is
used as its pl., like as "ghaph" is used as pl. of "ghulfa." (L, K.) -- Also A species of the
"lark." (K.)

The mind: (S, A, K;) the heart: (S, K;) pl. (TA.) You say,
"waf qu'd lakk feh chulaydi That came into
my mind, or heart. (S.)

[Remaining, staying, &c.] -- Hence,
"khalad" [as though pl. of "khalada""] The three pieces, or
portions, of stone, or rock, called "akada," upon which the cooking-pot is placed, (S, A,
L, K;) remaining in their places: (L;) so called because of their remaining (S, L) a long time (L) after the standing
relies of a house have become effaced. (S, L;) [See an ex., from a poem of ElMukhabbal Es-Saadee, voce
"khulad", p. 78; where "khulad" is with tenween for the sake of the metre.] -- Also The mountains: and the stones: (L, K;) and the rocks: so
called for the same reason. (L;) [As a proper name, "khalad" is often written "chulaydi."]

"khalad" : see the next paragraph, in two places.
Slow in becoming hoary; (A:) as also and (Har p. 588:) whose teeth do not fall out (T, A) by reason of extreme old age: (T:) or, as some say, it is ; as though [meaning] made by God to continue for ever in such a state: (A:) a man who is not hoary when advanced in age: (ISk, S:) whose hair of his head and beard remains black in old age. (T.) ___ Also Still; motionless.

(TA in art. .)

: see the paragraph next receding. ___ in the Kur [lvi. 17 and lxxvi. 19] means Always of the same age; never altering in age: (Fr:) or [endowed with perpetual vigour;] that never become decrepit: (K:) or that never exceed the fit age for service: (L, K:) or it means adorned with earrings: (L, K:) or, with bracelets; (AO, L, K;) accord. to the dial. of El-Yemen: (L:) or, with ornaments. (Zj.)
He seized it, or carried it off, by force; (S, A, K, TA) he took it hastily and openly: (Mgh) or he snatched it at unawares; seized it hastily when its owner was unaware: (Msb) or denotes a quicker action than . (Lth, K) You say also, I seized the thing, or snatched it away, from him. (Har p. 139.) And . (TA) He took it by forcible seizure; &c. (TA) is also in fighting and prostrating: and you say, . (TA) His sight was suddenly taken away. (A * and TA in art. ملس.)

He contended with him in a mutual endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares. see 1 and 6.] A poet says, [app. using the verb tropically,]

I looked at Mei, vying with her in snatching glances, in the evening, in haste, while the secret enemies were present]. (Th, TA) __ See also 1.
4. It (the hair, A, TA, and the head, [meaning the hair of the head,] AZ, S, TA) became a mixture of black and white, (S, A, TA.) in equal proportions: or more black than white: (TA:) or mostly white: (see خَلَّم ٌ) or partly white. (AZ.) [Hence,] It (herbage) became a mixture of fresh and dry: (S, K, TA:) or partly green and partly white, in drying up. (Az, TA.) It (لَمْ لى) put forth fresh verduce. (IAar, TA.) And The land put forth somewhat of herbage. (TA.)

5. see 1.

6. They both contended together, each endeavouring to seize, or carry off, the thing by force; or to take it an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares:

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see 1 and 3]: (A:) the inf. n., signifies i. q. خَلَّم. (S, K.) تَسَلَّب, خَلَّم, and خَلَّم الفَرْنِ, The two opponents sought to seize each other by force; &c. (T, TA.)

8. see 1, in five places. [خَلَّم also signifies He slurred a vowel; i. e., pronounced it slightly: and he suppressed it altogether:]
A thing that is seized, or carried off, by force; or taken at an opportunity, with deceit, guile, or circumvention; or taken hastily and openly; (Mgh) or snatched at unawares: (Msb) or spoil; plunder; booty; a thing taken by spoliation and force; as also خَلِيسةٌ which last also signifies an animal that is snatched from a beast or bird of prey and dies before it has been legally slaughtered; in consequence of which it is forbidden to be eaten. (TA.) Hence, لَأْ قُطُعَ فِي الْحَلَيْسَةِ There shall be no amputation (of the right hand) in the case of a thing seized, or carried off, by force; &c. (Mgh, Msb.) [See also an ex. voce حِذْدِيَّاً, in art. حِذْدِرٍ.] ___ An opportunity. (S, * A, TA.) You say, هَذِهِ خَلِيسةٌ فَأَتَنْهَا This is an opportunity, therefore do thou take it, or seize it. (A, TA.) A mixture of whiteness with blackness in the hair, (S, Ham p. 387, TA,) in equal proportions: or of more blackness than whiteness: (TA:) or a predominance of whiteness: see خَلِيسُس. [Hence,] A mixture of fresh and dry portions [or green and white (see 4)] in herbage. (S, K, TA.)

خَلَيْسَةٌ خَلْيَس: see the next paragraph.

خَليْسٍ an epithet having the sense of the pass. part. n. of خَلِيشَهُ i.e., Seized, or carried off, by force; &c. [Hence,] طَعْنَةٌ خَليْس، A thrust, or wound, with a spear or the like, which one has seized an opportunity to inflict, by means of his skill. (TA:) A courageous man; as also خَلَيْسَةٌ and خَلَيْسٍ. (TA:) Also, and خَلَيْسَةَ خَلَيْس أَلْمَ، Hair having whiteness mixed with its blackness, (A, TA,) in equal proportions: or with more blackness than whiteness: (TA:) or mostly white: (Mgh:) or partly white. (AZ, TA.) And the former, Having a mixture of whiteness with the blackness of his hair. (S, K,) [Hence,] the former also signifies Herbage drying up, or dried up, (S, K,
part yellow and part green; as also (TA.) or both signify having its dry and green portions intermixed: (A:) and the former signifies dry herbage, upon the lower part of which fresh has grown and mixed with the former; as also (K.) ___ Also White (q. v.) whose whiteness is mixed with blackness: and so, applied to women, خَلْسٌ (syn. سُمْرٌ, TA,) of which the sing. may be خَلْسٌ خَلْسَاءٌ; or خَلْسِيَّةٌ خَلْسِيَّةٌ, supposing the two augments (TA) to be elided. (K.) ___ Also i. q. خَلْطٌ [q. v.]. (TA.) ___ And The young one of a she-camel begotten by a stallion not prepared for her: (Sgh, TA.) خَلْسٌ: see خَلْسٌ.

A boy whose mother is black, and his father a white, or tawny, Arab, and who is born of a colour between those of his two parents; fem. with : (A, K, TA,) or a child Whose parents are (one) white and (the other) black, (A, K, TA,) a white man and a black woman, or a black man and a white woman. (TA.) See also خَلْسٌ. ___ And A domestic fowl, (A,) or cock, (K,) begotten between an Indian and a Persian fowl. (A, K.) خَلْسٌ: see خَلْسٌ: خَلْسِيَّةٌ and see خَلْسِيَّةٌ.

One who seizes, or carries off, a thing by force: who takes it at an opportunity, with deceit, guile, or circumvention: [or who takes it hastily and openly: or who snatches at unawares:] as also : [or this latter has an intensive signification:] and [in like manner] خَلْسٌ: خَلْسِيَّةٌ one who seizes, or carries off, a thing at a time of inadvertence. (TA.) [Hence,] خَلْسٌ: خَلْسِيَّةٌ Death: because it seizes people unawares. (TA.) خَلْسٌ: خَلْسِيَّةٌ, in two places.
GetX: see خَلاَس.

GetX: see خَلاَس.
exclusive

1 exclusive (S, A, K, &c.,) aor. (S, TA,) inf. n. exclusive (S, A, K) and exclusive (TA) and exclusive (K,) or the second and third of these are simple subs. [used as inf. ns., i. e., quasi-inf. ns.]; (TA;) and exclusive also; (Et-Towsheeh, TA;) but the former is that which is commonly known; (TA;) It (a thing, S, TA) was, or became, exclusive, (S, A, K,) which signifies [here] clear, pure, sheer, free from admixture, unmixed, or genuine; (B, TA;) and white.

(K.) You say, exclusive to the sake of the kādir The water became clear from turbidness. (Msb.) And exclusive to the sake of the nīfūl (the dregs, or sediment,) in being cooked. (S.)

exclusive for, or between, (A, or) aor. (Msb.,) inf. n. exclusive, exclusive, and exclusive, (Msb,) He became safe, or secure, or free, from embarrassment or difficulty, or from destruction, (A, Msb,) like as a thing becomes clear from its turbidness. (A.) [See also 5.] exclusive for, or between, He withdrew, retired, or went away or apart, from the people, or company of men. (A, TA.) It is said in the Kur [xii. 80], exclusive to They retired, conferring privately together. (Bd, Jel, TA.) exclusive for, (S, A, K,) and exclusive for, (K,) He, or it, (a thing, S, and grief, and happiness, A, TA,) came to, or reached, him: (S, A, K, TA,:) he came to, reached, or arrived at, it; namely, a place. (TA.) exclusive for, exclusive for, exclusive for, exclusive for, exclusive for, exclusive for, (K,) inf. n. exclusive, exclusive, and exclusive, exclusive, exclusive, and exclusive, exclusive, exclusive, (K,) inf. n. exclusive, exclusive, and exclusive, exclusive, exclusive, exclusive, exclusive, exclusive, (TA;) but the former is that which is found in the correct lexicons; (TA;) He took the exclusive of, or from, clarified butter; (TA;) and exclusive, exclusive, signifies the same. (TA.) [See also this last below.]

2 exclusive (A,;) inf. n. exclusive, (TA,) He made, or rendered, it clear or pure [&c. (see 1, first signification)]; he cleared, clarified, purified, or refined, it; (A, Mgh, TA;) [as also exclusive, q. v.] He
separated it from another thing or other things. (Msb.) You say also [He separated them, each from the other]. (M in art. ﻓَلَصَّ) He (God, A, TA, or a man, S) saved, secured, or freed, him, (S, A, K,) من كَدَاءٍ from such a thing, (S,) [as, for instance, a snare, and embarrassment or difficulty, or destruction, like as one renders a thing clear from its turbidness, (see 1,) after he had become caught, or entangled; (TA;) as also أَذَكْنِم. (TA.) Also [He disentangled it; unravelled it:] said of spun thread that has become entangled. (Lth and Az and Sgh, in TA, art. عَسَر.) He made it clear; or explained, expounded, or interpreted, it; as also خَصِّهُ. (A in art. خَلَصُت, inf. n. as above, also signifies He gave [a man (for the verb in this case, as in others, is trans, accord. to the TK,) the خَلَصَهُ, (K, TA,) i. e., the equivalent of a thing, or requital, or hire for work. (TA.) See also 1, last signification.

3 خَلَصَهُ, (S, K,) inf. n. خَالِصَةٌ, (TK,) [He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity: and particularly, as also خَالِصَةٌ الوُدْ، mentioned in this art. in the A, but not explained,] he regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection; syn. صفاَهُ (S, K, TA) and وادده (TA;) in الصُّفَة (in social intercourse]. (S, TA.) You say also, خَالِصَ آلَهَ دَيْنِهُ [He acted with reciprocal purity, or sincerity, towards God, in his religion]. (A.) And one says, خَالِصَ المُؤْمِنِ وَ خَالِصُ الكَافِرِ [Act thou with reciprocal purity, or sincerity, towards the believer, and act thou with contrariety to the unbeliever]. (A. [See 3 in art. خَلْقُ, where a similar saying is mentioned.]) [See also the next paragraph.]

4 خَلَصَهُ: see 2, first signification. You say, إِخْلاَصُ السَّمَنِ, inf. n. إِخْلاَصُ السَّمَنِ, He clarified the cooked butter by throwing into it somewhat of the meal of parched barley or wheat (وَسَوقِ), or مَيَعْ, or globules of gazelles' dung; (S, * L:) or he took the [q. v.] of the
cooked, or clarified, butter. (Fr, K.) See also 1, last signification.

And [The fire clarified it, or purified it,] namely, butter, and gold, and silver. (K.) ___ You say also, [lit. They made good advice or counsel, and love, pure, or sincere; meaning, they were pure, or sincere, in giving good advice, and in love,] (TA.) And [He was pure, or sincere, to him in love, or affection.] (A.) And [He was pure, or sincere, towards God in works.] (Msb.) And [He was pure, or sincere, towards God in religion, or in his religion; without hypocrisy.] (S, * TA.) And [He was without hypocrisy towards God.] (K.) or [properly signifies The asserting oneself to be clear, or quit, of believing in any beside God. (B, TA.) [Hence.] سورة الإخلاص is a title of The [112th] chapter of the Kur-án commencing with the words : (IAth, Msb:) and the same together with the [109th] chapter commencing with the words : (Msb.) And is applied to The sentence which declares belief in the unity of God. (A, * TA.) see below, voce خالصة. ___ See also 2, third signification. ___ And see 10.

5 خَلَصَ He became saved, secured, or freed; he escaped, or freed himself; or became safe, secure, free, or in a state of freedom or immunity; (S, K;) from a thing; (S;) as, for instance, a gazelle, and a bird, from a snare, (A,) [and a man from embarrassment or difficulty, or destruction, like as a thing becomes cleared from its turbidness, (see 1,) or] like spun thread when it has been entangled. (TA.) [See also نسب بالمرأة.]

6 خَلَصَوا They regarded one another, or acted reciprocally, [with purity, or sincerity:}
and particularly, [with purity, or sincerity, of love, or affection. (A, * TA.)

He extracted the butter from the milk. (ADk, A, L.)

He appropriated him [or it] purely to himself; (Bd and Jel in xii. 54,) exclusively of any partner: (Jel:) he chose him [or it] for himself; took him [or it] in preference for himself; (IAar, in L. art. قرح; and TA in the present art.;) he appropriated him to himself as his particular, or special, intimate; (TA;) syn. خَلْصَانَهُ خَالِصَةَ; (S, A, TA;) and خَلْصَةٌ A man's friend; [or his sincere, or true,] or his secret, or private, friend; or his companion, or associate, who converses, or talks, with him; syn. خَلْصُهُ غَلَدُهُ; (S, K, TA;) his particular, or special, friend: (TA;) ↓ the second is also used in a pl. sense: (S, TA;)

pl. of the first, خَلْصَاءَ. (K.)

A kind of tree like the grape-vine (K) in its manner of growth, (TA,) that clings to other trees, and rises high; (K;) having leaves of a dust-colour, thin, round, and wide; and a blossom like that of the مر [؟]; and tinged in the lower parts of its stems; (TA;) sweet in odour; and having berries (K) like those of the plant called عَنْبُ التَّعْلَب three and four together, red, (TA,) like the beads of عَقِيق [q. v.;] (K;) not eaten [by men], but depastured: (TA;) n. un. with ذ: (K;) thus described by [AHn] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph.

ذَوْ الخَلْصَةَ, (S, K,) and ذَوْ خَلْصَةٍ, (Hishám, K,) and ذَوْ خَلْصَةٌ, accord. to IDrd, and some write ذَوْ خَلْصَةٌ, but the first is the form commonly obtaining with the relaters of trads., (TA,) A certain temple, (S, K,) called الكَعْبَةُ الْيَمَامَةُ, (S,) or الكَعْبَةُ الْيَمَامَةُ, because its door faced Syria, (TA,) belonging to the tribe of Khath'am, (S, K,) and Dows and Bejeeleh and others, (TA,) in which
was an idol called (S, K,) which was demolished (S, TA) by command of Mohammad: (TA:) or (S, K,) was the idol itself, as some say; but, says IAth, this requires consideration, because [it is asserted that] (S, TA) is not prefixed to any but generic names: (TA: [but see (S, TA):]) or the temple was so called because it was the place of growth of a tree of a kind called . (K, * TA.)

كلصان: see خلاص, in two places.

خلاص an inf. n. of 1. The day of the coming forth of [or Antichrist]; because then the believers will be distinguished. (TA:) Also An equivalent; a requital, or compensation; hire, pay, or wages, for work: pl. خلاص. (TA:) See also خلاصة.

خلاص: see خلاصة, in two places.

خلاص: see خلاصة, throughout.

خلاص: see خلاصة, in three places. Also an inf. n. of 1.

خليص: see خلاصة.

خلاصة السمين (S, A, L, Msb, K) and خلاصة (Fr, Sgh, K) What has become clear, of cooked butter; (S, A, L, K;) or cooked butter into which some dates have been thrown, or into which some سويع [i. e. meal of parched barley or wheat] has been thrown, in order that thereby it may become clear from the remains of the milk: (Msb:) for when they cook fresh butter, to make it سمين, they throw into it somewhat of سويع, or dates, or globules of gazelles' dung; and when it becomes good, and clear from the dregs, or sediment, that سمن is called خلاصة, and also, (S, L,) mentioned by A'Obeyd, (S,) and this, namely the خلاص, is the اثر: (S, L, K,) and the terms خلوص (S, L, K) and قلادة (S, L) and قشدة (S, L, K) and كبدا (S, L) are
applied to the *dregs, or sediment, remaining at the bottom;* (S, L, K;) as also (AHeyth, L in art. ٌﺔَﺻَﻼُﺧ ( : أَڪَرْسِتُ السَّمَن, and you say, خِلَصَت السَّمَن) signify *dates and sediment,* that are thrown into ٌصَﻼْﺧِإ ( S, L;) or ٌﺔَﺻَﻼْﺧِإ and you say, ٌ家公司ْن) signify he threw dates and ٌصَﻼِﺧ and ٌ这家公司ْn signify dates and ٌ这家公司ْn signifies he threw dates and ٌ这家公司ْn [and so clarified it]: and ٌ这家公司ْn signifies *what has become clear, of* ٌ家公司ْn, *when it is cooked:* and ٌ这家公司ْn also signifies, and so ٌ这家公司ْn, ٌ这家公司ْn and ٌ这家公司ْn, *butter when clear from the dregs, or sediment:* and ٌ这家公司ْn, the *dregs, or sediment, at the bottom of the milk:* (L;) ٌ这家公司ْn [thus I find it written] signifies ٌ这家公司ْn and ٌ这家公司ْn signifies ٌ这家公司ْn and ٌ这家公司ْn signifies ٌ这家公司ْn and ٌ这家公司ْn also signifies, and so ٌ这家公司ْn, ٌ这家公司ْn, ٌ这家公司ْn, ٌ这家公司ْn, ٌ这家公司ْn and ٌ这家公司ْn are *syn. with* ٌ这家公司ْn: and ٌ这家公司ْn; and ٌ这家公司ْn; and ٌ这家公司ْn the *dregs, or sediment, remaining at the bottom;* (S, L, K;) [accord. to some, ٌ这家公司ْn, but this is app. wrong, (see Har p. 311,) and ٌ这家公司ْn also signify ٌ这家公司ْn, and ٌ这家公司ْn is *what remains, of* ٌ这家公司ْn and ٌ这家公司ْn or milk &c., in the bottom of the cooking-pot: (L, TA;) or ٌ这家公司ْn, ٌ这家公司ْn and ٌ这家公司ْn signify ٌ这家公司ْn and ٌ这家公司ْn; and ٌ这家公司ْn and ٌ这家公司ْn also signify ٌ这家公司ْn and ٌ这家公司ْn also signify *Inspissated juice* ( ٌ这家公司ْn) made from *dates;* (JK;) or this is called ٌ这家公司ْn. (TA.)
Clear; pure; sheer; free from admixture; unmingled; unmixed; genuine: (B, TA:) clear, or pure, applied to any colour: (Lh, TA:) white; as also خليل; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, خليل;] both applied to anything. (K, TA.) You say, نوب A garment, or piece of cloth, of a clear, or pure, white: and قبأ أرق خالص البطناء A garment of the kind called قبأ blue with a white lining. (A.) ___ [Also Pure, or sincere, love, religion, &c.] ___ See also خلاصة, near the end of the paragraph.

ٌﺦِلَصَة [fem. of خالص] A pure property, or quality. (Bd in xxxviii. 46; and K. [In the CK, خلطة is erroneously put for خلصة: the corresponding word in Bd is خلصة.]}

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So in the Kur [xxxviii. 46] أخلصناهم بخلاصة ذكري الدار We have rendered them pure by a pure quality, (Bd, K, * TA,) the keeping in memory the final abode: (Bd, TA:) being a substitute for خلاصة: or it may mean [by] their keeping in memory much the final abode and the return to God: (TA:) some also, (TA,) namely Nafi' and Hisham, (Bd,) read making it a prefix to ذكري الدار (Bd, TA) as an explicative; or an inf. n., in the sense of خلوص, prefixed to its agent. (Bd.) ___ You say also, اذهء يشيلا خالصة لك This thing is a property of thine: (so in a copy of the S, and so the phrase is written in the TA:) or is a thing purely thine, exclusively of others: (TA:) or هذا الشئ خالصة لك this thing is particularly, or specially, thine, or for thee. (So accord. to other copies of the S, and a copy of the JK.) ___ See also خالصة is also syn. with خلاصة [in some sense not pointed out: see the latter below; and see also 4]. (TA.)}

ٌﺦِلَصَة [inf. n. of 4, used as a subst.]: see خلاصة, in three places.

ٌﺦِلَصَة: خلاصة, in two places.
A place of safety, or security, or escape from an event.

Chosen: (JK:) chosen by God, and pure from pollution; applied to a man. (Zj, TA.) [It is implied in the A and TA that it is also syn. with مخلص in the sense explained below.]

Pure, or sincere, towards God in religion; without hypocrisy: (TA:) or purely believing in the unity of God. (Zj, TA.)

Picked [sapphires]. (A, TA.)
1. خلط

He mixed it; mingled it; incorporated, or blended, it; (Msb, K;) or put it together; (Msb;) with another thing; (S, Msb;)

inseparably, as in the case of fluids; and separably, as in the case of animals, (Msb, TA;) and grains; (TA;) as also

Marzookee says that the primary signification of خلط is the intermingling of the particles of a thing, one with another. (Msb, TA;) [And hence, He confused, confounded, or disordered, it.]

خليط القوم: see 3, near the end of the paragraph.

2. خلط

see 1. [Its inf. n. is pluralized: you say,]

He collected together his property, or camels, &c., from states of confusion]. (TA.) [And you say,

خليط في الأمر signifies The creating confusion, or disorder, in the affair, or case. (S.) And you say,

He is in a state of confusion, or disorder, in, or with respect to, his affair, or case. (TA.) [And you say, خليط عليه الأمر He rendered the affair, or state, or case, confused, or disordered, or perplexed, to him. And خليط بين القوم He created confusion, or disorder, or disturbance, among the people, or company of men.]

3. خلط

It mixed, mingled, commingled, intermixed, or intermingled, with it; it became incorporated, or blended, with it; syn. مازجه; (Mgh, K) and خلائطه; (S, A, K, all in art. خلائط) [as, for instance,] water with milk. (A in art. خمُر, and Mgh in the present art.) in relation to camels, and men, and beasts, also signifies Their being mixed together. (K.) A poet says,
They come forth from the crowding and dust (of the beasts) occasioned by the being mixed together. (Th, TA.) And it is said in a trad., لَا خَلَاطَ وَلَا وَرَاطُ (S, Mgh,) There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S:) for the Prophet made it incumbent on a person having possessed forty sheep or goats a whole year to give one sheep or goat; and so on one having possessed more thereof to the number of a hundred and twenty, to give one sheep or goat; but if they exceeded a hundred and twenty by one, two sheep or goats were to be given of them: (Az, TA:) i.e. there shall be no putting together what is separate; as, for instance, when three persons possess a hundred and twenty sheep or goats, every one of them having forty, they not having been partners for a whole year, and it being incumbent on every one of them to give a sheep or goat; and when the collector of the poor-rate comes to them, they put them together, assigning them to one pastor, in order that they may not be obliged to give for them more than one sheep or goat: (K, * TA:) accord. to I Ath, this is termed خَلَاطُ: nor shall there be any separating of what is put together; i.e., when there are two partners, each of them having a hundred and one sheep or goats, for which together they are bound to give three sheep or goats; and when the collector of the poor-rate comes to them, they separate their sheep or goats, so that each of them shall not have to give more than one sheep or goat: [see also art. وَرَاطٍ] (TA:) or خَلَاطُ signifies a man's mixing his sheep or goats when they are eighty in number with those of another which are forty in number, both together being bound to give two sheep or goats while they are separate,
in order that one may be taken: and, a man's giving to another the half of his sheep or goats when they are forty in number, in order that the collector of the poor-rate may not take anything: (Mgh:) or, when there are, between two partners, a hundred and twenty sheep or goats, one of them having eighty and the other forty, and the collector of the poor-rate has taken two of these sheep or goats, the former partner's restoring to the latter the third of a sheep or goat; so that the former has had to give a sheep or goat and a third; and the latter, two thirds of one: and if the collector have taken, from the hundred and twenty, one sheep or goat, the former partner's restoring to the latter one third [in some copies of the K, erroneously, two thirds] of a sheep or goat; so that the former has had to give two thirds of a sheep or goat; and the latter, one third of one: (ISd, K, * TA:) and is deceiving, and acting dishonestly: (ISd, L, TA:) in the place of, we find, accord. to one relation, followed by, and Homeyd said, i. e. [Beware thou of mixing; or] do not thou mix my with thine [O father of her with the shaggy hair]; to which El-'Ajaj replied, the roads are wider than to require my doing that, O son of my brother. (AO, S.) ___ The wolf mixed with the sheep, or goats, } means the wolf fell upon the sheep, or goats: (K, TA:) the inf. n. is, (TA:) and (Az, Msb, K,) inf. n. and He had carnal intercourse with her; (Az, Mgh, * Msb, K,) i. e., a man with his wife, (Az, Msb,) or with a woman: (K,) the lawyers say, (Msb:) Th explains the inf. n. and in relation to camels as signifying A man's coming to the nightly resting-place of another's camels,
and taking thence a male camel, and making him to cover his she-camel without
his owner's knowledge. (TA.) [The arrow penetrated into him]. (TA.)
[Hoariness, or whiteness, became intermixed in his hair]. (S and K in art.
&c.)
The disease infected, or pervaded, him; [as though commingling
with him;] syn. (Sh, K:) or infected, or pervaded, his inside. (Lth, S.)
Great anxiety, or disquietude of mind, infected, or pervaded, his heart]. (TA.) It is
said in a trad., And the devil returned seeking to infect ( the
heart of the man praying by suggesting what was vain. (TA.)
[Wine infects the intellect]. (S and K in art. And
He became infected, corrupted,
disordered, or confused, in his intellect.] (S, K.) And
His intellect became corrupted, or disordered; (TA; [in which only the latter phrase is thus explained, though
both are mentioned;]) and so
His soul, or stomach, became
disordered]: (S and K in art. and
, said of a man, signifies the same as
He mixed with the people, or company of men, in familiar, or social, inter-
course; conversed with them; or became intimate with them; or mixed with them
in, or entered with them into, their affairs; syn. (A in art. and
, inf. n. (TA; and
like , is used in a similar manner, in the sense of
the mixed,
or associated, or conversed, with men]. (TA.) And
I mixed with such a one in
familiar, or social, intercourse; conversed with him; or became intimate with him;
syn. (S, Msb, K, all in art. And
He mixed, or joined,
with him in an affair]. (Mgh.) And hence خالط signifies He was, or became, copartner with him; he shared with him. (Mgh.) خالطة also signifies [evidently a mistranscription, for خالفهم He entered into a confederacy, league, compact, or covenant, with them]. (TA.) And you say also خالط الأمور [He mixed in, engaged in, or entered into, affairs]. (S, K.)

He put, (S,) or inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his (a camel's) قضيب into the حياء, (AZ, S, K,) he having missed it; (AZ, K;) as also خلط lays استخلط to be the same. (TA.) He (a stallion) covered the female. (K.) [This seems to be taken from IF, who, as shown above, makes it syn. with استخلط. See also 3.] As syn. with خلط, see 3, near the end of the paragraph. Said of a horse, He fell short, or flagged, in his running; as also خلط. (IDrd, K.)

They commingled; or became mixed, or confounded, together, in war, or battle; as also خالطوا في الحرب also signifies They commingled, or mixed together, in familiar, or social, intercourse; [conversed together; or became intimate, one with another; or they mixed, one in another's affairs; see 3, near the end;] syn. تعاشروا. (S, Msb, K, all in art. عشر.)

It was, or became, mixed, mingled, commingled, incorporated or blended together, (S, * Msb, K,) or put together. (Msb.) [And hence, It was, or became, confused, confounded, indiscriminate, promiscuous, without order, disordered, or perplexed.] [The night became confused, or confounded, with the dust, or earth]: (AZ, K;) and the setter of the snare with the shooter of arrows; or the warp with the woof: (TA;) and the place of pasturage with
the camels left to pasture by themselves: (AZ, K; and in the TA) the thick milk with the butter that had become bad, or spoiled, in the churning; or, as some say, with the thin milk; (TA;) or (as in other copies of the K and in the TA) with the herb [so called], which, when it falls into the رأَب [or milk that is thick, and fit for churning, &c.], is with difficulty separated from it: (TA;) [but see art. اذ:ز] proverbs, alluding to the dubiousness and confusedness of an affair or a case: (K;) or the first, to the dubiousness of an affair or case; and the second, to its confusedness; and the third is applied when a people's affair or case is confused or perplexed to them; and the last relates to the confusedness of truth with falsity; and to a people whose affair or case is dubious to them, so that they do not decide upon anything. (TA.)

The darkness, or the beginning of night, became confused, is a phrase of frequent occurrence. And so The confusedness of the darkness, &c.] [Their affair, or case, became confused, or perplexed, to them]. (S.) See also 3, in four places, near the end of the paragraph: and see 6.

_Said of a camel, He became fat; (ISH, K;) his fat and flesh becoming mixed together. (ISH.)

_Said of a horse: see 4, last sentence.

He (a camel) inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his رأَب into the جَيَّة, by himself: (AZ, K, TA;) or he leaped the female; syn. (S.) See also 4.

 Anything that mixes, mingles, commingles, or becomes incorporated or blended, with a thing; an admixture; (K, TA;) any kind of mixture; as a medicinal mixture; and the like: pl. خَلْط. (TA,) A kind of [mixed] perfume, (S, * Msb,) Well known: (Msb:) pl. as above. (S, Msb.) [Sing. of خَلْط in the term] The four humours of man, (K, TA;) which are the constituents of his composition; (TA;) namely, the black bile
and the yellow bile; and the phlegm and the blood. (TA in art.) __ Mixed dates of various sorts: pl. as above. (K.) __ A man who mixes with others, and manifests love to them; (TA:) and a woman who does so: (K, * TA:) and the former, (IAar, TA,) or (K,) or this signifies [simply] حَلْطَة, [see 3,] and is an inf. n. used in that sense, (TA,) and (Lth, K,) and (K,) which is mentioned by Sb and explained by Seer, (TA,) a man who mixes with others, (K, TA,) and manifests love to them, (TA,) and behaves in a blandishing manner to them, and one who casts his women and goods among men; (K, TA;) and حَلْطَة, in like manner, applied to a female. (TA.) __ A man of mixed race: or a bastard. (As.) You say رَجُلُ حَلْطَةُ مَلْطَةٌ A man of mixed race: (K, * TA:) or of faulty race: (O, TA;) or مَلْطَة signifies one whose race and father are unknown. (As, TA.) And أَخْلَاطُ مِنَ النَّاسِ A medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, or riffraff, thereof; (K, * TA;) as also حَلْطَةٌ, (Ibn-'Abbád, K,) and حَلْطَةٌ, (K,) and حَلْطَةٌ: (Ibn-'Abbád, K:) to these (فْرُ [in the CK مُه]) there is no sing.: (K, TA:) but حَلْطَة is also a sing., and has pls., as will be seen below. (TA.) __ Stupid; foolish; having little sense; (IAar, K;) as also حَلْطَةٌ: (IAar, Sgh, K;) pl. of the former حَلْطَةٌ: (IAar, TA;) with which حَلْطَةٌ is syn. (TA.) __ A crooked bow, and arrow; (K;) an arrow of which the wood has grown crookedly, and which ceases not to be crooked even if it have been straightened; (S;) as also حَلْطَةٌ, applied to either of these. (K.) And in like manner, a man; he being likened to such an arrow: and a people, or company of men. (TA.)

حَلْطَةٌ; fem. with ء; see حَلْطَةٌ, in three places. __ Also Good in disposition; good-natured. (TA.)

حَلْطَةٌ: see حَلْطَةٌ, in two places: __ [and see حَلْطَةٌ, of which it is a pl.]

حَلْطَةٌ: see حَلْطَةٌ, last sentence but one.

حَلْطَةٌ [A state of mixing, or mingling, together;] a subst. from حَلْطَةٌ. (Msb.) __ [And hence,]
Copartnership. (S, Mgh, TA.) You say بَينَهُمَا خَلَطَتْا "Between them two is a copartnership."

(Mgh.) [See also what next follows.]

خلَطَتْا Social, or familiar, intercourse. (S, Msb, TA.) [See also what next precedes.]

[[Mixed; mingled; incorporated, or blended: of the measure فَعِيلُ in the sense of the measure عِلَفُ خَليطٍ. And hence, (K,) or خَليطٍ مَعْمَولٌ, (S, TA,) The kind of trefoil called] and cut straw (S, TA) mixed together: (TA:) or clay mixed with cut straw: (K, TA:) or with (K.) Also, (K,) or بَيْنَ خَليطٍ, (TA,) Sweet milk mixed with sour or such as bites the tongue. (K, TA.) Also, (K,) or خَليطٍ مَسْمُونٌ خَليطَتْا [[Clarified butter in which are fat and flesh-meat. (K, TA.) [Hence also,] it is said in a trad. respecting [the beverage called] لُقِّي عَنَّ الْخَلَطَيْنِ, (TA,) اَنْ يَبْنِدَا or (K) [Two sorts of things mixed together are forbidden in the beverages of the kind called نَبيذُ, or that نَبيذُ should be made of them; i.e. it is forbidden to mix together [for making نَبيذُ] two sorts of things; (S, TA;) meaning dried dates and raisins; (S, Mgh, K;) or fresh grapes and fresh ripe dates; (S;) or dried dates and full-grown unripe dates, (T, Mgh, K;) thoroughly cooked by fire; (Mgh;) or fresh grapes and raisins; (T, K;) and the like; because such نَبيذُ quickly alters, and becomes intoxicating: (K;) and some hold that نَبيذُ so made is forbidden even if it do not intoxicate. (TA.) ___ See also خَلَطَتْا أَخْلَاطُ مِنْ النَّاسِ, and Nَدِيمٌ خَلَطَتْا] One who mixes much with men: (Msb, TA;) [see also خَلَطَتْا] one who mixes with others in familiar, or social, intercourse; or becomes intimate with them; or mixes with them in, or enters with them into, their affairs;] syn. with نَدِيمٌ خَلَطَتْا; (S, K;) like as نَدِيمٌ جَلِيسٌ خَلَطَتْا; (S,) or نَدِيمٌ خَلَطَتْا (S, Msb, K) and Nَدِيمٌ خَلَطَتْا (S, K;) it sometimes has}}
these pls., but is itself both sing. and pl.: (S, TA:) and as a pl. signifies a people, or company of men, whose affair, or case, or state, is one: (K, TA:) it occurs frequently in the poems of the Arabs because they used to assemble in the days of the fresh herbage, sundry tribes of them congregating in one place, and familiar intercourse took place between them, and when they separated and returned to their homes, it grieved them: (S, TA:) or, accord. to some, it relates only to partnership: (TA:) it signifies a partner, copartner, or sharer; (Mgh, Msb, K, TA;) as, for instance, in merchandise, and sheep or goats: (Mgh:) or one who has mixed his property with that of his copartner: (Bd in xxxviii. 23:) or one who shares in merchandise, or in a debt, or in commerce, or in neighbourship: (Ibn-’Arefeh, TA:) and a sharer in the rights of possession, or property; such as water, and a road: (K:) the pl. is ُخْلِطَانِ; (Mgh, TA:) occurring in the Kur xxxviii. 23: (TA:) and the sing. also signifies a neighbour; syn. جار [which has also other significations here assigned to خَلِطُ،] (TA:) and مَجاور: (Msb:) and a husband: and the son of a paternal uncle: (K:) and [the pl.] خَلْطُ is also explained by IAar as i. q. مَوَال [pl. of مَوَالَ, which has several of the significations here assigned to خَلْطُ]: and as signifying also neighbours of sincere friendly conduct. (TA:) It is said in a trad. (K, TA) respecting [the right termed] ُسُنُّاَفَة [الشَّرِيكَ أَوْلِيَ مَنَ الخَلِيطُ أَوْلِيَ مَنَ الشَّرِيكَ], (TA,): The sharer in what is not divided is more deserving than the sharer in the rights of possession, or property; [and the sharer in the rights of possession, or property, is more deserving than the neighbour,]: (K, TA:) [or the trad. is as follows: ] (TA,): the sharer in the thing itself that is sold has more right than the sharer in the rights thereof; and the sharer in the rights thereof has more right than the adjoining neighbour; and the adjoining neighbour has more right than another: or the meaning here is, he between whom and thyself are acts of receiving and giving, and affairs of debt and credit; not the sharer, or partner. (Mgh.) And in another trad., ما كان من خُليطِنْ فإنَّهُما يتمارجانَ بينهما بالسُّوَيَّةَ Whatever two
copartners there be that have not divided the beasts [belonging to them], they shall make claim for restitution, one of the other, with equality; i.e., if they be copartners in camels for which it is incumbent to give sheep or goats, and the camels be found in the possession of one of them, and the poor-rate for them be taken from him, he shall make a claim for restitution of what he has given above his own share upon his copartner, with equality. (Esh-Sháfi'ee, K, TA:) the two persons are not خَلِيطَانَ unless they be such as drive back their beasts to the nightly resting-place, and drive them forth in the morning to the pasturage, and water them, together, and have their stallions mixed together, and have been copartners for a year; and if so, they give the poor-rate as one: otherwise, they are not خَلِيطَانَ; and they give the poor-rate as two: (Esh-Sháfi'ee, TA:) the trad. applies, for instance, to the case of two copartners who have mixed their property together; one of them having forty bulls or cows or of both kinds; and the other, thirty; and the collector of the poor-rates takes from the forty a مَسْنَةٌ [q. v.], and from the thirty a عَيْبَتٌ [q. v.]; then the giver of the مَسْنَةٌ makes a claim for restitution of three sevenths thereof upon his copartner; and the giver of the عَيْبَتٌ, of four sevenths thereof upon his copartner; for it is incumbent to give the beasts of these two ages [the مَسْنَةٌ and the عَيْبَتٌ] when the property is not divided, as though it were the property of one: and the saying بالسُوءِ shows that if the collector of the poor-rate wrong one of them, and take from him more than the law imposes upon him, he cannot make a claim for restitution thereof upon his copartner, who is only responsible to him for the value of what falls upon him in particular, of what is incumbent by the law: and the making claim for [just] restitution, by one upon the other, shows that the partnership holds good notwithstanding the distinction of the things which compose the possessions, with such as hold this to be the case. (IAth, TA.)

Stupidity; foolishness; paucity of sense. (IAar, K.)

Camel's milk milked upon that of sheep or goats: or sheep's milk upon that
of goats: and the reverse. (K.)

\[ \text{They fell into a state of confusion: (K.) their affair, or case, became confused, or perplexed, (א"וח"לתא to them.} \]

(S.) And \( \text{We were in a state of confusion: cited by Az, from an Arab of the desert. (TA.)} \]

The \( \text{creating confusion, or disorder, (א"פמאשא,) in an affair, or a case. (TA.) [See also 2.]} \)

Their possessions, or camels &c., are mixed together. (K, * TA.)

More insinuating than fever; a saying of the Arabs; meaning that it manifests an affection for a person by its access to him, like the lover and blandisher. (TA.)

One who renders things confused, or dubious, to the hearers and beholders.

One who mixes in, or enters into, \( \text{affairs, (S, K, TA,) and relinquishes them; (TA; [but this addition seems rather to apply to \( \text{مزيل in what follows;]}}) as also \( \text{ملحاط} \)

who mixes much with men. (Sgh, TA.) [See also \( \text{مزيل خليط} \]

You say, \( \text{هو مخلط مزيل [He is one who mixes in, or enters into, affairs; (and, accord. to an explanation of \( \text{مزيل in the TA, in art. ظيل, on the authority of IAth,) one who is vehement in altercation, or litigation, relinquishing one plea, or argument, and taking to another]; like as you say, (S, K.)} \]

see \( \text{مالحاط} \).
Infected, corrupted, disordered, or confused, in his intellect; as also mad; insane; or affected by diabolical possession. (TA in art. Nicolas)

Also A camel that has become fat, so that the fat is mixed with the flesh: fem. with ة, applied to a she-camel. (ISh, K.)
He pulled it off; syn. 

stripped it off; or took it off; (TA;) or put it, or threw it, or cast it, off from him; (IAth;)

naming, his garment, (S, IAth, Mgh, Msb,) from his body; (Mgh;) and his sandal, (S, Mgh, Msb,) from his foot; (Mgh;) &c.; (Msb, TA;) [as also اختلاع, as appears from its being said that]

is syn. with

خُلِّعَ: (TA;) accord. to some, خُلِّعَ is syn. with نزع; but accord. to Lth, (TA,) the former is like the latter, except that the former is a somewhat leisurely action. (K, TA.) The phrase in the Kur [xx. 12], فَأَخْلَعْ نَعْلِيَّكَ is said to be used in its proper sense, [And do thou pull off, or put off, thy sandals,]
because his sandals were of the skin of a dead ass: or, as the Soofees say, it is a command to stay; like as you say to him whom you desire to stay, Pull off thy garment and thy boots, and the like; and is tropical: (TA;) or, accord. to some, make thy heart vacant from [care for] family and property. (Bd.) خُلِّعَ عليه, (B, TA,) and خُلِّعَ عليه, (S, TA;) [He took off from himself, and bestowed upon him, a garment: and hence,] he bestowed upon him, or gave him, a garment; [generally meaning, a robe of honour;] the meaning of giving being inferred from the connective عليه, not from the verb alone. (B, TA.) It is said in a trad. respecting ‘Othmán, لَعَّنَهُ اللَّهُ فَقَمَصَ وَقَمِّصَ وَقَمِّصَ عَلَى خُلِّعَهُ (L) meaning Verily God will invest thee with the apparel of the office of Khaleefeh, (K and TA in art. قمص,) and thou wilt be urged with enticement, and solicited, to divest thyself of it. (TA in art. خُلِّعَ) لَوْ صَلَّى الْفُرْسُ عَذَارَهُ The horse threw off his head-stall, or halter, and wandered about at random. (Mgh.) [And hence,] خُلِّعَ عَذَارَهُ [said of a man.] He threw off from himself his عذار, [meaning restraint,] and acted in a wrongful and evil manner towards others, with
He removed its [meaning the bones so called, as is indicated by the context]. (TA.)

He took away the property of his companion; said of a person gambling with another. (A, TA.)

[It drew away the heart of the beholder towards it]; said of the best of property. (Aboo-Sa'eed.)

He took off his shackles; or he released him from his shackles: and in like manner, he released his beast from its shackles. (TA.)

He annulled his compact, or covenant. (TA.)

He [threw off his allegiance, or] forsook obedience to his Sultán, and acted in a wrongful and evil manner towards him: (TA:) obedience being likened to a garment which a man puts off, or throws off, from him. (IAth, TA.)

The corpse shall have its grave-clothes pulled off from it. (Mgh.)

I removed the ruler, or governor, or the like, from his office; or deposed him. (Msb.)

The ruler, or governor, or the like, was divested of his authority; or was deposed; (S, TA;) and so the agent, or the exactor of the poor-rates; and the Khaleefeh. (TA.)

He divested his leader of his authority; or removed him from his office; or dismissed him. (S, TA.) But IF says, This is scarcely, or never, said, except of an inferior who forsakes, or relinquishes, his superior; so that [signifies, in a case of this kind, He threw off his allegiance to him; or forsook obedience to him; like another phrase, mentioned above; and] one does not say, [or seldom says,] as meaning The prince deposed his ruler over such a
province, or the like]; but only, [or rather,] ُعَلَز (TA.) ___ ُعَلَخَأَرْمٰنِه (Az, S, Mgh, Msb,) inf. n. ُعَلَخَأَرْمٰنِه, with damm, (S, K, *) or this is a simple subst., (Az, Mgh, Msb,) and the inf. n. is ُعَلَخَأَرْمٰنِه, (Az, Msb, TA,) and some add ُعَلَخَأَرْمٰنِه (TA;) and ُعَلَخَأَرْمٰنِه, (Az, TA,) inf. n. ُعَلَخَأَرْمٰنِه, [and ُعَلَخَأَرْمٰنِه seems to be another inf. n. of this latter verb, rather than of the former;] He divorced his wife (Az, Mgh, Msb, K) for a ransom given by her, (Msb,) or for her property given by her as a ransom to release herself from him, (Az, Mgh, TA,) or for a gift, or a compensation, from her, (K, accord. to different copies; some having ُبِدَّالٌ and others, ُبِدَّالٌ;) or from another: (K:) because the wife is [as] a garment to the husband, and the husband to the wife, (Az, Mgh, Msb, TA,) as is said in the Kur ii. 183: (Az, TA:) [it is also said that] ُعَلَخَأَرْمٰنِه is syn. with ُعَلَخَأَرْمٰنِه: (K;) [but see 6, below:] and ُعَلَخَأَرْمٰنِه, occurring in a trad., is explained as signifying Divorce thou her, and quit her. (TA.) ___ ُعَلَخَأَرْمٰنِه, (TA;) ___ ُعَلَخَأَرْمٰنِه, (TA;) ___ ُعَلَخَأَرْمٰنِه, (TA;) ُعَلَخَأَرْمٰنِه, (TA;) meaning [O men, this, my son, I cast off, repudiate, or renounce, him, or] I declare myself to be clear of him; so that if he committed a crime, or an offence rendering liable to punishment, they should not be prosecuted for it. (S, TA,) In the Time of Ignorance, when one said, (K, TA,) proclaiming in the fair, or festival, (TA,) ُعَلَخَأَرْمٰنِه, (K, * TA,) meaning [O men, this, my son, I cast off, repudiate, or renounce, him, or] I declare myself to be clear of him; so that if he commit a crime, or an offence rendering him liable to punishment, I am not responsible; and if a crime, or an offence rendering liable to punishment, be committed against him, I will not pursue [for redress, or retaliation]; (TA;) he was not punished afterwards for any such act committed by him: (K, TA;) this was when the person doing so feared some foul action or treachery from his son: and in like manner, they said, ُعَلَخَأَرْمٰنِه, (K, * TA,) meaning [Verily we cast off, &c., such a one]. (TA;) In like manner, also, (S, TA,) ُعَلَخَأَرْمٰنِه, inf. n. ُعَلَخَأَرْمٰنِه, signifies [They cast him off, repudiated him, or renounced him, or] they declared themselves to be clear of him; meaning a confederate; so that they should not be punished for a crime, or an offence rendering liable to punishment, committed by him, nor
should he be punished for such an act committed by them. (IAth, L.) In the same sense the
verb is used in the saying, [We repudiate, or renounce, or] we declare
ourselves clear of, and forsake, him who disobeys, or opposes, Thee: (Mgh, TA:) or
we hate, and [repudiate, or renounce, or] declare ourselves clear of,
and forsake, him who denies, or disacknowledges, thy favour, or who is
ungrateful, or unthankful, for it. (Msb.) He became cast
off, repudiated, or renounced, by his family; (TA; i.e. صار خليعا; TA; i.e. صار خليعا; S, TA;) so that if
he committed a crime, or an offence rendering liable to punishment, they were
not prosecuted for it: (S, K, TA:) he became alienated or estranged [from his family];
syn. (TA:) the became vicious, or immoral; notorious for drinking and play; a
gambler; or the like: see خليعا, below; and see عقوب [or hock-tendon]. (K.)

2 خليع دابته: see 1. ___ خليع as signifying a certain manner of walking: see S.

3 خالعت بعلها, (S,) or خليع, (Mgh, Msb,) inf. n. خالعت, (Msb,) She incited, urged, or induced, her
husband to divorce her for a gift, or a compensation, (Mgh: *) or she ransomed herself from him, and he divorced
her for the ransom. (Msb.) خالعت أمراته: see 1. ___ خالعت He contended with him in a
game of hazard: because he who does so takes away the property of his companion. (TA.)

5 It (a bond, or chain,) came off, or fell off, from the hand or foot. (KL.) [See also 7.] The
ship parted asunder; became disjointed; became separated in its places of
joining. (Mgh,) خالع, in walking, i. q. تنفكك; (S, K, TA;) i.e. [He was, or became, loose in the
joints; or he shook his shoulder-joints and his arms, and made signs with them:

(TA:) and also signifies a certain manner of walking, (so in some copies of the K, and in the TA, in which one shakes his shoulder-joints and his arms, and makes signs with them:

(TA:) or the walking of him whose buttocks are apart, or parted. (CK, and so in a MS. copy of the K.)

[See also He persisted in the drinking of intoxicating beverage, (K, * TA,) or became intoxicated, so that his joints became lax, or loose. (TA,) The people, or company of men, stole away, slipped away, or went away secretly.

(Iaar.)

6 They annulled, dissolved, or broke, the confederacy, league, compact, or covenant, that was between them. (S, * K, * TA,) They divorced themselves, namely, a husband and his wife, for a gift, or a compensation, (لْب، لِب، or, accord. to different copies of the S,) from the wife to the husband. (S.) See also خَلَع آمَرَتْهُ.

7 It became pulled off, stripped off, taken off, or removed, from its place; it became displaced. (Mgh.) [See also 5.] Hence, أَخْلَع قَنَاعٍ قَلِبهُ مِن شَذَةِ الفَزْع [He became as though] the integument of his heart became pulled off, in consequence of violence of fear, or fright. (Mgh.) And hence also, أَخْلَعَ فُؤَادَ الرَّجُلْ, The heart of the man became removed from its place; meaning] the man became frightened. (Mgh.) أَخْلَعَ العَضُو, The limb, or the bone, became dislocated. See أَخْلَعَ عَن عَمْلِهُ. He became removed from his office; became deposed. See 1.] أَخْلَعَ مِن مَّالِهُ, He became stripped of his property, like as a man is stripped of his garment. (TA.)

8 She became divorced from her husband (S, Mgh, K) for a
gift, or a compensation, from her; (S, K, accord. to different copies; some having ﷼ ﷼ and others, ﷼ ﷼;) or from another, (K,) or for her property given by her as a ransom to release her from him. (Mgh.) اخْتَلَعُوهُ: see 1, first sentence. They took his property: (K, TA:) from the "Nawā- dir el-Aaráb." (TA.)

رَفْلَبُوُذْلٌ They took his property: (S, K, *) which is called ﷼ ﷼ or flesh-meat cut into strips or oblong pieces, and dried, or salted, and dried in the sun, roasted, (K, TA,) and, as Lth says, (TA,) put into a receptacle with its melted grease: (K, * TA:) or flesh-meat having its bones pulled out, then cooked, and seasoned with seeds, and put into a skin, and used as provision for travelling: (Z, TA:) and ﷼ ﷼, also, signifies flesh-meat of which the bones have been pulled out, and which is seasoned with seeds, and laid up [for future use]: (TA:) and ﷼ ﷼, flesh-meat which is boiled in vinegar, and then carried in journeys. (TA.) A state of dislocation of the joint, of the arm or hand, or of the leg or foot; its becoming displaced, without separation; as also ﷼ ﷼. (TA.)

[accord. to the S, and app. accord. to the K, and inf. n., (see ﷼ ﷼ ﷼ ﷼ ﷼ امْرَأَتَهُ or] a simple subst., signifying The act of divorcing a wife (Az, Mgh, Msb) for a ransom given by her; (Msb,) or for her property given by her as a ransom to release her from her husband, (Az, Mgh, TA,) or for a gift, or a compensation, from her; or from another: (K: see 1:) IAth says that it annuls the return to the wife unless by means of a new contract: accord. to EshSháffee, there is a difference of opinion respecting it; whether it be an

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annulment of the marriage, or a divorce:  [if the latter, it is not irrevocable unless preceded by two divorcements:] sometimes it is called by the latter term. (TA.) [See also خلع.]

خلع:  see خلع.

A state of divorcement [for a ransom given by the wife, or for her property given by her as a ransom to release her from her husband, or for a gift, or a compensation, from the wife, (S, * K,) or from another. (K.) [See 8: and see also خلع.] You say, وقعت بينهما الخلع [Divorcement, or] separation, [for a ransom, &c. or] for a gift, or a compensation, took place between them two. (TK.) The best, or choice part, of property, or of camels or the like; (Aboo-Sa'eed, S Sgh, K;) so called because it takes away the heart of him who looks at it; (Aboo-Sa'eed;) as also خلع. (Aboo-Sa'eed, Sgh, K.) Weakness in a man. (TA.)

خلع:  Any garment which one pulls off, or takes off, from himself: (TA:) and particularly, (TA,) a garment which is bestowed upon a man, [generally meaning a robe of honour,] (K, * TA,) whether it be put upon him or not: (TA:) or a gift, or free gift, [of any kind,) which a man bestows upon another: (Msb:) or a sewed garment: (Kl:) pl. خلع. (Msb, TA.) You say, خلع عليه خلع [explained above]: see 1, near the beginning. (S, TA.) See also خلع.

خلعى, with darm, One who sells [cast-off or] old garments. (Ibn-Nuktah, TA.)

خلعى, with kesr to the خ, and with the ل quiescent, One who sells the garments bestowed by kings. (TA.)

خلع An affection resembling what is termed خيل [q. v.], (K, TA,) and insanity, or diabolical possession, (TA,) which befalls a man: (K, TA:) or weakness, and fear or
fright: (TA:) and خُلَعَ and خِلْعُ [in like manner] signify fear, or fright, affecting the heart, (S, K, TA,) occasioning evil imagination, and weakness, (TA,) as though it were a touch of insanity, or of diabolical possession, (S, K, TA,) in a man, and in the heart. (S.)

خَلَعَ Pulled off; stripped, or taken, off; put, or thrown, or cast, off; i. q. مَخْلَعٌ; applied [to a garment, and a sandal, or the like, or], accord. to some, to anything. (TA.) [Hence, used as a subst., A cast-off, or] an old, and wornout, garment. (K, TA,) You say, هُوَ يَخُوَّسُهُ مِن خَلَعٍ He clothes him with some of his cast-off, or old, and worn-out, apparel. (TA.) See also مَخْلَعٌ. (L.) A person whose property is won from him in a game of hazard; as also مَخْلَعٌ. (L.) A man who does and says what he pleases; not caring, nor fearing God nor the blame of men; like the beast that has no halter on its head. (Har. p. 676.) Also applied to a woman in a state of estrangement [from her husband; lit., Having her headstall, or halter, pulled off, or thrown off; she being likened to a mare; meaning, without restraint]; having none to command or forbid her: [see 1:] incorrectly written ضَلَاْلَةُ العَذَارَة for ضَلَاْلَةُ العَذَارَة; خَلَعْ is here of the measure فَعَلْ فَعَلْ، in the sense of the measure لَطَفَةٍ طَرَاهَا from خَلَعْهَا، like خَلَعْ، لَطَفَةٍ طَرَاهَا and لَطَفَةٍ طَرَاهَا from خَلَعْهَا. (Mgh.) [See also مَخْلَعٌ.] مَخْلَعٌ is also applied to a Khaleefeh, and a prince or the like, meaning Divested of his authority; removed from his office; deposed; (L;) as also خَلَعٌ: and it is a strange thing, noticed by Dmr and others, that every sixth is خَلَعٌ. (TA.) Also A young man, (S,) or a son, (K,) and a confederate, (IAth, L,) cast off, repudiated, or renounced, (S, IAth, L, K,) by his family, (S,) or father, (K,) or confederates, (IAth, K,) so that if he commit a crime, or an offence rendering liable to punishment, they, i. e. his family, or he, i. e. his father, or they, i. e. his confederates, shall not be prosecuted, or punished, for it; (S, IAth, L, K;) as also خَلَعٌ: (K;) pl. of the former, خَلْعُاء: (K;) and a young
A hunter, fowler, or fisherman; (S, Sgh, K;) so called because he is alone. (Sgh.) __A [demon, or
devil, &c., of the kind called] __A wolf; (S, K;) as also(K) and(K) and . (Sgh, K.) __The gaming-arrow that does not win (S,
Kr, K) at first: (S, Kr:) or, accord. to some, the gaming-arrow that wins at first; as is said by Sgh and in the
L: (TA:) pl. خَلَعَةً. (Kr.)
[see خَلَع] it is syn. with دعارة [i. e. Vice, or immorality; or viti
cous, or immoral, conduct; &c.]; as also خِرَاعَة, a dial. var.
thereof; (S in art. خَرَع;) and خَلَع signifies the same. (TA.)

خلاع: see what next precedes.

خلاع الدازار: [A horse throwing off his headstall, or halter, and
wandering about at random. ___ And hence, A man throwing off
from himself restraint, and acting in a wrongful and an evil
manner towards others, with none to repress him. See also
خلاع. ___ And hence,] A beardless youth, or young man; or one
whose mustache has grown forth, but not his beard. (TA.) ___ خالع A kid. (TA.) [App. because of its playful disposition.] ___ A
woman who incites, urges, or induces, her husband to divorce her for a gift, or a compensation, from her to him: [see 3:] (S:) or who
causes herself to be divorced for a gift, or a compensation, from her to her husband: [see 6:] and in like manner, a husband who divorces his
wife for a gift, or a compensation, from her. (K.) ___ رطب خالع Dates that are all ripe, or ripe throughout, or soft; syn. منسبيت; (S, K;) because their skins strip off by reason of their succulence: (TA:) and
خالع, (TA,) and خالع, (TA,) a date that has become wholly fit to be eaten. (K, * TA.) [See
بسر خالع]___ خالع A twisting of the عرقوب or hocktendon: (K;) or a certain disease that attacks the عرقوب of a she-camel. (TA.) And you say, عيزر خالع, (S,) or عيزر خالع, (K;) A camel that is unable to rise (S, K) when a man sits upon the part called عراب [q. v.] of its haunch, (S) in

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 consequence, as some say, of a dislocation of the tendon of the hock. (TA.) ___ خالع
Vehement cowardice; as though the vehemence of the man's fear removed his heart from its place; accord. to IAth, an affection arising from yearning thoughts, and weakness of the heart, on an occasion of fear. (TA.)

It also signifies [i.e. Colocynth, or its pulp, or seed,] when it is cooked until its decocted juice comes forth, whereupon it is cleared, and put aside; and bruised dates of which the stones have been taken out are put upon it, and flour, and it is stirred about and beaten until it becomes mixed; then it is left, and put down; and when it becomes cold, its decocted juice is restored to it: or, as some say, colocynth bruised, moistened with something to sweeten it, and then eaten; also called and, in four places. Also Stupid; (K;) applied to a man. (TA.) And A skilful guide. (Sgh, K.)

Also A weak man. (Lth, K.) [See also ]

A man (S) having the buttocks apart, or parted. (S, K.) And A weak, and soft, or flabby, man. (Lth, K.) [See also ]

A man (TA) in whom is what resembles a loss of reason, or a touch of insanity or of diabolical possession: (K, * TA:) and a man insane, or possessed by a jinnee. (TA.)

A man frightened, or terrified; as though his heart were removed from its place. (TA.)

A woman divorced from her husband for a gift, or a compensation, from him, (S, K,)
or from another: (K.) [see 8:] and [the pl.] [is explained as signifying] women who incite, urge, or induce, their husbands to divorce them for a gift, or a compensation, without any injurious conduct from the latter. (TA.) ___ A woman affected with lust. (Sgh, K.)
**خلاف**

خلاف 1

*خلاف*, aor. ُهِلْخَأ، inf. n. ُهِلْخَأ، *He came after, followed, succeeded, or remained after,* another, or another that had perished or died. (TA.) Hence, in the Kur [vii. 168 and xix. 60], *فَلَخَ أَوْنَمْ يَلُو*.

And there hath succeeded them, or come after them, [a posterity, or]

an evil posterity. (Bd in xix. 60.) And *فَلَخَ أَوْنَمْ يَلُو*.

*He came after him*, (S, A in art. شَيْب, Mgh, Msb, TA,) or

behind him, (A ubi suprà, Mgh,) or following him nearly; (A ubi suprà;) inf. n. as above, (Mgh, TA,) and

also: (Mgh;) or *he remained after him*: (K;) and *جاَئَ خَالِفَهُ* likewise signifies [the same as *جاَئَ خَالِفَهُ*; an inf. n. of خَالِفَهُ being thus used as an adv. n.; i. e.] he came after him. (TA.) You say also, 

*وَلَوْلَى الْتَّلِيَ الْبَهْر*.

and خَالِفَة, *The night followed, or came after, the day*. (MA.) (Hence,) خَالِفَة, [aor. as above, inf. n.]

and خَالِفَة, [perhaps a mistranscription for خَالِفَة,] I was, after him, a substitute for him: (TA:) [I

supplied his place: and I superseded him.] And خَالِفَة, (aor. as above, TA,) inf. n. خَالِفَة, (S, Mgh, Msb, K, TA) and خَالِفَة (TA) and خَالِفَة, (S, * K, * TA,) which last is an inf. n. of the intensive kind, (Sgh, MF, TA,) *He was, or became, his خَالِفَة.*

[S, Mgh, Msb, K] [i. e. successor, or Vice-agent, &c.;] (S, Mgh, Msb, K,) or *his substitute;* (TA;) *في قَوْمِهِ,* [among, or in respect of, his people;] (S, TA,) and أَهْلُهُ [his family]; relating to good and to evil;

wherefore one says, خَالِفَة, *he charged him by his will with the being his successor, or vice-agent, &c.;* (TA;) or خَالِفَة, [over his family and his property]:

(Msb:) and خَالِفَة signifies the same; (Lh, Ibn-'Abbád, K;) "he was, or became, his خَالِفَة." (Ibn-'Abbád, TA) after خَالِفَة. (Ibn-'Abbád, TA.) And خَالِفَة فَلَأَنَا [alone] *He was, or became, the خَالِفَة of such a one among,* or in respect of, his family (K, TA) and his children. (TA.) And خَالِفَة فَلَأَنَا [alone] خَالِفَة، (K, TA) and خَالِفَة فَلَأَنَا [alone] خَالِفَة.*

(K,) *His Lord was [for him] a خَالِفَة [or supplier of his place] to his*
family (K, TA) and his children. (TA. [In the CK, خلف is made to signify the same; but this is in consequence of an omission.]) And one says, خلف الله عليك May God be to thee a خليلة [or supplier of the place] (S, Msb, K) of thy father; (S, Msb,) or of the one whom thou hast lost: (S, Msb, K) thus one says to one who has lost by death his father (S, Msb, K) or mother (K) or paternal uncle (S, Msb) or any other who cannot be replaced: (Msb, K:) and خلف الله لك خيرا, (K:) or خلف الله عليك خيرا, (AZ, Msb, K:) or both, (L:) and خلف الله لك خيرا, (AZ, Msb,) and خلف الله عليك خيرا: (K: [in which it is implied that these phrases mean May God supply to thee well the place of him whom thou hast lost: but it is implied in the Msb that the two of them there mentioned mean May God restore to thee good in the place of that which has gone from thee: and it appears from what here follows that all of these phrases have the latter meaning, whether or not they have the former meaning also:)] to him who has lost property or a child or a thing [of any other kind] of which the replacement may be asked, (S,) or to him of whom that which may be replaced has perished, or died, (K,) one says, خلف الله عليك, (S, Msb, K) May God restore to thee the like of that which has gone from thee, (S, Msb,) or may God restore to thee what has gone from thee; (K in a later part of the art.;) and خلف الله لك خيرا is allowable in relation to property and the like; and خلف الله عليك is allowable as its aor., though extr., (K) as it has no faucial letter to occasion the fet-h: (TA:) and one says also, خلف الله عليك meaning May God give thee good in the place of that which has gone from thee; (TA;) and خلف الله عليك مالك [May God restore, or replace, to thee thy property]. (Msb.) خلف أباه, (K,) aor. — (TA,) means He became behind his father; (K;) and if so, its inf. n. is خلف: (TA:) or it means he became in the place of his father; (K;) and if so, its inf. n. is خلف خلافة مكان أبيه, inf. n. (K) and خلف, (TA,) he became in the place of his father, exclusively of every other. (K;) You say also, خلف خلافة الفاكهة بعضها بعضًا, (JK, K,) inf. n., خلف خلافة الفاكهة بعضها بعضًا, (JK, TA,) or خلف, (TA, [the former being there altered to the
The fruit replaced other fruit; or became substituted for other fruit. (JK, * K,* TA. [In the CK, صار خلفا is erroneously put for خلفا, inf. n. [like عقب عليها,] Such a man took as his wife such a woman after another husband [and thus supplied his place]. (Z, TA.) __

He took, or seized, such a one from behind him; (JK, * K;) as also خلف لأنا. (TA.) And hence, (TA,) خلف له بالسيف (JK, TA) He came to him from behind him, and smote his neck, or struck off his head, with the sword. (TA.)__

Such a one stayed, or abode, after me. (Msb in art. عقب [But] خلف يعقب فإنлан is said by some to mean خالفه إلى أهله [q. v.]: accord. to As, however, it means He parted with such a one on the condition of doing a certain thing, and then came behind him [or behind his back] and did another thing after parting with him: and Az says that this is a more correct explanation than the former one. (TA.) [Hence, app.,] one says also، إن امرأة فلان خلفت زوجها بالنزاع إلى غيره إذا غاب عنها، [Verily the wife of such a one is unfaithful to her husband by yearning towards another when he is absent from her: or deceives her husband behind his back by yearning towards another; for it is implied, by an ex. given, that if غاب عنها, is added by way of explanation].

He spoke of him, or mentioned him, [behind his back, or] when he was not present; so in the phrase، بشر خلفه يخبر [He spoke of him behind his back well or ill]. (TA.) And one says، يخلف الناس من ورائهم [meaning He defames men behind their backs]: the action signified hereby is like غيبة، and may be [by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. خلف عن أصحابه) همز (K, TA,) aor. خلف. He remained behind, or after, his companions; did not go forth with them; as also قعد خلف أصحابه [similar to a phrase mentioned near the beginning of this...}
which means *He remained behind me, or after me*; (S; for) *تخلم عنَه* means *بة خلمه*; (Mgh; and [in like manner] you say, *تخلم عنَه* *He remained behind, or after, the people, or party, not going with them;* he held back, or hung back, from them,* and *تخلم عن* [i. e. I remained; behind him, or after him; (Msb;) and خلم عن* *He remained behind us, or after us,* syn. (TA, from a trad.) It is said in the Kur [xvii. 78], *و إذا لا يبلون خلَف إلا قليلا*], i. e. [But in that case they should not have remained] *after thee* [save a little while]: (JK, TA: *) so accord. to one reading [instead of خلم عن, which means the same]. (TA.) And in like manner, فرح المخلدون بمقعدهم خلاف رسول الله, in the Kur [ix. 82], means [Those who were left behind rejoiced in their remaining] behind the Apostle of God: (S, TA:) or the meaning here is, خلاف رسول الله [i. e. in disagreement with the Apostle of God]; (JK, S;) thus says Lh; but IB disagrees with him; saying that خلم عن here means خلم عن; and cites six exs. in which it has this meaning, from poets. (TA.) ___ [Hence,] خلم عن كل خير [Such a one was, or became, kept back from all good; i. e.,] did not prosper, or was not successful. (TA. [It is there added, that it is explained in the A as tropical, and as meaning تغيير وفساد: but this is perhaps a mistake, occasioned by the accidental omission of خلم عن or the like, of which this is a correct explanation: or the phrase thus explained in the TA, as from the A, may correctly mean *He became altered for the worse, and corrupt;* agreeably with other explanations of the verb below.]) ___ خلم, aor. — , also signifies *He (a man) retired, withdrew, or went away or apart.* (JK.) And خلم نفسه عَن الطعام, aor. — , inf. n. خلم خلف للأى, His soul turned away from, avoided, or shunned, the food, in consequence of disease. (JK, TA.) ___ And خلم خلف, He fled. (Ham p. 411.) ___ And خلم خلف (a man, Sgh) ascended a mountain. (Sgh, K.) See also 2, first sentence. خلم خلف,
became, different from, or contrary to, what it was thought to be: and [hence,] it was, or became, altered for the worse: (Ham ubi suprâ:) [and] said of milk, (S, K,) and of food, (Lh, S, Msb, K,) and the like, (Lh, TA,) and some say خلق, (TA,) aor. —, inf. n. خلق, (Lh, TA,) of both verbs, (TA,) it was, or became, altered for the worse: (Lh, S, Msb, K) in taste, or in odour; (S, Msb, K;) as also خلق, said of milk, (S, Msb, K,) and of food, (Lh, S, Msb, K,) and the like, (Lh, TA,) and some say خلق, (TA,) aor. —, inf. n. خلق, (Lh, TA,) of both verbs, (TA,) it was, or became, altered for the worse: (Lh, S, Msb, K) in taste, or in odour; (S, Msb, K;) as also خلقا, or, said of milk, the first signifies it became bad from being long kept; or, as in the A, what was good thereof became mixed (خلق, i. e. خلق,) with other milk: and خلق, said of milk, signifies also it was, or became, sour: (TA:) and the first, said of [the beverage called] ذيَبَن, it became bad. (K.) Also, inf. n. خلق (S, Mgh, Msb, K) and خلق (K) and خلقه, (L, TA,) said of the mouth (S, Mgh, Msb, K) of a person fasting, (S, Msb, K,) It was, or became, altered for the worse in odour; (S, Mgh, Msb, K;) as also خلق. (S, Msb, K,) It is said in a trad. that the خلق of the mouth of one who is fasting is sweeter in the estimation of God than the odour of musk: or, accord. to some of the lawyers and of the relaters of traditions, خلق; but [SM says,] I think this to be a mistake, as several affirm it to be, while others say that it is of a bad dial. : accord. to one reading, it is خلق عَن خلق أَيْه. (K,) aor. —, inf. n. خلق, (TA,) He was, or became, altered for the worse from the natural disposition of his father. (K, TA,) And خلق, (ISk, S, K,) inf. n. خلق. (or خلق) خلق, (K,) aor. —, inf. n. خلق و خلقه, (TA,) He was, or became, bad, or corrupt. (ISk, S, K, TA,) And خلق, (K) خلق, (L, TA,) He a (man) was, or became, stupid, or foolish; or one who had little, or no, intellect or understanding: (K, * TA:) or unprofitable: or a frequent promise-breaker: (IAth:) or خلق, said of a slave, he was, or became, idiotic, deficient in intellect, or bereft of his intellect. (JK,) خلق, (K,) inf. n. خلق, (S, * K, * TA;) and خلق, (K,) inf. n. خلقه, (L, TA,) خلص, (K,) for his family; [app. because he who does so leaves his family behind him: see 2, first sentence:] (K, TA:) [or] خلص, said of a man, signifies استَعَدَّ الْمَاء [app. as meaning he
sought, or drew, or brought, sweet water: see art. [عذَب: and, accord. to IAar, you say, أَخَلَفْتُ الْقُومَ] meaning properly I carried sweet water to the people, or party, when they were in the season, or herbage, called رَيْعٌ and without sweet water, or when they were by salt water: [as meaning the carrying, or drawing, of water,] being [properly] only in the رَيْعٌ: in other cases, metaphorically applied. (TA.) El-Hoteiḥāh says,

لَزَغَ كَأَوْلَادَ الْقَطَّا رَأَثَ خَلَفَهَا
علي عَاجِزَةَ النَّهَضِ حُمُّ حَاوْصَلِهِ

[To, or for, downy ones, like the young ones of the katā, whose procurer of water has been slow in coming to those lacking the power of spreading their wings for flight, red in their crops]: he means خَلَفَهَا [or خَلَفَهَا], and has put in the place of this the inf. n.: and by حواصِلِه, accord. to KS, he means حَوَاصِلِهِ [the crops of what we have mentioned]: but Fr says that the ه relates to the رَزَغَ, exclusively of the عَاجِزَاتِ, which [latter] has the sign of the pl.; for every pl. that has the form of a sing. may be imagined to be a sing., as in the saying of the poet,

مثلُ الفَراْخِ نَبْثَت حَوَاصِلَهُ

[meaning like the young birds of which the crops have been plucked]; for анаَفْرَخُ has not the sign of the pl., but has the form of a sing., like أَنْفَرَخُ: another says, [but this is very far-fetched,] that the ه relates to the النَّهَضِ, which [sometimes] means a place in the shoulderblade of the camel; and that the poet has used it metaphorically as belonging to the القطَّ. (S.) خَلَفَةٌ، (S,) or خَلَفَةٌ، (Msb, K,) inf. n. خَلَفَةُ (K, TA) and خَلَفَة، in some copies of the K خَلَفَةٌ [so in my MS. copy of the K, and so in the TK,] and [in some] خَلَفَةٌ also, but these require consideration, (TA,) He took out from the garment, or shirt, the part that was worn out, (S, Msb, K,) that is, the middle part, which was worn out, (S, Msb,) and then sewed the [cut] edges together. (S, Msb, K,) And
signifies the same as خلَفْهُ, i. e. He repaired the garment [app. in any manner, or, as is implied in the S and TA, by substituting one piece for another]. (S, K, TA.) The saying, in a trad. of Hamneh, فِإٌذَا خَلَفْتَ ذَلِكَ فَلْتَغْسِلْ meaning And when she has discriminated that period of days and nights during which she has been حائض, [she shall perform a complete ablution of herself,] is from خِلَفَ القَمِيص signifying as explained above. (Msb.) خَلَفٍ signifies also He mixed [a thing with another thing; as, for instance, (see خُلْفَ in a passage above,) milk with other milk]: and he mixed saffron, and medicine, with water. (TA.) He put to, or made for, his tent, a pole, (K, TA,) termed خَلَفٌ in the hinder part thereof. (K, TA.) خَلَفَ, aor. ُهَلَفَ, (K) inf. n. خَلَفُ, (S, K,) He (a camel) inclined towards one side. (S, K.) خَلَفَ is also an inf. n. (of خَلَفَ, said of a man, TK) signifying The being خَلَفَ أُهْلَفُ as meaning contrarious, hard in disposition, as though going with a leaning towards one side: ___ and the being left-handed: ___ and the being أحول [or squint-eyed]. (K,) خَلَفَ, aor. ُهَلَفَ, (Msb, K,) inf. n. خَلَفُ, (Msb, TA,) She (a camel) Was, or became, pregnant. (Msb, K.) خَلَفَ ٢َ, (Msb,) and خَلَفَهُ وُرَأَهُ, (S, TA,) inf. n. خَلَفَ ٢َ, (TA,) He left him behind him; (Msb;) namely, a man: (S, Msb, TA;) and خَلَفَهُ [signifies the same: or] he made him to be behind him; as also خَلَفَهُ [q.v., and خَلَفَهُ (TA:) [whence the saying.] في الأتباع حتَّى خَلَفَهُ أُهْلَفَ عَلَيّ فَلَانٍ i. e. [I pressed upon such a one in following] until I made him to be behind me. (ISk, TA.) You say also, خَلَفُهُم, inf. n. as above, meaning He was, or became, or went, before them; and left them behind him. (TA.) And خَلَفُهُم أَنْتَقَاهُم, inf. n. as above, They left their loads, or baggage &c., behind their backs; (O, K;) when they went away to draw water. (TA.) خَلَفَهُ He made him, or appointed him, his خَلَيفَةَ [i. e. successor, or Vice-agent, &c.]; (K;) and so خَلَيفَةَ لَيْسَ خَلَيفَتُهُم في الأَرْضِ كَمَا أُسْتَخْلَفَ أَلْدِينَ مِنْ قَبْلِهِم (That He will assuredly make them to be
successors in the earth, like as He made to be successors those who were before them]. (TA.) خُلَّفُ بَنَانَهُ. (S, K,) inf. n. as above, (S,) He bound one of the teats of his she-camel with the thing termed صرار [in order that her young one might not suck it]: (S, K:) from Yaakoob. (S.)

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He [or it] disagreed with, or differed from, him [or it]; or he dissented from him; (Mgh, Msb:) contr. of واَفَقَثْنِهِ فِي كَذَا [in, or in respect of, such a thing]: (Mgh:) and he, or it, was contrary, opposed, or repugnant, to him, or it: (TA:) [and he acted contrarily, contrariously, adversely, or in opposition, to him, or it; he, or it, contravened, or opposed, him, or it:] and he [or it] contradicted him [or it]. (M in art. نَقض:) It is said in a prov., اَﺬَﻛَ فَﻼِﺧَ عُﺒﱠﻀﻟا ﺑِﻛاْﺮﻟا [Verily thou art one who acts with the contrariousness of the hyena towards the rider]:

for the hyena [attacks a man on foot, but], when it sees the rider, flees from him. (IAar, TA.) You say also, ﻦَﻓَﻼِﺧَ ﱡإَذَﻛَ He turned away from such a thing [in opposition to me, or] when I betook myself to it:

[see also the last sentence but one of the first paragraph of art. 3] and He betook himself to such a thing [in opposition to me, or] When I turned away from it: (Mgh:) or خَالِفْنِى إِلَى كَذَا means he disobeyed him by betaking himself to the thing; or betook himself to the thing after he had forbidden him it. (TA.) And hence, (Mgh,) هو يَتَخَلفُ إِلَى أَمْرَةُ فَلَانَ, (S, Mgh, *) or (O, L, TA,) in the K erroneously, هو يَتَخَلفُ فَلَانَة, (TA,) He comes to the wife of such a one when he [the latter] is absent from her, (S,) or to such a woman when her husband
is absent from her: (Mgh, * O, L, K, TA:) and خالفه إلآ أهله and خالفه إلآ أهله He came to his (another's) wife in his (the husband's) absence: see 1, in the former half of the paragraph. (Az, TA.) And خالفه إلآ أهله He watched to see him, and, when he was absent from them, namely, his family, he went in to them: (Im, O, TA:) and, accord. to AZ, خالف فلان صاحبه Such a one watched to see his companion, and, when he was absent, he came, and went in to them: (K, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.) And خالف صاحبه he watched to see his companion, and, when he was absent, went in to his wife: (K, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.) And خالف إلآ قوم He came to a party, or company of men, from behind them [or behind their backs]: or he feigned to them the contrary of that which he conceived in his mind, and took them unawares. (TA.) Aboo-Dhu-eyb says, [describing a collector of wild honey,]

* إذا لسعته النحل لم يرج لسعها
* خالفها في بيت نوب عواسل

(S in the present art., in which only the former hemistich is cited, and in art. وجعل) i. e. [When the bees sting him,] he fears not nor minds [their stinging], (S in art. وجعل) [but comes, during their absence, to the hiving-place of bees occupied in gathering honey:] meaning, he comes to their honey, (S, TA, [in the latter of which, in the place of النحل, is put الأذير the swarm of bees, ]) and takes it, (TA,) while they are feeding; (S, TA;) or, as AA says, he comes behind them to the honey while they are absent: AO explains it by خالفتها إلآ قوم which [he says] means he keeps with them [to another place?]; syn. لا زمها; [and thus this phrase (which is strangely misinterpreted in the TK and in Freytag's Lexicon) is explained in the K, but without any reference to the verse:] as also خالفها, with the unpointed ح: (TA:) and some read the verse thus; but this reading is said to be a mistake. (TA in art. حلف: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the
He put one of his legs forward and the other backward; and [hence,] the alternate shifting of the legs to and fro, is metonymically used as meaning the act of dancing. (Har p. 108.) He put, or placed, the two things contrariwise; or on contrary sides; or in contrary directions. Hence, the Kur v. 37, [Or that their hands and their feet shall be cut off on contrary sides,] means that their right hands and left feet shall be cut off.

(Fr, S, K, TA,) or [JK, TA:] and some say, when he has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg, and another in his left fore leg [probably a mistake of a copyist for his left hind leg]. (TA.)

He put him, turned him, or made him to go back or stand back, behind him. (K, TA.) And He hung the sword behind him. (Az, TA.) And also, (Fr, TA,) He put [back] his hand to his sword, (Fr, S, K, TA,) in order to draw it, (JK, S, K, TA,) it being hung behind him. (Fr, * TA.) And [for] He shifted [backwards] the hind girth of the camel, putting it next to his testicles, on account of its hurting the sheath of his penis, and causing a suppression of his urine; (As, S, K,) as also He struck the beast on the hinder part with the whip. (JK.)
exceeded in age the بَزَلَّ، which is generally one that has entered his ninth year: as though he made the بَزَلَّ to be behind him: and so, app., بَزَلَّ لَزْ, which is generally one that has entered his n inth year: اَيْدُ الكَأْلِ جَلْدُ بَزَلَّ. B-Jaadee says,

* أَخْلَفَ البَزَلَّ عَامًا أَوَّ بَزَلَّ

[Strong in the withers, hardy, a بَزَلَّ; that has exceeded in age him who has just become a بَزَلَّ by a year, or that has himself just become a بَزَلَّ]. (S, TA.) Some say that الإِخْلَافُ is [a term denoting] the last of the ages [that have words to signify them] with respect to all beasts. (TA.) أَخْلَفَ فَلَانْ صَاحِبُهُ: see 3, near the middle of the paragraph. ___

* أَخْلُفُ مَا وَعَدْهُ

* إِخْلَافٌ (Mgh.) He broke, (Mgh,) or failed to perform, (S, K,) his promise, or the promise, to him: (S, Mgh, K:) restricted to future time: (Msb:) الإِخْلَافُ is, in respect of the future, like الْكَذُّبُ in respect of the past: (S, K:) or the making a promise and not fulfilling it: (Lh, K:) and some say that it signifies one's مَيْتِبَةٌ سَعَىً أَوَّ مَاءً, or Water, and not finding it. (TA.) It is said in a trad., i. e. When he promises, he does not fulfil his promise, and is not true [to it]. (TA.) [Hence,] أَخْلَفَ النُجُومُ, i. e. [The stars broke their promise; meaning,] Were attended with drought, not attended with rain: (S, K, TA:) a saying of the people in the Time of Ignorance: (S, TA:) and so أَخْلَفَ عَنْ أَنْوَاهُمَا, for they used to believe and say that they were rained upon by such and such a نُوْء. (TA. [See نُوْء.]) Hence also, أَخْلَفَ الْجَمِيْلِ The fever, being tertian or quartan, came not in its time, or turn. (Mgh.) And أَخْلَفَ أَخْلَفَتْهَا the stallion, She, having been covered by the stallion, did not become pregnant: (JK, TA:) and she proved to be not pregnant when thought to be pregnant. (JK.) And in like manner said of a palm-tree; (JK;) It bore not one year: and it (a tree) bore no fruit: or lost the fruit that it had. (L, TA. [The verb, said of trees, has also another meaning, which see below.])
He acted according to his promise [or fulfilled his promise] to him; thus bearing two contr. significations: but this is strange. (MF.) Also He found him to be a breaker of his promise; (K.) or he found his promise to be broken, or unfulfilled. (S, K.) with an objective complement (مالك خيرا) expressed or understood: see 1, in six places, in the former half of the paragraph. You say also, فلز فلز لنفسه, (S, K.) or (TA.) Such a one replaced to himself, (S, K.) or to another, (TA.) a thing that had gone from him, with another thing. (S, K.) Ibn-Mukbil says,

* فألخف وأتلف إنما المال عارة
* وكله مع الذكر الذي هو آلله

[Then replace thou, and consume: wealth is but a loan: and devour it with time, which is a devourer thereof]: he means, gain a substitute for what thou hast consumed. (S, TA.) And the Arabs say to him who has put on a new garment, لبأ ولفخو ودحمو ويساكيا [Wear out thy garment, and replace it with another, and praise the Clother, meaning God]. (TA.) And

God replace &c. (S in art. بلو) See also أخف الخير and near the end of the first paragraph. أخف said of a plant, or of herbage, It put forth the leaves that come forth after the first leaves, in the [season called صيف; (TA.) and in like manner said of trees: (Msb, TA.) or أخف الشجر means the trees put forth fruit after other fruit. (JK.) And, said of fruit, It came forth, some thereof after other thereof. (TA.) And The land became affected by the
cold of the latter part of the season called صيف, and some of its trees consequently become green. (TA.) Also, said of a bird, It put forth feathers after the first feathers: (K, TA:) from the same verb said of a plant, or of herbage. (TA.) And, said of a boy, He nearly attained to puberty. (JK, Az. K, TA:) And, said of a solid-hoofed beast, He completed a year after the حوْرُـﻗ [or finishing teething, or shedding the corner-nipper]. (JK) said of medicine, It weakened him (K, TA) by causing him to go frequently to the privy. (TA.) And also signifies The bringing the stallion again to the she-camel when she has not conceived at once. (K.) See also 1, in six places, in the latter half of the paragraph.

5. خَالَفَ see 1, in two places, in the middle of the paragraph. [Hence, خَالَفَ نَ الأَمْرَ He held back from, or fell short of, doing the thing.]

6. خَالَفَ see the next paragraph, in three places.

8. خَالَفَ signifies The following reciprocally; or alternating. (Mgh.) So in the phrase in the Kur [ii. 159 and iii. 187 and xlv. 4]. And the alternating of the night and the day. (Mgh) [And in a verse of El-‘Ajáj cited voce يَلِبَأ, in art. يَلِبَو.] And hence the phrase, اَخْتَلَفْا ضَرِبةً Each of them beat, or struck the other in turn. (Mgh.) And the saying, in a trad. of 'Alee, فَأَخْتَلَفَتْ بَيْنِ عَبِيدَةِ بْنِ الحَرَثِ وَأَبْنَى بْنِ عقْبَةِ ضِرَبِتْان؛ And two blows were interchanged between 'Obeydeh Ibn-El-Hárith and El-Weleed Ibn-'Okbeh]. (Mgh.) And the saying, in a trad. of Umm-Sabeeyeh، أَخْتَلَفَت يَدِي وَيَدِي رَسُولِ اللَّهِ ﷺ فِي إِنَّا وَاحِدٌ، meaning My hand and the hand of the Apostle of God were both put [by turns] into one vessel. (Mgh.) And signifies They followed, or succeeded, one another; whenever one went, another coming after him. (TA in art. عُور.) Also The going, or moving, repeatedly, to and fro; so coming and going; or reciprocating;
syn. رَدَّـت [in this sense, as is shown in this art. in the K and TA, and in the S and K in art. رود &c.: and also as meaning the returning, or repairing, time after time, or repeatedly, or frequently, to a person or place; because it implies coming and going: and sometimes it means simply the returning, because this cannot be without a previous going]. (K.) You say, يتردّد هو يَخُلَف إلى فَلَان [He returns, or repairs, time after time, repeatedly, or frequently, to such a one]: and اختلف إليه اختلافًا واحدًا [He returned to him once]. (TA.) And يتردّد هو يَخُلَف إلى جَمَال العلم [He repairs frequently to, or frequents, the assemblies of science; syn. R (A in art. ره). And اختلف إلى المَتَّوُضًا [He returned, or repaired, time after time, &c., to the privy]. (S.) And اختلف إلى الخَلَا [properly signifies the same: and hence, He had a looseness of the bowels, or a diarrhoea]. (K.) And [perhaps as implying coming and going,] اختلاف also signifies He supplied, or gave, or offered, water. (TA.) [Also The disagreeing, differing, or varying, in state or condition or quality &c.; being dissimilar, different, diverse, various, incongruous, discordant, or dissentient:] اختلاف is the contr. of أنُفَق; (K, TA;) and is said of anything that is dissimilar [in the parts or members &c. of which it is composed]; as also اختلاف الأُمَّرَان [The two things, or affairs, or cases, were, or became, dissimilar, &c.]. (TA.) And اختلفوا and اختلفوا (Mgh, Msb) [They disagreed, &c., in a thing or an affair or a case;] every one of them took to, or held, a way, or an opinion, different from, or contrary to, that of another: (Msb:) both signify the same. (Mgh.) It is said in a trad., سوؤا صفوفكم ولا تختلفوا فتختلف قلوبكم [Make ye your ranks even when ye place yourselves to pray together, and be not dissimilar in your positions, for in that case your hearts would disagree]; meaning, when one of you advances, or stands, before another in the ranks, your hearts will be affected, and disagreement in respect of friendship and amity will arise among you: or, as some say, it means, your hearts will be made to recoil: or the صورة [or specific character] of your hearts will become
changed into another (TA.) [Hence,] *اختلف عن أنواعها* changed of stars: see 4, near the middle of the paragraph. ___ Also The being complicated, intricate, or confused. (KL.) [You say, *اختلف الأمر بينهم*.

The affair; or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them: a phrase of frequent occurrence.]

see 1, in two places, in the former half of the paragraph. ___ See also 2, in two places. ___ *اختلف صاحبه*: see 3, near the middle of the paragraph.

*استخلفه* 10: see 2, in two places. ___ Also *He took it* (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing; syn. *استبدلله* 

The land produced the herbage of the [season called] حَلْفِ. (TA.) See also 1, in the middle of the latter half of the paragraph, in two places.

*خفَف* [meaning The location, or quarter, that is behind; and the time past;] (K; [so in my MS. copy, and thus it should be written as a simple noun; but in the CK خَلْفُ; (Lth, K;) *contr. of* قدَمَ: (Lth, K;) [and] خلفِ [Behind; and after;] *contr. of* قدَمَ: (S: [thus in my tow copies; and said in the margin of one of them to be thus in the copy of IB, and in that of El-Jawáleeke:] a simple noun: and an adv. n.: of the fem. gender [as meaning the جِهَةَ; but otherwise it seems to be masc.].) (TA.) You say, *يا خلفه* [and خلفُه, both meaning He came behind him, and after him]. (Mgh.) And خلفت خلف فلان I sat after, or behind, such a one; syn. بعده *لَبِثَ* (S.) And خلفه He remained after him. (K.) Some read, in the Kur [xvii. 78], خلفُكَو إذا لا يلبثون خلفكَ which means the same, as mentioned above: see the middle of the first paragraph of this art.). (TA.) *خفَف* signifies also The back (K, TA) itself: so says IAar: and particularly, of a house; the side corresponding to, or over against, that in which is the door; and as a house may have two doors, [in two different sides,] it may be said to have two backs, each of which may be thus termed; and the dual of this word seems to be used as meaning two backs in a trad. [respecting the
building of the Kaabeh]. (TA.) ___ And One who comes after another; (S, TA;) as also خَالِفٌ, or, accord. to some, there is a difference between these two, as will be shown in what follows; (S;) and خَالِفَةٌ and خَالِفُ : it is originally an inf. n.: (TA:) and signifies one who remains after another, whether this other be dead or living: and one remaining after another who is dead; his follower, or successor; the follower, or successor, of one who has gone: used in praise and in dispraise: pl. خُلفٌ and the sing. also signifies [like the pl.] persons remaining after others; accord. to some: (IB, TA:) a remnant of people: (Lh, TA:) and a generation after a generation; (Lth, S, K;) as also خَالِفٌ: (Lh, TA:) but Lh says that the former is applied to the evil, and ↓ the latter to the good, (K, TA,) whether meaning a generation or a son: (TA:) the latter means a good son (K, TA;) remaining after his father: (TA:) and the former, a bad son: (K, TA:) [therefore] one says، هو خلف سوء من أُمهِ [He is a bad son] who has taken the place of his father, and خلف صدق من أُمهِ [a good son] &c.: (S:) but sometimes each is used in the place of the other; so that one says، هو خلف صدق من أُمهِ: (K:) or both signify the same: (S, K;) so says Akh: some, he says, use the former; and some, the latter: but some say خلف سوء and خلف صدق، meaning thus to distinguish between them: (S:) accord. to IB، خَلِفُ correctly signifies a man's successor who is a substitute for him, good and bad: and is originally an inf. n.: (TA:) and the pl. of this is خَلِفَةٌ: (AZ, IB, TA:) accord. to IAth، خَلِفَةٌ خَلِفَةٌ means a good generation: and خَلِفَةٌ خَلِفَةٌ likewise signifies progeny [without restriction]. (K:) One says also، (S, K;) of a people following people more in number than they، (S,) And бَقِينَا هُؤُلاءُ خَلِفُ سوءهُ [These are a bad generation. (S, K;) And خُلِفْنَا مِن بعدهم خَلِفٌ، in the Kur [vii. 168 We remained among an evil remnant. (Lh, TA;) And خُلِفْنَا مِن بعدهم خَلِفٌ, in the Kur [vii. 168 and xix. 60], is explained as meaning And there remained after them a remnant. (TA.) ___ [Hence,] One in whom is no good. (IB, K;) [And app. also Persons in whom is no good.] ___ And A
thing in which is no good: (IB, TA:) [and particularly] a bad saying; (ISk, S, Msb, K;) a wrong, bad

َ of mankind. (A 'Obeyd, Msb.) See also ‫ﻒ‬
َ ‫َﺳَﻜ‬
ٌ ‫ُﺧْﻠ‬. It is said in a prov., ‫ﺖ أَْﻟًﻔﺎ َوﻧَﻄََﻖ‬
saying, like the ‫ﺧْﻠﻒ‬

ْ َ ‫)َﺳ َﻜ‬, and then uttered
‫ َﺧْﻠًﻔﺎ‬He held his tongue from a thousand words (‫ﻒ َﻛِﻠَﻤﺔ‬
ِ ‫ﺖ َﻋﻦ أَْﻟ‬
َ ‫)َﺣﺒََﻖ‬, pointed
what was wrong. (ISk, S, Msb.) An Arab of the desert, who had been guilty of a breach of manners (‫ﺣﺒْـَﻘًﺔ‬
with his thumb towards his

ْ ‫ﻒ ﻧَﻄََﻘ‬
ٌ ‫[ إِﻧـﱠَﻬﺎ َﺧْﻠ‬which may be rendered, Verily it is a thing in
‫اِْﺳﺖ‬, and said, ‫ﺖ َﺧْﻠًﻔﺎ‬

which is no good: it uttered a thing in which was no good: but it obviously admits of being
rendered otherwise]. (IAar, S.) ___ Also

People who have gone away from the tribe (T, K) to draw

water, and have left their baggage &c. behind them: (T, TA:) and such as are present,

ٌ ‫ُﺧﻠُﻮ‬. (K.) You say ‫ف‬
ٌ ‫َﺣﱞﻰ ُﺧﻠُﻮ‬
remaining behind,] of the tribe: thus bearing two contr. significations: pl. ‫ف‬

[

A tribe who are absent; none of them remaining behind: (S, TA:) or a tribe of which

ٌ ‫ ُﺧﻠُﻮ‬also signifies the contr., i. e. such
the men are absent and the women remaining: (TA:) and ‫ف‬

ُ ُ‫َﱂْ ﻳـَﺘْـُﺮْك أَْﻫﻠَﻪ‬, i. e.
as are present, (S, TA,) remaining behind. (S.) It is said of Mohammad, in a trad., ‫ﺧﻠُﻮﻓًﺎ‬
He did not leave his family neglected, with no pastor nor protector. (TA.) See also a
verse of El-Hoteíäh in the latter part of the first paragraph of this article.

ْ ‫[ َو‬or skin
Old and worn out; applied to a ‫ﻃﺐ‬

for milk, or for clarified butter and milk: as though it were a remnant thereof]. (Ibn-' Abbád, K.)

A ‫( ;ِﻣْﺮﺑَﺪ‬S, K;) i. e. a place of

confinement for camels: (TA:) or such as is behind the tent or house. (JK, S, * K.) A large

‫[ ﻓَْﺄس‬i. e. hoe or adze or axe]: or such as has one head: and the edge of a ‫ﻓﺄس‬: or the head
ٌ ‫ ﻓَْﺄ‬a two-headed ‫ﻓﺄس‬: (S, TA:) or ‫ت َﺧْﻠَﻘْﲔ‬
ُ ‫س َذ ا‬
ُ ‫ ذَ ا‬and ‫ﲔ‬
ُ ‫ ذَ ا‬are
thereof: (K:) you say ‫ﲔ‬
ِ ْ ‫ت َﺧْﻠَﻘ‬
ِ
ِ ْ ‫ت ِﺧْﻠَﻘ‬
ُ ‫ذََوا‬: (K:) pl. ‫ف‬
ٌ ‫ُﺧﻠُﻮ‬. (JK.) ___ And The
names of the ‫( ﻓﺄس‬K, TA) when two-headed: (TA:) and the pl. is ‫ﲔ‬
ِ ْ ‫ت اﳋَْﻠَﻘ‬
head of a razor. (K.) ___ And The [pointed] head of a ‫ِﻣﻨْـَﻘﺎر‬, [an iron instrument like the
‫ﻓَْﺄس‬, (A and K in art. ‫ﻧﻘﺮ‬,) with which mill-stones &c. are pecked, or wrought into shape,
ٌ َ ‫ﻣْﻨـ‬,) and] with which wood is cut. (TA.) See also ‫ﻒ‬
ٌ ‫ِﺧْﻠ‬.
(see ‫ﻘﺎر‬
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a subst. from خلاف, (S, Msb, K,) relating to a promise, and restricted to future time; (Msb;) i.e. a subst. used in the place of خلاف; (Lh, TA;) meaning The breach, or non-fulfilment, of a promise; as also خلاف, which is said to be the original form of the word, and خلاف: (TA;) it is, in respect of the future, like كذب in respect of the past: (S, K;) some say that it signifies a false, or wrong, saying; which is a meaning of خلاف, with fet-h, before mentioned: but perhaps these two words may be syn. dial. vars. (MF, TA.) ___ Also, (Msb,) or خلاف, and خلاف, and خلاف, (K, TA;) Disagreement, difference, dissension, contrariety, contrariousness, or opposition, (Msb, K, * TA,) in opinions or the like, (Msb,) or in respect of friendship and amity, (TA in explanation of the second of these words,) or in natural disposition; (K;) as also خلافة and خلافة and خلافة. (K.) It is also pl. of خلاف, in its various senses.

خفف: see خلافة, in the latter half of the paragraph, in seven places. ___ Also, applied to a man, (Sgh,) i.e. جَوَّج [app. as meaning One who perseveres much in opposition or contention or the like]; (Sgh, K;) as also خلافة. (TA.) Also a subst. from خلاف, meaning The act of drawing water; and so خلافة: (A’Obeyd, K: *) [whence the saying,] من أَينْ خَلَفْتُكَ Whence do ye draw water? (S, K.) The teat (حَلْمَة) of the udder of the she-camel: (S, K;) and the two fore ones, and the two hinder ones: (S;) or the part of the udder upon which the milker lays hold: (TA;) or the extremity of the udder of the she-camel: (Msb, K;) or the hinder of the أَطْيَاء or teats: (K;) or the udder itself; (Lth, TA;) [i.e.] it is, to the she-camel, (Msb, * K,) like the نَدَى to the human being, (Msb,) or like the ضَرَع to the ewe or she-goat: (K;) or the خلاف is of the camel and of the cloven-hoofed animal; and the خلاف, of the solid-hoofed animal and of the animal that has a claw: (Lh, TA;) the pl. [properly of pauc.] is خلاف (Msb, TA) and [of mult.] خلاف. (TA.) One says, دَرَتْ لَهُ أَخْلَافُ الدُّنْيَا [The world yielded him abundance of its good things]. (TA.) The shortest of the ribs of the side; (S;) [and so خلاف, (K;) likewise called
and it is the furthest and thinnest of the ribs; (TA:) [i. e.] the خَلْفُ is that next to the belly, of the small ribs; their تِسْرُى قَصِيرَى: (K: [see القَصِيرَى:])) pl. of the former (S) [and] of the latter (K) خَلْفُ. (S, K.) خَلْفُ: see خَلْفَةٌ, near the end of the paragraph.

A substitute; a thing given, or received, or put, or done, instead of, in place of, or in exchange for, another thing. (A 'Obeyd, Th, S, Msb, K, TA.) You say، اجعل هذا خلفاً من هذا Make thou this to be a substitute for this. (Msb.) And افعل ما أخذ لك This is a substitute for what has been taken to thee. (IB.) And فِئْلَحُمْلُؤُا خَلْفَةَ مَّنْ مَضِى In these people are such as supply the place of those who have gone. (TA.) And فِئْلَحُمْلُؤْا خَلْفَهُمْ In such a one is a substitute for such a one. (TA.) And هو من أبي خلفَهُ He is a substitute for his father. (IB.) See also خَلْفَةٌ, in six places, in the former half of the paragraph.

خَلْفَةٌ, applied to she-camels, i. q. خَلْفَةَ. i. e. Pregnant: n. un. with خَلْفَةً: (S, K:) accord. to some, (TA,) the pl. of خَلْفَةٌ, which signifies a pregnant camel, (Mgh, Msb, TA,) or, as some say, one that has completed a year after bringing forth and has then been covered and has conceived, until she enters upon the term called التَّعَشُّرُ, (TA,) from-the time when her pregnancy has become manifest, (see غَارَى and فَارَى,) like as the pl. of نَسْأَء امْرَأَةً; (Mgh, Msb, TA,) and sometimes خَلْفَاتَ (Mgh, Msb, TA) and خَلْفَة: (TA:) but خَلْفُ occurs in the saying of the rájiz، لما لك ترغي ولا ترغوا الخلفُ [What aileth thee that thou utterest a grumbling cry, when the pregnant camels utter not that cry?]. (IB.) خَلْفَةً: see خَلْفَةٌ.
Also A vice, a fault, or an imperfection: (K) and badness, corruption, vitiousness, or dishonesty: (TA:) and foolishness, or stupidity, or paucity, or want, of intellect or understanding; as also خلافة [properly an inf. n., of خلف, and before mentioned as such; (see 1, in the latter half of the paragraph;)] and idiocy. (K.) All of these meanings have been assigned to it in explanations of the saying,

أبيعك هذا العبد وأسرأ إليك من خلفته

I sell to thee this slave, but I am irresponsible to thee for his vice, &c.: or, accord. to IAar, the meaning is, خلافه [his contrariousness]. (TA.) Also

The last taste of food; (K;) as in the saying،

إنه لطيب الخلافة

Verily it is good, or sweet, in respect of the last taste; (TA;) and so خلافة: pl. خلف: and it خلافة signifies also loss of appetite for food, in consequence of disease: (so accord. to the CK:) [or, accord. to some copies of the K, خلافة has this latter signification; and so خلافة: accord. to other copies، خلافة is pl of خلافة in this sense: but both these readings require consideration: what is found in the Lexicons is， خلافت نفسه من الطعام، aor. خلاف، inf. n. خلف، meaning as explained above, in the latter half of the first paragraph. (TA.)

خلافة a subst. signifying A mode, or manner, of coming after [or behind]; like قعدة signifying a mode, or manner, of sitting. (Meb.) See also خلف. It signifies also Difference [of any kind]: (K, * TA;) or the coming and going of the night and the day; (S, K, * TA;) and likewise of wild animals. (K.) Hence the saying in the Kur [xxv. 63], وهو آتى جعل آتيلين وأثناء خلافة، (Br,) i. e. [And He it is who hath made the night and the day] so that each replaces the other: or each follows the other: (K, * TA;) or so that he who is unable to accomplish a thing in the night may do it in the day, and the reverse. (Fr, L, K.) Zuheyr says, of wild animals， يمشين خلافة، meaning
They go to and fro. (S, TA. [See Em p. 109.]) And one says, ḥaddiḥiḥa khalfū, meaning He was taken with an affection causing a frequent going to and from the privy. (S, K.) [And hence,] khalfū signifies also, A discharging of the bowels; or a purging and vomiting together; (K;) or a disordered state of the stomach arising from unwholesome food; (TA;) a looseness, or diarrhœa. (JK, TA.) ___ See also khalfū. ___ Also The bringing of camels to the watering-place in the evening, after the people have gone away. (L, K.) ___ And A man’s Watching to see another; (K;) such as is suspended behind the rider; (JK, K;) such as is suspended behind the [kind of vehicle called] ṣīmām. (TA.) ___ Remains of water in a trough or tank. (TA.) ___ What remains, of food, between the teeth. (Lh, K.) ___ A plant, or herbage, that comes forth after another plant, or other herbage, (S, Msb, K,) which has become dry, and broken in pieces: (S, TA;) or that comes forth not from rain, but by reason of the cold of the latter part of the night. (Abū-Ziyād El-Kībībee, K. [See also żilāl.]]) ___ What the trees disclose in the beginning of the cold, (K, TA;) by reason of the [rain called] ṣafīra [q. v.]: (TA;) or fruit that comes forth after fruit: (K;) or fruit that comes forth after abundant fruit; (S, Mgh, TA;) this being termed the khalfū of trees: (S, Mgh;) or a growth of leaves after the falling away of other leaves: (K, * TA: in the K is a mistake for تِلاَعَة: TA;) or leaves that
come forth after the first leaves, in the [season called] صيف (Nh, TA.) — What grows in the صيف [or summer]; so says A ‘Obeid: (S, K:) or, (JK, Mgh, K,;) as also خلف, (K,) the herbage produced by the صيف, (JK, K,) or in the صيف, (Mgh,;) after the springherbage has dried up. (JK, Mgh,;) — A produce of grape-vines after the grapes have turned black; the grapes being gathered while it is fresh and green, it then ripens: and so other fruits: or a new produce, by the vine, of fresh sour grapes. (K,;) — Grain that is sown (JK, * Mgh, K,;) after the former has come to maturity: (Mgh, TA;) because taken as a substitute for wheat and barley: (K;) pl. خلف. (Mgh,;) — A piece with which a garment is patched (K) when it is old and worn out. (TA,;) — A time after a time. (IAar, K,) Differing [one from another or other]; as also خلف: (K;) it is applied in this sense to a people, or company of men: (AZ, S, K,) and to beasts, or horses or the like, as meaning differing (K, TA;) in their colours and appearances: (TA;) and خلفتان is applied to any two things that are different; (Ks, TA;) as also خلفان: (Ks, Msb, TA;) and خلفان, (K,;) or خلفتان, (Ks, TA,) to any two colours that are combined [because different]. (Ks, K, TA;) AZ cites, as an ex., the saying [of a rájiz],

* دلواى خلفان ساقياهما *

[My two buckets are different, and their two suppliers with water]; (S, TA;) meaning that one of them [i.e. of the buckets] is ascending and full, and the other is descending and empty; or that one of them is new, and the other is old and worn out. (TA, in two places.) And one says of two children, or two male slaves; or two female slaves, that they are خلفتان, (KS, K,;) and خلفان, (K,;) applying to the male and the female, (TA;) meaning One tall and the other short: or one white and the other black. (KS, K;) One says also, بنو فلان خلفة، meaning The children of such a one are half males and half females. (S,) And نتاج فلان خلفة, meaning The offspring of the beasts of such a one are one year male and another year
female. (JK, TA.) And said (K) or of a camel, (L.) She brought forth one year a male and another year a female. (L, K.) The pl. [of (TA) is (TA) in all its senses (TA) is (TA) and (TA) the latter, [in the CK like as pl. of (TA) ]

Calamity, or misfortune: or the greatest calamity or misfortune. (K.)

an inf. n. of 3 [q. v. passim]. (S, &c.) ___ Also The contrary, or opposite, of a thing; syn. distort. (Msb in art.) [Very often used in this sense.] You say, is the contrary of (TA.) Also, (S, Msb, K,) by the vulgar (O, Msb, TA) incorrectly pronounced with teshdeed (O, Msb, K, TA) and fet-h [to the (TA,) A well-known kind of tree; (S,) the [kind of tree called] (Msb:) or a species of the (TA,) but it is seldom, or never, found in the desert: (Msb:) they assert that it is thus called because the torrent brings it from one locality to another, so that it grows in a place different from that of its origin; (AHn, Msb, K, * TA;) but this is not a valid assertion: (TA;) it is a coll. gen. n.:] n. un. with (Msb, TA.) in the saying of the rájiz cited voce (TA,) means Made of different trees: it does not mean of the tree called because this is seldom, or never, found in the desert. (S, TA,) ___ Also The sleeve of a shirt. (IAar, K.)

It is also, as stated above, pl. of (IB, K, TA:) and a pl. of (TA.)

in three places. ___ Also One who holds back from the place, or time, of
promise: and one who breaks a promise. (TA.) And a woman that has let down her hair behind her. (JK, 0, K.) And a woman that has attained to the period of one day, or two days, after her having brought forth. (IAar.) [Perhaps from the signification next following.] A she-camel in the second day after her having brought forth: pl. خلف خلف: (K, TA:) these two pls. are mentioned in the K in different places in this art., but both are correct, like رسيل رسيل and ركيبها يوم خليفها. (He rode her on the second day after she had brought forth). (K.) And the milk that is after the biestings: (AA, K:) pl. as above. (K.) One says also, حليفها حليف لببها. He drew from her the milk that came after the biestings had passed away. (JK.) And أينتا ببنين ناقتلك يوم خليفها. i. e. [Bring thou to us the milk of thy she-camel of the day] after the cessation of her biestings; i. e., of the milking that is after her bringing forth by a day or two days. (AA, TA.) Applied to a garment, (S, K,) or a shirt, (Msb,) Having the middle, wornout part taken out, and the [cut] edges then sewed together: (S, Msb, K *:) and خليف يفة signifies the same; (JK;) or a garment composed of two pieces sewed together: or, as some say, this signifies a garment pledged. (TA.) Also, accord. to A 'Obeyd, The part beneath the armpit: and the خليفان خليفان of the camel are like the إبطان of man: accord. to the S and the O, خليفان الناقة signifies the two armpits of the she-camel إبطاها): but the author of the K, following the [first] explanation given by A 'Obeyd, says that this is wrong, and that the meaning is the parts beneath the two armpits of the she-camel. (TA.) And A gap between two mountains, (JK,) or between two mountain-tops, (TA,) of little breadth and length: (JK, TA:) or a road between two mountains: (S, K,) or a valley between two mountains: (K,) or a place where water pours forth (K, TA) between two mountains, or between two valleys, passing thence into a wide tract: (TA:) and any road in a mountain, (Skr, K,) or behind a mountain, or behind a valley: (TA:) or simply a road; as also خليف يفة.
The hairy male hyena] of the road between two mountains, (S, K,) or of the valley between two mountains; (K) like as one says ذئب غضا. (S.) And a sharp arrow: (AHn, K:) or, accord. to Skr, the word in this sense is حليف, with the unpointed ح; and this is more probably correct. (TA.)

*See خلافة.*

inf. n. of خلفه as meaning he was, or became, his خليفة [q. v.]. (S, Mgh, Msb, K.) [And hence, as a simple subst., The office of خليفة.

A successor: and a vice-agent, vice-

gerent, lieutenant, substitute, proxy, or deputy: (KL:) one who has been made, or appointed, to take the place of him who has been before him: (JK:) an act. part. n. of خلفه, inf. n. خلف and خلافة; as also خليف and خليفة: (TA:) or it may have the meaning of an act. part. n. or that of a pass. part. n.: and so in the sense next following: (Msb:) the supreme, or greatest, ruler or sovereign, (S, Msb, K, TA,) who supplies the place of him who has been before him; (TA:) particularly the successor of the Prophet; whence Caliph, commonly used by English writers for Khaleefeh;] as also خليف, (K,) which is the original form, (Msb,) without ظ; (Msb, TA;) disapproved by some, but mentioned by AHát and Ibn-’ Abbád and IB, and occurring in a verse of Ows Ibn-Hajar cited by IB: (TA:) the ظ in the former is to denote intensiveness of signification, (Nh, Msb, TA,) as in علماء and علامة:

(Msb:) or, as some say, للفثل للفثل. [i. e. for the transference of the word from the category of epithets to that of subs.:] (TA:) it is also said that the word may be an epithet of which the subst. qualified thereby is suppressed, for نفس خليفه; but this requires consideration: (MF, TA:) it is an epithet applied to a man peculiarly: (Msb:) some make it fem; (Fr, S, Msb, K;) saying هذا خليفه.
This is another Khaleefeh; though the proper way is to make it masc.: (Msb:) a poet says,

أبُوك خَليَّةَ ولدته أُخِرى
وأنت خَليَّةَ ذاك الكمال

[Thy father was a Khaleefeh, whom another Khaleefeh begat; and thou art a Khaleefeh: that is perfection]: (Fr, S:) the pl. is خَليَفَةَ [generally applied to any people that have succeeded others, and supplied their places, as in the Kur x. 15], (S, K,) like as كرَأَمْ is pl. of كرَأَمْةَ [generally applied to successors of the Prophet], (S, K,) because, as it applies only to the male, and has ء added, the ء is dropped in forming the pl., which is thus like ء as pl. of ء: (S:) thus says ISk, and the like is said in the O: but what AHát and Ibn-Abbád say requires not this straining: (TA:) [i.e.] خَليَفَةَ is pl. of خَليَفَةَ; and خَليَفَةَ, of خَليَفَةَ, خَليَفَةَ: (JK:) or some, having regard to the original, make the pl. to be خَليَفَةَ, like as خَليَفَةَ is pl. of خَليَفَةَ; (Msb:) and this pl. is masc. only, so that you say خَليَفَةَ, خَليَفَةَ, خَليَفَةَ: (ISk, Msb, TA:) and some, having regard to the word itself [in its altered and used state], make the pl. to be خَليَفَةَ; (Msb:) and this pl. may have prefixed to it either a masc. or a fem. n. of number, so that you say خَليَفَةَ, خَليَفَةَ, خَليَفَةَ: (ISk, Msb, TA:) both of which are chaste. (Msb.) You say, كَانَ الله خَليَّةَ والدك عَلَيكَ [May God be to thee a supplier of the place of thy father]: (S, Msb: *) and in like manner you say, to a person, of any one whom he has lost by death, (S, Msb,) and who cannot be replaced; as the paternal uncle; (Msb:) or the mother. (K.) Some say that the application of the title خَليَّةَ is not allowable, except to Adam and David because there is express authority in these instances [in the Kur ii. 28 and xxxviii. 25]; but others allow it in other cases, like جَوْرُ الله وُلَدْانِ الله and حَزْبُ الله وُلَدْانِ الله and خَليَفَةَ الله وُلَدْانِ الله and حَبَّ الله وُلَدْانِ الله and جَوْرُ الله وُلَدْانِ الله and خَليَفَةَ الله وُلَدْانِ الله and خَليَفَةَ الله وُلَدْانِ الله and حَبَّ الله وُلَدْانِ الله; all of which have been heard: (Msb:) and Zj says that it is allowable to say of the Imáms that they are خَليَفَةَ الله وُلَدْانِ الله. (TA.)

[The Vicegerent of God] is not allowable, except to Adam and David because there is express authority in these أَرْضُهُ: see the middle of the next paragraph.

خَليَّةَ: see خَليَّةَ, in the former half of the paragraph. ___ Also One who remains behind, or after,
another, (Yz, K, TA,) or others, in the case of a war, or a warring and plundering expedition, and in other cases: (TA:) pl. خالفون (Yz, K, TA) and خالف, which latter is extr. [In this case], but is also said to be a [reg.] pl. of خالفة, and as such to signify persons who do not go forth on a warring, or warring and plundering, expedition: and خالفة الغازى signifies he who remains behind, or after, him who goes forth on such an expedition, being of his family. (TA.)

 فأُتُوقَوا مَعَ النَّوْفَالَخ. in the Kur [ix. 84], means Then stay ye with those who remain behind. (Yz, K, *) خالف is also pl. of خالفة [as fem. of خالف], (TA,) and signifies Women (K, TA) remaining behind in the houses or tents: but some assign to it the first of the meanings explained above: and some say that it means the children remaining behind. (TA.) It is said in the Kur [ix. 88 and 94], رضوا بأن يكونوا مع الخالف, i.e. [They chose to be] with the women: (S, K: *) thus it is explained by Ibn-'Arafeh: but some say that the meaning is, with the bad, or corrupt, persons; and that خالف is here a pl. [of خالف] like فارس. (TA.) For خالف is applied to a man [as meaning Bad, or corrupt]; and خالف to a woman as meaning bad, or corrupt, and remaining behind in her abode: and the former to a slave as meaning bad, or corrupt: and also contrarious: and in this last sense it is likewise applied to a companion: and some of the grammarians say that there is no word of the measure خالف having its pl. of the measure خلف, except خلف and خلف: but see this last: (TA:) and خلف, also, has this last signification; (JK, TA;) or [rather] signifies very contrarious; (K;) as also خلفة, خلفة, خلفة, خلفة, خلفة, خلفة, and خلفة, (JK, K,) in each of which the ن is augmentative, and each of which is applied to a man and to a woman and to a pl. number; (Lh, K;) but خلفيات has been mentioned as pl. [of خلفة], and as applied to males and females: (TA:) and خالفون is likewise used in this sense applied to a number of men. (JK.) Also, applied to a slave, [and app. to any man, but in this latter case I find it written خلف, which I believe to be a mistranscription,] One who has withdrawn from the people of his house: so says Lh. (TA.) Also Stupid; foolish; or having little, or no, intellect or understanding; as also خالف, (K, TA,) but in an intensive sense, and also applied to a woman; (TA;) and خالف, (JK,
of which the fem. is فلخة (JK, TA;), and فلخة (JK), or فلخة (L,) or both, (JK,) likewise applied to a woman, as also خالفة (JK,) or, as some say, خالفة signifies one in whom is no good: and, as also خالفة, one who has not what suffices: or who often breaks his promises: (TA:) or both of these mean one who has not what suffices, and in whom is no good: or very contrarious. (JM.) One says that a man is خالفة أهل بيته and خالفة أهل بيته, meaning The one in whom is no good, of the people of his house: (S, K;) and the ungenerous: (K;) or the stupid, or foolish: or the bad, or corrupt, and the evil: and it is [said to be] tropical. (TA.) And قوم خالف Persons in whom is no good. (JK.) And, [app. because he leaves his family behind him,] A drawer of water; (S, TA;) as also مستخف which is there erroneously put for المستحق. (TA.) And Weak, without appetite for food. (TA.) And Flesh-meat from which a slight smell is perceived, but in the chewing of which is no harm. (Lth, TA.) See also خلف.

See also خلف, in the former half of the paragraph. Also, particularly, [or perhaps خالف آمأ خالفة only in this sense,] A nation, people, or race, remaining after another that has gone before. (I'Abbád, K.) And One who comes to the water after him who has returned [from it]: whence Aboo-Bekr applied this appellation to himself, from a motive of humility, when asked if he were the Khaleefeh of the Apostle of God. (I'Ath, TA.)

See also خالف, in eight places: and see its pl., خالفان, in the same paragraph, in two places. ___ Also, applied to a man, [like خالف as explained in the K,] Very contrarious, or adverse, and inimical. (S, * K, * TA.) See also خالف, the word خالفة being here imperfectly decl., (S, K,) because of the fem. gender and determinate, being explained by خالف, (S,) or because determinate and occupying the place of a pl., like as one says خالف, (S,) or because used as a proper name, as MF, says, (though SM disputes this,) and with the sign of the fem. gender,] means I know not what one of mankind he is; (S, K;) as also خالفة, perfectly decl.; and خالفة, (JK,) or both, (JK,) likewise applied to a woman, as also خالفه which signifies one in whom is no good: and, as also خالفه, one who has not what suffices: or who often breaks his promises: (TA:) or both of these mean one who has not what suffices, and in whom is no good: or very contrarious. (JM.) One says that a man is خالف أهل بيته and خالف أهل بيته, meaning The one in whom is no good, of the people of his house: (S, K;) and the ungenerous: (K;) or the stupid, or foolish: or the bad, or corrupt, and the evil: and it is [said to be] tropical. (TA.) And قوم خالف Persons in whom is no good. (JK.) And, [app. because he leaves his family behind him,] A drawer of water; (S, TA;) as also مستخف which is there erroneously put for المستحق. (TA.) And Weak, without appetite for food. (TA.) And Flesh-meat from which a slight smell is perceived, but in the chewing of which is no harm. (Lth, TA.) See also خالف.
meaning a tent having two poles in its hinder part]: (TA:) the pl. is خوالف: (S, TA:) which is hence applied to the angles, or corners, of a بيت: AZ says that the خالة of a بيت is [app. the shirt thereof,] beneath the [ropes called] بطن, in the [part called] خياصة, and it is also called the خياصة, [thus I find these two words written, without any syll. signs:] and he cites, as an ex.,

\[
\text{ما خفت حتى هتكوا الخوالف}
\]

[app. meaning And I feared not until they rent open the skirts of the tent, or tents]: (TA:) or, as some say, the خالفتان are the two sides of a tent, and its رواق is its fore part, and its كفان is its hinder part. (TA in art. خيائل) اروق, (Yz, K,) or خيائل من الأرض, (TA,) Lands that produce not plants, or herbage, save among the last of lands. (Yz, K, * TA.) See also خلف.

خلف: see خالف, in the latter half of the paragraph. ____ Also Contrarious, hard in disposition, as though going with a leaning towards one side: (K:) and [simply] leaning towards one side, applied to a camel: (S, K,) so says A’Obeyd; (S, TA;) and so As. (TA.) ____ Also A camel that has the sheath of his penis slit, and that will not remain stationary, by reason of pain: (TA:) and خلف signifies a camel having the sheath of his penis slit in the hinder part, (JK, TA,) when
suffering suppression of his urine in consequence of the pressure of his hind girth upon his sheath: so says El-Fezáree. (TA.) ___ And Left-handed. (JK, K.) ___ And Squinteyed; syn. أَحْوَلُ. (K.) ___ Accord. to some, (TA,) A torrent: (K, TA:) or, as some say, a river. (Skr, TA.) ___ And A male serpent. (Ibn- 'Abbád, K.) [All these meanings seem to have been assigned to the word as occurring in a verse of Aboo-Kebeer El-Hudhalee, in which he likens the course of a wolf in a narrow road to the course of the أَخْلَفَ.] [Also More, and most, wont to break promises. Hence the prov., mentioned by Meyd, أَخْلَفَ مِنَ عَرْقٍ More wont to break promises than 'Orkoob: a certain man who rendered himself notorious for breaking his promises. See Freytag's Arab. Prov. l. 454. ___ And More, and most, disagreeing, differing, dissentient, contrary, contrarious, or opposing. See an ex. in a prov. cited voce ثِلٍّ. ___ And app. More, and most, offensive in the odour of the mouth. See Freytag's Arab. Prov. ubi suprà.]

Different colours. (TA.)

A camel that has exceeded in age the بَازَلٍ; [which latter is generally one that has entered the ninth year;] (S, M, K;) beyond which there is no age [having an epithet to denote it]; therefore, (TA,) one says مَالِخَفَ that has exceeded in age the بَازَلٍ by a year and by two years; (S, TA; [see 4;]) applied alike to the male and the female; (S, K;) and the female is also termed مَالِخَفَةٌ: (K;) or this latter signifies a she-camel that appears, (S, K;) or is thought, (A,) to be pregnant, and is not pregnant: (S, A, K;) and the pl. is مَالِخَفَاءٌ. (TA.) __ See also مَالِخَفَاءٌ. Also A man whose cattle have not obtained the [herbage termed رِيْعٍ. (JK.) ___ And رِيْعٍ مَالِخَفَاءٍ. And رِيْعٍ مَالِخَفَاءٍ نَوْمَ الضَّحِيْيَ مَالِخَفَاءٍ. (K, TA,) also written مَالِخَفَاءٍ حَلَفَةٌ, and in some copies مَالِخَفَاءٍ نَوْمَ الضَّحِيْيَ مَالِخَفَاءٍ, [which requires the reading مَالِخَفَاءٍ.] (TA,) i. e. [The sleep, or sleeping, in the period of the morning when the sun is yet low... ]
Having one half of his face and of his mouth turning sideways. (JK.) See also the explanation of the verse of El-Hoteiäh cited in the last quarter of the first paragraph. The roads along which the people pass in Minè; (K) which are three: one says, طَبُّلْ آَطَﻗ ُتﺎَﻔِﻠُْﳐ The place of alighting, or descending and stopping or sojourning or abiding or lodging or settling, of the sons of such a one. (K, * TA.) And مَلْيَرُب ُتَأَفَلْﳐ The place of alighting, or descending and stopping &c., of the people in Minè. (K.) A place in which are trees of the kind called مَلْيَرُبْ The ruler, or sovereign, سَلْطَانَ of the country; as also مَلْيَرُب. (TA.) A man who often breaks his promises; (S, K,) as also مَلْيَرُبَ (TA:) [whence the latter (which properly signifies simply breaking a promise) is applied to a star, or an asterism, as meaning Unattended with rain: and in the same sense to clouds (سُحَابَ); or, accord. to Freytag's Lex., in this or in the contr. sense.] See also مَلْيَرُب. (JK, M, K) pertaining to the people of El-Yemen, (S,) or in the dial. of El-Yemen; (Mgh, Msb;) pl. مَلْيَرُبْ (S, Msb;) every thereof having a [distinctive] name whereby it is known; (S,) the مَلْيَرُبْ of the people of El-Yemen being like the مَلْيَرُبْ of the people of Syria and the مَلْيَرُبْ of the people of El-'Irák and the مَلْيَرُبْ of the people of El-Jibál and the مَلْيَرُبْ of the people of El-Ahwáz: (IB:) or مَلْيَرُب signifies كُورة (JK, M, K) to which a man comes; (M;) [in any country;] and hence the
of El Yemen, (K,) i. e. its خلاف [as meaning a district &c.; (Msb;) and thus one says the خلاف of El-Medeeneh, and of ElYemámeh, (Khálid Ibn-Jembeh, TA;) and the خلاف of Et-Táíf: (AA, Msb, TA;) but properly it is peculiar to the dial. of El-Yemen. (TA.) Also i. q. ٌفْوُﻠَْﳐ, i. e. The poor-rate of any particular people or party, which is given by them to [the poor of] their own community: so says Aboo-Mo'ádh: (L:) and خلاف, as its pl., as also, app., خلاف, agreeably with rule, and] signifies the poor-rates of the Arabs; (JK, TA;) [as in the saying,] استعملُ فلان عليَّ خلاف بن فلان [Such a one was employed as collector of the poor-rates of the sons of such a one]. (JK.)

Also A man affected with a looseness, or diarrhoea. (JK, TA.)

Also pl. خلاف, last sentence.

Also Camels that have pastured upon fresh herbs, or leguminous plants, and have not fed upon dry herbage, and to which their pasturing upon the former has been of no avail. (IAar, TA.)

Discordant speech; speech expressing different opinions. (Bd and Jel in li. 8.)

Roads leading in different directions.

see خلاف, near the end of the paragraph. Also a saying mentioned by Lh as meaning Those going before [or leaving others in their places] went away to draw water. (TA.)
َﻖْﻠَﺧ

**1** َﻖْﻠَﺧ signifies The act of measuring; or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing; or proportioning a thing to another thing; syn. ٌﻖْﻠَﺧ (S, Msb, K, TA, and Bd in ii. 19:) this is the primary meaning. (Msb, TA, and Bd ubi suprà.) You say, َﻖَﻠَﺧ ِﻊَﻄِّﻨﻟا, (S, Msb, K,) aor. َﻖَﻠَﺧ (JK, S, Msb, K) and ٌﺔَﻘْﻠَﺧ (K,,) He measured, or proportioned, (قدّر,) the hide, and sewed it: (K:) or he measured, or proportioned, (قدّر,) the hide, (JK, S, Msb, K,) َرﱠﺪَﻗ for, or to, that which he desired to make of it] (JK, * TA,) or ِءﺂَﻘِّﺴﻠِﻟ for, or to, the skin for water or milk that he desired to make], (Msb,) before cutting it; (S, K, TA;,) he measured it to cut from it a water-bag, or a water-skin, or a boot: (TA;) and in like manner. َﻖَﻠَﺧ َﻊَﻄِّﻨﻟا he measured, &c., the measure, &c. when one cuts it, one says, ُض ِمْﻮَﻘﻟا ُﻖُﻠَْﳜ َﻻ ىِﺮْﻔَـﻳ, (TA;) َﻖَﻠَﺧ َﻞْﻌﱠـﻨﻟا He determined the measure of the sandal, or proportioned it; (قدّرها,) and made it by measure. (Ksh and Bd in ii. 19.) Hence the saying of Zuheyr, (S,) praising Herim Ibn-Sinán, (TA,) 

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[Note] And thou indeed cuttest what thou hast measured; but some of the people
measure, then will not cut; (S, TA:) i.e., when thou determinest upon a thing thou executest it; but others determine upon that which they do not execute. (TA.) And El-Hajjaj said, [I have not measured unless I have afterwards cut, and I have not promised unless I have afterwards performed]. (S.) in the Kur iii. 43, means I will form for you, (Jel,) or I will make according to its proper measure (أقدر) for you, (Ksh, Bd,) and will form, (Bd,) of clay, a thing like the form of the bird, or of birds. (Ksh, Bd, Jel.) [Hence,] it signifies also The bringing a thing into existence according to a certain measure, or proportion, and so as to make it equal (to another thing), or uniform (therewith); (Ksh and Bd in ii. 19:) or the originating, or producing, [a thing] after a pattern, or model, which one has devised, not after the similitude of anything pre-existing: this is another meaning which it has in the [classical] language of the Arabs. (TA.) As the act of God, it signifies The originating, or bringing into being or existence, anything, not after the similitude of anything pre-existing: (TA:) [and the creating a thing; and thus it is generally best rendered; as meaning the bringing into existence from a state of non-existence: for] خلق الله الشَّيْء, inf. n. خلق, means God brought the thing into existence (Mgh, * TA) after it had not been: (TA:) [or خلق, as the act of God, signifies the creating out of nothing: for it is said that] أَعْبَدْنَاهُ رَبَّنَا كَيْنَى خَلَقَانِى [Serve ye your Lord] who brought you into existence when ye were nothing. (Jel. [But in other passages of the Kur (vi. 2 &c.) it is said that God created (خلق) mankind of clay.]) Accord. to the أَلْهَةُ الخَلَق is a tropical phrase, meaning God brought into existence the creation, or created beings, or mankind, according to a predetermination (تقدير) required by wisdom. (TA.) You say, هذه خلقته التي خلق عليها خلقها, (Lh.) [Hence, also,] خلق, خلقها: see خلق. (S, Msb, K, TA,) inf. n. خلق, (TA,) He fabricated speech, or a saying or sentence, &c.: (K, * TA:) he forged (S, Msb, K, TA) a saying, (Msb,) or a lie, or a falsehood; (S, K, TA;
Such a one related to
us fictitious tales or stories, such as are deemed pretty, or such as are told by night [for entertainment]. (TA.) And it is said in the Kur [xxvi. 137], accord. to one reading, ᴵ שאינם אלא חליכי alo'olim.

meaning This is nought but the lying, and forging, of the ancients. (TA.) And in the same

[xxxviii. 6], إن هذا إلا إختلاقي This is nought but forging, and lying. (TA.) ___ خلقه, (K,) inf. n.

He made it smooth; (K;) and so خلقه; namely, an arrow, (S,) [and any other thing; for] of anything that has been made smooth one says, خلق, (TA:) he made it equable, or even; namely, wood, or a stick; and so خلق, (K,) inf. n. خلقت, inf. n. خلافة, said of a woman, (JK, K,) She had [a goodly] body and make: (JK:) or she was, or became, goodly in make, or well made. (K. [In the CK, instead of

حسن خلقها, meaning She was, or became, good in nature, &c.) ] [And خلق, aor. — , (JK, K) inf. n. خلق; (JK, S;) and خلق, aor. — , (K,) inf. n. خلافة, (TA) [and خلافة, and perhaps خلق q. v. infrà];

It (a thing) was, or became, smooth, (JK, K, TA,) and equitable, or even. (TA.) [See also 12. And it seems that

one says, خلقت الصخرة, inf. n. q. v. infrà, meaning The rock was free from crack or fracture. ] [And خلق, (JK, S, Msb, K) aor. — ; (K;) and خلق, aor. — ; and خلق, aor. — ; (K;) inf. n. (of the first, JK, S) خوقف; (JK, TA) and خوقف (K) and خوقف of the second خوقف (JK, TA;) It (a garment) was, or became, old, and worn out; as also خلق, (JK, S, Msb,) inf. n. خوقف; (JK, TA;) and خوقف خوقف. (TA.)

[Hence,] خلق دجاجه [lit. His face became worn out; meaning it became used for mean service (so that it lost its grace, or was disgraced,)] by his begging. (Har p. 476. [See also 4 below.])

[Hence also,] خلق شبابه His youth declined, or departed. (TA.) And خلق, (S, K) aor. — ; (K,) inf. n. خلاقة, (Ham p. 522,) He was, or became, خليط, i. e. جدير [meaning adapted or disposed by nature, apt, meet, &c.: see خليط below]. (S, K) You say, خليط لذاك [and خليط دل ذلك (see خليط) He was, or became, adapted, disposed, &c., for that]; as though he were one of those in whom that was reckoned to be, and in whom
the symptoms, signs, or tokens, thereof were seen. (S.) [And] لَأَنَّ يَفْعَلُ ذَلِكَ وَيَفْعَلُ ذَلِكَ وَيَفْعَلُ ذَلِكَ and and and and خَلَقَ أَن يَفْعَلُ ذَلِكَ خَلَقَ أَن يَفْعَلُ ذَلِكَ خَلَقَ أَن يَفْعَلُ ذَلِكَ and and and and

He was, or became, adapted, &c., to do that: see خَلَقَ. And خَلَقَ may signify also It was, or became, probable; or likely to happen or be, or to have happened or been: see, again, خَلَقَ.

**2** خَلَقَهُ: see 1, latter half, in two places. Also, (S, K,) inf. n. خَلَقِي, (K,) He rubbed him over with خَلْوق [q. v.]: (S:) or he perfumed him: (K:) or خَلَقَهُ خَلْوقَهُ he perfumed him with خَلْوقَهُ. (TA.) And خَلَقَتْ المَرَأَةَ خَلْوقَهُ I perfumed the woman, or rubbed her over, with the خَلْوقَ. (Msb.) And خَلَقَتْ جَسْمَهَا She (a woman) rubbed her body and limbs over with خَلْوقَ. (TA.)

**3** خَلَقْهُم: (K,) inf. n. خَلَقِيْهَا, (TA,) He consorted [or comported himself] with them (K, TA) according to their natures, or moral characters or qualities; (TA;) or with good nature, or moral character or qualities: (K,) or خَلَقْهُمْ خَلَقَتْ حَسْنَهُ he has this latter meaning. (TA.) One says, خَلَقْهُمْ خَلَقَتْ حَسْنَهُ and خَلَقْهُمْ خَلَقَتْ حَسْنَهُ, (S,) or خَلَقْهُمْ خَلَقَتْ حَسْنَهُ, (TA,) [Act thou with reciprocal sincerity towards the believer, and comport thyself with the vitious, or the unbeliever, according to his nature, &c. See also 3 in art. خَلَقَ, where a similar saying is mentioned.]

**4** خَلَقَ: see 1, latter part, in three places. Also He had old and worn-out garments. (TA.) خَلَقَ فَيْنَسْحَهُ He wore it out; namely, a garment; the verb being trans. as well as intrans. (S, Msb, K.) [Hence,] خَلَقَ الْذَّهَرَ الشَّيْءَ Time wore out, or wasted, the thing. (TA.) [Hence also,] one says to the beggar, خَلَقَتْ وَجْهَكَ [lit. Thou hast worn out thy face;] meaning thou hast used thy face for mean service so that it has lost its grace, or has become disgraced: and in like manner one says, خَلَقَ لَهُ دِيابَاجِيَةَ i. e. خَلَقَ دِيابَاجِيَةَ وَجْهِي He uses his face for mean service by begging. (Har pp. 15 and 476.) Also, (K,) or خَلَقَهُ ثُوبًا, (S,) He clad him with an old and worn-out garment. (S, K.) And
He gave me his old and worn-out garment. (JK.) And some say, He gave him an old and worn-out garment. (TA.) And some say, The cutting out of the garment: whence the saying, to Umm Khálid, [Wear out, and cut out new]; or, as some relate it, i. e., and replace, which is the more likely. (TA.) [have both of the following significations; though it is said that] the former signifies How likely is he, or it! (JK, TA;) and the latter, How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he, or it! i. q. (TA. [See 4 in arts. جذر and جرى.] 7 خلق means He affected a خلق [or nature, &c.,] that was not his own. (S, K.) He feigned such a thing, it not being in his nature, or not being created in him. (TA.) And خلق for خلق, occurring in a trad., [He affected, to men, a nature, &c., that did not belong to him; or] he pretended to men that there was in his nature خلق that which was contrary to his real intention; (Mbr, TA;) or that which was contrary to what he had in his heart: the verb is similar to خلق خلق (TA.) and خلق (Msb.) He was, or became, rubbed over; (S,) or perfumed; (K;) and she was, or became, so; (Msb;) [or he rubbed himself over, or perfumed himself; and she did so;] with it; (S, Msb, K;) namely, with خلق. (S, Msb.)

8 خلق see 1, a little after the middle of the paragraph. 7 خلق means He affected a خلق [or nature, &c.,] that was not his own. (S, K.) He feigned such a thing, it not being in his nature, or not being created in him. (TA.) And خلق for خلق, occurring in a trad., [He affected, to men, a nature, &c., that did not belong to him; or] he pretended to men that there was in his nature خلق that which was contrary to his real intention; (Mbr, TA;) or that which was contrary to what he had in his heart: the verb is similar to خلق خلق (TA.) and خلق (Msb.) He was, or became, rubbed over; (S,) or perfumed; (K;) and she was, or became, so; (Msb;) [or he rubbed himself over, or perfumed himself; and she did so;] with it; (S, Msb, K;) namely, with خلق. (S, Msb.)

5 خلق see 1, a little after the middle of the paragraph. 7 خلق means He affected a خلق [or nature, &c.,] that was not his own. (S, K.) He feigned such a thing, it not being in his nature, or not being created in him. (TA.) And خلق for خلق, occurring in a trad., [He affected, to men, a nature, &c., that did not belong to him; or] he pretended to men that there was in his nature خلق that which was contrary to his real intention; (Mbr, TA;) or that which was contrary to what he had in his heart: the verb is similar to خلق خلق (TA.) and خلق (Msb.) He was, or became, rubbed over; (S,) or perfumed; (K;) and she was, or became, so; (Msb;) [or he rubbed himself over, or perfumed himself; and she did so;] with it; (S, Msb, K;) namely, with خلق. (S, Msb.)

12 خلق, said of the back (متن) of a horse, It was, or became, smooth; (K;) [like خلق and خلق; or very smooth; for] the verb is of a form intensive in signification. (TA. [See its part. n., خلق, below.]) Said of a رسم [i. e. a trace,
or a remain or relic marking the place of a house or the like and cleaving to the ground. ] The clouds became equable, or uniform, their sides becoming conjoined; or, as some say, they became smooth; as though they were rendered smooth: or they became collected together after separation, and prepared to rain. The sky was near, and likely, to rain. See also 1, latter part.

[A man complete, or perfect, in respect of make, or proportion, &c.] You say [They are the creatures of God: and there shall be no changing, or altering, of the religion of God.] 

meaning [No, by Him who created all creatures, I did not such a thing.]
also signifies Anything made smooth. (TA.) [See also خلق.

خلق: see خلق, in four places.

خلق inf. n. of خلق: as such, signifying The being smooth [&c.]. (JK, S. *) [As such also,] in a rock, Freedom from crack or fracture. (S, K.) ___ [And, as such,] The being old, and worn out. (K.) ___ [Hence, used as an epithet,] Old, and worn out: (S, Msb, K;) [and as an epithet in which the quality of a subst. is predominant; meaning an old and worn-out garment or piece of cloth:] pl. خلقان (S, K) and أخلق (S, * K, * TA.) And [as an epithet] it is masc. and fem.; (S, K;) because it is originally an inf. n., the inf. n. of خلق meaning smooth, (S,) [or rather of خلق meaning it was, or became, old, and worn out; although it has pls.; and] IB mentions an instance of its dual, خلقان: (TA:) Ks says, We have not heard them say, خلقية in any instance: (Lh, TA:) Fr says that it is without د as a fem. epithet] because it was originally used as a prefixed noun; for one said, خلقية عمانك وأعطيك خلقية جبتاك [lit. meaning Give thou to me what is old, and worn out, of thy robe and of thy turban]; but Ez-Zejjájee says that this is nought. (TA.) You say خلقية [An old and worn-out garment or piece of cloth], and خلقية [an old and worn-out outer wrapping garment]: (S;) also خلقية [an old and worn-out piece of rope]: and دار خلقية [an old and decayed house]: and جسم خلقية [an old and wasted body].

TA.) One says also خلقية [An old and worn-out garment or piece of cloth, altogether, or wholly, old and worn out; (Fr, S, K;) every portion of it being خلقية: (Fr;) like as they said برمة أغلش &c.: (S:) and in like manner, ملحة خلقية (IAar.) And Ks mentions the saying, أصبت ثيابهم خلقان و خلقية جددأ [Their garments became old, and worn out; and their old and worn-out garments became replaced by new]; with the sing. [in the latter clause] in the place of the pl. خلقان: (TA:) or جددأ may be here put for جددأ. (L in art. جدد.) In the phrase خلقية [An outer wrapping garment that is a little, or somewhat, old, and worn out], the dim. is without د because it is [the dim. of] an epithet [applied without د to a fem. n.], and د is not
affixed to the dims. of epithets [of this kind]: it is like تَعْـيِب ىِذ ِﻖَﻠَﳋا, the latter as used by a poet, [lit. He bought it, or sold it, (app. the former,) as one buys, or sells, the old and worn-out garment, like as we say dogcheap, and cheap as dirt], are phrases mentioned, but not explained, by IAar, who cites the following saying:

* أُبْلِغ فَرَأْتَ أَنَّ قَدْ شَرِيَتْ هَا مِجَّدُ الْحَيَّةِ بَسْيِفِي بِعْـيَ ذِى الْحَلَقِ
* [app. meaning Tell thou Fezárah that I have purchased for them life-long glory (lit. the glory of life), with my sword, as cheaply, i. e as easily, as one purchases the old and worn-out garment]. (TA.) — سَحاَبَة خَلَقَة

[part. n. of خَلَقَة]. — [Hence,] سَحاَبَة خَلَقَة A cloud in which is a sign, or trace, of rain; as also خَليَقَة : خَلَقَة (S, K;) or a cloud giving hope of rain; as also خَلَقَة (JK;) both are said by IAar to signify the same: (TA;) and خَلَقَة [alone, as a subst., or probably سَحاَبَة خَلَقَة, a cloud that is equable, or uniform, giving hope of rain. (Abu-Sa‘eed, K.)

خَلَقَة (S, Msb, K) and خَلَقَة (S, K) A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. طَبْعِيَة, (S, Msb, K, TA,) and طَبْعِيَة (K, TA;) of which one is created: (TA;) and signifies [the same; i. e.] the فَطْرَة [or nature, &c.,] (S, Msb, K, TA) of which a man is created; (TA;) like خَلَقَة [and] خَلَقَة (K, TA: [in the CK, erroneously, خَلَقَة;) and خَلَقَة [also] signifies [the same; i. e.] the طَبْعِيَة [or nature, &c.,] (S, K, TA) with which a man is created: (TA;) the proper signification of خَلَقَة is [the moral character; or the fashion of the inner man; i. e. his mind, or soul, and its peculiar qualities and attributes; like as خَلَقَة signifies the fashion of the outer man, and its [peculiar] qualities and attributes:}
it signifies also custom or habit [as being a second nature]; (TA:) and, as also خلق, [which is merely a contraction thereof, and therefore identical with it in all its senses], manliness; syn. مرودة: and religion: (IAar, K:) the pl. is خلوت only: (TA:) [this is often used as signifying morals: and ethics:] and the pl. of خلائق in the sense explained above [said in Har p. 193 to be that of خلق] خلائق. (S.) It is said in a trad., ليس شئ في الميزان أثقل من حسن الخلق

[Nothing is heavier in the balance in which good and evil will be weighed than goodness of the moral character, &c.] (TA.) And one says, آل خلائق اثناء عليها خلائق هذه. (S.) It is said in a trad., إن لحكم الخلق صار ذلك له خلقا That became to him a second nature, a habit, or a thing to which he was habituated. (TA.) It is said in the Kur [xxvi. 137], إن هذَا إلا خلق الأولين This is nought but a custom of the ancients. (TA.) And in the same [lxviii. 4], إن كان خلائقاً من قوم عظيم And verily thou art of a great religion. (Jel, TA.) And in a trad. of ‘Áïsheh, ناك خلق القرآن, meaning That whereto he clung was the Kur-án, with its rules of discipline and its command and its prohibitions, and the excellences and beauties and gracious things comprised in it. (TA.) نومة الخلق The sleep of midday, which was prescribed by the Prophet. (Har p. 223. [See also خرق حمى: and خرق ذهب.])

خلاق Smoothness; (K, TA;) as also خلاقة: (K:) but the second of these three, correctly speaking, [as also the third, accord. to analogy, and perhaps the first also,] is an inf. n. of خلق. (TA.) خلاقة

[primarily signifies A mode, or manner, of خلق, generally as meaning creation; a particular make: and hence,] constitution; (Mgh:) [and particularly the natural constitution of an animated being, as created in the womb of the mother; also termed رجل خلاقة] في مسلك هو خلاقة [A man goodly, or beautiful, in respect of make]. (A, TA.) خلاقة في طريق خلاقة أصلي [In a way, or road, that is natural, and original]. (Mgh.)
Natural; not accidental: [constitutional: of, or relating to, or belonging to, the natural constitution of an animated being, as created in the womb of the mother:] rel. n. of خلقية. (Msb.) You say عيب خلقية A natural fault or imperfection &c. (Msb.) And خلقية [A natural quality]; opposed to خليقة. (Msb in art. مدح.) See also خلقية.

خلقية One who wears old and worn-out clothes. (TA.)

خلقان A seller of old and worn-out clothes. (TA.)

خلق A share, or portion: (JK, S, Msb:) and a good, just, or righteous, share or portion: (JK:) or a full, a complete, or an abundant, share or portion of good, (K, TA,) and of goodness, or righteousness: (TA:) and religion: or a share, or portion, thereof. (TA.) One says، لا خلاق له في الآخرة There is no share, or portion, of good, for him in the final state of existence. (S. [See the Kur iii. 71, &c.]) And لا خلاق له He has no desire for good, nor righteousness in religion. (TA.)

خلق : see the next paragraph.

خلق Certain species of perfume; (JK, S, Mgh, Msb, K;) also termed خلاق. (Lh, Msb, K;) accord. to some of the lawyers, (Msb,) fluid, (Mgh, Msb,) but of thick consistence; (L, voce نضح:) and in which is a yellowness: (Mgh, Msb:) it is composed of saffron and other things; and redness and
yellowness are predominant in it: it is forbidden [to men], because it is of the perfumes of women, who use it
more than do men. (TA.)

Perfect, or complete, in make; (TA;) as also ﻢَﻌَالَة : (Ham. p. 561:) or
perfect, or complete, in make, and just in proportion; (S, TA;) and so ↓ the latter; (S, K, TA; [in the
CK, erroneously, ﻢَﻌَالَة; in the TA expressly said to be of the pass. form;]) fem. of the former with ﻢُ: (TA;) or ↓ both signify
goodly, or beautiful, in make: or the former is not applied to a man; but ↓ each, with ﻢُ, signifies a woman having
[a goodly] body and make: (TA, in which this signification is said to be tropical;) and ﻢَﻌَالَة and ﻢَﻌَالَة are alike, (JK,
TA,) accord. to Lh, (TA,) in this last sense: (JK:) or the former of these two may be pl. [or coll. gen. n.] of the latter, like as ﺤَٰﺑَر is of
مَﻌَالَة: (TA:) and ﻢَﻌَالَة signifies anything just in proportion: (IF, TA:) ﻢَﻌَالَة, also, signifies perfect, or
complete, in make; applied to a camel (مُ: (TA:) [or مُ, here may be a mistranscription for مَضْغو* for مَضْغو* ﻢَﻌَالَة signifies [a fœtus when it has become like a lump of flesh] perfect, or complete, in
make; (Fr, S, K;) so in the Kur xxii. 5; (Fr, TA;) or of which the make has become apparent. (IAar, TA.)

Also Adapted or disposed by nature], apt, meet, suited, suitable, fitted, fit,
proper, competent, or worthy; (KL, PS;) syn. ﺖَمَيْدٌ ﻢَﻌَالَة [and ﺖَمَيْدٌ ﻢَﻌَالَة [and Freytag
adds ﻢَﻌَالَة]. You say, ﺖَمَيْدٌ ﻢَﻌَالَة [Such a one is adapted or disposed by nature,
&c., for such a thing]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs,
or tokens, thereof were seen. (S.) [And هو خَٰلَقٌ للذَّي هو خَٰلَقٌ للذَّي He is adapted or disposed by nature to good;
i. e., to be, or to do, or to effect, or to produce, what is good.] And ﻦِأ ﻢَﻌَالَة ﻦِأ ﻢَﻌَالَة ﻦِأ ﻢَﻌَالَة ﻦِأ ﻢَﻌَالَة [Verily he is adapted or disposed &c. for
doing that; or worthy to do it]: so says Lh: and he adds that the Arabs say, ﻦِأ ﻢَﻌَالَة ﻦِأ ﻢَﻌَالَة ﻦِأ 
and ﻦِأ ﻢَﻌَالَة ﻦِأ ﻢَﻌَالَة [the latter being the usual form; both meaning O thou who art adapted
or disposed &c. for that;] but ISd says, I know not the reason of this. (TA.) And

[This is one that is adapted or disposed &c. for that]: (S, K: *) and

[This affair, or thing, is one that is adapted &c. for thee]: and

[Verily it is adapted &c. for that]: like

and in like manner one says of two, and of more than two, and of a feminine: so says Lh. (TA.) [properly signifies A place, and hence a thing, an affair, and a person,

adapted or disposed &c.: it is of the same class as and also signifies Habituated, or accustomed. (PS, TA. *) And one says, i. e. meaning Verily it is probable; or likely to happen or be, or to have happened or been. (TA.) And He, or it, is like to him, or it. (JK, TA.) ___

[See also خليقة, which, in several senses, is a fem. epithet used as a subst.]

خليق: see خلق (of which it is the dim.), in the latter half of the paragraph.

خليك: see خليك.

خليك: see خليك.

خليك: see خليك, in two places. ___ Also The beasts, or brutes. (En-Nadr, K.) The saying, respecting the خوارج [a sect of heretics, or schismatics], is explained by En-Nadr as meaning [They are the worst of mankind and of the beasts, or brutes. (TA.) ___ And A well (بئر) just dug: (AA, K:) or a well in which is no water: or a hollow, cavity, pit, or hole, formed by nature in the ground:
or a small hollow or cavity, in a mountain, in which water remains and stagnates: accord. to IAar, خلق [app. pl. of خليقة, like as صحيف] signifies Wells recently dug. (TA.) ___ And Land (أرض) that is dug. (TA.) ___ See also خلق, in four places.

خليك: see خليك, in three places.
Four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands. (TA.) Accord. to Ibn-'Abbád, ُﻖِﺋَﻼَﳋا means [A watering-trough of which] the stones termed [appear]. (JK, TA. [See نصائب.])

أخلاق: see the next paragraph.

أخلاق [act. part. n. of ُﻖِﻟْﺧَأ] A worker in leather and the like; (K, TA;) because he measures first, and then cuts.

(ТА.) To ُﻖِﺋَﻼَﳋات, meaning Women working in leather, as engaged in dividing a hide (أَدَم), El-Kumeyt likens genealogists. (TA.) ُﻖِﺋَﻼَﳋات, as an epithet applied to God, (K, Msb, TA,) properly, He who brings into existence according to the proper measure, or proportion, or adaptation; (TA;) [and hence, the Creator; or] the Originator, not after the similitude of anything pre-existing: (K;) or He who hath brought into existence all things after they had not been in existence: (Az, TA;) and ُﻖِﺋَﻼَﳋات signifies the same; (Msb, * TA;) [i. e. the Creator of all things; or, as an intensive epithet, the Great Creator;] or the Creator of many creatures: (Ksh and Bd and Jel, in xxxvi. 81;) Az says that this epithet, with the article َلَا, may not be applied to any but God. (Msb.) Accord. to IAmb, بَاَرَكَ اللهُ أَحْسَنْ الحَلَاقِينَ [i. e. Blessed be God, the Best of those who make things according to their proper measures, or proportions, or adaptations]. (TA.)

أخلاق [a pl. of which the sing. is not mentioned] Smooth mountains: so in the saying of Lebeed,
And the earth beneath them a firm expanse; its smooth mountains being rendered fast by hard and solid stones. (K, TA. [In the CK, بضم is erroneously put for ضم.])

Smooth: (JK, K.) Smooth and solid; (S, K, TA;) applied in this sense to anything: (TA:) Smooth and firm: (JK:) fem. خلقاء. (JK, S, K.) You say حجر خلقاء. Stone that is smooth (K, TA) and solid, upon which nothing makes an impression. (TA.) And صخرة خلقاء A rock, or great mass of stone, smooth (K, TA) and solid: (TA:) or free from crack and fracture. (S, K, TA;) And فرسن أخيل خلقاء A camel's foot in which is no crack. (Ibn-'Abbád, K.) And هضبة خلقاء [A hill, or the like,] destitute of herbage or vegetation. (TA.) [Hence,] Poor; syn. فقير. (K.) You say رجل أخيل فقير المال إما الفقير من المال A man destitute of property. (TA.) And it is said in a trad., ليس الفقير فقير المال إما الفقير A camel's foot in which is no crack. (Ibn-'Abbád, K.) And ضربت خلقاء جنبه I struck the outer part of his side. (TA.)

The sky, because of its smoothness and evenness. (TA.) The side of a camel &c. (K.) One says also, خلقاء جنبه The side of a camel &c. [in the CK خلقاء جنبه خلقاتا جنبه K, TA] I struck the outer part of his side. (TA.)

And The interior (Lth, K, TA) and smooth part (Lth, TA;) of the غار, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed غار الأعلى [the dim. of خلقاتا الأعلى: (Lth, TA;) or both signify what appears of the غار: and the dim. form is that which is predominant in this case. (TA.) And The part of the forehead that is even (JK, K, TA) and smooth; (TA;) as also خلقاتا. سحبوا عليه
They were dragged along upon the even and smooth parts of their foreheads. (TA [in which this is said to be tropical]) That part of the horse which is like the [or upper part of the nose] of man; (S, K;) the part where the forehead of the horse meets the narrow portion of the bone of the nose: AO says that the part in the face of the horse are [the two parts] where his forehead meets the bone of his nose, on the right and left of the, sloping towards the eye; and the [the part] between the eyes; and some call it the. (TA.) is a phrase mentioned by Ks, as meaning Verily the most apt, meet, suitable, fit, or proper, thing for thee to do is such a thing. (TA.)

**خَلَق** : see , in four places, in the latter half of the paragraph.

**خَلَق** : see , in two places, in the former half of the paragraph. Also, applied to an arrow, Made smooth (S, K, TA) and even. (TA.) [See also , last signification; and .]

**خَلَق** [pass. part. n. of . When used as a subst., signifying A creature, or created thing, its pl. is .]

An ode that is forged; or ascribed to a person not its author. (S, K * TA.)

**خَلَق** : see , first sentence, in five places. Also Made smooth. (TA.) [See also .] And Generous in nature, or, natural dispositions. (Ham p. 561.) , in a verse of Dhu-r-Rummeh, means Created of a nature fitting for dominion. (S, TA:) and so for companions]; as in a verse of Ibn-Ahmar. (TA.)

**خَلَق** Very smooth; its measure being one of those that denote intensiveness. (Ham p. 358.)
A kind of tree, (S, K) of the wood of which vessels are made: (TA:) or any [bowl of the kinds called] جفن، or other vessel, made of wood having variegated streaks: (L:) pl. خلنج. (S, K) The word is mentioned [in the S and K in art. خلنج; but] in the L and some other lexicons in a separate art., because all the letters of a word which is not Arabic are regarded as radical.

(MF.)
It was, or became, empty, vacant, void, destitute, or unoccupied; (K, TA;) had none, and nothing, in it; (TA;) as also ُﻮُﻠَْﳜ (S, Msb, K;) inf. n. ُﻮُﻠُﺧ (S, Msb, K;) or both, (K,) said of a place, (K,) of a place of alighting or abode, (Msb,) and of a thing, (S, TA,) means The place was, or became, devoid, or destitute, of human beings and water and herbage or pasturage; without human beings &c. Of a place of alighting or abode, you say, ُﻮُﻠَْﳜ (Msb,) and of a vessel, ُﻮُﻠُﺧ (Mgh.) And of the contents of a vessel, (S,) I became empty, in the belly, of food; (PS;) and of him or her, ُﻮُﻠُﺧ, is said of a woman [as meaning She was, or became, free from any obstacle to marriage]. (Msb.) Accord. to the K, ُﻮُﻠُﺧ ُﻪُﻧﺎَﻜَﻣ [lit. His place became vacant] means he died: but accord. to IAar, ُﻮُﻠُﺧ alone has this signification [from the same verb signifying explained below]: and if you add ُﻮُﻠُﺧ, you say ُﻮُﻠُﺧ, with teshdeed; which see below. (TA,) You say also, ُﻮُﻠُﺧ, both signifying the same, (AA, S, TA,) i. q. ُﻮُﻠُﺧ (PS,) i. e. The thing was, or became, vacant, or unoccupied, for thee: (see an ex. of the former verb in a saying of Tarafeh cited voce الجو:) and hence, the thing was, or became, exclusively for thee]. (TA,) AA cites as an ex. the saying of Maan Ibn-Ows,
[O censurer, does their share of death come to the tribes in common, or is death exclusively for us alone?]. (S, TA.) See also the paragraph, below, commencing with خَلَأٍ and اَخْلَى, (S, K,) said of a man, (TA,) or the same two verbs followed by بَنْفَسِه, said of a man, (Msb,) both signify the same; (S;) He was, or became, [Without any companion, i. e.] alone, by himself; (Msb;) or he became (وَقُعَ [q. v.]) in a vacant place, in which he was not pressed against, or straitened. (K) And خَلَأٍ, (S, Msb, K,) and اَخْلَى, (S, K,) and مَعَه, (K,) inf. n. خَلْوَةٍ, (S, Msb, K) and خَلْوَةٌ, (K, TA,) or خَلْوَةٌ, (CK,) or the first of these, i. e. خَلْوَةٌ, is a simple subst., and the second and third are the inf. ns.; (TA;) and اَخْلَى, (Lh, K,) and اَخْلَى, (S, K,) and اَخْلَى, (K;) [the last omitted in the CK;] He was, or became, alone with him; (Msb;) he was, or became, in company with him, or he met him, or had a meeting or an interview with him, in a vacant place, or a place unoccupied by others, i. e., in a private place]. (S, K,) In the saying in the Kur [ii. 13], ْﻢِﻬِﻨﻴِﻃﺎَﻴَﺷ اَذِإَو اْﻮَﻠَﺧ َﱃِإ, it is said that خَلَأٍ is used in the sense of مَعُ, [so that the meaning is And when they are alone with their devils,] as in that other saying in the Kur [iii. 45 and lxi. 14], اَخْلَى مَعَ يَتِيْ ثَحِيْ عِنْدَكَ, and then it has an effect upon the circumstances of the marriage [by its rendering obligatory the payment of the dowry, though consummation has not taken place]: if with consummation, the act is termed خَلَأٌ, (Msb,) You say also, اَخْلَى َوَأَرْكَ بَيْنَكَ ﱠوَنَدْرُخَلَأٍ. (TA.) And one says, خَلْوَةٍ, inf. n. خَلْوَةٍ, [but see what is said of this noun above,] He was, or became, alone with his wife: but [properly speaking, according to the law,] the term خَلْوَةٍ صَحِيحَةٍ, [or خَلْوَةٍ, in this case,] is not used unless it be with the enjoyment of خَلْوَةٍ, [see 3 in art. خَلْوَةٍ,] and then it has an effect upon the circumstances of the marriage
Keep thou to thine affair, and be alone in it, with none to take part with thee therein. (JK) And He was, or became, alone in weeping, with none to participate with him in it. (TA) And He restricted himself to a portion of the food. (K) Temeem say, He was, or became, alone in weeping, with none to participate with him in it. (JK) Such a one fed upon milk and flesh-meat alone; (JK) or such a one ate not, nor mixed, anything with milk and flesh-meat: and Kinaneh and Keys say, He mocked at, scoffed at, laughed at, derided, or ridiculed, him: (Lh, JK, * TA) [And it seems to be indicated in the T that signifies They selected a she-camel for a Felix, q. v.: or i. q. also signifies He devoted himself to religious services or exercises [app. in solitude, or seclusion, or in a; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA) And He deceived, deluded, beguiled, circumvented, or outwitted, him; &c.: or he strove to do so]: (TA) as also inf. n. (JK, and K in art. خالا), (JK, and K in art. مخالاة) And He relied upon him; [as though he betook himself to him alone;] syn. (TA) And (JK) and of a thing, (JK) He, or it, went, went away, or passed away. (JK, K) Hence, (TA) in the Kur [xxxv. 22], means [And there is not any people but a warner, hath gone, and hath been sent, among them. (S, TA) Hence also explained above as meaning He died.]
And [an elliptical phrase] She became old; the greater part of her life passed. (TA from a trad.) And [for [an elliptical phrase] Blame passed away from thee; or may blame pass away from thee. (Ksh and Bd in ii. 13.) You say, Do thou such a thing, and thou wilt have an excuse; [i. e.] blame will fall from thee. (S. [See art. [2.6.]) And Grief passed away from him, and quitted him. (Har p. 590, from the Tekmileh.) see 2. [or [an elliptical phrase] He ate what was good, sweet, or pleasant. (TA.)

2 [an elliptical phrase] He left a place, &c., empty, vacant, void, devoud, destitute, or unoccupied.] Hence, [He left his place vacant,] meaning he died: (TA, and so in Ham p. 478:) a meaning assigned in the K to [an elliptical phrase] and by IAar to [an elliptical phrase] alone, without tesh-deed; but when [an elliptical phrase] is added, it is with teshdeed. (TA.) And He went his way. (Ham p. 379.) And [He left his way free, or open, to him.](S, TA.) And [He left the way, or space, free between them two; meaning he left them two free, each to do to the other as he pleased.](TA.) [And [an elliptical phrase] He left him free access to such a thing. And [an elliptical phrase] He left him, or it, alone; syn. [an elliptical phrase] He left him to do as he pleased with such a one.] And [an elliptical phrase] He left, left alone, or let alone, the thing, or affair; as also [an elliptical phrase] and [an elliptical phrase] and [an elliptical phrase] (K, TA,) inf. n. (TA.) For [an elliptical phrase] signifies The leaving, and making a thing to be alone. (Har p. 123.) [an elliptical phrase] both signify He left, or left alone, it, or him.] It is said in a trad., [an elliptical phrase] He (God) left them, or left them alone, and turned from them, forty years. (TA.) [And [an elliptical phrase] He made him, or left him, vacant, unoccupied, unemployed, or at leisure, for such a thing.] [an elliptical phrase] also signifies The act of loosing; contr. of [an elliptical phrase.] (IAar, K in art.
He dismissed, loosed, let loose, or let go, the thing. (JK, K, TA.) ___ [And hence meaning He left it, permitted it, or allowed it: see the pass. part. n., below.] خَلَٰٓحُتْ, said of a she-camel such as is termed خَلَٰٓحِيَّةُ; and hence, of a cooking-pot: see 1 in art. حَلَٰٓحُ.

3 خَلَٰٓحُ He left, forsook, relinquished, abandoned, deserted, or quitted, him, being left, &c., by him; namely, another man; syn. تَأْرَكَهُ, (S;) inf. n. خَالِيَّةُ, syn. with مُوادَعَةٌ, (JK,) [and also: and he was, or became, distant, remote, far off, aloof, or apart, from him; for خَٰٓحَلَٰٓءِلِّيْنَةِ is syn. with خَٰٓحَلَٰٓءِلِّيْنَةِ] and فَرْقَةً (TA in art.) and خَٰٓحَلَٰٓءِلِّيْنَةِ, inf. n. خَٰٓحَلَٰٓءِلِّيْنَةِ: see 2. ___ [Also He went, or came, out, or forth, to him, in the field; for خَٰٓحَلَٰٓءِلِّيْنَةِ is also syn. with مِبَارَزَةً (Sh, TA.)] Also, (Lth, JK, K,) inf. n. خَالَٰٓحَلَٰٓءِلِّيْنَةِ, (Lth, JK,) خَالَٰٓحَلَٰٓءِلِّيْنَةِ He wrestled with him, each endeavouring to throw down the other; contended with him in wrestling: (Lth, JK, K: mentioned in the K in art. حَلَٰٓحِيَّةٌ) because, when one does so, he is alone with the other, so that neither of them seeks aid from any other. (Az, TA.) And in like manner the word خَالَٰٓحَلَٰٓءِلِّيْنَةِ is used [app. as meaning The act of contending with another, by oneself,] in relation to any affair, or case. (Lth, JK, TA. [See its act. part. n., below.]) ___ See also 1, in the latter part of the paragraph.

4 أَخْلُو He made the place, (K,) or the place of alighting or abode, (Msb,) خَالَٰٓحكَلَٰٓمٌ, (S, K,) or خَالَٰٓحكَلَٰٓمٌ, (Msb,) He made the place, (K,) or the place of alighting or abode, (Msb,) empty, vacant, void, deviod, destitute, or unoccupied: (Msb, K;) or it signifies, (S, K;) or signifies also, (Msb,) he found it empty, &c. (S, Msb, K;) One says in praying for another that he may have a long life, لَا أَخْلُوُّلَلِّيْنَةِ مُكَانَكَ [May God not make thy place vacant]. (TA.) ___ He made him, or found him, to be alone with him. (K.)

5 أَخْلُو He went forth into the field, or open country, to satisfy a want of nature. (TA.) And أَخْلُو في الخَٰٓحَلَٰٓءِلِّيْنَةِ He went forth into the vacant tract, or into the privy, to satisfy a
want of nature: or he satisfied a want of nature therein. (TA.) Also He was, or became, or made himself, vacant from occupation, or business; [unoccupied; unemployed; or at leisure;] syn. (S:) or so You say, (K in art. F.) You say, (K in art. F.) He was, or became, or made himself, vacant for, or he confined himself exclusively to, the service of God. (TA.) [See also 1, in the latter part of the paragraph. In like manner, one says also, (TA.) (See also 1, in the latter part of the paragraph. In like manner, one says also, (TA.) The camels were left to themselves without a pastor]. (K in art. S.)

He asked him to leave his sitting-place vacant, or unoccupied, for him. (S. [But found by me in only one copy of that work.] )

He asked the king to have a meeting, or an interview, with him in a vacant place, or a place unoccupied by others, i. e., in a private place; he asked the king to grant him a private meeting or interview]. (K.)

They came to me, except Zeyd, is a particle, (S, Mughnee, K,) accord. to some of the grammarians, like ; but accord. to some, a prefixed inf. n. (S.) ↓ It. also governs an accus. case, as a verb: (S, Mughnee:) so that you say, [meaning as above]; the agent of being implied, (S, Mughnee, *) like that of [used as a verb]: it is as though you said, [i. e. those who came to me were without Zeyd]: (S:) or correctly, accord. to IB, [for like as you say, [for Zeyd] and Zeyd is a word denoting exception, (S, Mughnee,) when it governs a gen. case, (S, Mughnee,) as when you say,
it is followed only by an accus., because جاؤوني is equivalent to an inf. n.; (S, Mughnee;) so that when you say، خلواو زيدا، جاؤوني خلواو زيد، (S,) which two phrases mean [They came to me, they being without Zeyd]: (S, K;) [for accord. to Seer، خالا، ماماخلا occupies the place of a noun in the accus. as a denotative of state: but some say, as an adv. n. of time; so that, accord. to these، خالا، ماماخلا means [in the time of their being without Zeyd]. (Mughnee.) You say also، تدروأ كأ، كأ، كأ، (S,) which two phrases mean [I desired not to displease thee,] but I admonished thee. (JK, TA.)

خلو، and its fem. (with ة)، and dual: see خلال، in seven places.

خلوة said by some to be an inf. n.: [see به خلال &c. in the first paragraph of this art.:] by others said to be a simple subst.; (TA;) meaning Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. وحشة. (S and K in art. [Hence, app.,] رجل سهل الخلوة [A man easy in private conference]. (Msb in art.

سلس. [See also a phrase in

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the latter part of the next paragraph.]) Also An empty, a vacant, a void, or an unoccupied, place. (KL. [See also خلالاء.]) [In the present day, it is often applied to A closet to which one retires for privacy; and particularly to a cell for religious retirement: and is vulgarly pronounced خلؤو.] You say، خلؤو (S) or خلؤو (K) [He had a meeting, or an interview, with him in a vacant place, or a place unoccupied by others, i. e., in a private place]. Also Each of the two sharp sides or edges of an arrow-head (AHn, JK, TA) or of a spear-head: (AHn, TA:) both together are called the خلونتان:
is primarily an inf. n. (MF, TA. [See 1, first sentence.]) ___ [Then it is used as an epithet, syn. with خَالٌ:] see خَالٌ، in five places. ___ Then it is used [as a subst.] in the sense of A vacant place [in a general sense]: (MF, TA:) or a place in which is nothing: (S, K:) [often applied in the present day to any open tract of country or desert:] and then, particularly, such as one takes for the purpose of satisfying a want of nature; (MF, TA:) i. q. متوضُّنًا، (S, Msb, K,) but not as meaning only a place for the performance of the، as might be imagined from this explanation: pl. أَخْلَيْلاً. (MF, TA.) It is said in a prov., (S, Meyd,) خَلَاءَكَ أُفْنَى وَهُجَانَتٌ خَلَائِلٌ، (S, Meyd, K,) [in Freytag's Arab. Prov., (i. 436,)] i. e. [Thy place of retirement is] most preservative (النَّور) [of thy sense of shame, or modesty]; meaning it is most fit for thee to be alone in thine abode; (S, * Meyd;) for he who is so needs not to be careful for his shame, or modesty: it is used in blaming the mixing with others. (Meyd.) حَصُرٌ عَلَى خَلَائِلٍ هُوَ: [His place of retirement for satisfying a want of nature was straitened to him] is used as meaning he suffered suppression of the feces, or constipation of the bowels. (Ibn-Buzurj, TA in art. حَصُرٌ (إِنَّ خَلَاءَ خَلَائِلٌ، (TA,) or [as written in a verse in which it occurs in the TA in the present art., and in art. خَلَائِلِ، (JK, TA,) [without ١, but whether this be the right reading, or only required by poetic license, seems to be doubtful,] is a phrase mentioned by Th, (TA,) meaning Verily he is good in speech. (JK, TA. [If the former reading be right, the meaning may be similar to that of سَهُلَ الخَلَاةَ، mentioned above: if the latter only, or rather آَنَّ خَلَاءَ خَلَائِلٍ، be right, it probably belongs to art. خَلَائِلٍ، and is tropical, from the herbage termed خَلِيَّة; and this may also be the case if the former reading be right.]) خَلِيَّةٍ: and its fem. خَلِيَّةٍ، in twelve places. ___ The fem. also signifies, applied to a she-camel, (S, Msb,) Loosed from the cord, or rope, with which her fore shank and her arm have been bound together, (S, Msb, K,) and left alone, or free, (S,) so that she pastures where she will. (Msb.) Hence, (Msb,) it is used by way of metonymy as meaning Divorced: (Lh, S, Msb, K,) one says to a woman، آَنَّ خَلِيَّةٍ.
Thou art divorced; (Lh, S;) and thus a man used to say in the Time of Ignorance: (TA:) and one says, She is divorced: (Msb:) and a woman is divorced thereby when divorce is meant. (Lh, TA.) Applied to a woman, it signifies also Free from any obstacle to marriage: pl. خَلَيَات. (Msb.) Also A she-camel that is made to affect, with another she-camel, one young one, so that both yield their milk to it, and to which the people of a tent, or house, confine themselves exclusively of the other for the purpose of milking her: (S:) or a she-camel that is chosen as the one more abundant in milk, when one has brought forth and her young one is drawn away as soon as born, before she smells it, and the young one of another, that has brought forth before her, is brought near to her, and she affects it; the other is left to suckle the young one, and is termed بَسْوَطُ, pl. بَسْوَطٌ or بَسْوَطٌ: (Az, TA:) or a she-camel that is left, or left alone, to be milked: (K:) or that affects a young one [not her own], or is destitute of her young one, (JK, M, K,) whether she incline to another's young one or do not, or that is destitute of her young one by death or slaughter; (M, TA,) and whose milk one causes to flow by means of the young one of another; but only by her affecting a young one, and not suckling it: (M, K: *) or that brings forth, when abundant in milk, and has her young one drawn from beneath her, and another put beneath her, and is then left, or left alone, to be milked; (Lh, K;) this being done because of her generous quality: (Lh:) or a she-camel, or two she-camels, to which the people of a tent, or house, confine themselves exclusively, for milking, when two or three she-camels are made to affect one young one, and to yield their milk to it; the young one [afterwards] sucking from one of them only: (K, * TA:) or a she-camel that brings forth, and whose young one is drawn away in order that her milk may continue for
their use, she being made to yield her milk by means of the young one of
another, which is then withdrawn from her, and she is milked: sometimes, also, they bring
together three and four [pl. of خِلَّيَة] to one young camel: and the doing so is termed تَمْسَسْ (IAar, TA:) in this case they take
as a خِلَّيَة whichever of them they will. (ISH, TA:) [Applied to a she-camel in any of these senses, it seems to be an epithet in which
the quality of a subst. is predominant; i. e., used without its having نَافِع prefixed to it.] See also the paragraph next following, in two
places.

خِلَّيَة [as fem. of the epithet خَلْيَة: see the next preceding paragraph, and the places there referred to in its first sentence. As a
subst. it signifies] A great ship: (T, S, K:) or a ship that goes of itself, without its being made
to do so by the sailor: (JK, K:) or one that is followed by a small boat: (K:) the first held by Az
to be the right meaning: (TA:) pl. خِلَّيَة. (JK, S.) Also, (S, Mgh, Msb, K, &c.,) and خَلْيَة, (JK, Msb, K,) The habitation
(بيت) of bees, [whether it be a manufactured hive or a hollow in the trunk of a tree or in a
rock,] in which they deposit their honey; (S;) the place in which bees deposit their
honey: (Mgh:) or the thing in which bees deposit their honey, (K, TA,) not manufactured
for them: (TA:) or a thing like the [kind of jar called] راقُود, of clay, (K, TA,) made for
bees: (TA:) or a certain thing for bees, well known, of clay or of wood: (Msb:) or, accord. to
Lth, if made of clay, it is called خَبْرَةٌ (Msb, TA,) i. e. خَبْرَةٌ كُوْرَاةٌ and كُوْرَاةٌ with kesr: (Msb:) or a piece of wood
 hollowed out for honey to be deposited therein [by bees]: or the lower part of a tree
that is called خَمْرَةٌ, [n. un. of خَمْره, q. v., hollowed out for that purpose,] resembling the
[kind of jar called] راقُود: (K;) or خَلْيَة signifies the part of the كُوْرَاة which is the place of the
honey: (JK:) pl. as above. (Msb, TA.)

خِلَّاَة : see the next paragraph.
Empty, vacant, void, devoid, destitute, or unoccupied; (Mgh, TA;) having none, and nothing, in it: (TA:) applied to a place, (Msb, TA,) as also خالي (TA) and خالي (Msb;) and to a thing, as also خالي; (TA;) or a vessel. (Mgh.) You say also مكان خلاء [as well as خلاء alone,] meaning A place in which is none (K, TA) and nothing. (TA.) And خالي meaning خاليه وجدت [i. e. I found the house empty, &c.]. (TA.)

Vacant, or free; from a thing or an affair; or devoid, or destitute, of a thing; (TA:) and so خال and خالو خالي and خاليون. (K,) signifies free [from a thing]; or clear or quit [of a thing or person]; as also خلاء, (S, Msb,) which, being [originally] an inf. n., has no dual nor pl. [nor fem.]; (S;) and خلو. (Msb.) You say,

أَنْتَ خَلِي لُمِنْ هَذَا الْأَمْرُ، (Mgh.) And أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، meaning خال [i. e. I am free from anxiety]. (Mgh.) And أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، meaning خال [i. e. I am free from such a thing]: (S;) and أَنْتَ خَلِي لُمِنْ هَذَا الْأَمْرُ، and some say, أَنْتَ خَلِي لُمِنْ هَذَا الْأَمْرُ، which is not proper. (T, TA:) And أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، signifying the same. (S;) And أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، We are clear, or quit, of you. (Fr, T in art. وَلِيْثُرْبًا.) And أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، We are clear, or quit, of this affair. (TA:) And أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، signifying the same. (S;) And أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ، meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, signifying the same. (S;) and أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ, meaning أَنْتُ خَلِي Láweh], (S,) or فَالِحُ بِنَ خَلَائِوَةَ meaning أَنْتُ خَلِي لُمِنْ هَذَا الْأَمْرُ. (K,) a saying originating from its being asked of Fálīj Ibn-Khaláweh, on the day of Er-Rakam, when Uneys killed the captives, Dost thou, or wilt thou, aid Uneys? and his answering, I am clear, or quit, of him. (S and K in
And [alone] signifies Free from anxiety]; contr. of شَجَى. (S.) It is said in a prov., i.e. Woe to him who is occupied by anxiety from him who is free therefrom: (TA:) and in another, ٍلﺎَﺧ َﻦِﻣ ِّﻢَﳍا من الخالى ما يلقى الشَجَى, i.e. What will he who is occupied by anxiety experience from him who is free therefrom? meaning, accord. to AO, that the latter will not aid the former against his anxieties, but will censure him: it is said in the Tekmileh that خَﻼَيْن أَئِتْ خَﻼَيْاَم خَﻼَى meaning Grief passed away from him and quitted him. (Har p. 590.) And ِﺖْﻧَأ ٌﺔﱠﻴِﻠَﺧ means ٌﺖَﻴِﻟﺎَﺧ َﻦِﻣ ِْﲑَﳋا [i.e. Thou, O woman, art devoid, or destitute, of good]. (Mgh.) Also A man having no wife; (S, K;) [for تَﺎَﺟَوَّﺰِﻟا ٍلﺎَﺧ َﻦِﻣ], a phrase occurring in the TA:] and a woman having no husband; (K;) thus without ٌةَأَﺮْﻣِا ٌﺔَﻴِﻠُْﳐ signifying a woman having no husband. (TA.) And one says, ُﺐْﺋِّﺬﻟا ﺎًﻴِﻠُْﳐ ﱡﺪَﺷَأ The wolf when [alone or] in a vacant place is most courageous, or violent]; (TA:) or خَﻼَى [which means the same]. (JK. [And another reading is أَﺳَد. See Freytag's Arab. Prov., i. 500.]) And one says, ُتْﺪَﺟَو َﻪَﻧَﻼَﻓ ًﺔَﻴِﻠُْﳐ meaning ًﺔَﻴِﻟﺎَﺧ [i.e. I found such a woman alone]. (TA.) And اَُﳘَﺪَﺟَوِّ ِْﲔَـﻴِﻟﺎَﺧ i. e. اِْﲔَـﻴِﻟﺎَﺧ [He found them two alone]. (K;) [Also Past, or past away: as well as going, going away, or passing away.] The generations that have passed. (JK, S, TA.) And its fem. خَﻼَيْن, and its fem. خَﻼَيْن, in six places. لَسْتْ لَك مَخْلِيْة occurring in a trad., means I did not find thee destitute of wives beside me: it is not from اِْﲑَﳋا مَخْلِيْة َأَئِتْ خَﻼَيْاَم signifying a woman having no husband. (TA.) A she-camel left alone, away from her young one. (IDrd, JK.) pass. part. n. of 2. (S, TA.) Left, permitted, or allowed. (M in art. خَﻼَيْن) [act. part. n. of 3, q. v.]. Accord. to IAar, it signifies Contending with another in war. (TA in art. خَﻼَيْن.)
Devoting himself to religious services or exercises [app. in solitude or seclusion, or in a خلوة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs: see also 1 and 5]. (TA.)
1. **He cut** the herbage called خَلَىٰ (S, Mgh, Msb, K), or **he plucked it up**. (Lh, K.) Hence, in a trad., (Mgh, Msb, TA,) respecting the declaration of the sacredness of Mekkeh, (TA,) i.e. Its fresh herbage shall not be cut. (Msb.)

2. He cut the herbage called خَلَىٰ (S, K); for the beast, (S,) or for the cattle: (K,) and he fed the beast, or the cattle, with خَلَىٰ الشَّعْبِ. (TA.) He collected the barley in a حَمَالَة. (K.)

3. He put firewood beneath the cooking-pot: or he put flesh-meat into the cooking-pot. (IAar, K, TA.) And He kindled a fire for the cooking-pot with camels', or similar, dung; as though he put خَلَىٰ to it. (TA.) And خَلَىٰ said of a cooking-pot, It had firewood put to it, like as a she-camel has خَلَىٰ put to her, and kindled beneath it: or, as some relate a verse in which it occurs, خُلِّيت, خُلِّيت, [belonging to art. خَلَوُ, having a similar meaning, from this verb said of a she-camel such as is termed خَلَىٰ, meaning she had a young one put to her. (Ham p. 663.)

4. He put the bit in the mouth of the horse, (JK, K, TA,) like fresh خَلَىٰ الفَرْس. (JK, TA,) And خَلَىٰ اللَّجَام، خَلَىٰ لَجَامٍ، (JK, TA,) He pulled out the bit [from the mouth of the horse']. (K, TA,) See also 1, last sentence, in art. خَلَوُ.

5. خَلَىٰ خَلَىٰ, below: and see also 1.

6. خَلَىٰ خَلَىٰ mentioned in this art. in the K: see art. خَلَوُ.

7. خَلَىٰ خَلَىٰ خَلَىٰ خَلَىٰ the maš'īة, (inf. n., TA,) said of God, He made خَلَىٰ to grow for the cattle. (Lh, K.)
also 1, in three places. The land became abundant in [And hence,]

He uttered words, or expressions, without any great meaning. (Ham. p. 391.)

It was cut. (S.)

The sword cuts off the arms and the legs. (JK, S, * TA.)

He constantly drank milk. (IAar, K.)

Fresh, green, or juicy, herbage: (S, IB, Mgh, Msb, K:) that which is dry is termed [but see this word]: (Msb, from the Kf:) or dry: (so in one place in the S: [app. a mistake occasioned by an omission:] or i. q. رطْب; (IB, Msb,) with damm, (IB,) i. e. fresh, or green, pasture; or such as consists of the herbs, or leguminous plants, of the; or of these and of trees or shrubs: or herbage that is cut, of the herbs, or leguminous plants, of the (Lth, JK:) or, accord. to [the Imám] Mohammad, anything that is eaten as pasture, not [growing] upon a stem: (Mgh:) or slender herbage as long as it remains fresh, green, or juicy: (IAth, TA:) it is also written • خَلَلٍ , with medd, like • قَضَسَةٍ : (Msb:) n. un. خَلَلٌ: (S, Msb, K:) or this signifies any herb that one pulls up: (K, * TA:) pl. أَخَلَلٌ , أَخَلِلٌ , أَخَلَلَ , أَخَلَلْ نَفْسَهُ: (K, * TA:) a pl. sometimes used [app. as meaning sorts of] خَلَلٍ. (TA.) [Hence,] [having fresh herbage put in his hands, or arms]: (Meyd:) but this latter reading is disallowed by Yaakoob: (S:) [see other readings, not belonging to this art., in Freytag's Arab. Prov. ii. 75:] or rather [having fresh herbage put in his hands, or arms]: (Meyd:) And [hence also, app., if this be the right reading,] I was not a breaker of a promise. (TA.) And [hence also, app., if this be the right reading,]
A cutter of خالي. (Msb. [The pls. خالون and خالون are mentioned in the S and TA.])

The thing [or instrument] with which خالي is cut. (S, TA.)

A thing [or bag] into which خالي is put: (S, K:) [and hence a nose-bag for a horse or the like; so in the present day:] a small sack that is hung to the head of a horse [or the like], in which he eats barley [&c.]: (Har p. 76:) so called because they used to cut [and put] خالي therein for their beasts: (JK:) pl. خال مختال The lion: (K, TA:) because of his courage. (TA.)
became, stinking; (S, K;) said of what is roasted, or cooked; (S;) or mostly said of what is cooked, and what is roasted:

(IDrd, K;) or became altered for the worse in odour; said of roasted meat, and of meat cut into strips and dried: (A'Obeyd, TA;) or

became stinking after having been thoroughly cooked: (TA:) and said also of milk, (JK, K,) in like manner, (JK,) it became altered by the bad odour of the skin, (K, TA,) and corrupt: (TA:) and

becoming altered in odour. (TA.) [Hence,] ٍمَ öğrencٌ, inf. n. ٍمَء أَنىٌ, is likewise said of a man. (TA. [See also 10.]) And one says, َوُُلاءَ ﱡﻢَِﳘ َوُُﳍ َوُُﱂ, meaning He will not become altered (JK, TA) from his state, or condition, (JK,) or from his liberality, and generosity. (TA.) And َوُُﳍ َوُُﳘ َوُُﱂ, i. e. It is unmixed poison. (TA.) ___

It is unmixed poison. (TA.) ___

signifies also The act of weeping violently. (K.) You say, َوُُﳘ َوُُﱂ َوُُﲪ َوُُﳏ َوُُﱂ َوُُﳏ َوُُﳏ He weeps violently. (TK.) َوُُﲪ َوُُﳘ َوُُﳘ َوُُﳘ َوُُﳏ َوُُمحك He cleaned out a well: (S, K: *) and he swept a tent, or house, or chamber: (JK, S, K,) aor. َوُُﳘ َوُُﳘ َوُُﳘ َوُُﳘ َوُُﳏ َوُُﳘ َوُُﲪ َوُُﲰ He eulogizes him, commends him, or speaks well of him: (K, TA:) and َوُُﲰ َوُُﲪ َوُُﲪ َوُُﲪ َوُُﲰ َوُُﲰ َوُُﳏ He eulogized him: (TA:) [and so, app., َوُُﲪ َوُُﲪ َوُُﲪ َوُُﲪ َوُُﲪ َوُُﲪ َوُُﳘ alone; for] َوُُﳘ َوُُ fragmentManager signifies The act of eulogizing. (K, TA.) ___

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also signifies The act of cutting; and so
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

He milked the she-camel: (K) or хъъ, aor. —, signifies he turned in his thumb upon his palm when milking. (JK), said of a domestic fowl, It was confined in a хъъ, i.e. cage, or coop. (K).

He ate what remained, of fragments, and scattered particles, upon the table, (K, TA,) by reason of his greediness. (TA.) [See also R. Q. 1.]

He took it away. (JK,) And He threw it down prostrate; and, from the foundation; or uprooted it. (JK)

It is said in a trad. of Mo‘awiyeh, من أراد أن يستحم له الناس قياما: thus, accord. to Et- Taháwee, with the pointed خة، meaning [Who so desireth that men should become altered in their odour to him by reason of their long standing in his presence: but it is also related otherwise, يстаحم [q. v.: see also 1 in the present art.]. (TA.) [See also 2 in art. خة.]

R. Q. 1 [inf. n. of خة] i. q. خنة, خنة, (S, K) i.e. The [Snuffling, or] speaking indistinctly, through the nose,] as though one were مخون [app. here meaning affected with the disease termed خنا, (so in a copy of the S and in the TA,) or مخون [i.e. bereft of reason, or mad, insane, &c.; and this is another meaning of مخون, (so in another copy of the S,) by reason of pride. (S.) See خة.] Also The eating in a certain foul manner; (JK, S, TA;) and so خة [inf. n. of خة]. (TA.) Hence, خةم [app. meaning One who so cats], used as a proper name. (JK, TA.) [See also 5.]

خة, (K,) or خةم, (AA, S,) applied to flesh-meat (AA, S, K) that is roasted or cooked, (AA, S,) or mostly to what is cooked and what is roasted, (K,) Stinking; (AA, S, K) as also خةم : (AA, S:) or this last signifies altered in odour, but not yet
corrupt (Lth, JK, TA) like a stinking dead body. (Lth, TA.)

A cage, or coop, for domestic fowls: (ISd, K:) [and so, in modern Arabic, خم خن:] thought by ISd to be so called because of its foul smell. (TA.) __ A [receptacle made of matting or of reeds, such as is called] قوسرة، in which straw is put, for the domestic hen to lay her eggs therein, (K,) or to hatch therein. (TA.) __ A hollow dug in the ground, in the bottom of which are put ashes, and then new-born lambs or kids are put therein: pl. خمحة. (K.)

The refuse of anything. (JK.) [See also نَمَح.] Heavy, or sluggish, in spirit: (K) from خمامة signifying sweepings. (TA.) __ Praised: (K) from خم signifying the act of eulogizing. (TA.) __ Milk: just milked. (K.)

Sweepings; (K,) like قمامة: (JK, S,) and the earth that is cleared out from a well: (S:) the dust, or earth, of a tent or house or chamber, and of a well, that is swept, or cleared, out, and thrown in a heap. (Lh, TA.) __ Also, (K,) or خمامة مائدة, (TA,) Scattered fragments of food, which are [gathered up, or swept together, and] eaten, and on account of which a recompense is hoped for [from God]. (K, * TA.)

A corrupt, bad, feather, beneath the other feathers. (K, * TA.)

: see the next paragraph. __ Also A weak spear. (S, K.)

What is bad of household goods, or furniture, or utensils; (JK, IDrd, K, TA;) and of trees. (K,) Also the first and second, (JK, S,) or the first and third, (K,) The refuse, or the low, ignoble, or mean, (S, K,) or the bad, (JK,) of mankind: (JK, S, K,) the lowest, basest, or meanest, sort, and the mass, thereof or the weak thereof. (TA.) You say, خمأن النَّاس ذَاك رجل من خمأن النَّاس That is a man of the
refuse, &c., of mankind. (S.) [See also خام.] * خم: see the next preceding paragraph.

هام One who speaks with [or through] his nose. (TA.) [See R. Q. 1.]

هام: see R. Q. 1.

هام: see خم.

هام: see خم.

هام: see خم.

هام: see خم.

هام: see خم.

هام: see خم.

هام: see خم.

A broom; a thing with which one sweeps. (K.) ___ [Hence,] He is a vehement eater [and one who sweeps together the good and the bad]. (JK.) [See also art. خم.

هام: A heart clear from malevolence, malice, or spite, and envy. (S, TA.) And خم: Having the heart clear from malevolence, malice, or spite, and envy: (K, TA:) or from dishonesty, or dissimulation, and envy; as explained by Mohammad himself, when used by him: or from dishonesty, or dissimulation, and corruption: or from pollution: all these explanations being from خم signifying he cleaned out a well. (TA.)
The fire subsided; its flaming; or blazing, ceasing; (S, A, Msb, K;) but its embers remaining unextinguished: (S, Msb, K;) when its embers have become extinguished, you say of it, (S:) or it died away, and became utterly extinguished. (Msb.) [Hence,] (S, Msb, K;) or (A,) The fever became allayed: (A, Msb:) or the vehemence of the fever became allayed. (S, K.) And (S, A, Msb, K;) or he died. (S, A, Msb.)

He allayed the flaming, or blazing, of the fire; leaving its embers unextinguished: (S, Msb, K;) or he extinguished the fire utterly. (Msb.) And the wind allayed its flaming, or blazing. (A.) He was, or became, still, or motionless, and silent. (K, TA.)

A place in which fire is buried in order that its flaming, or blazing, may cease; its embers remaining unextinguished: (S, K;) [or in order that it may become utterly extinguished: see 1.]

Silent; from whom no voice is heard: and in like manner, signifies still, or motionless, and silent: still, or motionless; having disposed and submitted himself to an affair, or event. (L.) in the Kur xxxvi. 28 means Silent and dead: (Jeb:) or silent; having died, and become like extinguished ashes. (Zj, Bd. *)

see the paragraph next preceding.
veiled, covered, or concealed, a thing; (K, * TA;) as also خَمْرَى, (Mgh, Msb,) which also signifies he covered over a thing; (S, Msb, K;) and الآخر, (TA,) inf. n. إِخْمَرْأ, (K,) [Hence,] خَمْرِها, [and app. also, for the quasi-pass. is خَمْرَتْ وَخَمَرهَا، and وجهه, خَمْرَتْ نِيَاءَهُ, He veiled her with a muffler,] he put on her a خَمْرَى. (A.) And خَمْرَتْ وَخَمَرَهَا, and خَمْرَتْ نِيَاءَهُ, He covered over his vessel, and his face. (S.) And خَمْرَتْ نِيَاءَهُ, He concealed his house, or chamber, or tent, [meaning its interior,] and ordered it aright. (TA, from a trad.) And The land, or ground, concealed him, or it, from me. (K.) And خَمْرَتْ نِيَاءَهُ, He concealed it, or conceived it, in his mind. (S, K.) And خَمْرَتْ نِيَاءَهُ, he concealed his testimony. (S, A, Mgh, Msb, TA.) And خَمْرَتْ نِيَاءَهُ, Wine veils [or obscures] the intellect; (K;) and so خَمْرَتْ نِيَاءَهُ, lit. covers it: (Msb:) or the latter signifies Insects it; [as though acting like leaven; and if so, from خَمْرَتْ نِيَاءَهُ, which see in what follows; nearly the same as intoxicates, which properly signifies empoisons, or infects with poison; ] syn. خَمْرَتْ نِيَاءَهُ. (S, K. [See خَمْرَتْ, aor. حَمْرَى, (S,) inf. n. حَمْرَى, (S,) He became concealed, or hidden; or he concealed, or hid, himself; (S, K,) inf. n. حَمْرَى, (S,) as also خَمْرَى, (K,) inf. n. and خَمْرَى, (K;) and this last signifies he concealed, or hid, himself in a خَمْرَى, [or covert of trees or the like]. (TA.) One says also, خَمْرَى, خَمْرَى, The news, or story, became concealed from me. (S.) And one says to the hyena, خَمْرَى,
Hide thyself, O Umm-'Ám ir: (S, K:) which is a prov.: (TA:) and is said to be also a phrase used as a surname of the hyena, in the manner of [Hide thyself, O hyena: what thou fearest has come to thee]: thus we have found it: (K:) and this is the reading commonly obtaining accord. to the authors on proverbs: (TA:) but it should properly be [and] or (K:) ___

also signifies The becoming changed, or altered, from a former state or condition. (K:) You say, The thing became changed, &c. (TA:) and in like manner, accord. to the K, the clay, or mud: see 5. or, as in other lexicons, [the perfume]; (TA:) and the like; as also [He leavened the dough;] he put [he fermented the beverage called] into the dough; (Ks, A, Msb, TA:) as also [He gave him] wine to drink. (Ks, A, Msb, TA:) ___

He suffered, or Was affected with, [i. e. the remains of intoxication]. (Mgh, TA:) [See also 5.] ___

(K,) He was ashamed for himself, or of himself, or was bashful, or shy, with respect to him; was abashed at him, or shy of him. (AA, S, K. *)

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see 1, in eight places: and see also 3.

3 as an intrans. v.: see 1, in three places. It mixed, mingled, commingled, intermixed, or intermingled, with it; became incorporated, or blended, with it; infected, or pervaded, it; syn. [You say, The water mixed]
with the milk. (A.) And I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him; syn. خَالَّتَهُ خَالَّتُهُ . (A.) And The disease infected, or pervaded, him; syn. خَالَّتُهُ خَالَّتُهُ . (Sh.) or infected, or pervaded, his inside. (Lth.) Also, (TA,) inf. n. as above, (K,) He approached it; or was, or became, near to it; (K, * TA;) namely, a thing. (TA.) And خَامَرَ الْمَكَانَ , (S, A,) inf. n. as above, (K,) He kept, or clave, to the place; (S, A, K;) did not quit it; (A;) remained, stayed, dwelt, or abode, in it; (K,) and in like manner, بِبَيْتِهِ his house, or tent; and so خَامَرَ . (TA,) خَامَرَ , (TK,) inf. n. as above, (IAar, K;) [app. in the dial. of El-Yemen, (see 10,)] also signifies He sold a free person as being a slave. (IAar, K, TK.)

The land abounded with **احِرُ** : see 1 in the former half of the paragraph, in six places. أَخِرَتُ الْأَرْضُ , **احِرُ** , (S, K,) meaning tangled trees. (TA.) See also 1, latter part, in two places. خَامَرَ الْإِنْسَانِ , (TA.) He gave him the thing, or put him in possession of it, (K,) is a phrase common in El-Yemen: (Mohammad Ibn-Ketheer, TA;) a man says, **لاَهُنَّ كَذَا** , meaning Give thou me such a thing as a free gift: put me in possession of it: and the like. (Mohammad Ibn-Ketheer, S.)

**خِمْرَتُ لَكَ** : see 8. Also She (a woman) applied **خِمْرَتُ لَكَ** as a liniment to her face, to beautify her complexion. (TA.) **خَمْرَتُ لَكَ** He was affected with languor by wine. (TA.) [See **خَمْرَتُ لَكَ** .] See also 1, near the end of the paragraph.

*She wore, or put on [her head], a* خُمَارَ , خُمَارَ . (A, Mgh, Msb, K;) as also خُمَارَ , خُمَارَ , (A, Mgh, Msb, K,) said of dough, [It became fermented:] it had خُمَارَ put into it: and in like manner one says of the beverage called نَبِذَة [it became fermented]: (A:) or, said of dough, and of clay, or mud, طَينٌ , as in the K, but accord. to other lexicons perfume, طَيِّبٌ , (TA,) and the like, it was left until it became good [or mature]: (K:) and
the wine became mature [and fermented]; (Mgh, Msb, K;) as it does when it becomes changed in odour: (TA:) or became changed in odour: (S.)

He made him, or took him as, a slave: (S, Mgh, K:) of the dial. of El-Yemen. (Mgh, TA.) [See 3.] So in the trad. of Mo'ádh.

[Whosoever hath made slaves, or taken as slaves, persons the first state of whom hath been that of freemen and neighbours, regarded as weak, to him shall belong what he hath held in possession in his house or tent]: (S, * L:) i. e., hath taken them by force, and obtained possession of them: (S:) meaning, whosoever hath made slaves, or taken as slaves, persons in the Time of Ignorance, and then El-Islám hath come, to him shall belong those whom he hath held in possession in his house or tent: they shall not go from his hand. (Az, TA.) Mohammad Ibn-Ketheer says, This is a phrase known to us in El-Yemen, where any other is scarcely ever used [in its stead]. (S.)

Wine: or grape-wine:] what intoxicates, of the expressed juice of grapes: (ISd, K;) or the juice of grapes when it has effervesced, and thrown up froth, and become freed therefrom, and still: (Mgh:) or it has a common application to intoxicating expressed juice of anything: (K, TA:) or any intoxicating thing, that clouds, or obscures, (lit. covers,) the intellect; as some say: (Mgh, * Msb: [but see what follows:];) and the general application is the more correct, because حَمْرُ was forbidden when there was not in El-Medeeneh any حَمْرُ of grapes; the beverage of its inhabitants being prepared only from dates in their green and small state, or full-grown but unripe, or fresh and ripe, or dried: (K, * TA:) or the arguing thus, from this fact alone, requires consideration: (MF:) AHn says, it is sometimes prepared from grains: but ISd holds this to be an improper signification: (TA:) it is also sometimes applied to the beverage called بَيْذُ, like as بَيْذُ is sometimes applied to wine expressed from grapes: (L in art. بَيْذُ:) applied to expressed juice from which حَمْرُ (properly so called)
is made, [i.e., to must, or unfermented] it is tropical: it is so used in a trad. in which is said to have been sold by [a companion of Mohammad named] Samurah: [in its proper acceptation] is so called because it veils (i.e., to veils, i.e. to cover, i.e. to conceal) the intellect: (K:) or because it infects (i.e., it is said, it is called) the intellect: (S, K:) [as though acting like leaven: (see 1:) so said 'Omar: (TA:) or because it is left until it has become mature [and fermented]; (K:) or until its odour has changed: (IAar, S:) [see 8:] the proper application of the root is to denote covering, and commingling in a hidden manner: (Sgh, Er-Rághib, TA:) it is of the fem. gender, and sometimes masc.: (Msb, K:) you say: (H:)

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but As does not allow it to be masc.: (Msb:) and signifies the same: (K:) [or a kind of wine:] or and are like [the former a coll. gen. n., and the latter its n. un.;] (S:) and [thus] signifies some wine; lit., a portion of: (Msb:) the pl. of (S, Msb.) You say [also] as well as: (H:) or signifies some wine; lit., a portion of: (Msb:) the pl. of . (S, Msb.) You say also: (H:)

Some pure, or unmixed, wine; using a masc. epithet, contr. to rule]. (S:). (H:)

Such a one, (S:) or he, (K:) possesses neither good nor evil: (S, K:) [or neither evil nor good: for] AA says that some of the Arabs make to be good, and to be evil; and some of them make to be evil, and to be good. (Har p. 153.) [also signifies Grapes; (AHn, M, K:) in the dial. of EYemen:) (M:) like as signifies wine in that dial. (AHn, TA in art. (H:)) It is said in the Kur [xi. 36], (H:)

Verily I thought myself pressing grapes: (ISd:) or the meaning is, pressing out wine from grapes. (Ibn-'Arafeh.)

A covert of trees &c.: (ISk, S, Mgh, K:) or a place where the ground is eaten away by a torrent, or an oblong tract of sand collected together and elevated, forming a place for concealment: (ISk, S:) and a hollow, or cavity, in which a wolf conceals
himself: and tangled trees. (TA.) You say, The game, or wild animal or animals, concealed itself, or themselves, from me in the covert, &c., of the valley. (S.) And He creeps to him in the thicket, or place overgrown with trees; and he walks to him in the covert of trees, &c.: see Freytag's Arab. Prov. 9:13: speaking of a man when he deceives, or circumvents, his companion. (S.) And He came to us secretly; unexpectedly; clandestinely. (K.) Hence, (S,) and and (S, K) and and (K) A crowding, (S,) or congregation, (K,) and multitude, of men or people. (S, K.) You say, He entered among the crowding and multitude of the men or people; (S;) and in like manner, (TA;) as also and and: (TA in art. عمر:) or among such a crowd of the people as hid him. (ISk, S.) A place abounding with coverts of the description termed حَمْرَة; (IAar, S, K,) a place concealing by dense trees. (TA.) A man infected, syn. مَخَّامِر, (Sh, IAar, S,) by a disease: (TA:) thought by ISd to be a possessive epithet: (TA:) or in the last stage of the remains of intoxication. (S.) [See also مَخْمُور.] Also, (S, A, K,) and حَمْرَة, (Kr, K) and حَمْرَة, (K,) The odour of perfume: (S, A:) or a sweet odour: (K,) and the last signifies also an odour which has infected حَمْرَة, (Halâz, خَمَامِر,) a person; (K,) as also (AZ, K,) You say, I experienced, or smelt, the odour of the perfume. (S, A,) See also حَمْرَة, in two places. Also a dial. var. of حَمَرَة, [q. v.,] A thing [or composition] which is used as a liniment for beautifying the complexion; (S;) [the plant called وَرَس] and certain perfumes which a woman uses as a liniment (so in the K, or applies as a liniment to
her face, as in other lexicons, (TA) to beautify her face. (K.) Pain, and headache, and annoyance, occasioned by wine (ActionTypes, for which in some copies of the K we find erroneously put, TA); as also خمار: or the intoxication thereof, which has infected (K) and so خمار: (TA:) or this latter signifies the remains of intoxication: (S:) pl. of the former خمار. (TA:) ___ See also خمار.

A small pot or jar: and a vessel for leaven. (KL.) A small mat, (S, A, * Mgh, Msb, K,) (of an oblong shape,) large enough for a man to prostrate himself upon it, (Mgh, Msb,) used for that purpose (in prayer), (S, A,) made of palm-leaves (S, K) woven (Verse) with threads or strings: (S:) so called because it veils the ground from the face of the person praying (upon it): (Z,) * Mgh:) or because its threads or strings are hidden by its palm-leaves. (TA.)

A hiding, or concealing, oneself: (IAar, TA:) (or, accord. to analogy, a mode, or manner, of doing so.) ___ See also خمار. ___ A mode, manner, or way, of wearing the خمار. (K, * TA.) You say, إِنْ هَا لَحَسَنَةَ الْخَمْرَةَ أَشْيَاهَ عَيْنَيَّ هَنْدُ (Verily she has a beautiful mode of wearing the خمار.) (S.) And hence the saying of 'Omar to Mo'áwiyeh, مَا أَشْيَاهَ عَيْنَيَّ بِخَمْرَةِ هِندُ (How like is thine eye to Hind's (when she practises her) mode of wearing the خمار!)] (TA.) Hence also, (TA,) إنَّ العَوَانَ لَا تَعْلَمُ الْخَمْرَةَ (Verily she who has had a husband will not require to be taught the mode of wearing the خمار:) (S, K, * TA:) ___ A prov. (S, TA,) applied to him who is experienced and knowing: (K:) i. e. the experienced woman is not to be taught how she should act. (TA.) See also خمار.

Grapes (ążub) fit for wine. (TA:) ___ A colour resembling the colour of wine. (TA.)

See خمار.
[A woman's muffler, or veil, with which she covers her head and the lower part of her face, leaving exposed only the eyes and part or the whole of the nose: such is the ٌﺮََﲞ worn in the present day: a kind of veil which is called in Turkish ﻉَﺷَمَق; as in the TK:) a woman's headcovering; (Mgh, TA:) a piece of cloth with which a woman covers her head; (Msb:) i. q. ﱡََﲞ, (K,) pertaining to a woman; (S) as also ُءََْﲞ: (Th, K:) and any covering of a thing; anything by which a thing is veiled, or covered: (K:) pl. [of pauc.] ُءََْﲞ (K) and [of mult.] ُءََْﲞ (Msb, K) and ُءََْﱵ. (K.) Also A man's turban; because a man covers his head with it in like manner as a woman covers her head with her ُءََْﱰ: when he disposes it in the Arab manner, he turns [a part of] it under the jaws (nearly in the same manner in which a woman disposes her ُءََْﱰ]. (TA:) [Hence,] ما شَمْ ُءََْﱰ, a prov., (TA,) [meaning] What hath changed thee from the state in which thou wast? What hath befallen thee?

(K.)

ُءََّﲪير and ُءََّﲪمر, (TA:) applied to dough, [Leavened:] having had ُءََّﲪير [as meaning leaven] put into it: (TA:) or, applied to dough, and to clay or mud (طَيْبٌ, as in the K, but accord. to other lexicons perfume, ﱡََْﲪب, TA), and the like, left until it has become good [or mature]: (K:) pl. [of the first] ُءََّﲝى. (TA.) You say also ُءََّﲝى ُءََّﲪير. Bread[leavened, or] into which leaven (ُءََّﲪير) has been put: (Lh, TA:) or Yesterday's bread; bread that has been kept over a night: (S:) and ُءََّﲞَرَْﲞ, without [in the epithet]. (Lh, TA.) And ُءََّﲪير is also applied to Bread itself: or leavened bread. (Sh, TA:) ُءََّﲪير [used as a subst.] (S, A, Msb, K) and ُءََّﲢَرَْﲞ and ُءََّﲝَرَْ엑 signify Leaven, or ferment, expl. by ُءََّﲪير ﱡََﳐ and ُءََّﲝَرَْﲞ (K,) of dough, and of perfume; (TA:) what is put into dough, (S, A, Msb,) and into the beverage called ﱡََﲞَرَْﳋ and ُءََّﲝَرَْﲞ also signifies
what is put into perfume, as well as what is put into dough and into (Ks:) the dregs, (K,) and its [ferment which is called] (TA:) or what is put into it, of wine (S,) and of (TA:) or what is put into perfume; (S,) and the ferment (TA:) which is poured upon it in order that it may quickly curdle, or coagulate, or thicken, or become thick and fit for churning. (TA.) ___ [Hence,] Conceal thou it (i.e. a secret, A) in thy mind. (A, TA.) And He revealed, or disclosed, a secret. (TA.) ___ See also خنمور.

A vintner; a seller of خمر [or wine]. (K.) (S) and مستحم (K) One who constantly drinks wine; (S, K;) a great drinker; devoted to drink. (K.)

A horse having a white head, whatever be the rest of his colour; but not خمر : (Lth:) and applied to a ewe or she-goat, (AZ, T, S, A,) accord. to Lth and the K خمر, but the former is the right term (TA,) [in the CK خمر,] whose head is white, and the rest of her black; like خمار: (S:) or having a white head;

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(AZ, T, A;) and in like manner, a mare: (K;) or a black ewe with a white head: from the خمار of a woman. (TA.) See also خمار. ___ And see خنمور.

A maker of خمر [or wine]. (K.) خنمور: see خمار. ___ Also, (S,) and خنمور and خمار, (TA,) A man affected with خمار, (S, TA,) i.e. the remains
of intoxication. (S. [Like مبخور. See also ذخور.])

and with ذخمر: see ذخمر.

: مستخمر.
He took the fifth part of the possessions of the people. (S, A, Mgh, K.) And he took the fifth part of the property. (A, Msb.) 

He was, or became, the fifth of the people: (S, A, Msb, K:) or he made them five by adding to their number himself. (S, K.) 

He made the rope of five strands twisted together. (TA.) 

The camels drank on the fifth day, counting the day of the next preceding drinking as the first. (TA.) 

He made it five. (EshSheybânee and K, voce. **He made it to be five-cornered; five-angled; pentagonal. (K.)** 

She brought forth her fifth offspring. (TA in art. **And He made it five-fifths. (Msb.)** 

He remained five nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce. **He** also signifies [The Watering of land or seedproduce on the fifth day, counting the day of the next preceding watering as the first;] the watering of land that is [next]
The party of men became five: (S, K:) also, The party of men became fifty. (M and L in art. TH.) The man was, or became, one whose camels came to water on the fifth day, counting the day of the next preceding drinking as the first. (S, * K, * TA.) [See خمس:]

The drinking of camels on the fifth day, counting the day of the next preceding drinking as the first; their drinking one day, then pasturing three days, then coming to the water on the fifth day, the first and last days, on which they drink, being thus reckoned: this is the correct explanation, accord. to Aboo-Sahl El-Khowlee; and Aboo-Zekereeyà says the like; (TA;) or their pasturing three days, and coming to the water on the fourth day [not counting the day of the next preceding watering; for it is evident that this explanation is virtually the same as that preceding]: (S, K:) accord. to Lth, the drinking of camels on the fourth day, counting the day on which they returned from the next preceding watering; but Az says, that this is a mistake; the day of returning from watering not being counted [when it is explained as meaning the drinking on the fourth day]: (TA:) pl. خمس, the only pl. form. (Sb, TA.) [See ظلم: Hence, خمس. [as in copies of the K, or it may be خمس: A desert in which the water is far distant, so that the camels come to the water on the fourth day, exclusive of the next preceding day on which they drank. (Az, K, TA.) Hence also the saying, فلان يضرب أحمسا لأسداس (S, K) Such a one makes a pretence of خمس: for the purpose of أسداس [or sixth-day waterings]
waterings]: i.e., he advances his camels from the ٌسْﺪِﺳ to the ٌسْﺪِﺳ: (K) a prov.: (TA:) meaning, **such a one strives to deceive, or circumvent:** (S, K) applied to him who acts towards another with artifice, pretending that he obeys him, or complies with his desire: (TA:) or to him who pretends one thing while he means another: (K) and taken from the saying, related by AO and IAar, [He made a pretence of اَحْمَاساً لأَسْدِسٍ] said of him who proposes a thing whereby he means another thing, which he commences and by slow degrees accomplishes: (TA:) for a man, when he desires to make a long journey, accustoms his camels to drink ٍسْﺪِﺳاٍ [i.e. on the fifth day and then on the sixth, in each case counting the day of the next preceding drinking as the first]: (K, TA:) the origin of the saying, accord. to IAar, being this: an old man was among his camels, accompanied by his sons, men, who pastured them, and who had been long far distant from their families; and he told them one day to pasture their camels رَعْعَآٰ [i.e. watering on the fourth day, counting the day of the next preceding watering as the first], which they did, proceeding in the way towards their families: then they proposed to do so ٍسْﺪِسٍ: and then, ٍسْﺪِسٍ: whereupon the old man, understanding what they meant, said, ye are doing nothing but making a pretence of اَحْمَاساً لأَسْدِسٍ: the object of your desire is not the pasturing of them, but it is only your families. (TA.) [See below, voce ٍسْﺪِسٍ، a saying similar in words but different in meaning.] ___ It is also used for سِرِّ اَحْمَاسٍ [A journey in which the camels are watered only on the first and fifth days; a journey in which the second and third and fourth days are without water]. (In art. جَلَّد.) You say رَخْسٍ بِصِبْصَابٍ [and صِبْصَابٍ, and قَعْنَاعٍ, and صِبْصَابٍ, and حَصِحَاحٍ, and حَصْحَاحٍ &c., i.e. A journey in which the camels are watered only on the first and fifth days, in the course of which, to the water, there is no flagging, by reason of its remoteness. (TA.) El-'Ajjâj uses the expression *مَضْمُونَةٌ مَهِبَّةٌ الشَّعرَ المَنْتَحْتَ* meaning, A {journey of the kind termed} خَمْسَ مَكْحَّبٍ الشَّعرَ المَنْتَحْتَ without any deviation, like a rope made of hair that
has fallen off and that is free from any unevenness. (L, TA.) ٌﺲِْﲰ, also signifies The fifth young one, or offspring. (A in art. ثﻠﺛ.) A[garment of the kind called], (S, K,) of the fabric of El-Yemen; (S,) so called because first made for a king of El-Yemen named ٌﺚَﻠَﺛُ, (AA, S,) or ٌﺔَﺼَْﲰ. (K, TA;) as also ٌسْﲑَْﲰ, (TA.) For the latter word, we find in the work of Bkh, ٌسْﲑَْﲰ, with ص, which, if correct, is masc. of ٌخَﻴَﺻَة, which is a small kind of ٌسْﲑَْﲰ, (IATH, and L.) [The pl. of ٌسْﲑَْﲰ applied to a bréda is ٌسْﲑَْﲰ.] See also ٌسِْ沔َ, in four places.

ٌسْﲑَْﲰ and ٌسِْ沔َ A fifth part; (Msb, K;) as also ٌسِْ沔َ, (S, in art. ثﻠﺛ, and IAMB and Msb,) agreeably with a rule applicable in the case of every one of the units, except ٌثْﻠَﺛُ (TA:) some allow this last; but AZ disallows it, and ٌسَْ沔َ also: (S in art. ثﻠﺛ;) pl. ٌسِْ沔َأ. (Msb, TA.) [Hence, app., ِﻪِﺳاَﺪْﺳَأ ِﰱ ٌسِْ沔َأ ٍﺐَرَﺿ ُﻪَﺳاَﺪْﺳَأ He turned his five senses towards his six relative points; [namely, above, below, before, behind, right, and left:] an allusion to the collecting all the thoughts to examine a thing, and turning the attention in all directions. (MF.)

ٌسَْ沔َ, (S, K,) masc.; and ٌسَْ沔َ, fem.; (S;) [Five;] a certain number. (S, K.) You say ٌسَْ沔َ ٍﺐَرَﺿ ٌسَْ沔َ, (S,) [Five men], and ٌسَْ沔َ ٍﺐَرَﺿ ٌسَْ沔َ, (S;) [Five women]. (S.) You say also, ٌسَْ沔َ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ [I have five dirhems], with refa: and if you please, you incorporate the ٌسَْ沔َأ into the ٌسَْ沔َ [and say, ٌسَْ沔َأ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ]: but when you prefix ٍلَﻤْﻫَدَرَ to ٌسَْ沔َأ, you say, ٌسَْ沔َأ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ [I have the five dirhems], with damm; and may not incorporate, because you have incorporated the ٍلَﻤْﻫَدَرَ into the ٌسَْ沔َأ: and in the case of a fem. n. you say, ٌسَْ沔َأ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ [I have the five cooking-pots]; also, ٌسَْ沔َأ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ [These five dirhems]; and, if you please, ٌسَْ沔َأ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ [I have the five cooking-pots]; also, ٌسَْ沔َأ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ, using it in the manner of an epithet: and in like manner [you use the other nouns of number] to ٌسَْ沔َأ [inclusive]. (S.) You say also, ٌسَْ沔َأ ٍﺐَرَﺿ ٌسَْ沔َأ ٍلَﻤْﻫَدَرَ [We fasted during a period of five nights of the month] with their

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night of each day precedes the day: but when you mention the word َёнَمّ, you say, "He bites the fingers": these being [five in number and] of the fem gender:

(We fasted five days]. (ISK, TA.) means the five fingers. (Har p. 76.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which َёнَمّ is imperfectly decl., see َёнَمّ, masc. and َёнَمّ, fem.; Fifteen. For variations thereof, see art. َён.]

(Fifty, and fiftieth, ) is also written and pronounced َёнَمْسون, with kesr to the َёнَمْسون, by poetic license, as related by KS; or َён, with fet-h, as related by others, after the manner of َёнَمّات and َёнَمّات: (Fr, TA:) accord. to the T, the variation َёнَمْسون, with kesr to the َён, is [dialectic, being] similar to َёнَمّ, with kesr to the ش [in the dial. of Nejd]. (TA.)

They came five and five; [or five and five together; or five at a time and five at a time.] (K, TA;) like as they say, َءﺂَنْمَّة and َﲎْـﺜَم and ُر َعَ and َﻊَـﺑْرَم (TA:) or, accord. to A 'Obeyd, not more than َدﺎَـﺣُأ and َءﺂَنْمَّة and َثَـﻼُث and ُر َعَ has been heard, except َرﺎَـﺷَع occurring in a verse of El-Kumeyt. (TA in art. َён.)

An army; because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (S, A, K;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISd, MF;) for this division of the spoils is an affair of the Muslim law, whereas َёнَمّ [thus applied] is an old term: (MF;) or an army having numerous weapons; syn. ِجِيْشُ َёнَمّ (S, Msb, K;) and simply ُﺲِـيـمـْـ_lex (Fr, TA.) AZ used to say, ُﺲِـيـمـْـ_lex َِﰈ ﱠﻦِـهـيف, making it sing. and masc.: but Abu-l-Jarráh used to say, ُﺲِـيـمـْـ_lex َِﰈ َىَأ ِﺲِـيـمـْـ_lex ِسَـأَـللا َﻮُـه, making it pl. and fem., and using it as a n. of number. (Lh, TA.) It has no dim. (Sb, S in art.) See also َёнَمّ, last signification. (TA.) I َёнَمّ ما أَذْرِي أي َёнَمّ َنَّاـس هو َёнَمّ.
know not what company of men it is. (Ibn-' Abbád, Sgh, K.)

A boy five spans in height: (S, Mgh, Msb, * K:) said of him who is increasing in height [but has not attained his full stature]: (Msb:) fem. with ة: (Lth, TA:) and in like manner you say سباعي، (S, Msb:) but you do not say سباعي، (Lth, S, K:) nor سداسي، (Lth, K:) [i.e., in speaking of a boy:] for when he has attained seven spans, (S,) or six spans, (Lth, K,) he is a man: (Lth, S, K:) or to a slave you apply the epithet سداسي also; and to a garment, or piece of cloth, سباعي، (Msb.) ___ See also سخموس. Also A word composed of five letters, radical only, or radical and augmentative.

One who fasts alone on Thursday. (IAar, Th.)

[Fifth]: for this you also say خام، (ISk, S, K;) whence the phrase، [Such a one came fifth], for (ISk, S,) [fem. with خام،] خام، خام، and خام، the former masc. and the latter fem., meaning Fifteenth, are subject to the same rules as خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام، خام，(S) [See also مثلث.] A thing, five-cornered; five-angled; pentagonal. (S.) [See also مثلث.] Five cubits in length; applied to a spear, (S, A, K,) as also خمس، (K;) and to a garment, or piece of cloth, خمس، (S, A, Mgh, K,) which occurs in a trad. as meaning a small garment or piece of cloth, (Mgh,) and خمس، [q. v. suprà]; (TA;) and in like manner، (S، A، مغ، K،) a [garment of the kind called] بردية أخمس، fire
cubits long. (ISk, TA.) Hence the saying, They two have become near
together, and in a state of agreement. (K.) A poet says,

*صِيِّبَنَ جَوْدُ يَدِيهِ وَمِنْ أَهْوَاهُ فِي بَرِدَةٍ أَخْمَاسٍ
* Curso: Free and Men's Love
*course: The bounty of his hands has made me and the person whom I love to be near
together, as though we were in a بَرِدَةٍ five cubits long: (Th, TA:) app. meaning that the person thus
spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (Az, Sgh, TA.) You also say،
ليتناَي بِرِدَةٍ، a prov., meaning Would that we were near together. (ISk, TA.) [See also بَرِدَةٍ. Also A
rope made of five strands twisted together. (S, A, K.)
He scratched it, namely, the face, with the nails, so as to cause bleeding or not; syn. خذل شه (S, A, K:) only used in relation to the face: (A:) or also used in relation to the rest of the person: (TA:) and خشش, inf. n. خشيش, signifies the same: (TA:) [or denotes intensiveness, or muchness, like خشش.] And the woman wounded the exterior of the scarf-skin of her face with her nail. (Msb.) One says also, by way of imprecation, May thy, or his, or her, face be scratched; like as one says قطعاٍ and جدعا. (TA:) He slapped it; namely, the face. (A, K.) He beat him, or it, (K, TA,) with a staff, or stick. (TA:) He cut off from him a limb, or member. (K.)

The mark made by scratching with the nails upon the face: (Msb, TA:) pl. خموعش. (S, A, Msb.)

لا تنفع ذلك أمك خمشي (Lh) Do not thou that: may thy mother, being bereft of thee by death, scratch her face for thee. (ISd.) One says also, on the occasion of a thing at which one wonders, خممشي عفرى حلقي.

(S and TA in art. حلق: see 1 in that art.)

Gnats: (S, A, K:) in the dial. of Hudheyk: (S:) n. un. with ذ: or it has no n. un.; (TA;) one thereof being called بنقة. (S.)

A wound, (S, A, K,) or mutilation, (S,) for which there is no fine, or mulct, (A,) or for which there is no certain fine, or mulct; (S, K:) or what is below the bloodwit; as the
cutting off of an arm or a hand, or of an ear, and the like: (K.) or a wound, or mutilation, of any kind below slaughter and the bloodwit; such as amputation, or a wound; or a blow, or plunder, or a similar injury. (L.) It is related in a trad., that Keys Ibn-Ásim collected his sons at his death, and said, [There were, between me and such a one, wounds, &c., in the Time of Ignorance]. (L.) And you say, I have retaliated upon such a one [my wound, &c.]. (TA.) [خماشات ذَّحَلٍ, also, (S, TA,) or خماشات ذَّحَلٍ] (A, TA,) signifies Remains of ذَّحَلٍ [or desire of retaliation, or the like]. (S, A, TA.)
The man's foot rose from the ground, [or was hollow in the middle of the sole,] so that it did not touch it. (Msb.) 

The belly was, or became, empty; (A, K, TK;) i. e., hungry; (TK;) [and lank: see ]

The thing was, or became, hungry. (S, * A, * Msb, K. *) 

Hunger rendered him lank in the belly. (TK.)

He shrank, or drew away, from it; (A, K; *) i. e., from anything of which he disliked the nearness. (A.) You say, 

it being cold, and he shrank from the coldness of my hand. (A, TA.) 

Relinquish thou, i. e.,] give thou, to such a one, his right, or due. (A, K. *)

The night retreated;] the darkness of the night became thin a little before daybreak. (A, K.)

A hungering. (S, K.) You say, 

There is not anything
better for repletion of the belly than a hungering which follows it). (S, A.)

خطم: see خضى.

خطم: see خصاص and see also خصيص, in two places.

خطم: see خصاص.

خطم Empty; applied to the belly: (TA:) hungry. (Msb.) خصاص الخشا البطن, (A,) or خصاص الخشا البطن, (S, K,) and خصاص, (S, A, K,) and خصاص، (A, K,) A man empty in the belly, (A,) or lank in the belly; (S, K;) as also خصاص الخشا البطن, (K * and TA in art. رهف :) and slender in make: (TA:) fem. of the first with خصاص الخشا البطن, (S, A, K,) and so of the second, (Yaakoob, S, A, K,) and so of the third; (TA;) and IAAar mentions خصاص خصاص, (A,) occurring prefixed to خصاص الخشا البطن in a verse of El-Asamm Ed-Dubeyree: (TA:) pl., (S, A, K,) masc., (A, K,) خصاص, (S, A, K,) and fem., [i. e., of خصاص خصاص, (A, K,)] خصاص خصاص, (S, A, K,) and so of the third, (TA;) and IAar mentions خصاص خصاص, (S, A, K,) has no pl. formed by the addition of و and ن, though its fem. is formed by the addition of ة; being made to accord with the measure خصاص خصاص, of which the fem. is خصاص خصاص. (TA.) also signifies Hungry, in a pl. sense, (K,) and lank in the bellies: (TA:) خصاص خصاص also signifies the same as خصاص خصاص, (S, A, K,) and its pl. خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص خصاص 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wool: (Msb:) if not bordered, it is not so called: (S, Msb:) or, accord. to As, a مَّلَاءَةَ of wool, or of خَرَ, bordered (مَعْلُومَة); not unless bordered: so called because of its softness and thinness, and smallness of bulk when it is folded: Ahmad Ibn-Fáris says that it is the black كَبْسَاءٌ: and he says that it may be thus called because a man wraps himself with it, so that it is against his خَصَص, meaning by this his waist: (Har p. 21:) pl. ﺑَذْرَٰٰ: or خَصَاصَاتٍ are garments of خَرَ, thick, black, and red, and having thick أَخْلَامٍ[or borders such as above described]; worn by people of old. (TA.) El-Aashà says,

* إذا جَرَدتْ يوْمًا حَسُبَ خَيْصَةٍ عليَّها و جُرْيَ الْبَضْرِ الدَّلَامِصَا
* خَيْصَةٍ: see خَيْصَة.

[When she is stripped of her clothing, any day, thou wouldst think there was upon her a khameesah, and the glistening redness of gold]: As says, he likens her [long and spreading] hair to a خَيْصَةٍ، which is black. (S.) [See also خَيْصَةٍ]

A man whose foot rises from the ground, [or is hollow in the middle of the sole,] so that it does not touch it: fem. خَصَاصَاءٌ: and pl. خَصَاصٍ: (Msb:) and نَاتْرُخَانٍ signifies having the middle of the sole of the foot moderately rising from the ground; which is a goodly quality; but when it is flat, or rises much, it is dispraised: so explained by IАar when he was asked by Th respecting 'Alee's saying of Mohammad, [cited, but not explained, in the K,] نَاتْرُخَانٍ أَخْصَصَاءٍ: or, accord. to Az, نَاتْرُخَانٍ signifies having the part [of the sole] of the foot which does not cleave to the ground in treading very much retiring from the ground. (TA.) نَاتْرُخَانٍ أَخْصَصَاءٍ [when without the article also written without between accord. to the best authorities, because the quality of an epithet is original to it, and that of a subst. is accidental,] also signifies The part [of the sole] of the human foot which does not cleave to the ground in
treading; \((\text{Az, TA};)\) the part of the sole of the human foot which is hollow, so that it does not touch the ground; \((\text{S, K}; *)\) the part of the bottom of the human foot which is thin, and retires from the ground; or, as some explain it, [meaning the same,] the \((\text{TA};)\) pl. \ُﺺِﻣﺎَﺧَأ\.

\((\text{Msb.})\) See also ظِмышл. ___ Also The waist of a man. (Har p. 21.)

ичыу: смач.
The kind of tree called (Bd in xxxiv. 15) or a species of the , having a fruit which is eaten: (Lth, S:) or the fruit of the (IB, K:) or any trees having no thorns: (IDrd, Bd, K:) or trees having thorns; cited from Fr; and by Z, in the Ksh, on the authority of A 'Obeyd: (TA:) or certain trees like the , (K, TA,) the fruit of which is like the mulberry: (TA:) or certain deadly trees: (K:) or deadly poison: (TA:) or any plant that has acquired a taste of bitterness, (Zj, Bd, K,) so that it cannot be eaten: (Zj, TA:) or scanty fruit of any trees: (AHn, K:) or the fruit of what is called , (K:) or a certain fruit called , having the form of the poppy, friable, and of no use: (IAar:) or it signifies, in the Kur xxxiv. 15, fruit that is disagreeable in taste, and choking: (Bd:) or, [as an epithet,] bitter, and disagreeable in taste, and choking: (Jel:) or bitter; applied to anything: or acid. (K.) In the Kur, ubi suprà, some read, . (S, IB, Jel:) this is the right reading accord. to him who makes to mean the : but accord. to him who makes it to mean the fruit of the , the right reading of is with tenween, and is a substitute for that word. (IB.) [The pl. is , see an ex. voce.
He limped, or had a slight lameness, (IDrd, S,) in his gait, or manner of going; (S,) he went as though he had a lameness. (K, TA.)

A wolf: (S, K:) pl. ُعَاَْحَأ (TA.) And hence, (TA,) A thief. (S, K.)

A limping, or slight lameness (IDrd, S;) a manner of going as though with a lameness; a subst. from the above-mentioned verb. (K.) You say, ِﻪِﺑ ُعَاَُحَم (He has a limping, &c.]. (S.)

, applied to a woman, Vitious, or immoral; an adulteress, or a fornicatress; as also . (Ibn-'Abbád, K.)

[Limping, or having a slight lameness;] going as though having a lameness.

And hence, (TA,) A hyena, or a female hyena: (S, K;) pl. ُعَاَْحَم. (K.)


"حمل"

1. حمل, aor. and inf. n. ٌحمل, was, or became, effaced, or obliterated; (Msb, TA;) and imperceptible, or unapparent. (TA.) And hence, (Msb,) said of a man, aor. and inf. n. as above, He was, or became, obscure, unnoted, reputeless, or of no reputation: (S, Msb;) [and] said of a man's reputation (ذَكره, JK, K, and صوته, K), aor. as above, (JK,) and so the inf. n., (JK, K;) it was, or became, obscure. (JK, K.) Some mention also

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2. حمل, inf. n. ٌحمل, and this inf. n. occurs in a description of the Prophet; but it is only for the purpose of assimilation to its contr. (TA.) It is app. also said of speech, meaning It was, or became, low, soft, or gentle: see حامل. حمل He (a man, and a beast, K, a horse, a sheep or goat, and a camel, TA) had, or was affected with, the malady termed حمل. (K.)

3. حمل, a man, S, or God, K) rendered a person obscure, unnoted, reputeless, or of no reputation; (S, K;) contr. of حمل. (TA.) He made a [garment such as is termed] قطيغة, and the like, to have what is termed حمل [i. e. a nap, or pile, or villous substance on its surface]. (K.)

4. حمل, He pastured, or depastured, حمل., (K,) i. e. meadows [&c., pl. of حملة]. (TA.)

The nap, or pile, or villous substance on the surface, of cloth; ٌحمل, i. q. ٌبده (S, Msb;) or the of the kind of garment called قطيغة, and the like, (K, TA,) of woven cloths whereof portions of the substance are redundant; (TA;) or [rather] what resembles ٌبده
on the surface of a [carpet such as is called] طَنْفِصَةٌ [or the like]; (Mgh;) also حَمْلٌ of a garment: as also حَمْلٌ, of which the pl. [or rather gen. n.] is حَمْلُ. (JK.) ___ Also A حَمْلٍ [itself]: (S, K;) or so حَمْلٍ signifies as first explained above, and also حَمْلٌ قَطْيَةٌ [itself]: (Msb:) or حَمْلٌ has this last meaning; as also حَمْلٌ, and حَمْلٌ كَالْحَمْلَةِ حَمْلًا (in the CK, حَمْلًا is erroneously put for كَالْحَمْلَةِ حَمْلًا;) or signifies حَمْلٌ قَطْيَةٌ having حَمْلٍ [or nap]: (TA:) and its pl. [or coll. gen. n.] is as above. (Msb, TA.) ___ And The feathers,. or plumage, of the ostrich: (JK, T, M, K;) as also حَمْلٌ and حَمْلٌ لِّإِلسَّا عَباٰءٌ of the fabric of Katawán, white, and with short حَمْلٌ [or nap]. (Az, TA.)

حمَلْ: see the next preceding paragraph. ___ Also, حَمْلٌ, A garment (Lth, K) of wool, (Lth,) having حَمْلٍ [or nap], such as theءﺂَسِﻛٌ and the like: (Lth, K;) or anءﺂَبَﻋٌ of the fabric of Katawán, white, and with short حَمْلٌ [or nap]. (Az, TA.)

حمَلْ: see حَمْلٌ. Also A man’s secret, which he conceals: and his حَمْلٌ [secret disposition of the mind. (K.) One says, حَمْلًا حَمَلْتَهُ [in the CK] حَمْلًا. Ask thou concerning his secrets, and his bad, evil, or foul, qualities, dispositions, habits, practices, or actions. (K, TA.) And حَمْلٌ [He is base, ignoble, or mean, in respect of the secret disposition of the mind]; and حَمْلٌ [generous in respect thereof]: (Fr, K;) or it is applied peculiarly to baseness, ignobleness, or meaness: (AZ, K;) حَمْلٌ حَمَلْتَهُ has not been heard. (AZ.)

حمَلْ Lameness: or, accord. to A ‘Obeyd, a limping, or slight lameness, in the legs of camels, which is cured by cutting the vein: (S:) or a malady in the joints of a man, (K,) resembling lameness, (TA,) and in the legs of a beast, (K,) a horse, a sheep or goat, and a camel, (TA,) occasioning a limping, or slight lameness: (K,) or a malady that affects the horse, (T, TA,) or the camel, (JK,) in consequence of which he will not move
until he has a vein cut; otherwise he dies: (JK, T, TA:) and also a malady that affects a leg of the sheep or goat, and then shifts to the other legs, going the round of them. (T, TA.)

‘حَمْل’ pl. [or rather coll. gen. n.] of ‘حَمْلَة’ in three senses explained above: see ‘حَمْل’.

Also garments having ‘حَمْل’ [or nap]. (K.) __ A black garment. (JK.) __ Dense clouds. (IDrd, K, TA.) __ Soft food; (K, TA:) meaning such as is termed ‘حَمْل’ mentioned by Isd. (TA.) See also ‘حَمْل’.

‘حَمْل’ see ‘حَمْل’.

‘حَمْل’ see ‘حَمْل’ in four places. __ Also A dense collection of trees; (JK, S:) so says Aboo-Sá’id: (S:) or numerous tangled, or luxuriant, or dense, trees, (K, TA,) among which one sees not a thing when it falls in the midst thereof: (TA:) and a place abounding in trees, wherever it be, (K,) or, accord. to Az, only in plain, level, or soft, ground: (TA:) and a low, or depressed, tract of ground, (K, * TA,) or of sand, (M, TA,) or an intervening tract between low, or depressed, and hard, ground, (T, TA,) or an intervening tract amid sands, in low, or depressed, and hard, ground, (JK,) and producing good herbage or plants: (JK, T, K, TA:) or plain, or soft, land, producing herbage or plants, which are likened to the [or nap] of the ‘قَطْنِة’ or a place where water remains and stagnates, and which produces trees; but only in plain, level, or soft, ground: (TA:) or a meadow in which are trees; that in which are no trees being termed ‘جَلَحا’ (Har p. 118:) or a tract of sand producing trees: (As, S, K,) or a place where a tract of sand becomes thin, or shallow; where the main portion of it passes away, and somewhat of the soft part of it remains: pl. ‘حَمَالْتُ’ which is also explained as signifying meadows (رَياض). (TA.)
A man obscure, unnoted, reputeless, or of no reputation; (S, Msb, K;)
unknown, (JK, T,) and unmentioned; (T;) destitute of good fortune: (Msb:) and one says also نَمَعَ خَامِل, by substitution [of لَل] pl. of خَامِل, explained as signifying the lower or lowest, or meaner or meanest, sort of mankind. (TA:) You say also قول خامل A low, soft, or gentle, saying or speech. (Az, TA.) And it is said in a trad., اذكروا الله ذكر خاملا Celebrate ye God with a low, soft, or gentle, voice, in reverence of his greatness, or majesty. (TA.)

稱 A garment, (JK, TA,) or aءﺂَﺴِﻛَةَ (, Mgh, Msb, TA,) having خَمَل [or nap], (JK, * Mgh, Msb, TA,) i.e. what resembles هَدَبَ on its surface. (Mgh.)

稱 (JK, TA) and شَأَةً خَمَل, (JK,) applied to a young camel, (JK,) or to a camel, and a horse, (TA,) and a sheep or goat, (JK, TA,) Having, or affected with, the disease termed خَمَل and so خَمَلْة, applied to a young camel; pl. خَمْلَةً. (JK.)
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1. [aor. — ] inf. n. ُنﻮُُﲬ, said of [a man's] reputation (ُﺮْﻛِّﺬﻟا), it was, or became, obscure; i. q. ُنﻮُُﲬ.

inf. n. ُﻞََﳐ: and, said of a thing, it was, or became, obscure, unapparent, hidden, or concealed: whence ُنﻮُُﲬ as syn. with ُنﻮُُ glyphicon, q. v. (Msb.)

2. (Msb, K,) inf. n. ٌنﺎََ glyphicon (S, Msb;) and, (Msb, K,) aor. ُنﻮُُ glyphicon. He spoke of it conjecturally, (S, Msb, K,) and opining; (TA;) or surmising: (K:) or he formed a surmise respecting it; or an opinion. (Msb.) IDrd says, I think it to be post-classical: (TA:) AHát says that it is of Persian origin,

(Msb, TA,) arabicized, (TA,) from ُنﺎََ glyphicon, [app. a mistranscription for ُنآََ glyphicon, or ُنآََ glyphicon, or ُنآََ glyphicon, or ُنآََ glyphicon,] applied to an opinion, and a conjecture, or conjectural saying. (Msb, TA,) ُنِنِمْ glyphicon is also Syn. with ُنِنِمْ glyphicon. (So in the TA. [But this, I doubt not, is a mistranscription for ُنِنِمْ glyphicon, which, though perhaps post-classical, signifies The act of conjecturing.])

Stink. (K.)

[The elder-tree: and ُنﺎََ glyphicon Dwarf elder-tree: so in the present day.]

A Weak spear: and ُنِنِمْ glyphicon [a weak spear or spear-shaft]. (A 'Obeyd, S, K,) ___ What is bad of household-goods, or furniture, or utensils: (TA:) and The refuse, or lowest or basest or meanest sort, or mankind;

(S, K;) the bad thereof. (K.) [Mentioned also in art. ُنﻮُُ glyphicon.]

A man (TA) obscure, unnoted, reputeless, of no reputation; i. q. ُنﺎََ glyphicon. (K, TA.)
(Quasi root)

( accus. خامس for خاميا: see the latter word.)
He made a sound from the nose, like from the mouth: (TA:) he made a sound like weeping, (S, *, K * TA,) and (so in the S, but in the K or) like laughing, in the nose: (S, *, K * TA,) he reiterated a sound of weeping in the air-passages of the nose; and sometimes is [the reiterating a sound in the nose] from faint laughing: (Sh, TA:) or he laughed faintly. (JK.) [See also below.] He (a camel) was affected with the disease termed (JK, TA:) [and in like manner, a bird: see below.]

He caused him to be bereft of reason; or mad, insane, &c. (Lh, K.)

He snuffled; i.e., spoke through his nose: (TA:) he spoke indistinctly, making a sort of twang (ُﻦِﺨْﻨَُﳜ) in his [or air-passages of the nose]. (JK, S, K, TA,) A poet says,

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[He snuffled to me in his speech awhile, and said to me something, but I heard not]. (TA,) also signifies The crying of the ape. (IAar, TA,)
A nasal sound or twang; or a snuffling sound; (JK, K;) the latter word explained by Mbr as meaning a mixture of the sound of the [or air-passage of the nose] in the pronunciation of a letter or word; (TA;) as also (K;) or the first is like ; (S, K;) as also : (ISd, TA;) or, (Mbr, K, TA;) as also : (Mbr, K, TA:) as also or more open than : (K, TA. [In the CK, is put in the place of .])

A certain disease that attacks in the nose: (S, TA:) a disease that attack camels in their nostrils, and from which they die; (As, TA:) a rheum that affects camels; (K;) in camels, like the in human beings. (JK.) [The time of the was in the age of ElMundhir Ibn-Má-es-Semà; in consequence thereof the camels died: (K:) it is well known with the Arabs, is mentioned in their verses, (TA,) and became an era to them. (As, TA.) Also A certain disease that attacks birds in their throats. (S, M, K.) Also And A certain disease in the eye. (M, K.)

The issuing of a sound from the nose, like from the mouth: [see , in two places:] this is the primary signification: (TA:) and it is [the making a sound] like weeping, and (so in the S, but in the K or ) like laughing, in the nose: (S, K:) IB says that there is a kind of like weeping in the nose: (TA:) or a weeping of women, (JK,) or a kind of weeping, (IAth, TA,) less than what is termed and a faint laughing. (JK.) [See also 1.] And Stoppages in the [or air-passages of the nose]. (TA.)

As meaning Having a nasal twang; (S, K, TA;) who snuffles; i. e., speaks from [i. e. through] his nose: (TA voce ) [or as meaning having the [or airpassages of the nose] stopped up: or, as some say, having the [here app. meaning certain cartilages in the
upper, or inmost, part of the nose delapsed: [see 1 in art. خَنْ: خَنَا (TA:) and pl. خَنْ (S, K.)

: خَنَّة, in two places. Also The nose: (S, K:) written by J [accord. to some of the copies of the S, but not accord. to all,]

with kesr to the م (TA:) or the extremity thereof. (K.) And i. q. خَنْ: خَنَّة: لما كَلَّة: so in the phrase, فَلَان خَنَّة لَفَلَان [Such a one is to such a one a person from whom to obtain what to eat]. (S, K.) ___ You say also, خَيْطِبَلُا يَلِي خَنَّة i. e. [The melon, or water-melon, is to me] a usual food. (JM.)

: مخَنْون أَلْبَطْيَحُ لَي خَنَّة: مخَنْون [Bereft of reason; or mad, insane, &c.]. (Lh, K.) [See R. Q. 1 in art. خَم.]
He folded, or doubled, a skin for water or milk, and a sack. He doubled the skin, or the mouth of the skin, and drank from it; and the doing of which is forbidden by Muhammad: when you double it inwards, you say, he mocked at, scoffed at, derided, or ridiculed, him. Hence, app., He contracted his nose at him; as though he mocked at, scoffed at, derided, or ridiculed, him: so in the A: but in the K, he mocked at, scoffed at, derided, or ridiculed, him. He affected a bending, or an inclining of his body, from side to side, and languor, or languidness; or he became bent and languid; syn. He was, or became, flaccid, or flabby, and affected a bending, or an inclining of his body, from side to side: or he was, or became, effeminate: describing the death of Mohammad, says, meaning He became bent and languid, by reason of the flaccidness of his limbs, in my bosom.
speech like that of women, in softness and gentleness: so some say. (Msb.) ٌﺚَﻴِ_nh also signifies The doing what is excessively foul, or obscene; [i.e. the acting the part of a catamite;]

but this meaning was unknown to the Arabs [of the classical ages]. (MF.)

ٌﺚَﻴِ_nh It (a thing, S) bent, or became bent. (S, K.) ٌثقة Also i. q. ٌثقة, q. v. (A, * L, K.) And He (a man)
acted in the manner of the ٌثقة [or effeminate, &c.]. (TA.) ٌثقة He became a ٌثقة: used in this sense in the S and K in art. ] And ٌثقة in كَلُّاِمِهُ طَوْسٍ And ٌثقة ٌثقة [He was soft, or effeminate, in his speech]. (S, Mgh.)__He (a man &c.) fell down by reason of weakness. (TA.)

ٌثقة ٌثقة The water-skin became folded, or doubled. (L.) ٌثقة ٌثقة His neck inclined, or bent. (TA.) __See also 1, in two places.

ٌثقة ٌثقة see 1, second sentence.

ٌثقة ٌثقة a subst. from ٌثقة ٌثقة [An affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or a bending and languidness: or flaccidity or flabbiness, and an affectation of a bending, or of an inclining of the body, from side to side: or effeminacy: or softness, delicacy, tenderness, flabbiness, laxness, or limberness, and an affectation of languor, or languidness]:

ٌثقة ٌثقة (S, L:) as also ٌثقة ٌثقة . (Msb.) Jereer says,

ٌثقة ٌثقة Dost thou threaten me, thou being a Mujáshi'ee? I see, in the softness and weakness of thy beard, or in the bending and languidness, or the effeminacy, of thy
person, (for the beard is sometimes, by a synecdoche, put for the whole person,) an evidence of unsoundness, uncompactness, or weakness]. (S.)


He folded the garment, or piece of cloth, at its creases. (TA.) And [hence,] The night cast the folds of its darkness upon the earth. (TA.) ___ Also the former pl., (TA,) and the latter also, (K,) The parts of the [or bucket] whence the water pours forth, between the . (K, TA.) ___ The sing. also signifies

The interior of the part of the cheek by the side of the mouth, next the molar teeth, (K, TA,) above and below. (TA.) ___ And A company in a state of dispersion. (K.)

One in whom is an affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or in whom is a bending and languidness; expl. by [A, L, K:] or flaccid, or flabby, and affecting a bending, or an inclining of the body, from side to side: (S:) [or effeminate; like : or one in whom is softness, delicacy, tenderness, flableness, laxness, or limberness, and an affectation of languor, or languidness: (Msb:) fem. with . (TA,) And (TA) and (K,) applied to a woman, (K, TA,) Soft, delicate, tender, flabby, lax, or limber, (TA,) and affecting languor, or languid-

ness: (K, TA:) pl. of the latter . (TA,) One says to such a woman, , (K,) [indecl.,] like [of the same description], . (K,)
A hermaphrodite; one who has what is proper to the male and what is proper to the female: Kr makes it an epithet, and says ٌرجل خنشث (TA;) one who has what is proper to men and what is proper to women, (S, Mgh, K,) together; (S, K;) one who has, by creation, the anterior pudendum of a man and that of a woman: (Msb:) in the language of the lawyers, one who has what are proper to both sexes; or who has neither that of a man nor that of a woman: but some of them say that the former meaning is the proper one; and that he who has no external organ of generation is adjoined to the class of the خنشث as being subject to the same special laws: (MF, TA:) the pl. is خنشاث (S, Mgh, Msb, K) and خنشاث. (Msb, K,) Also The plant called برواق [i.e. the asphodel]. (K in art. برق.)

A skin of the kind called قرة folded, or doubled. (L.)

More effeminate, or more incapable of venery, than Delál: a prov. (S, TA.) Delál was a certain man of El-Medeeneh, (TA,) who was made a eunuch, together with several others. (Msb, K,) Also The plant called خنشث من دلال. (S, Msb, K,) because of his softness, delicacy, tenderness, flabbiness, laxness, or limberness, and affectation.
of languor, or languidness; (TA;) or from حَنْثٍ (Kh, JK, MS;) An effeminate man; (T in art. أَنْثٍ, and TA;) one who resembles a woman in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA voce ثَنْؤَم, q. v.: see also ثَنْخٍ:) it is written thus and : (TA:) this latter is explained by some as meaning one who makes his speech like that of women, in softness and gentleness: (Msb, TA:) it is also said that both these epithets are used to signify one who affects languor, or languidness, of the limbs; one who makes himself like women in the bending of himself, and in affecting languor, or languidness, and in speech: but that one uses the latter epithet only when he means one who does what is excessively foul, or obscene; [i.e. a catamite; though this is a meaning often borne by the former also;] notwithstanding that ثَنْيَنْثَ as signifying the committing such an action, was unknown to the Arabs [of the classical ages], and is not found in their language: (MF, TA:) [often, also,] the former epithet signifies a man incapable of venery: (MA:) it is said in a trad. that they used to reckon the ثَنْثَ as one of those having no need of حَنْثٍ (TA in art. ﺪ. أَرْب.) The is also called حَنْثُة and حَنْثَة [each imperfectly decl.]. (K, TA.)

: see what next precedes.
A knife: or a great knife: (K) or a kind of large knife [or dagger, generally curved, and double-edged], (S, Mgh, Msb) called in Persian خناجر (Mgh:) pl. خناجره (Msb.) Some say, [as, for instance, the author of the Msb,] that the is augmentative, the measure being . (TA.) Also the first, (K,) and خنجره , (As, S, TA,) or خنجره , and خنجره , (K,) A she-camel abounding with milk: (As, S, K:) pl. خناجر . (S,) And خنجره a bulky she-camel. (K.)

خنجر: see above.

خنجر and خنجره: see خنجر, in three places.
Wine; (S, K;) so called because of its oldness: (S:) or old wine: (TA:) [accord. to some,] derived from خذرسی, a word not explained: (K:) by some said to be of the measure فعلیلس, so that its radical letters are خذر; because wine is خیرز, e. a cause of torpor or languor: by some said to be from خرس; but to this it is objected that د is not augmentative: the truth is, that it is of the measure فعلیلس, as Sb says: (MF:) by the author of the L and others, it is mentioned after art. خنس: (TA:) or it is a Greek word, arabicized: (K:) [but I know not how this is, unless, as an epithet applied to wheat, (see what follows,) it be supposed to be from χόνδρος:] IDrd thought it to be an arabicized word: it may be an arabicized word from the Persian خناده ریش, meaning having a laughing beard, [or rather one whose beard is laughed at, i. e., a laughing-stock,] because he who makes use of it [namely of wine] has his beard laughed at. (TA.) You also say, خنادریس Old wheat: (IDrd, S, K;) and خنادریس old dates. (TA.)
Q. 1 (K) and (TA) *He dug a fosse, or moat, around it.* (K, * TA.) [In the CK the words of this art. are with ذ in the place of د.]

A fosse, or moat, [such as is] dug around the walls of cities: arabicized, from كنده، (IDrd, K,) which is Persian: (IDrd:) pl. خنادق. (TA.) ___ And A valley. (TA.)

One who makes a fosse, or moat. (JK.)

Tall. (TA. [But perhaps this is a mistranscription for قَطَدْنَح, q. v.])
Any soft and weak tree: (K) or such is called [i.e. each, without, being app. a coll. gen. n.; and with, a n. un.]. (TA.) And hence, accord. to AHN, (TA,) The reeds of [which are made] arrows. (K.) or such is called (S, K) and (K) The female hyena: (S, K.) or she is called by the latter appellation, accord. to Aboo-Riyāsh: or, as some say, these are surnames of the hyena. (TA.) And The cow [probably the wild cow]. (Aboo-Riyāsh, K.) Also Calamity, or misfortune. (S, K.) You say, The people, or party, fell into calamity, or misfortune. (L, TA. But see two other explanations in what follows.) And Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; or a life of softness or delicacy, and ease, comfort, or affluence; syn. which is in many instances in the CK, as I hold it to be in the present instance, erroneously substituted for thus bearing two contrary significations: and and signify the same, such as is apparent; (K) or, as some say, abundant. (TA.) Some explain the saying above-mentioned as meaning The people, or party, fell into a state of plenty, or abundance, and softness or delicacy or easiness of life. (TA.) And The present world; or the present life, or state of existence; as also and (K.) And The deserts; syn. the deserts; and so accord. to some in the saying mentioned above. (TA.) And The podex, or the anus; syn. (K) but AHát doubts respecting the teshdeed of the ; [app. whether this letter be doubled, or the ] Aboo-Sahl says that it is [only]; and IKh says that it means the of the bitch.


It (flesh-meat, S, A, Msb, K, and a date, and a walnut, TA) became stinking: (S, A, K:) or altered [in odour]: (Msb:) or maggoty and stinking: (TA:) like خنز. (S.)

: see what next follows.

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Stinking: (K:) or altered [in odour]: (Msb:)
or maggoty and stinking: (TA:) as also خنز. (Yaakoob, K.)

: see what next follows.

: see what next follows.

Pride; self-magnification; (S, A, K:) as also خنز, خنزية, and خنزوانية: (K:) so called because it changes one from the right state: (TA:) pl. of the first. (S.) You say, خنزوانات [He possesses proud feelings]. (S.) And In him is pride. (A.) And لأتزعن خنزوانتك [I will assuredly pluck out thy pride]. (TA.)

: see the next preceding paragraph.

Stinking: (K:) used as a proper name, (TA,) applied to a woman: (K, TA:) from خنز said of flesh-meat. (TA.)
خنزر

*and خنزر: see art. خنزر.*
He went, or drew, back or backwards; receded; retreated; retired; or retrograded; or he remained behind; held back; hung back; or lagged behind: syn. 

from him or it; (S, K:) or from among the company of people: and hid himself; (A:) or and shrank, or drew himself together; (TA:) and signifies the same; (Msb, K;) and so (A:) and, or. —, is mentioned by Sgh: (TA:) or signifies he went back, &c., syn. —. and also, he shrank, or drew himself together: (Mgh, Msb: *) and he hid himself; became hidden or absent. (TA.) You say, The star returned, or went back, or retrograded: syn. a tropical signification: (A: [and in the TA it is said that خنَس signifies is syn. with Rجع, and is tropical in this sense:)] or became hidden, (K, TA,) like a gazelle in its covert, (TA,) or like the devil when he hears the mention of God: (K, TA:) or became concealed in the day-time: (TA:) and signifies also the being, or becoming, depressed. (Ham p. 332.) And He held back, or hung back, from the company of people; remained behind them, not going with them; syn, رجع; (As, on the authority of an Arab of the desert, of the Benoo-‘Okeyl;) as also (K.) [This is said in the TA to be tropical; but why, I see not.] And The palm-trees were backward to receive fecundation, (TA:) or held back from receiving fecundation,) so that it had not any effect upon them, and they did not bear fruit that year. (TA.) And The devil shrinks when he hears the mention of God. (Msb.) And ذكر الله أصحابه He hid himself from among his companions. (TA.) And He, or it, [app. the
latter,] became hid from me. (A.) And He went away with him; took him away; so that he was not seen; (ISH, K;) as also he hid him, or it. (TA.) See also 4, in four places. (Msb,) [and app., accord. to the K, also,] inf. n. خُسنَاء خَنُسُهُ, aor. خَنُسٌ, (S, A, Msb, K,) The nose was, or became, [Camous, or camoys, i. e.,] depressed in its bone: (Msb:) or depressed in its bone, (A,) or contracted therein, (TA,) and wide in the end: (A, TA:) or retiring from the face, with a slight elevation in the end; (S, K, TA;) or retiring towards the head, and rising from the lip, not being long nor prominent: or its bone lay close upon the elevated part of the cheek, and it was large in the end. (TA.) See also the inf. n. nose.أَخْنَسٍ, inf. n. خَنُسٌ, The foot was, or became, flat in the hollow part of the sole, and fleshy. (TA: but only the inf. n. of the verb in this sense is there mentioned.)

4 He made him to go back or backwards; to recede, retreat, retire, or retrograde: or he put him, or placed him, or made him to be, behind, or after: or he made him to remain behind, hold back, hang back, or lag behind: or he kept him back: or he delayed, or retarded, him: syn. أَخْرَأ, (T, A, Msb, K;) as also خُسنَاء خَنُسُهُ, (Fr, T, A, Mgh, Msb, K,) aor. خَنُسُهُ, (Msb,) [and app., accord. to the K, also,] inf. n. خَنُسَاء خَنُسُهُ, (Msb;) but the former is the more common: (TA:) and hid him, or it: or made him, or it, to hide himself or itself; (A;) or he left behind, (As, S;) and went away from, (S,) him, or it: (As, S;) or both signify he contracted, or drew together, or made to contract or draw together, him [or it]: (Msb:) or the latter verb has this signification as well as that of آَخْرَأ: (Mgh:) and so has the former also, as will be seen below:] and the former also signifies he hid, or concealed, him, or it; (A;) as also خُسنَاء خَنُسُهُ, as mentioned above. (TA.) You say, أَخْنَسَهُ عَنْهُ بَعْضَ حَقَّهُ, I kept back باَخْرَأَرُمْ, from him part of his right, or due. (Fr, TA.) And أَخَنَسَوا الْطَرْيقُ They passed beyond the road: (AA, TA;) or
left it behind them: (TA:) or passed beyond it and left it behind them. (A.) And أَشَارَ بَأَرَِّعَ وَأَخَنَّسَ إِيَاهُمَّهُ، (Mgh, Msb, K,) He made a sign with four fingers and contracted his thumb. (Mgh, Msb, K.) It is related of Mohammad, that he said, The month is thus and thus, [twice extending the fingers and thumb of each hand,] and that, the third time, خَنَّسَ إِصْبِعَهُ، i. e., he contracted his finger, [meaning, one of his fingers,] to inform them that the month is nine and twenty [nights with their days]. (TA.)

5 خَنَّسُ يِه ٍ: see 1.

7 إِخَنَّسُ: see 1, in two places.

8 إِخَنَّسُ: see 1.

9 خَنَّسُ: see خَنَّسُ يِه ٍ. A place of gazelles: (K:) or a place to which gazelles betake themselves for covert. (L)

The devil: (S, K:) an epithet applied to him, (Msb,) because he retires, or shrinks, or hides himself, خَنَّسُ يِه ٍ، S, Msb, K, i. e., يَرَأَيْتُهُ خَنْصَأً، as is implied in the S, or يَنْبَغِضُ، Msb, or يَنْجَعِبُ، K,) at the mention of God; (S, Msb, K; *) being an intensive act. part. n. from خَنَّسُ يِه ٍ. (Msb.)

إِخَنَّسُ: see خَنَّسُ يِه ٍ, in two places.

خَنَّسُ: see خَنَّسُ يِه ٍ. Going back or backwards; receding; retreating; retiring; or retrograding; or remaining behind; holding back; hanging back; or lagging behind: syn. مَنْتَأْخَرُ: pl. خَنَّسُ. (TA.) [Hence,] خَنَّسُ، (in the Kur lxxxi. 15, S,) The stars; (S, K;) i. e., all of them; because they retire, or hide themselves, خَنَّسُ، at setting; or because they become concealed in the day-time: (S:) or the planets: (S, K;) or the
five stars, Saturn, Jupiter, Mars, Venus, and Mercury: (Fr, S, K, Jel:) because they return, (Fr, S, Jel:) in their course: (Fr, S, Jel:) when you see a star [thereof] in the end of a sign of the zodiac, it returns to the beginning of it: (Jel:) or because of their retrogression; for they are the erratic stars (Fr, S, K, Jel:) which [at one time appear to] retrograde, and [at another time to] pursue a direct [and forward] course: (S:) or because they sometimes return (Fr, S, K, Jel:) in their course until they become concealed in the light of the sun: (TA:) or because they hide themselves, as the devil does at the mention of God. (K, TA.) And hence, i. e., from خناس in the sense of متأخر, the saying in a trad. of El-Hajjâj, الابّل ضّمّر خناس, meaning, [Camels are lean, and lank in the belly, and] patient of thirst. (TA.) And The three nights of the lunar month during which the moon retires [from view]. (TA.)

لِبِﻹا رَمَضْ سَنَّخ

Camels are lean, and lank in the belly, and patient of thirst. (TA.)

لاَيْلَلا سَنْلْخا

The three nights of the lunar month during which the moon retires [from view]. (TA.)

قُدِّسَتِي أَخَنْسَةَ

Having a camous, or camoys, nose; having the configuration termed in the nose: (S, Msb, K:) [see أَخَنْسَةَ الأَنْفِ] accord. to some, having a nose of which the bone is short and the end turning back towards its bone: (TA:) fem. خنساء: خنسس. (S, Msb:) pl. خنسس. (S, A.) خنسس in its original application is in gazelles and bulls and cows: (TA:) all bulls and cows are خنسس, (S, A, TA,) and so are all gazelles: (TA:) or خنسس, with two dammehs, (K,) but written by Sh خنسس, (TA,) is used to signify gazelles: and bulls or cows: (K:) and أَخَنْسَةَ is an epithet applied to the wild cow: (K:) also أَخَنْسَةَ to the tick: (Sgh, K,) and the lion; and so خنسس which last is an epithet so applied as relating to his face and his nose: (Fr, TA:) and the last, خنسس, is also applied to a young pig: (As, TA:) or in this sense it is with ص: (Fr, TA:) and خنسس is syn, with خنسس: (TA:) [Hence,] خنسس is metaphorically applied [as an epithet] to arrows, in the following verse, describing a coat of mail:
[It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads]. (TA.)

A foot flat in the hollow part of the sole, and fleshy. (TA.)
Xnser

and and and Xnser and Xnser: see art.
The young of the swine: (Ibn-'Abbád, S, K:) and the young, or little, of anything: (K:) pl. خنانيص. 

(S, K:) [See also خنوس.]

The young of the ببر, q. v.; (K;) as also خنصيص. (Sgh, K.) Also A palm-tree which does not rise beyond reach of the hand. (Ibn-'Abbád, K.)
(S, Msb, K) and the little [of a rare form] like ℹ️: (TA, ) The little finger: (S, A, K:) or the middle finger: (K:) the latter signification said by MF to be unknown; but it is mentioned in the L, as from the Book of Sb: (TA:) [and the little toe:] of the fem. gender: (Msb, K:) pl. ℹ️: (Sb, S, K:) like ℹ️, it has no pl. formed by the addition of ℹ️: (Sb:) its pl. is also used as a sing., as though every part were termed ℹ️; as in the phrase ℹ️ [Verily he has a large little finger]. (Lh.) You say, ℹ️ [The little fingers are bent in mentioning such a one with others of his class]: i. e., one begins with him in mentioning persons of his class. (Msb.) [See 1 in art. ℹ️] And in like manner you say, ℹ️ [They counted him with the little finger]: i. e., they commenced with him in counting. (MF.)
He was, or became, lowly, humble, or submissive, to him, and petitioned him, or solicited him, he, the latter, not being a fit person to be petitioned, or solicited; **衞** signifies the being low, vile, base, abject, or submissive; almost always in an improper case. **衞** signifies The act of playing, toying, or dallying, and conversing with one of the other sex, enticing, or striving to induce, the latter to yield to one's desire, and behaving in a soft, tender, or blandishing, manner. **衞** signifies He came to her for a vitious, or an immoral, purpose; or for the purpose of adultery, or fornication: **衞** signifies He acted perfidiously, unfaithfully, or treacherously, to him; or broke his compact, contract, covenant, or the like, with him. **衞** signifies Want, or need, made me lowly, humble, or submissive, to thee; or constrained me to have recourse to thee, and to require thine aid.
[app. inf. n. of خَنَعٌ] Lowness, vileness, baseness, abjectness, or submissiveness; almost always, in an improper case. (Ham. p. 44.)

[app. part. n. of خَنَعٌ] Low, vile, base, abject, or submissive. (KL.) [See what next precedes.]

خَنَعٌ A thing that induces suspicion or evil opinion; (S, K;) a vicious, or an immoral, act; or adultery; or fornication. (K.) [See a remark on one of the pls. of خَنَعٌ.] You say, اطّلعت من فلان على خَنَعٍ I became acquainted with, or got knowledge of, a vicious, or an immoral, act of such a one. (TA.) And وقَعَ في خَنَعٍ He fell into a thing of which one is ashamed. (TA.) A vacant place. (O, L, K.) You say, لقيته خَنَعَة فقتهرته I found him, or met him, in a vacant place, and I overcame him. (K, * TA.)

خَنَعٌ Necessity, or constraint: and excuse. (TA.) رجل ذو خَنَعات A man in whom is corruptness, or viciousness, or corrupt or vicious conduct. (TA.)

خُنوُعَ Perfidious, unfaithful, or treacherous; one who breaks his compact, contract, covenant, or the like. (Ibn-'Abbád, K.) One who turns away from, or shuns, or avoids, another. (Ibn-'Abbád, K.)

خَنَاعَة The state of being bad, evil, abominable, foul, unseemly, ugly, or hideous; or excessively bad, &c. (TA.)

خَنَعٌ One who acts in a suspicious manner, or so as to induce suspicion or evil opinion; who acts viciously, or immorally; or commits adultery, or fornication: (S, K;) pl. خَنَعٌ (K, TA) and خَنَعَة. (TA.) El-Aashà says,

* هُمُ الخَصَامُ إِنْ غَابُوا وَإِنْ شَهَدُوا *
They are the bountiful, if they be absent and if they be present; and they do not see persons acting in a suspicious manner, &c., towards their wives]. (TA.) [The latter hemistich of this verse is cited in the S; in one copy of which I find برون in the place of يرون: and it seems to be there implied that خنع is pl. of خنعة; but I do not know any instance of فعل as the measure of a pl. of a word of the measure فعلة.] ___ One who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground. (As, on the authority of an Arab of the desert.)

The vilest and most abasing of names, (K,) for a man, and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is king of kings; like [the Persian] شاهنشاه; because this name belongs to God himself: a trad., which is variously related: (TA:) accord. to different relations, thus, and أَخَنَعَ, (K,) meaning most effectual to kill, and destroy, its owner, (TA,) and أَخَنَعَ, [which means the same,] (K, TA, [in the CK أَخَنَعَ,]) and أَخَنَعَ, (K,) meaning most foul, abominable, or the like. (TA in art. خنعت.)

"مَكَحَع", applied to a camel, Broke; trained; rendered submissive, or manageable. (K, TA.) And in like manner applied to a place [app. as meaning Rendered easy to sit, or lie, upon; or, to travel]. (TA.)
and its variations: see what here follows.

ܐ십시오 ءANGES (S, Msb, K) [in two copies of the S, in which it is without the article, written without tenween, but in the Msb and K it has the article prefixed, and is therefore necessarily without tenween,] and ܚPhiladelphia (Msb, TA,) which is more common, (Msb,) [but this I doubt, for I have found it nowhere else,] and ܚPhiladelphia (S, K) and ܢPhiladelphia (TA) and ܢPhiladelphia (K,) which last is of the dial. of the people of El-Basrah, (TA,) and ܢPhiladelphia and ܢPhiladelphia, (K,) [The black beetle: or a certain species thereof:] a well-known creeping thing; (Msb;) a certain insect, (S, K,) black, (K,) of fetid odour, smaller than the ܓPhiladelphia found in the bottoms of walls: (TA:) the first and second of these words are both applied to the male and the female: (Msb;) or ܚPhiladelphia is applied to the male, (AA, Msb,) by some of the Arabs, (Msb,) and is syn. with ܚPhiladelphia and ܚPhiladelphia, (AA, TA,) and ܓPhiladelphia is not disallowable, being agree-

able with analogy: (Msb:) and ܓPhiladelphia is applied to the female, [which, if correct, shows ܓPhiladelphia to be with tenween,] and so is ܓPhiladelphia, with ܓPhiladelphia, is not allowable; [and if so, ܓPhiladelphia is without tenween;] (As, TA;) and ܓPhiladelphia is [not applied to the female, but] used by the Benoo-Asad for ܓPhiladelphia, as though they made the ܓPhiladelphia a substitute for the ܓPhiladelphia. (Msb:) One says, ܓPhiladelphia is more persevering than the black beetle: because it returns to thee as often as thou throwest it away. (TA;) [Accord. to the K, the ܓ Philadelphia in the words of this art. is radical; but accord. to the S and Msb, augmentative.]
אמר (S, Msb, K, TA,) or, accord. to El-Farábee, the latter is not allowable, (Mgh,) **He throttled him,** or **strangled him,** i.e. *squeezed his throat* (Mgh, Msb) *that he might die;* (Msb,) [but it does not always mean *he squeezed his throat so that he died;* often meaning, simply, *he,* or *it,* throttled him, strangled him, or choked him; and frequently said of a disease in the throat, and of food;] and **حاضر** signifies the same, (S, K,) [or has an intensive meaning,] and its inf. n. is **حاضر.** (TA.) **[Hence,]** Weeping [or sobbing] choked him; as though the tears throttled him. (Mgh.) ___ **And He** (a horse) *was affected with the disease,* or wind in the throat, termed **خَنَقَتْ أَلْوَقَتَ,** (TA.) **[And]** postponed, or deferred, and [so] straitened, the time: and **خَنَقَتْ الصَّلَاةُ,** He straitened the time of prayer by postponing it, or deferring it. (TA.)

**The mirage nearly covered the heads of the mountains.** (K, TA.) **[And]** He filled the vessel: (K, TA:) or filled it up (سَدَّد مَلائَةٍ); and in like manner, [the watering-trough]. (Aboo-Sa'eed, TA.) **And He** (a man) nearly attained to [the age of] forty [years]. (K, TA.)

**He** was, or became, throttled, or strangled; i.e. *he had his throat squeezed that he might die;* (JK, * S, * Msb, K; *) [and simply *he was,* or became, throttled, strangled, or choked;] as also *the sheep,* or goat, became
throttled, or strangled, or choked, by itself:] (S, K;) or the having the [q. v.] compressed upon one's throat: and the compressing it upon one's own throat. (TA.)

**QNor**

inf. n. of خنقة: (S, Mgh, Msb, K;) and i. q. مخنقة q. v. (JK, K)

(**QNor**) see خنق.

A cord, (JK, S, Mgh, K;) or bow-string, or the like, (Mgh,) with which one is strangled; (JK, * S, * Mgh, K; *) also, metaphorically, termed خنقة خنقة. (Mgh.) See also خنق, in two places. A narrow vulva of a woman: (Abu-l-'Abbás, TA:) and خنق خنق for خنق is app. pl. of خنقة, like as is pl. of كنز, خناق. narrow vulvas (IAar, K) of women. (IAar.) They are in straitness by reason of death. (TA.)

A certain disease in the throats of birds and horses: (K;) or a certain disease that attacks the bird in its head, and the horse in its throat, and chokes it: (JK;) or a certain disease, or wind, that attacks men and horses or similar beasts in the
throat, and sometimes attacks birds in the head and throat, mostly appearing in pigeons. (TA.)

Also One who sells fish (taken) with the [q. v.]. (TA.)

A snare with which beasts of prey are taken (JK, TA) by the throat: and a snare with which fish are taken in El-Andalus. (TA.)

One who strangles; (Msb, TA; *) as also (Mgh, Msb;) or the latter signifies one whose office it is to strangle. (TA.) [Hence, ] Four herbs: (K:) [the first and second, in the present day, wolfsbane, or aconite: or, as Golius says, referring for the former and latter respectively to Diosc. iv. 78 and 77, the former is the aconitum lycoctonon; and the latter, the aconitum pardalianches: the third, dogsbane, or colchicum; or, as Golius says, referring to Diosc. iv. 81, apocynon: and the fourth, strangle-weed, (because it strangles the or bitter vetch,) or broomrape, i. e., as Golius says, referring to Diosc. ii. 172 and Ibn-Beytár, orobanche:] the first is high (مشهر) the second is like the tail of the scorpion, glistening, about a span in height, and has not more than five leaves: each of these is of the season called [زربيع: and they are poisonous; they kill all animals; the ذئب and the ثور being particularized only because of the quickness of its acting in them. Ibn-Seenà says, in the Káoon, the leaves of خنائق النمر, when mixed with fat, and kneaded and baked with bread, and given as food to wolves and dogs and foxes and leopards (ثور), kills them: whence it seems that this may be two herbs or one herb. (TA.) A narrow road or ravine, in a mountain: (S, * K, * TA:) or a narrow place or pass, between two mountains, and between two tracts of sand. (JK.)
A narrow street; syn. قاق (S, K, TA;) in the dial. of the people of ElYemen. (S, TA.) See also مخونق, in two places.

A convent inhabited by righteous and good men, and Soofees; an arabicized word, from the Persian خانقة; [and post-classical, for] El-Makreezee says that the خانقة was instituted in the fifth century of the Flight, for Soofee recluses to employ themselves therein in the service of God: (TA:) [pl. خوانق.]

A man of, or belonging to, a خانقة. (TA.)

A necklace, syn. قلادة (S, Mgh, Msb, K,) that surrounds the neck; (Mgh, Msb;) wherefore it is thus called; (Msb;) [i. e., because] it lies against the خنط: مخونق. (TA.) See also خنط. [And see زداد.] Hence, غلام مخونق الحصر A boy slenderer in the waist. (K.) Also The part, of the neck, which is the place of the cord [or the like] called خنط, [wherewith one is strangled]; (S, K; *) i. e., (TA,) the throat; (K, accord. to the TA; in the CK and in my MS. copy of the K مخونق;) and so خنط, (S, K, in the former said to be syn. with مخونق,) and خنط (K) and خنط. (TA; and so, accord. to the TA, in the K.) You say, أخذت مخونقه [I seized his throat]. (S.) And أخذت مخونقه (K, accord. to the TA, but accord. to the CK and my MS. copy of the K مخونق,) and أخذت مخونقه and خنطه and خنقاها, i. e. [He took him, or seized him, by his throat. (K.) And (A in art. زرد) and خنطه, (S) [properly He, or it, seized his throat, or throttled him, or choked him; meaning] he, or it, straitened him; as also أخذ منه بالمخونق, (A in art. زرد) And أخذ منه بالمخونق, (A in art. زرد) And بلغ منه، (S) [properly It reached his throat; meaning it straitened him, or distressed him]. (S.) And بلغ الأمر بالمخونق [properly It reached a distressing pitch. (K in
and applied to a man, [and to any animal, as also, Throttled, or strangled, i.e. having his throat squeezed that he may die; but not always meaning, so as to be killed thereby; often meaning, simply, throttled, strangled, or choked;] (JK;) all signify the same; from خنق, in the place of خنق, signifies ذو خناق, or cord, &c., by which he is throttled, or strangled, round his neck; or perhaps having a خناق, or quinsy]: (TA;) and ظيفة خنق signifies a sheep, or goat, throttled, or strangled, i.e. having its throat squeezed that it may die: (Msb;) or the latter of these two means a sheep, or goat, throttled, or strangled, or choked, by itself (S, TA. [See 8.]) It is said in a prov., (Meyd,) يا خنق مخونق افتد مخونق Ransom thyself, O thou who art throttled, or strangled, or choked, applied to any one distressed and constrained; (Meyd;) meaning free thyself from difficulty (K, TA) and harm: (TA;) or, as some relate it, افتد مخونق One throttled, or strangled, or choked, ransomed himself. (Meyd.)

A narrow place or pass. (S, TA.) [See also خنق, near the end of the paragraph.]

A horse whose blaze occupies his jaws, (K, TA,) extending to the roots of his ears. (TA.)

شاة مخونق: see مخونق.
خنو

1. خنو, aor. inf. n. خنو and خنو: خئن, see خئن, in the art. here following.
He uttered foul, abominable, unseemly, or obscene, speech (JK, * S, K) against him. (S, TA.)

He cut, or severed, the trunk of a palm-tree (JK, K) with an axe; (JK;) as also (JK, TA.)

He, (a man, S,) or it, (misfortune, Ham p. 430,) corrupted, or marred, his state. (S, Ham, TA.) And the same, (S,) or it, (JK, K,) said of time, or fortune, (JK, S,) It destroyed him, or them. (JK, S, K.) And the former, said of time, It became long to him. (K.)

The locusts had many eggs. (AHn, K.)

The pasturage had much and luxuriant herbage. (AHn, K. *)

Foul, abominable, unseemly, or obscene, speech: (S, TA, and Ham p. 489:) or the most foul, abominable, unseemly, or obscene, of speech. (JK, T, TA.)

[Leave ye dates: speak not of them in a foul manner, or speak not of them foul]
speech; for dates have benefited in most of what has occurred between us, or among us]. (TA.)—The calamities of time or fortune. (JK, K.)

&c.: (JK:) [or having a foul, an abominable, an unseemly, or an obscene, meaning; for] is not a verbal epithet, since we know not خَنْحَةِ الكلمة, but a possessive epithet; like the instance, mentioned by Sb, in

and meaning: (TA.)

: خناية. The most foul, or abominable, or unseemly, of names. (TA.) [See خنى الأسماء.]
Hunger. (IAar, K.) [And so and , belonging to art. \( \text{حوى} \); with which the present art. is intimately connected.]

A wide valley: (K) any wide valley in a soft, or plain, [low ground such as is termed] \( \text{حوى} \); (Az, TA;) as also \( \text{حوى} \): (Az, TA in art. \( \text{حوى} \)) and low, or depressed, ground; (TA;) as also : (JK, TA;) or the former, a soft place: (JK:) or soft ground; as in the saying, What thou hast planted has chanced to be in soft ground, in which it will take root and not fail to be productive. (TA.)

, by a mistake in the CK, in art. \( \text{حوى} \), is made to signify Honey: see \( \text{حوى} \) in that art.

\[ \text{ حوى } \]

Languor: occurring in a trad., in which it is said, And a languor seized Aboo-Jahl, so that he spoke not. (IAth, TA.)

A vacant land. (K) See also . Also a dial. var. of (IAth, TA in art. \( \text{حوى} \): see 1 in that art.)
The name of the letter خ, q. v.; as also خَا: [It is called خَا in a case of pause, and خَا when made a noun:] It is fem. and masc.: [its dim. is خَا، meaning a خ written small, or indistinct: (see خَا in art. خَا:) and its pl. خَاات أَخَ and أَخَوَا: (TA in خَاات the alf. of خَا.) خَا، (AZ * and S * and TA in خَاات the alf. خَا, and K and TA in the present art.,) in which خَا is a صوت خَا، and خَاة بَكْ عَلَيْنَا: (TA.) In the saying of El-Kumeyt، *

Calling out Hasten thou, come up with us, and Come, or come quickly, &c.,] it is held by Ibn-Selemeh to be used as an imprecation, meaning خَٰيَب mayest thou be disappointed of attaining that which thou desirest; the poet saying بَلْيَكْ أَلَذُّ خَبِّ وَخَسَرْ خَايَبَكَ [meaning By thine affair that shall result in disappointment, and be an occasion of loss]: which, as you see, is at variance with the explanation of AZ. (S, TA.)
خَوَبَ, aor. خَوَبْ, inf. n. خَوَبٌ, He was, or became, poor, needy, or indigent. (IAar, K.) See also خَوٍّ.

خَوَبَةٌ A state of utter destitution, in which nothing remains in possession: so in the saying, خَوَبَّةٌ أُصِابَتَهُم خَوَبَةٌ [A state of utter destitution befell them]. (A'Obeid, T.) Hunger: (AA, T, S, A, K;) pl. خَوَبَت. (TA.) So in the phrase, خَوَبَّةٌ أُصِابَتَهُ خَوَبَةَ [Hunger befell him]. (AA, S.) Sh knew not this word, and thought it to be a mistake for خَوَبَةٌ; (T;) which latter signifieth want. (S.) [See the latter word.] A tract of land upon which rain has not fallen, between two tracts of land watered by rain. (AA, S, K.) Land that is bad, (S,) in which is no pasture (S, K) nor water. (TA.) So in the saying, نَزَلْنَا خَوَبَةَ مِنَ الأَرْضِ [We alighted in bad land, without pasture or water]. (S.) [See also خَوَبَةٌ.]
He (a hawk, or falcon, S, K, and an eagle, A, TA) pounced down, or made a stoop, upon the prey; or quarry, (S, A, K,) to take it, or seize it, (S,) making a sound to be heard with his wings. (TA.) And The eagle made a sound by the motion of its wings (in pouncing down). (S.) Also He (for instance an eagle, TA) seized, or Snatched away, (K, TA,) a thing; (TA;) and so (IAar, K,) and and (TA in art. [where this last is said to belong to the present art.]) You say of the hawk, He seized, or snatched away, the birds: (TA in art. and of the wolf, He seized, or snatched away, the sheep or goat; (TA in art. or he stole away the sheep or goat by stratagem. (Fr, S, K,) He (a man) lessened, or diminished, his property; or took from it by little and little; syn. he lessened, or diminished, to him his property; or did so by taking from it by little and little;) both signify the same. (K in art. And He (a man, TA) lessened, diminished, or impaired, his provision of corn or food (مَيْرَتُهُ); or made it defective, or deficient. (K.) He (a man) broke his promise: (IAar, S, Msb, K;) and broke, or dissolved, his compact, contract, or covenant. (K)

He cast his eye furtively towards a spot between me and him; meaning, towards me: see similar phrases in art. (K.)
5 خَوَاتٌ see 1, in two places: ___ and see also 8, in two places.

6 إِخْوَاتٍ see 1, first sentence.

7 إِخْوَاتٍ see 1, in four places. ___ One says also, خَوَاتٌ, اختات بلادا، , He cut off for himself a land, or district. (Iaar, TA in art. خُوَاتٍ.) And خَوَاتٌ, خلال يختات حديث القوم, (S, K, *) and إِخْوَاتٍ, (S,) Such a one takes of the discourse of the people, or party, and learns it by heart [one part after another]. (S, K, *) In [some of] the copies of the K, in the explanation of خَوَاتٍ, for is erroneously put خَوَاتٍ, meaning [Verily they journey by night, and make the road to be feared, relying upon their strength, and robbing and slaying men]. (S: [in two copies of which I find نوُريسَي in the place of نوُرسَي.]]

8 خَوَاتٍ The sound made by the motion of the wings of an eagle. (S, K. [In a copy of the S, I find it said that this word is fem., though its meaning is masc.; and the same is said in the TA, doubtless from another copy of the S; but this observation, which is omitted in one copy of the S in my possession, applies to خَوَاتٍ, mentioned in art. خَوَاتٍ in the S, as meaning صوت.) And A sound [absolutely]; (K;) as also خَوَاتٍ: (TA;) or the sound, or noise, of thunder, and of a torrent, or flow of water. (AHn, K.) A poet says, 

ٌفاَلَاحَسَ إِلَا خَوَاتِ السَّيْوُل

[And there was no sound but the noise of the torrent.] (AHn, TA,) which shows that we should read in the K والسَّيْل; not والسَّيْل, as in some copies. (TA.)

خَوَاتٍ: see the next preceding paragraph.

خَوَاتٍ A bold, daring, brave, or courageous, man. (S, K, *) One who is always eating, but does not eat much. (K,) A great promisebreaker. (Msb.)
[act. part. n. of 1]. signifies An eagle (pouncing down, or making a stoop, (S, K,) and thereby causing a sound to be heard. (S.) Breaking his promise; or one who breaks a promise. (Msb.)
[The peach, or peaches;] a well-known kind of fruit, (K, TA,) which is eaten; (TA:) i. q.  

خُوَخٌ: (K in art. sing., (K,) or n. un., (S,) حَوَخٌ: (S, K.) See also what follows.

خُوَخٌ: see above. Also An aperture (S, A, Mgh, K) in a wall, (S, A, Mgh,) admitting the light (S, A, K) to a house, or chamber. (K.) — A passage (مَنْتَرَق) between any two houses, not having a door, or gate: (K:) of the dial. of El-Hijáz; (TA:) [and of Egypt, where it is applied to a lane leading from one street or quarter to another: coll. gen. n. خُوَخٌ:] accord. to some, a passage (مَنْتَرَق) between any two things: and a small door-way between two houses, or chambers, with a door affixed to it. (L.) — A wicket, or small door, (A, Mgh,) in a large door. (A.) [Golius, as on the authority of Meyd, explains it as meaning Fenestella in medio januæ.] — [Also applied to A sluice in a rivulet: see دَرَقةٌ.] — The anus; syn. دَبْرٌ. (K, TA,) A kind of green garment: (Az, K:) of the dial. of Mekkeh. (TA,)
He (a camel, L) went quickly; or was quick in his pace or going: He (a camel, L) went quickly, and threw out his legs: or, as some say, he shook, as though he were convulsed: and in like manner, a male ostrich: and sometimes it is said of a man, signifying as first explained above. He sent the stallion, among the camels. (L, K) He obtained somewhat of food. (K)

He (a camel) shook in going, by reason of briskness, liveliness, or sprightliness. (A.)

It (a branch) inclined, (A, TA,) or bent. (K)

applied to a girl, (S,) or young woman, (L,) or a female, (A, K,) Soft, or tender, (S, A, L, K,) and youthful: (A:) or goodly, or beautiful, in make, and youthful, (L, K,) not yet of middle age: (L:) pl. (L, K) and (S, L, K;) the latter like as pl. of an epithet applied to a spear. (S, L)
رﻮﺧ

1. aor. خور, (S, A, Mgh,) inf. n. خوار (JK, S, A, Mgh, K *) and خور (JK,) He (a bull) uttered his cry; [i. e. lowed, or bellowed;] (Lth, JK, S, A, Mgh, K;) this being its primary signification: (Er-Rághib;) the inf. n. خور, used agreeably with this explanation, occurs in the Kur xx. 90 [and vii. 146]: (S:) it signifies the loud crying [i. e. the lowing or bellowing] of a cow and of a calf: (Lth:) and the crying [i. e. bleating] of sheep, or that of goats, and of gazelles, (K,) and of any beast: (Er-Rághib;) and the sounding [i. e. whizzing] of arrows: (K:) of any of these, you say, خور, aor. and inf. n. as above. (TA.) [Hence,] خور like the bellowing of the bull. (A.) [And hence, (see 10,) خور عليه He bent, turned, or inclined, towards him. (A.) خور, aor. as above, (S, Msb,) inf. n. خور, (S, K, [for which Golius, as on these authorities, substitutes خور,]) said of a man, (S,) and of anything, (TA,) He, or it, was, or became, weak, or feeble, (S, Msb, K,) and languid; (S, TA;) as also خور, (JK,) aor. خور (JK,) inf. n. خور; (S, * K, * TA;) and خور, (JK, TA,) inf. n. خور. خور and خور both signify It was soft, or fragile; said of anything, like a reed. (JK.) It is said in a trad. of ‘Omar, لَنْ ﺎَﻣ ﺎَﻬُـﺒِﺣﺎَﺻ ُعِﺰْﻨَـﺑ وُﺰْـﻨَـﻳَو ﺗْﻮَﺻ ﱞىِﻮَﻗ ﺎَﻣ َماَد ﺎَﻬُـﺒِﺣﺎَﺻ ُعِﺰْﻨَـﺑ وُﺰْـﻨَـﻳَو ﺗْﻮَﺻ A possessor of strength (صاحب قوة) will not be weak as long as he can pull his bow and leap to his beast. (TA.) In a camel that is drinking, خور denotes, or implies, a quality that is praised; i. e. Patient enduring of thirst and fatigue: and a quality dispraised; i. e. the lacking patience to endure thirst and fatigue. (TA.) Also, said of heat, (S, TA,) and of cold, inf. n. خور and خور, (JK,) It became faint; it remitted, or abated; (JK, S, TA;) and so خور, inf. n. خور; and خور. (TA.) And خور عَنَّا, said of cold, It ceased from us; quitted us. (A.) خوار, (JK, S, inf. n. خور, خور (JK, S, K, *) in thrusting or piercing him with a spear or the like. (JK, S.)

2. خور He attributed to him weakness, or feebleness, and languor.
And hence, he bent, turned, or inclined, him, or it. (S, K.) You say, 

We bent, or turned, the riding-camels to such a place. (S.)

The bulls lowed, or bellowed, one to another. (A.)

He endeavoured to make her (namely, a gazelle, or a wild cow,) to utter her cry; or he uttered a cry in order that she should do the same. (TA.) The sportsman, coming to a place in which he thinks the young one of a gazelle or [wild] cow to be, utters a cry like that of her young one; and the mother, hearing it, if she have a young one, thinks the cry to be that of her young one, and follows the cry. (S, * TA.) Hence, (S, TA,) He endeavoured to make him bend, turn, or incline: (JK, S, A, K, TA:) and he called him to him: and he interrogated him; or desired him to speak; syn. namely, a man. (JK.)

He interrogated the place of abode. [The author of the L cites, as an ex., the saying of El-Kumeyt,
And he who is affected with youthful amorousness, wailing, will not ask the remains, or traces, of the dwellings to reply to his wailing: but for I would rather read استخار الضعُبِّ, (K, TA, [in some copies of the K, erroneously, الربوع, الصبع,]) and (TA.) He placed a piece of wood in the hole of the burrow of the [lizard called] ضُبِّ, (K, TA,) and of the jerboa, i.e. in the قاصعاء, (TA,) in order that it should come forth from another place, (K, TA,) i.e. the نافقة, so that he might catch it. (TA.) Lth falsely assigns the act of الاستخاره to the ضُبِّ and the jerboa. (Az, TA.)

*حور* Low, or depressed, ground or land, (JK, S, K,) between two elevated parts; (JK, S;) like حور: (TA:) an inlet (lit. a neck) from a sea or large river, entering into the land: (Sh:) a place, or channel, where water pours into a sea or large river: (JK, K;) or a wide place or channel, where waters pour, running into a sea or large river; (TA:) or (as in the TA, but in the K and,) a canal, or cut, from a sea or large river: (K, TA;) and i. q. رحبة [app. as meaning the part in which the water flows from the two sides of a valley]: (JK:) pl. حور. (TA.)

*حورة الإبل* a pl. of حورة, (S, K,) contr. to rule; (MF, TA;) and of حور in the phrase حور العنان. (JK, TA.) See حور, in five places.

*خورى*. fem. of خير, and properly belonging to art. خير: see what next precedes.

*خوران* The best of camels, or of the camels; (IAar, K;) [see خير, (in art. خير,) near the end of the paragraph:] and so خوارها, خوارها منها, and the حورى منها. (Fr, TA.)

*معر* [or rectum], which comprises the حتان [or anus, with the extremities of its skin], of the صلب [or back], (K,) of a man &c.: (TA:) or the passage of the روث [or dung], properly of a horse or the like, but here app. meaning of a man also]: (S;) or the head [or extremity] of the مبعرة [or rectum]: or
the part in which is the دَرَب [or anus]: (K;) or the دَرَب [or anus] itself; (TA;) or it has this meaning also; (JK;) and so, syn. (K;) the دَرَب being so called because it is like a depressed place between two hills: (TA: [see خَوراء]) or the gap in which is the دَرَب [or anus] of a man; and that in which is the قَبِل [or anterior pudendum] of a woman: (TA;) or the gap in which is the دَرَب and the place of the دَكَر [or anterior pudendum] of a woman: (TA:) or the gap in which is the دَرَب and the place of the لَبـَق [or anterior pudendum] of a woman: (TA:) or the gap in which is the دَرَب and the place of the رَكَذ and that of the لَبـَق of the woman: (Zj in his Khalk el-Insán: ) pl. اَرْﻮَﺧَةَ and نِرَاَرْﻮَﺧَةَ ( : K;) the former pl. of a form which any sing. subst. not significant of a human being may receive. (TA.)

خرور: see the next paragraph, in two places.

خرور Weak, or feeble; (JK, S, Msb, K;) applied to a man; (S;) as also خائر, (K;) and خور (AHeyth:) a weak man, who cannot endure difficulty or distress: (Lth:) and cowardly, or a coward: (A:) pl. of the first خورهون, and of the third خورهات. (AHeyth.) Applied to a camel, Slender (رقيق) and beautiful: (K, TA: [for الحسن in the CK, I read ﺔْﺴَﳊا, as in other copies of the K and in the TA:]) and the fem., with ة, applied to a she-camel, having soft flesh and fragile bones: (TA:) pl. of the former [and of the latter خورات.] (K.) Applied to a spear, Weak: (S:) not hard: (Msb:) or weak and soft; (TA;) and in the same sense applied to an arrow, (A, TA,) as also خور (TA;) and so the fem. of the former, with ة, applied to a reed or cane (قصبة); (A, TA,) and to land or ground (أرض) as meaning weak, (S,) or Soft: (A, Msb:) pl. خور A horse (A) that turns easily, (JK, A, K,) and runs much: (K;) pl. خور. (JK, TA,) And بكرة خوراء A sheave of a pulley of which the pin runs [or turns] easily in the checks. (TA,) And خور الخشايا Beds, or the like, stuffed with soft substances. (TA, from a trad.) And خور الخشايا سَموا Smooth stones that sound [when struck] by reason of their hardness. (IAar.) And زَرَد خوراء زَرَد [q. v.] that emits much fire; syn. عَداَج. (AHeyth, K;) [Hence,] هو خوراء العود [meaning He is lavish when asked]: an expression of dispraise. (TA in art.
A she-camel *abounding with milk*; pl. *خُورَةُ* (S, K, TA) which is contr. to rule, and said by MF to be without a parallel; (TA:) and so a ewe or she-goat: (TA:) or a she-camel *whose milk flows easily*; and so a ewe or she-goat: (A:) or a she-camel *thin-skinned, and abounding with milk*: (AHeyth:) or one *that is of a hue between dustcolour and red, with a thin skin*; and such is the most abundant in milk: (Kf:) or of a red colour inclining to dust-colour, thin-skinned, and having long fur with [coarse] hair protruding through it, longer than the rest: such a she-camel is less hardy than others, but abounds with milk. (ISk.) Also A palm-tree (*تَلْنَرْخَةُ*) that bears much fruit. (JK, A, K.) As a subst.: see *خُورَةً* as meaning Women *much suspected, on account of their corruptness*, (K, TA,) and the weakness of their forbearance, (TA,) is [a pl.] without a sing. (K.)

As a subst.: see *خُوارِرَةً*.
1. حَصَوْصِ، اور.، inf. n. حَصَوْصِ، aor. حَصَوْصِ، He (a man, S) had the eye sunk, or depressed: (S, K:) or the inf. n. signifies the eye's being narrow, or contracted, and sunk, or depressed: (Msb:) or its being small, and sunk, or depressed: (A:) or its being sunk, or depressed, and narrow, or contracted, and small: or one eye's being smaller than the other: or the eye's being narrow in the slit, naturally, or by reason of disease: or accord. to AM, all that they have related respecting this word is correct except narrowness of the eyes; for the Arabs, when they mean this, use the term حَصَوْصِ، with [the unpointed] ح; but when they mean the eye's being sunk, or depressed, this they term حَصَوْصِ، with [the pointed] ح: (TA:) and accord. to A 'Obeyd's relation on the authority of his companions, (TA,) [and accord. to Mtr also,] حَصَوْصِ عِيْنِه signifies his eye became sunk, or depressed; (Mgh, TA;) but حَصَوْصِ، it became narrow, or contracted. (Mgh.) Also حَصَوْصِ، inf. n. as above; and حَصَوْصِ، inf. n. حَصَوْصِ، She (a ewe) had one of her eyes black, and the other white. (AZ, TA.)

2. حَصَوْصِ السَّجَرِ، inf. n. حَصَوْصِ، said of palm-trees, [and some others, see حَصَوْصِ،] The trees put forth leaves, [or only leaves of the kinds called حَصَوْصِ،] little by little. (L, TA.) See also 4. حَصَوْصِ، inf. n. as above, He ornamented the crown with plates of gold (K, TA) of the width of palm-leaves. (TA.)

3. حَصَوْصِ، see 6, in two places.

4. حَصَوْصِ النَّخَلِ، The palm-trees put forth their leaves: (S, K:) or, accord. to the A, you say, حَصَوْصِ، meaning the palm-trees put forth their leaves. (TA.) [See also 2, above.]
also said of the جَفْرَع، (S, K,) and of the ثْيِّر، (TA,) [and of other trees, (see خَوَص،)] or of trees in general, (TA,) or of trees you say أَخَوَص، inf. n. خَوَص، أَخَوَص، أَخَوَصِتْ خَوَصِتْ خَوَصَة، خَوَصَة، The خَوَصَة، خَوَصَة [see خَوَص] appeared. (TA.)

6. خَوَاَُّلَ، (A, K,) or خَوَاَُّلَ في نَظْرِهِ، (TA,) خَوَاَُّلَ، (TA,) He blinked, or contracted his eyelids, (A, K,) somewhat, (K,) looking intently, as though he were aiming an arrow; and so in looking at the sun; (A, K,) as also خَوَاَُّلَ، (K,) [But the latter is trans.] You say، يَخَاَُّلَ، (A, K,) Verily he blinks, or contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow. (A,) [See also خَوَاَُّلَ إلى الشَّمْسَ، and خَوَاَُّلَ إلى الشَّمْسَ، (K,) and خَوَاَُّلَ إلى الشَّمْسَ، (Mbn-‘Iyásh Ed-Dabbee, K,) n. un. خَوَاَُّلَ The stars inclined to setting. (A, TA.)

11. خَوَاََُلَ، see 1, last signification.

The leaves of the date-palm، (T, S, A, Msb, K,) and of the ﺣَذِّلِي، (T, TA,) and of the نَارِجِيل، (TA,) and of the عِرْفَج، (T, K,) and of the ﺖَمَّام، (T, TA,) and of the أَرْطَى، (S voce أَمْصُوَخة، q. v.,) and of the ﺍًلْء، أَلْء، (S voce ﺍًلْء، q. v.,) and of the ﺃُنْسِئ، سَبْط، (Ibn-‘Iyásh Ed-Dabbee, K,) n. un. خَوَاََُلَ، (T, S, K, &c.:) the خَوَاََُلَ خَوَاََُلَ خَوَاََُلَ thereof when it appears upon the white thereof، (TA,) [or] it resembles the leaves of the حَتَّاء، that of the أَرْطَى is like the هَدَب، [or evergreen leaves of the أَلْء، that of the أَلْء has the form
of the ears of sheep, or goats: and that of the "halve\'\' has the form of the جنة, which is of the class of trees or plants called صيف, or, as some say, it is what grows upon a root-stock or rhizoma (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no خوصة. (T, TA.)

The trade, or art, of the خوصة. (A, TA.)

A seller of خوص (S, K:) or a weaver thereof [into baskets and mats and the like]: (A:) or both. (TA.)

A man (S, Mgh) having the eye sunk, or depressed; (S, Mgh, K;) having the quality of the eye termed خوص: (TA:) which is also applied to the eye, meaning sunk, or depressed: (Mgh;) or small, and sunk, or depressed: (A:) and to a ewe, meaning having one of her eyes black, and the other white: (AZ, K;) or having one eye black, and the other, with the rest of the body, white: (TA:) pl. خوص, which, prefixed to العيون, is applied to camels. (A.)

[Hence,] A deep well; a well of which the bottom is deep; (A, K, TA;) of which the beasts see not the water: (TA:) because one contracts his eyelids (تختاوص) in looking into it: (A, TA:) or خوصاء applied to a well (زكية), signifies of which the water has sunk into the earth. (TA.) And the same epithet applied to a [mountain of the kind called] هضبة, (A,) or قارة, (K;) High; lofty: (A, K;) because one contracts his eyelids in looking at it. (A, TA.) And ريح خوصاء A hot wind: (K;) or a vehemently-hot wind: (A:) that makes the eye to blink, or contract the eyelids, (تكسوها) by reason of heat: (K, * TA;) in which one does not see without blinking, or contracting the eyelids. (A.) And ظهيرة A summer mid-day vehemently hot: (A:) or most vehemently hot; (K, TA;) in
which one cannot look without blinking, or contracting the eyelids. (TA.)

applied to a crown, Ornamented with plates of gold like خُوص in width: (A, * TA:) and

applied to a vessel, having in it what resemble خُوص in shape. (TA.)

[or silk brocade], Woven with gold in the form of خُوص. (TA.)

Land in which are خُوص of the أرطَى, عِرْفَع and and سبط. (Ibn-'Eiyásh Ed-

Dabbee, K.)
ضَوَhtags

ضَوَhtags 1

ضَوَhtags, aor. [He waded, or forded, through the water;] he passed through the water walking or riding: (S:) or he entered into the water; (A, K;) as also ضَوَhtags َءﺂَﳌا, (K,) inf. n. [or this latter has an intensive signification, as it is said to have in a phrase below;] and ضَوَhtags َءﺂَﳌا: اختُضَهُمْ, (K;) or he walked in, or through, the water; (Msb;) as also ضَوَhtags َءﺂَﳌا, (TA:) or he entered into the water and walked in it, or through it. (TA.) You say also, ضَوَhtags َءﺂَﳌا, meaning He brought the horse to the water; as also ضَوَhtags َءﺂَﳌا, (K,) inf. n. ضَوَhtags َءﺂَﳌا, (A, K,) inf. n. ضَوَhtags َءﺂَﳌا, as in the A: (TA:) or signifies ضَوَhtags َءﺂَﳌا, (TA:) or signifies ضَوَhtags َءﺂَﳌا, (TA:) or signifies They waded or forded through the water, or entered into it, &c., with their beasts: and you say also, ضَوَhtags َءﺂَﳌا, meaning with men, not with beasts: (so I find in a copy of the A:) and ضَوَhtags َءﺂَﳌا, (TA:) or signifies ضَوَhtags َءﺂَﳌا, (TA:) or signifies ضَوَhtags َءﺂَﳌا, (TA:) or signifies они waded or forded through the water, or entered into it, &c., with their beasts]: and you say also, ضَوَhtags َءﺂَﳌا, (S.) [The people’s horses waded or forded through the water]. (S.) ضَوَhtags َءﺂَﳌا, (TA:) or signifies: the people’s horses passed through the great expanse of mirage]. (A.) ضَوَhtags َءﺂَﳌا, (TA:) or signifies: the people’s horses penetrated through the darkness]. (A, TA:) ضَوَhtags َءﺂَﳌا, (TA:) or signifies: the people’s horses forced his way to him through the spears until he took him, or it. (A, TA.) ضَوَhtags َءﺂَﳌا, (TA:) and ضَوَhtags َءﺂَﳌا, (A, K,) The people, or company of men, entered [or waded] together into discourse. (S, A, K,) ضَوَhtags َءﺂَﳌا, (TA:) or signifies: the people’s horses plunged into the submerging floods of ignorance, or the like; syn. ضَوَhtags َءﺂَﳌا, (S, K, TA,) He entered [or plunged] into the affair. (Msb.) In like manner you say, [ضَوَhtags َءﺂَﳌا, (TA:) or signifies: the people’s horses plunged into false, or vain, discourse or speech:
(Msb:) and خَطَّ، alone, signifies *He said, or spoke, what was false.* (A.) It is said in the Kur [lxiv. 46], (TA,) وَكَانَتْ خَطْوَاتٌ مَعَ الخَائِضِينَ [And we used to enter into false, or vain, discourse or speech, with those who entered thereinto]; (Bd, Jel, K;) syn. نَشْرَ. (Bd:) or and we used to follow the erring, &c. (O, K.) And again, [lii. 12,] أَلَذِينِ هُمْ فِي خَطْوُاتِ يَلَعْبُونَ [Who amuse themselves in entering into false, or vain, discourse or speech]; (TA;) in the البَاطِلِ being here, again, understood. (Bd.) And again, [ix. 70,] آَلَذِينِ خَطَّوا مُتْضَخَوْنَ [Who enter into false, or vain, discourse or speech, like their entering thereinto]. (K.) And again, [vi. 67,] آَلَذِينِ خَطَّوا فِي آبَيَّانَا [Who enter into false, or vain, discourse or speech respecting our signs; meaning the Kur-án]. (TA.) خَطَّ is also explained as signifying *He said what was false respecting it.* (TA.) And خَطَّ signifies *The confusing, or confounding, in an affair.* (TA.) خَطَّ, (A, TA,) also signify *He mixed, (S, * K, TA,)* and stirred about, (TA,) the beverage, or wine: (S, K, TA:) or he stirred about the قَيْوَسَ with the ضَوْاخَ (A, Mgh. *) خَطَّ بالسَّيْفَ. (A, Mgh. *) __ He moved about the sword in him, having smitten him: (S, K, * TA:) or he put [or thrust] the sword into the lower part of his belly, and then raised it upwards. (A, * TA,)* خَضَتْ بَقِدْحٍ فِي الْقُدْحَ Excel, (A, TA, inf. n. خَاوِضُ الْقُدْحَ; خَيَاضَ الْقُدْحَ, inf. n. خَاوِضَتَ الْقُدْحَ; TA:) *I put an arrow, (A, TA,)* which I had borrowed, and by which I expected to have good luck, (TA,) among the [other] arrows (A, TA) used in the game called el-meysin: (TA:) see an ex. (a verse of Sakhr-el-Gheí) in art. خَخَضَ __ 2 خَوَّضَ see 1, first signification: __ and again in the latter part of the paragraph. __ خَوَّضَ فِي طِيْعِهِ [app. meaning *He wallowed in his effused blood*] is with teshdeed to render the signification intensive. (S.) خَاوِضَ __ 3 خَوَّضَ see 1, second sentence, in two places: and again in the last sentence.
I made my beast to wade, or ford, through the water]. (S, A. *)
The people, or company of men, made their horses to wade, or ford, through the water] is said when they wade, or ford, with their horses through the water. (TA.)

The water admitted of being walked or waded or forded, in or through: contr. to general rule; being intrans. while the unaugmented verb is trans. (Msb.)

He constrained himself to wade, or ford, in, or through, water. (K, * TA.) This is the primary signification: and hence, He employed, or occupied, himself in the affair: and he used art or artifice or cunning, or his own judgment or discretion, in the affair, or in the disposal or management thereof: and so in the phrase: or, accord. to some, this means he acted wrongly in acquiring the property in an improper manner, in whatsoever way it was possible. (TA.)

The instrument with which beverage, or wine, is mixed and stirred about]; it is, for beverage, or wine, like the: (S, K;) or the instrument with which is
stirred about. (A, Mgh.)

[A ford; i. e.] a place where people pass through water, walking or riding: (S, A, K:) or a place where one walks through water: (Msb:) pl. مَخْاَضَاتُ (S, K,) [or this is rather a coll. gen. n.,] مَخَاَضَةٌ (AZ, S, K) and مَخَاَضِئَةً (Msb, TA.)
خوف

خافٌ، (S, Msb, K, &c.) originally خروف، (Lh, L, &c.) first pers. خفَتْ، (TA) aor. خفَ، (S, K, &c.) originally خروف، (L) imperative خفَ، (S) inf. n. خروف، خيفٌ [originally خروف، (Lh, TA) erroneously written in the K with fet-h [to the خ]] but some say that this is a simple subst., not an inf. n., (TA) and خيفة، (Lh, S, Msb, K, &c.) originally خوفة، (K), but some say that this also is a simple subst., not an inf. n., (TA) and [therefore] its pl. is خائف، (Lh, JK, S, and so in the CK) in [some of] the copies of the K erroneously written خيف، (TA) or this [as well as the next preceding] may be an inf. n., for some few inf. ns. have plis., (ISd, TA) and خيفة، (S, Msb, K, &c.) originally مخوفة، for which last, the first of these inf. ns. is used by a poet, and therefore made fem., (TA) خيفة: He feared; he was afraid or frightened or terrified; syn. قَزْعَ (K.) It is also trans.: (Msb:) you say، خافه، خوفه، خافه عليه خیف‬ ان (TA) and خافه منه، خافه عليه خیف‬ ان (S, K) and خافه عليه خیف‬ ان (TA) and خافه عليه خیف‬ ان (Mgh.) خافه عليه خیف‬ ان: He feared him, or it, for his property: (S, K) and خافه عليه خیف‬ ان: He feared him, or it, for his property: (Mgh.) خافه عليه خیف‬ ان: He thought, or opined: and in this case, the Arabs sometimes use it in the same manner as a verb signifying an oath, and give it the same kind of complement; as in an ex. cited voce درد. (q. v.). (S in art. درد.) And خافه خوفه، خوفه، خوفه، خوفه خوفه، خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خوفه خو
see which of them would exceed the other in fear, and he exceeded him in fear.

(S.)

He put fear into him.

(JK, TA.) [app. addressed to God] is mentioned by Lh as meaning Render the Kur-án and the Traditions beautiful to us in order that we may [give heed thereto and fear. (TA.)

___ He made him to be in such a state, or condition, that men feared him; (JK, K;) he made him to be feared by men. (M.) Hence, in the Kur [iii. 169], إِنَّمَا ذَلِّكُمُ الشَّيَاطِينُ يُحَوِّفُ أَوْلَيَاءَهُمْ i. e. [Verily that is the devil:] he causeth his friends to be feared by you: [or that devil causeth &c.:] or, as Th says, causeth you to fear by his friends. (TA.) He diminished it, lessened it, or took from it; and so خَوْفٌ غَنِبَهُ He sent away his sheep, or goats, flock by flock. (TA.)

3 خَوْفٌ see 1, last sentence.

4 خَافَ like خَافَةٌ (S) and خَافَ (Lh, TA;) [but the latter is irreg. and rare.] He, or it, (an affair, a case, or an event, Msb,) caused him, or made him, to fear, or be afraid; put him in fear; frightened, or terrified, him; (TA;) and خَوْفٌ i. q. (Msb, K;) inf. n. خَوْفِي (S, TA;) signifies the same. (S, Msb, K;) So in the phrase [The enemies' frontier caused to fear, &c.; was insecure:] or fear entered from it. (TA.) You say also، مَالَ الحَائَتِ فَاَخَافَ النَّاسَ [The wall leaned, and caused the people to fear]. (Msb.) And أَخَافَ النَّصُوصُ أَهْلَ الْطَّرِيقِ [The robbers caused the people of the road, or the passengers thereof, to fear; &c.; or it may be rendered the robbers caused the road to be insecure]. (Msb.) And أَخَافَهُ الْأَمَرُ فَخَافَهُ [I caused him to fear the thing, or affair, &c., and he feared it; making the verb doubly trans.; as also خَوَفَهُ إِيَاهُ َِّ]
Make ye the venomous reptiles and the like to fear before they make you to fear; (TA,) i. e. kill ye them before they kill you. (JM, TA.)

* * *

[Her saddle abraded from a long and high, compact hump, like as when the piece of skin used for smoothing arrows has abraded from the back of a rod of the tree called جبوتة]. (S. [See also 5 in art. حوف, where another reading of this verse is given. In the TA, in the present art., in the places of جبوتة and عود, I find السير and عود and أُوِّيْحَهُم على جِبْوَفْ. Hence, (S, K,) accord. to Fr, (TA,) I find جبوتة and عود, (S, K,) in the Kur [xvi. 49], (S,) which Az explains as meaning [Or are they secure from his destroying them] by causing them to suffer loss [by little and little] in their bodies and their possessions, or cattle, and their fruits: or, accord. to Zj, it may mean, after causing them to fear, by destroying a town, so that the one next to it shall fear. (TA.) You say also, جبوتة من مالى. He took by little and little from my property. (JK.) And جبوتة السنة, The year of drought, or sterility, took from us by little and little.

* * *

He diminished to me by little and little my right, or due. (JK.) And جبوتة حقى, He diminished to me by little and little my right, or due. (JK.) And جبوتة حمته, [an evident mistranscription for حضمه or اهتضمه, meaning His stupidity deprived him of his right, or due]. (TA.)
A man very fearful or timorous; (S, K;) [and so, in the present day, خَوَافٌ; the former originally] of the measure فعل, like فَرَقَ and فَوَائِفٍ, meaning a man having a strong, or loud, voice: (S:) or i. q. خَوَافٌ: (TA:) accord. to Kh, it may be [originally خَوَافٍ] of the measure فَعَل, having the medial radical rejected; or خُوْفٍ,] of the measure فعل; and in either case, the dim. is خَوَافٍ,] with ٓو: so says Sb. (TA.)

And we will assuredly try you with somewhat of slaughter; (Lh, K;) in the Kur ii. 150. (TA.) [See also 4:] And Fighting: whence, فإِذَا جَآءَ الخَوَافُ But when fighting cometh; in the Kur xxxiii. 19. (K.) See also

Also A red hide from which are cut strips like thongs, (Kr, K, TA,) and then upon these are put ornaments of the kind termed شَدْرَةُ; worn by a girl:

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Also (TA:) a dial. var. of حَوْفٍ [q. v.]: (K;) but this latter is preferable. (L, TA.)

خَفَفُ : see 1, first sentence.

A coat of the kind called جِبْةٌ, of hide, or leather, which the collector of honey wears; (Akh, JK, K;) and also worn by the water-carrier: (JK:) or a fur-garment, or hide with the fur or wool on it, worn by him who enters into the places occupied by bees, in order that they may not sting him: (TA:) or a pouch of the kind termed خَرَطَةٍ, (S, K,) of hide, or leather, (S,) narrow in the upper part and wide in the lower part, (TA,) in which honey is collected: (S, K;) or a round piece of leather with a running string by means of which it may be converted into a bag, such as is termed سَفِرَةٌ, like the خَرَطَةٍ, made, or sewed, small, [for مَسْعَدَةٌ or مَصُوْدَةٍ, which I find in different
copies of the K, and to which no appropriate meaning is assignable, I read (see 2 in art. صغر, and particularly صغر القرية having its head [or border] raised, for honey; (K;) so says Skr, in explaining the following verse: or, as IB says, accord. to Aboo-'Alee, it is from the phrase النّاس أَخَيَافُ meaning men, or the people, are different, one from another; for it is a خَريِّطة of hide, or leather, embellished with different kinds of embellishment; and if so it should be mentioned in art. خَيفُ: (TA:) [but] the dim. is خَوَافُ. (JK.) Aboo-Dhu-eyb says,

[describing a collector of wild honey,]

* تَأَبِيط خَافَة فِيهِ مَسَاب
* فَأَصْحَب يَقُتِّرُ مَشَدة بَشِيق

(س،) [He put beneath his armpit a خَافَة in which was a receptacle for honey, and betook himself to making successive endeavours to reach the most difficult part of a mountain by means of a rope, or rope of palm-fibres; for] he means شَيقَ مَسَاد; the phrase being inverted: (S and TA in art. شَيق:) or he means, [betook himself to] taking successive holds of a rope tied to a شَيق [here best rendered mountain-top] in his descent to the place of the honey; so that there is no inversion. (TA in that art.) ___ Also i. q. عَبَيْتُ [A kind of basket, or receptacle, of hide, or leather]; (TA;) the thing in which fruits are gathered; also called خَرَفُ. (Har p. 374.) ___ And خَافَة الزَّرَعُ is said to mean The envelope of the grain of seed-produce; so called because it protects it; to this the believer is likened in a trad. [as some relate it]; but the reading [commonly known] is خَامِة with م. (TA.) [See خَاَمَة, in art. خَيْمَة.]

خَيْمَة

خَيْمَة: see 1, first sentence. ___ [Sometimes it may mean, agreeably with analogy, A kind of fear.] See also art.

خَيْفَ

خَيْفَ Vociferation, clamour, or a confused noise, of a company of men. (JK, Sgh, K.)
A certain black bird: ISd says, I know not why it is thus called. (TA.)

A road of which the people, or passengers, are caused to fear, by robbers. (Msb.) [See also what next follows.]

A road in which people fear: (S, * Msb, K) or a road that is feared; (JK, TA:) as also خائف, and خائف which last is tropical, of the measure مفعول في النسبه السببية (TA;) or, thus applied, this last [is a possessive epithet, and thus] means having fear: (JK: [see also خائف: ] you should not say طريق خائف, because the road does not cause fear, but only he who robs and slays therein. (S, * K, * TA.) One says also متخوف An enemies' frontier [that is feared, or] from which one fears, or from the direction of which fear comes. (TA.) متخوف signifies a thing [of any kind] that is feared; as a lion, and a serpent, and fire, and the like. (Har p. 369.) Hence, خائف A wall of which the falling is feared. (Lh, Meb, TA. [See also متخوف: ]) And a pain that is feared: (TA. [See, again, متخوف: ]) And transgressor who is feared for his property, that he will consume it, and expend
it in that which is not right. (Mgh.)

خائف: see the next preceding paragraph, in two places: and see also what next follows.

(الخائف, K, in the CK) A wall that causes one to fear that it will fall. (Msb, K. *)

[See also الخائف.] And وجع الخائف (S, K) A pain that causes him who sees it to fear. (S. [See, again, الخائف.]) And أمر الخائف An affair, or event, that is formidable; that causes him who sees it to fear. (Msb. [See, again, الخائف.]) And الخائف means The lion, (K, TA,) that frightens him who sees him. (TA.) See also الخائف, first sentence.

أخوف: More, and most, formidable, fearful, or feared: anomalous, like its syn. أخوف, being from the pass. verb. Hence,] Aخوف ما أخوف عليكم كذا. (Mgh, * TA.)

نحافة [The most formidable, or fearful, of what I fear for you is such a thing]. (Mgh, * TA.)

مخاوف: see مخاوف.

تخوف: see مخاوف.

Places of fear. (KL.)

خائف: see مخاوف.
قَوْﺧ

1 [imperative of قَاﺧ] Ornament thy young woman, or female slave, with the earring. (K. [See also 2.]) He (a man, TA) made with her (a woman, TA) the sound termed حَاﻗَﺎَﺧ during the act of خَاﻗَّةَ (TA). He took away the thing, and extirpated it, or removed it utterly. (TA.)

2 (K.) inf. n. قَوْﺧَيْ تَوْخَيْ (TA,) He made it wide; (K,) namely, an earring. (TA.)

3 ُ忙碌َ قَاﺧَ He (a man, TA) went away into, or in, the country, or land. (Sgh, K.)

4 قَاﺧَيْ It (an earring, TA) was, or became, wide, or widened. (K. [See also 7.]) He went, retired, or withdrew himself, far away from him, or it. (K, * TA.) And He left, quitted, or forsook, it; namely, a course that he desired, or meant, to pursue. (TA.)

5 The desert was wide within. (JK, K, * TA.) [See also 5.]

6 خَاﻗَّةَ The length of a desert. (JK, TA.) | The sound of the ذَكَرُ in the flesh of the interior of the جَرَفَ (IAar, K, * TA;) or the sound of the فَرْجُ on the occasion of the act of خَاﻗَّةَ (IB, TA.) And hence, (IB, TA,) or because of its خَوْقُ, i. e. width, (S, K, *) The فَرْجُ [or vulva, itself]. (S, IB, K.) A ring (S, L, TA) of gold and of silver: (L, TA;) or, accord. to Th, a ring [that is worn] in the ear: he does not say of
gold nor of silver: (TA:) or the *ring of the* [kind of earring called] قْرَط and of the [kind called] شَنْف. (Lth, K.)

**خَوَق** Width (S, K) of a desert, and of a well, and of a vulva: (S:) or, of a desert, *width of the interior:* (JK:) or length, and *breadth of expanse,* and *width of the interior:* and of a well, *depth and width.*

(TA.) And The *mange,* or *scab,* in camels: (El-Umawee, S, K:) or [a disease] like the mange or scab. (TA.)

*[Wide; or wide in the interior; or farextending: fem. حُوَقَة: pl. حُوَق.* You say

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ٌقْرَخ ُقَرْخَأ (JK, K, TA, [in the CK حَوْف, and in my MS. copy of the K حَوْف,]) A wide desert such as is termed] (K:) or a desert wide in the interior. (JK.) And A wide desert: (S, K:) or a desert wide in the interior: (JK:) and the former, also, a desert in which is no water. (TA.) And A wide, far-extending region or country. (TA.) And A wide well: (S, K:) or a deep and wide well. (JK, TA.) ___ And the fem., خَوَقَة, applied to a woman, Having no partition between her vulva and her anus: or having her vagina and rectum united: or wide in the vulva: (TA:) or tall and slender. (JK, TA.) ___ And, so applied, Foolish, or stupid: (ISh, JK, K:) pl. خَوَقُ. (ISh, K:) ___ And the masc., (applied to a man, JK,) Blind of one eye; or one-eyed: (JK, K:) pl. as above. (JK.) Also, applied to a camel, Mangy, or scabby: (S, K:) or having what resembles the mange or scab: (TA:) fem. as above. (S, K.)

ٌقْوََت An earring [having a large خَوَق or ring]. (IAr.)
1. \(\text{لَوَُﳜ}\), aor. inf. n. \(\text{لْﻮَﺧ}\) He became possessed of [so I read, meaning slaves, or servants, and other dependents, in the place of \(\text{لَوَُﳐ}\), an evident mistranscription, in the TA,] after having been alone. (TA.) Such a one pastures for his family: (S:) or \(\text{لْﻮَﺧ}\) signifies he milks and waters and pastures for them. (T, TA.) And \(\text{لْﻮَﺧ}\) He ruled, or governed, them. (JK.) And \(\text{لْﻮَﺧ}\) He pastured his cattle, or camels &c., and managed them, or tended them, and sustained them, Well: (K, * TA,) aor. as above, (TA,) inf. n. \(\text{لْﻮَﺧ}\) he pastured the cattle, &c., and managed them well; as also \(\text{لْﻮَﲣ}\), aor. \(\text{هَلَابة} \text{لْﻮَﲞ}\), or \(\text{لْﻮَﲞ}\), see \(\text{لْﻮَﲝ}\). (TA in art. \(\text{لْﻮَﲞ}\), or \(\text{لْﻮَﲞ}\), or \(\text{لْﻮَﲞ}\), or \(\text{لْﻮَﲞ}\), or \(\text{لْﻮَﲞ}\), God made him to possess, (JK, S,) or gave him, (Msb, K,) or conferred upon him, as a favour, (K,) the thing, (JK, S,) or property, (Msb,) or the property. (K.) So in the Kur vi. 94 and xxxix. 11 [and 50]. (TA.)

2. \(\text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَﲞ}\) or \(\text{مَالا} \text{لْﻮَ-Benz}\) or \(\text{مَالا} \text{لْﻮَベンツ}\) He (a man, JK, Msb) had maternal uncles: (JK, K:) or he had many maternal uncles: (Msb) [both signify the same accord. to the K: but the latter properly signifies he was made to have maternal uncles, or many maternal uncles: see \(\text{مَالا} \text{لْﻮَﲞ}\), or \(\text{مَالا} \text{لْﻮَベンツ}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالا} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\), or \(\text{مَالa} \text{L*W*x}\) He perceived, or discovered, in him an indication, or a symptom, sign, mark, or token, of good; as also \(\text{مَالa} \text{L*W*x}\) and \(\text{مَالa} \text{L*W*x}\) See also 2 in art. \(\text{مَالa} \text{L*W*x}\) See also 10, in two places.

3. \(\text{مَالa} \text{L*W*x}\) see 4: and see also 10, in three places. \(\text{مَالa} \text{L*W*x}\) also signifies He paid frequent attention, or returned
time after time, (JK, S, K,) to it, (JK,) or to him; syn. تَعَهَّدَهُم بِالمَعْنَى. (JK, S, K,) You say, Tَخَوَّلَهُم بِالمَعْنَى I paid frequent attention to them with exhorting, or admonishing; syn. تَعَهَّدَهُم. (Msb.) It is said in a trad., of the Prophet, [He used to pay frequent attention to us with exhorting, or admonishing, for fear of loathing on our part, or disgust]; (S,) or يَتَخَوَّلُهُم, i. e. يَتَعَهَّدُهُم; (S,) or يَتَخَوَّلُهُم: and some read يَتَخَوَّلُهُم, with the unpointed ح. explained in art. حول. (TA.) And sometimes they said, تَخَوَّلْتُ, i. e. تَعَهَّدْتِهَا [app. meaning The wind returned to the land time after time]. (S.)

10 He took them as خَوَّلَهُم, (K, TA,) i. e. slaves, or servants, and other dependents. (TA.) He took, or adopted, them as maternal uncles: and استَخَوَّلَهُم, and استَخَلَّهُم. (TA.) He took, or adopted, a maternal uncle; (K,) like as one says, تَعَمَّمَ عَمَّا وَتَخَوَّلَهُم and She called him her maternal uncle. (TA.) You say, تَخَوَّلَ خَالَكَ and استَخَلَّهُم خَالَكَ (JK, S) and تَخَوَّلْتَ خَالَكَ (JK) Adopt thou a maternal uncle other than thy [proper] maternal uncle. (JK, * S,) The asking one to lend cattle, or camels &c., and the lending cattle, or camels &c.: and AO used to recite thus the saying of Zuheyr:

* هَنَذَاكَ إِنْ يُسَتَّخَوَّلُوا المَالَ يَخُوَّلُوا

[There, if they be asked to lend cattle, they lend]. (S, TA. [See also 10 in art. خِلْ.)

A maternal uncle; one's mother's brother: (JK, S, K) pl. Aَحْوَلَهُم, (S, Msb, K) and Aَخَوَّلَهُم, (K,) [both pls. of pauc.,] the latter anomalous, (TA,) and (of mult., TA) and (K) and خَوْلُهُم. (Msb, K,) the fem. is خَالَة, (JK, S, K,) a maternal aunt; one's mother's sister: (JK, S,) and the pl. of this is خَالَات. (Msb.) One says, أَبَّانَا خَالَة, هِمْ أَبْنَا خَالَة. (TA.) An owner of a horse: you say, أَنَا أَبْنَا عَمَّا. (K,) and in like manner one says, أَبْنَا خَالَة. (TA.)
I am the owner of this horse. (K.) [See also خيل in art. خيل]  
He is a manager, or tender, of cattle, or camels &c.: (K;) or a good manager or tender thereof; (S, K; *) and so خعال signifies also a keeper, or guardian, of a thing; (T, S;) or a pastor; (Fr, TA;) a people's pastor, who milks and waters and pastures for them; and one who pays frequent attention to a thing, puts it into a good or right state, or restores it to such a state, and undertakes the management of it: (T, TA;) خول [is a pl. of خعال] like as مون is of مئ &c., and signifies pastors who take care of cattle, or camels &c.: (TA;) and خول, (K;) or, accord. to the M. خول, (TA;) signifies a pastor who is a good manager of cattle, or camels, and sheep or goats; (M, K; TA;) or a good manager and orderer of the affairs of men; (TA;) and its pl. [or quasi-pl. n. or n. un.] is خول: (M, K;) accord. to the M, like as عرب is of عرب (TA.) [See also خعال in art. خيل.]

An indication, or a symptom, sign, mark, or token, of good (S, * K, TA) in a person. (S, TA.) See 4. A mole; i. e. [a thing resembling] a pimple in the face, inclining to blackness: dim. خويل and خيلان خويل: (JK. [See also art. خيل.]) The [kind of banner called] لواء, of an army or a military force. (S, K. [See also art. خيل.]) — A kind of soft garment, or cloth, of the fabric of El-Yemen: (JK;) a kind of برد, (S, K;) well known, (K;) having a red [or brown] ground, with black lines or stripes. (TA. [Mentioned also in art. خيل.]) A black stallion-camel. (IAar, K. [See also art. خيل.])

خول A man's slaves, or servants, and other dependents: (S, Msb, TA;) or slaves, and cattle, or camels &c.: (JK;) or the cattle, camels &c., [in the CK, النعم is erroneously put for النعم,] and male and female slaves, and other dependents, given to one by God: (K;) said to be (S) from 2 [q. v.]: (JK, S, TA;) it is said to be a quasi-pl. n.; (TA;) and the sing. is خعال; (S, K, TA;) though used as sing. and pl., and masc. and fem.
(K.) sometimes used as a sing. applied to a male slave and a female slave: but Fr says that it is pl. [or quasi-pl. n.] of خالّ, meaning a pastor. (S.) You say خالّ حول, meaning These are persons who have been subjected, and taken as slaves, by such a one. (TA.) See also خالّ. Also A gift, or gifts: [and this seems to be the primary signification; whence a slave &c., and slaves &c., as being given by God:] so in the phrase, حول كثر الحول [He is a person of many gifts]. (TA.) Accord. to Lth, (TA,) it signifies also The lower part (أصل) of the فأس خالّ [q. v.] of a bit: (JK, K, TA:) but Az says, I know not the خالّ خالّ of the bit nor what it is. (TA.) [See خالّ last sentence but one, in art.] خويل A female gazelle. (IAar, K.) خويل: see خالّ, in two places. Also A measurer of land with the measuring-cane. (TA.) خويل خويل: see خالّ. خويل: see خالّ, of which it is the dim.

 خويل The relationship of a maternal uncle [and of a maternal aunt]: (JK, S, K, TA:) an inf. n. (JK, TA) having no verb. (TA.) You say, بيني و بينه خويلة [Between me and him is a relationship of maternal uncle]. (S, K.) Also a pl. of خالّ خالّ in the first of the senses assigned to the latter above. (Msb, K.) خويل A giver of many gifts. (TA.) خويل خويل: see خالّ, in two places: and خويل, also in two places.

 تطابر اللّهرُ خويل أخويل The sparks flew about scattered; meaning the sparks that fly about from hot
They went away scattered, (JK, S, K,) one after another, like as sparks are scattered from iron: or, as some say, "itself means sparks:" (JK:) [but here,] are two nouns made into one, and indeed, with fet-h for the termination: (S:) Sb says that they may be like "Popular," or like "Hour in the morning." (TA.) فِلَانَ He is prouder than such a one. (Suh, TA.) [See also لَيْخَأ، in art. لَيْخَأ.] *

A man having maternal uncles: (TA:) or the former signifies a man made to have many maternal uncles; and ↓ the latter, having many maternal uncles: (Msb:) and رَجَلٌ مَّعَمٌ مَّخَولٌ (Msb, K) and مَّخَولٌ مَّمَعَمٌ مَّخَولٌ (JK, K,) and مَّمَعَمٌ مَّخَولٌ (Msb:) and the latter word in each case is not used, (K,) or is scarcely ever used, (TA,) without the former. (K, TA.)

Verily he is adapted or disposed by nature to good [i.e. to be, or to do, or to effect, or to produce, what is good]. (S, K.) [See also خَلِّ in art. خَلِّ]
نوم

خم

خم : see art. خم.

خم : see art. خم.

خامة : see art. خيم.
He was unfaithful, or he acted unfaithfully, to the confidence, or trust, that he reposed in him; (K;) he was treacherous, perfidious, or unfaithful, to him; or he acted treacherously, perfidiously, or unfaithfully, towards him; [in such a thing]: (S:) خيانة is the contr. of أمانة; and does not relate only to property, but also to other things: (Mgh:) or the neglecting, or failing in, أمانة [which is trustiness, or faithfulness]: (El-Harâllee, TA:) or i. q. نفاق, except that خيانة regards a compact or covenant or the like, and trustiness, or faithfulness, and نفاق regards religion; so that the former is the acting contrary to what is right, by breaking a compact or covenant or the like: (Er Rághib, TA:) but [it is said that] the primary signification of خون is the making to suffer loss, or diminution; because the نون makes the نون to suffer loss, or diminution, of something. (TA.) Hence, in the Kur [ii. 183], متن خانوان أفنوسكم [lit. Ye used to act unfaithfully to yourselves] means ye used to act unfaithfully, one to another: (S, * TA:) or ye used to act wrongfully to yourselves: (Bd.) One says also, خان أخباره العهد He broke the compact or covenant or the like: whence, تقول النعمة كفرت وَم أشكر وتقول الأمانة خانت وَم أحفظ [The benefit says, I have been disacknowledged, and have not been requited with thankfulness; and the trust says, I have been betrayed, and have not been faithfully kept]: the verb [two] خان being here of the measure فعلت, a verb of which the agent is not named. (Mgh.) And خان العهد, (Msb, K;) and خان الأَمَانة, (Msb,) and خانه العهد, (Msb, K,) aor. as above, inf. n. خان and خانة, (Msb,) [He was unfaithful to him in respect of the compact or covenant
or the like, and the trust. [Hence,] His sword was unfaithful; i.e., failed of
taking effect upon the thing struck with it. (TA.) A certain person, being asked respecting the sword,
said, [It is thy brother, but sometimes it is unfaithful to thee]. (TA.) ___ And
His two legs were unfaithful to him; he was unable to walk. (TA.) ___ And
The well-rope broke off, or be came severed, from the bucket. (TA.) ___
And, inf. n. (T, TA;) and, (TA;) Time altered his state, or condition, (T, TA,)
from softness, or easiness, to hardness, or difficulty; (TA,) or to evil; (T, TA;) and in like manner,
[enjoyment, &c.]: and of everything that has altered thy state, or condition, [for the worse,] one says, (T,
TA.)
He attributed to him [i.e. treachery, perfidy, or unfaithfulness]. (S, K.) ___ See also 5, in two places.
He sought [to discover, or show,] their [i.e. treachery, perfidy, or unfaithfulness], and their slip, lapse, or wrong
action; and suspected them, or accused them. (TA.) ___ Also He, or it, diminished it,
wasted it, impaired it, or took from it; and so diminished it, wasted it, impaired it, or took from it, by little and little; syn. (K,) or diminished it,
wasted it, impaired it, or took from it, by little and little; (S, TA.)
And Dhu-r-Rummeh says,
[No, but it is, or was, yearning of the soul arising from a place of abode from which
some times raining clouds, and sometimes a hot wind carrying with it dust, took away by little and little, so as gradually to efface the traces thereof]. (S, TA.) And Lebeed says, (S, TA,) describing a she-camel, (TA,)

Which my alighting and my journeying had wasted by little and little;] i. e. whose flesh and fat my alighting and my journeying had diminished by little and little. (S, TA.) Also He paid frequent attention to him, or it; or he, or it, returned to him, or it, time after time, syn. (JK, S, K;) and so (K;) in this sense, the former verb is [said to be] from (TA.) Dhu-r-Rummeh says, [describing a young gazelle,]

He raises not his eye, or eyes, except when a caller calling him by the sound of returns to him time after time, addressed by the cry termed: i. e. except when he hears the of his mother calling him by the cry: (TA in art. [It is there added, that the pass. part. n. is used in this instance for the act. part. n.; but for this I see no sufficient reason:)] he says that the young gazelle is slumbering, not raising his eye, or eyes, unless his mother comes to him time after time: or, as some say, unless his mother's call to him takes by little and little from his sleep. (S in the present art.) One says also [for ] The fever returns to him time after time: (S;) or in its time. (TA.)

See 1, in two places.

A place in which travellers lodge: (Msb:) a place in which travellers pass the
night: and the دير [i.e. monasterey, or convent,] is the خان of the Christians: (Kull pp. 96 and 97:) or the خان is for merchants; (S, K) i. q. (Har p. 325;) [a building for the reception of merchants and travellers and their goods, generally surrounding a square or an oblong court, having, on the ground-floor, vaulted magazines for merchandize, which face the court, and lodgings, or other magazines, above: a Persian word, arabicized:] pl.

Also A shop: or a shop-keeper: (K;) a Persian word, arabicised. (TA.) [It is also a title of honour, used by the Tartars (who apply it to their Emperor), the

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Turks (who apply it to the reigning and to a deceased Sultán); and the Persians (who apply it to the governor of a province, and to a

man of rank).]

خون an inf. n. of 1. (S, Msb, K.) And [hence,] Weakness. (JK, K, TA.) One says In his back is weakness. (JK, TA.) And Languidness in the sight. (K)

خان Of, or belonging to, a خان of the mer chants. (TA.)

خوان (JK, S, Mgh, Msb, K) and خوان (ISk, Msb, K) and خوان, (IF, Msb, K,) the first of which is the most common, (Msb,) A table; (JK;) a thing upon which one eats; (S, Mgh, Msb;) a thing upon which food is eaten: (K;) but said to be not so called except when food is upon it: (Har p. 360;) arabicized [from the Persian]: (S, Msb:) the pl. (of pauc., of the first, S, Msb) is خوان and (of mult., S, Msb) خوان, (S, Mgh, Msb, K,) said by IB to be the only instance of its kind except خوان, (TA,) originally like خوان, (Msb,) but is not used: (S;) the pl. of خوان is خوان (Msb,) or خوان (TA, from a trad.) خوان [for خوان: see خوان.]
The lion: (JK, S:) because he is [very] treacherous. (JK.) And Time, or fortune. (TA.) 

The lion: (JK, S:) because he is [very] treacherous. (JK.) And Time, or fortune. (TA.)

The month [latterly called] The anus 

The languid in respect of the eye is an appellation applied to the lion; (K, TA;) because of a languidness in his eye when he looks. (TA.)

A surreptitious look (JK, Mgh, K) at a thing at which it is not allowable to look: (JK, K:) or the looking with a look that induces suspicion or evil opinion: (Th, K:) or the making a sign with the eye to indicate a thing that one conceals in the mind: (TA:) or, as some say, the contracting of the eye, or eyes, by way of making an obscure indication: or the looking intentionally [at a thing at which it is not allowable to look]. (Msb.)
**نَاَﻮْﺧِإ**

see خُوَان, in two places. [It is also a pl. of مَأْ: see art.]

**نْنَﻮَﺨَتُم**

One to whom خَيانة [i.e. treachery, perfidy, or unfaithfulness,] is attributed. (TA.)
The house became empty, vacant, or unoccupied: (S:) in [some of the copies of] the S with teshdeed, [i. e. خوَث], which is incorrect:
(TA:) or became devoid, or destitute, of its occupants; as also خوَث, aor. خوَث, inf. n. خوَث: (Msb:)
or its occupants perished: (JK:) and it fell down: (S:) or it became demolished: and خوَث and خوَث, inf. n. خوَث and خوَث and خوَث, it became devoid, or destitute, of its occupants,
(K, TA:) standing, without inhabitant. (TA.) And خَوَث, aor. خَوَث, inf. n. خَوَث, The place
became empty, vacant, or unoccupied. (Mgh.) And خَوَث, aor. خَوَث, inf. n. خَوَث, The belly
became empty of food. (Mgh.) [Hence,] خَوَث, aor. خَوَث, inf. n. خَوَث, He was, or
became, hungry; (JK) as also خَوَث: (K:) or his belly became empty of food: (Har p. 167:) or
خَوَث, like خَوَث, [aor. خَوَث] inf. n. خَوَث and خَوَث, he was affected with an interrupted hunger.
(K) And خَوَث, said of a woman, She became empty in her belly on the occasion of
childbirth; as also خَوَث: (S, K:) in [some of] the copies of the K, خَوَث is here erroneously put for
خَوَث. (TA.) And خَوَث, aor. خَوَث, inf. n. خَوَث, She abstained from food on the occasion of childbith;
(K, TA:) as also خَوَث. (K, TA:) خَوَث, The stars inclined to setting:
(so in two copies of the S:) or so خَوَث, inf. n. خَوَث, خَوَث, (JK, Msb,
and so in some copies of the S.) And the former, (JK, S, Msb, K) aor. خَوَث, (JK, S, K) The stars set;
as also خَوَث: and the stars brought no rain: (JK:) or the stars set aurorally and brought
no rain; (S, Msb, * K; *) as also خَوَث (A ‘Obeyd, S, Msb, K) and خَوَث the зند, (K:) inf. n. خَوَث (TA) [or
خَوَث, The зند [q. v.] failed to produce fire; as also خَوَث, aor. خَوَث, He called, or
cried, out. (JK:) خَوَث, (TA:) inf. n. خَوَث, خَوَث, (K, TA,) i. q. خَوَث, He, or it, pursued a right, or direct,
course; &c.: if trans., it may mean he aimed at, intended, or purposed, a thing. (K, * TA.) خوى, inf. n. and so خوى, He seized it; took it, or carried it off, by force; or snatched it away; (K,) and so خوى. (IAar, TA.)

The camels became empty (JK, M, Msb) and drawn up (M) in their bellies. (JK, M, Msb.) See also 4. And خوى, inf. n. as above, said of a camel, (JK, S, TA,) He lay down upon his breast, and then set firmly upon the ground his callous protuberances called the] (TA:) or he made his belly to be separated by some interval from the ground, in lying upon his breast, (S, TA, *)) and set firmly [upon the ground] his belly from the ground in his prostration: (S, * Msb:) or he put, or set, his upper arms apart, or remote, from his sides therein: (Mgh, Msb:) or he drew up his body, and made a space between his upper arms and his sides, in his prostration: (K,) thus a man is directed to do in prostrating himself in prayer. (Mgh, TA.) Said of a man, it signifies also He lowered his eyes, or looked towards the ground, desiring to be silent. (JK,) Said of a bird, It hung down its wings: (S:) or it spread its wings, (JK, TA,) and stretched out its legs, (TA,) desiring to alight. (JK, TA,) see 1, in two places. I dug (K, TA) for her, namely, a woman, (TA,) a hole, or hollow, in the ground, and kindled fire in it, and then seated her in it, or upon it, (As, TA,) on account of a disease that she had. (K, TA,) One says of a woman for whom this is done, خويت لها, (JK, Kr, S, K,) and خوياها, (K,) inf. n. as above, He made for her (namely, a woman,) the food called خويت, (JK, Kr, S, K,) that she might eat it. (S.)

The cattle, or camels &c., attained the utmost
degree of fatness; as also خَوَاىٰ، inf. n. (Fr, K.) See also 8.

8 خَوَاىٰ He abstained from food: and it may mean he became void of everything but anger. (Ham p. 219.) ___ He lost his reason, or intellect. (K.) See also 1, last sentence. ___ Also He took away a thing. (JK.) He took altogether, or entirely, what another possessed; as also دَخَوَاىٰ. (JK, K.) ___ He (a beast of prey) stole and ate the young one of a cow. (IAar, K.) ___ He cut off for himself أَقْطَعَ a land, or district; (IAar, K;) as also دَخَوْتَ and أَخَتَتَ. (IAar, TA.) ___ He thrust at a horse in his خَوَاىٰ; i.e., the space between his fore legs and his hind legs. (JK, K.)

خَوَاىٰ Emptiness of the belly; (JK, K;) i.e. its emptiness of food; as also خَوَاىٰ; (K;) [both inf. ns.;] the former of higher authority than the latter. (TA.) And Hunger; (JK, Msb;) as also خَوَاىٰ، (TA,) i. q. خَوَاىٰ. (K, TA. [In the CK, خَوَاىٰ is erroneously put for خَوَاىٰ والخَوَاىٰ وَبَالْعَضْمِ العَسَل. The word خَوَاىٰ belongs to art. خَوَاىٰ، q. v.]) ___ See also خَوَاىٰ. ___ Also, [خَوَاىٰ] in the CK being a mistake for خَوَاىٰ،]

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A low, or depressed, tract between two mountains: and a soft tract of land: (K, TA:) or a low, or depressed, tract, in plain, or soft, and in rugged and hard, ground, sinking into the earth, larger than the tract termed بْهَس، producing much herbage: (AHn, TA:) or any wide valley in a soft, or plain, low ground such as is termed جَحْوَىٰ [Azz, TA;) as also جَحْوَىٰ: (Az, TA in art. خَوَايٰ:) or a soft, far-extending, valley. (As, TA.) Also i. q. ثَابَتٰ [Continuing, subsisting, lasting, &c.;] (K;) of the dial. of Teiyi. (TA.) And A flow of blood from the nose; or blood flowing from the nose. (K. [In this instance the word is correctly given in the CK.])

خَوَاىٰ The space between the udder and the vulva in the she-camel and other cattle; (K, * TA; [accord. to
the CK and JK, خَوَىٰ; but this is app. a mistake;] also with medd [i.e. خَوَىٰ, خَوَىٰ is originally خَوَىٰ. (K.) Also A sound: (A 'Obeyd, S, TA:) and the confused and continued sound خَوَىٰ of pouring of rain: (IAar, TA:) and خَوَىٰ signifies the confused and continued sound خَوَىٰ [in the CK, erroneously, خَوَىٰ] of the running of horses: (K, TA:) and a sound like what one fancies. (Aboo-Málik, TA.)

ٍوَﺎَﺧِّرٍ ٍوَلَيْخِِّرٍ خَوَىٰ: see خَوَىٰ, in two places. ____ Also An intervening space between two things. (JK, Mgh, * TA.)

The space between the fore legs and the kind legs of a horse; (JK, K;) as also خَوَىٰ. (JK.) A vacant space between two things; (K;) such between the heaven and the earth; (TA;) like خَوَىٰ. (K, TA.) ____ A wide, or spacious, open tract of the earth, containing no herbage nor trees nor habitations. (TA.)

ٍوَأَرَٰخٍ, غَرَبٍ خَوَىٰ: see خَوَىٰ, first sentence. ____ Also The part that a horse closes with his tail, of the space between his hind legs. (TA.) ____ The part of a spear-head into which the shaft enters. (K, * TA.)

____ And The wide part of the interior of a لْحَرٍ [or camel's saddle]. (K, TA. [In the CK, لْحَرٍ is erroneously put for لْحَلٍ.] See also خَوَىٰ, second sentence.

ٍوَأَرَٰخٍ خَوَىٰ Food prepared for a woman on the occasion of childbirth. (S, K.) See also خَوَىٰ.

[part n. of 1.] And those are their houses, خَوَىٰ, فَلَ أَمْلِيَ بِهِم مَحَّوْنِهِم خَوَىٰ, in the Kur [xxvii. 53], means And those are their houses, empty; or, as some say, fallen down: like the phrase in the same [li. 261 and xxii. 44], خَوَىٰ عَلَى عَرَوْشَهُم, having fallen down upon its roofs: (S:) or this means empty; its walls having fallen upon its roofs. (Bd in ii. 261. [See also
A land devoid of its inhabitants: (K.) and some times it means, of rain. (TA.)

You say also: A calamity, or misfortune. (Kr, TA.)

And hence, as a subst., A calamity, or misfortune. (Kr, TA.)

The place of a camel’s lying down in the manner described above: and so app. for] the pl. is جَحَاوَاتِ. (JK.)
I wrote a خ (JK, TA.)
khayb

1. khayb, (S, A, Msb, K, &c.) aor. khayb (Msb, K) and khayb (TA,) inf. n. khayb. (S, Msb, K,) He (a man, S) was disappointed of attaining what he desired or sought; was balked; was unsuccessful; failed of attaining his desire: (S, Msb, K,) he was denied, refused, prohibited from attaining, or debarred from, what he desired or sought. (A, K,) You say, من هاب خاب [He who fears will be disappointed.] (A, TA,) And خاب سعیه وأمله [His labour, and his hope, or expectation, resulted in disappointment; were disappointed, balked, or frustrated;] he attained not what he sought or desired. (A, TA,) [See also khayb, below.] Also He suffered loss. (K,) And i. q. كفر [He disbelieved; or be came an unbeliever, or infidel; &c.]. (K.)

2. khayb, (S, A, Msb, K,) inf. n. khayb, (S,) He (God, A, Msb, K, or a man, S) disappointed him; or caused him to be disappointed of at taining what he desired or sought, to be balked, to be unsuccessful, or to fail of attaining his desire: (S, Msb:) he denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought. (A, K.)

خيبة

inf. n. of 1 [q. v.]. (S, Msb, K,) It is said in a prov., (S, Msb, K,) خيبة خيبة [Fear is a cause of disappointment]. (S, A, Msb, K,) And one says, خيبة لزيد [May God send dis appointment to Zeyd], and خيبة لزيد [Disappointment be to, or befall, Zeyd]: (S, K,) خيبة in the former instance being in the accus. case as governed by a verb understood; and in the latter, in the nom. case as an inchoative: (S:) each being a form of imprecation. (K.)

1
An endeavour to produce fire with a 存火 [In some copies of the K, for 存火, we find 存火 as meaning ignitabulum fallens, quod non excudit semina ignis: but I cannot anywhere find 存火 in the sense which he assigns to one of these words, which is that of مقدمحة.] In the following verse, quoted by Th,

...may be [an epithet] of the measure فعال; [so that the meaning may be Be thou silent, and speak not, for thou art habitually unsuccessful; thou art altogether vitious, or faulty, and thou art a great imputer of vices, or faults, to others;] or the person there mentioned may be meant to be likened to the 存火 above mentioned. (TA.) One says also, سعيم في خياب بن هب هو His labour [has ended, or ends, or will end,] in loss. (A, K.)

存火 part. n. of 1. (Msb, TA.) خواب: خواب خوابك see خواب in art. خواب خاب An arrow of those employed in the game called الميسر, to which no lot, or portion, pertains: for there are three such arrows; namely, the سيف, the ميحي, and the وعد: occurring in a trad. of 'Alee. (TA.)

وفقا في وادي خياب (Ks, S, A, K, but in the last, and خياب, A, K, the last word being imperfectly decl. [in each of these instances], (Ks, S, A, K,) meaning [i.e. They fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment,] (Ks, S, K,) or [into a state of things that was vain, &c.]. (A.)
He made a sound, with his wings, in pouncing down, or making a stoop; see 1 in art.
خير

1 خار, aor. خير, (K,) inf. n. خير, (TA,) He (a man, TA) was, or became, possessed of خير [or good, &c.]

(K, TA.) He was, or be came, good: and he did good: contr. of شر. You say, خرت يا رجل 

[Thou hast been good; or thou hast done good, or well; O man]. (S.) And [May God do good to thee, bless thee, prosper thee, or favour thee, in this affair: or] may God cause thee to have, or appoint to thee, good in this affair: (K,) or may God choose for thee the better thing in this affair. (A.) ___ See also 8. ___

مَلْ بِرَخَ من خَيْرِ ّهُ, (Msb, K. *) and مَلْ بِرَخَ خِيْرَ, (K) and مَلْ بِرَحْ, (Msb, TA;) and مَلْ بِرَخْ, (K) inf. n. مَلْ بِرَحْ, (TA;) He preferred him before his companion, (Msb, K. *) ___ Khairo fekhare: see 3.

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2 خيره He gave him the choice, or option, (S, A, Mgh, * Msb, * K,) وَلَّدَلَّيْنِي بَيْنَ الْشَّيْمَيْنِ [between the two things], (S, Mgh, Msb,) or وَلَّدَلَّيْنِي بَيْنَ الْأَمْرَيْنِ [between the two affairs]: فتخير, [so he had the choice, or option, given him]. (A.) See also 1. It is said in a trad., خير بين دور الأنصار, meaning He preferred some among the houses of the Assistants before others of them. (TA.) And in another trad., خير, meaning He was preferred, and pronounced to have surpassed, or overcome, or won, in a contest, or dispute. (IAth.)
He vied with him, or strove to surpass him, or contended with him for superiority, in goodness, or excellence, (A, K,) in, or with respect to, (A,) and he surpassed him therein. (A, K.)

How good is such a one!] phrases similar to [with respect to form, though more commonly used than the former], which latter is extr. (with respect to form, though more commonly used than the former), an expression of wonder: (K:) it was said to Khalaf El-Ahmar, by an Arab of the desert, in the presence of Aboo-Zeyd; whereupon Khalaf said to him, What a good word, if thou hadst not defiled it by mentioning it to the [common] people! and Aboo-Zeyd returned to his companions, and desired them, when Khalaf ElAhmar should come, to say, all together, these words (in order to vex him], and they did so. (TA.)

They contended together for superior goodness, or for excellence, in it, or with respect to it, appealing to a judge, or an arbiter. (A.)

He chose, made choice of, selected, elected, or preferred, him, or it. (S, Mgh, Msb, K,) You say also, and (K,) which last signifies in preference to them. (TA.) It is said in the Kur [vii. 154], and (K,) which last signifies in preference to them, may be indicative of God's producing good, or of his preferring them before others. (TA.)
He sought, desired, or asked for, ُرَـ(241,584),(325,605)َّرَـ(243,650),(327,671)ُ xv (S, Msb, K) or ُرَـ(243,673),(327,694)َّرَـ(243,706),(327,728)ُ xv (as in some copies of the K) [i.e. the blessing, prospering, or favour, of God; &c.]. [And it is trans.; for] one says, ُرَـ(241,584),(325,605)َّرَـ(243,650),(327,671)ُ xv or ُرَـ(241,673),(325,694)َّرَـ(243,706),(327,728)ُ xv (as in some copies of the K) [i.e. the blessing, prospering, or favour, of God; &c.; and He will bless, prosper, or favour, thee; &c.]. (S.) And ُرَـ(241,584),(325,605)َّرَـ(243,650),(327,671)ُ xv I desired, or asked, of God, the better of the two things, [or rather the better in it, meaning a case, or an affair,] and He chose it for me. (A.) ___ See also 8.

*خِيرٌ* [Good, moral or physical; anything that is good, real or ideal, and actual or potential; and, being originally an inf. n., used as sing and pl.;] a thing that all desire; such as intelligence, for instance, and equity; (Er-Rághib, and so in some copies of the K;) [or goodness;] and excellence; and what is profitable or useful; benefit; (Er-Rághib;) contr. of ُشَرّ x (S, A, Msb;) pl. ُرَـ(241,650),(325,671)َّرَـ(243,584),(327,605)ُ xv, (Msb, K,) and also, accord. to the Msb, ُخِيْرَ x (TA:) [but this latter seems to be properly pl. only of ُخِيرَ x used as an epithet (see below) and as a noun denoting the comparative and superlative degrees: it may however be used as an epithet in which the quality of a subst. is predominant:] ُخِيرَ x is of two kinds: namely, absolute ُخِيرَ x, which is what is desired in all circumstances and by every person: and what is ُخِيرَ x [or good] to one and ُشَرّ x [or evil] to another; as, for instance, (Er-Rághib,) wealth, or property: (Zj, L in art. ُشَرّ x, Er-Rághib, K;) it has this last signification, namely wealth, or property, in the Kur, ii. 176 (S, TA) and ii. 274 and xxiv. 33 and xli. 49: or in the first and second of these instances it is thus called to imply the meaning of wealth, or property, that has been collected in a praiseworthy manner, or it means much wealth or property; and this is its meaning in the first of the instances mentioned above, agreeably with a trad. of *'Alee; and also in the Kur, c. 8: (TA:) [being used as a pl. (as well as a sing.), it may be also rendered good things:] and it is also used by the Arabs to signify horses; (K, * TA;) and has this meaning in the Kur, xxxviii. 31: (TA:) [It is often best rendered good fortune; prosperity; welfare;
wellbeing; weal; happiness; or a good state or condition: and sometimes bounty, or
beneficence. [A man possessing little, or no, good: possessing few, or no, good things; or poor: and in whom is little, or no, good or goodness; or
niggardly: and also] a man who does little good: (TA in art. قل:) or [who does no good;]
who is not near to doing good; denoting the nonexistence of good in him. (Msb in art. قل:) [Thus it sometimes
means the same as] A man in whom is no good or goodness; devoid of
goodness; worthless.] And قلة خير means Poverty: and also niggardliness. (A and TA in art. جحد)
is explained voice خير هو من أهل الخير والخير [May it be with the aid of good
fortune and prosperity] is a prayer used with respect to a marriage. (A 'Obeyd, TA.) And إنا ما وخيرا means
i. e., Mayest thou meet with, or attain, good. (K.) in the phrase فلان خير X١٠٤٧ resembles an
epithet [like جهر, and signifies Good; or possessing good]; (Akh, S;) therefore the fem. is خيرات, of which the pl. is
خيرات, (Akh, S, Msb, *;) as occurring in the Kur, lv. 70; and they do not [there] mean by it [the comparative or superlative
signification of the measure] أنفع: (Akh, S:) you say رجل خير, (S, A, Msb,) meaning [A good man; or] a man
possessing خير [or good]; (Msb) and in like manner, امرأة خير, and خيرة, (S, Msb,) meaning [A
good woman; or] a woman excellent in beauty and disposition; (Msb:) or وتخب خير and خير
signify possessing much خير [or good], (K,) applied to a man; (TA:) and in the same sense you say
رجل خيري, and the fem. of the first is خيره and of the second, امرأة خيره: (K:) and the pl. [of pauc.] (of the first, TA)
is خيار, and [of mult.] خيار المال: (A, Msb, K:) you say also خيار المال excellent of the camels or
the like: (Msb, K:) and in like manner you say of men &c.: (TA:) [see also below:] and the fem. is خيرة, of which the pl. is
خيرات: (Msb;) خير is contr. of خير, (S, Mgh,;) [thus] used as an epithet: (Mgh:) and خيرة [used as a subst.] signifies
anything excellent; and the pl. thereof in this sense, خيرات, occurs in the Kur, ix. 89: (S;) or خير, (K,) or the fem.
خارية, (Lth,) or each, (K,) signifies excellent in beauty: (Lth, K:) and خير خيرة signify excellent in
righteousness (Lth, K) and religion: (K:) or there is no difference in the opinion of the lexicologists [in general]

between خِير and خِيرات and خِيرات, both occurring in different readings of the Kur, lv. 70, signify
good in dispositions: accord. to Khalid Ibn-Jembeh, خِير, applied to a woman, signifies generous in race,
exalted in rank or quality or reputation, goodly in face, good in disposition,
possessing much wealth, who, if she bring forth, brings forth a generous child:

(TA:) [is also applied as an epithet to a sing. subst., either masc. or fem.: you say ثَاقَة خِير and جَمِل خِير, meaning A
he-camel [that is excellent or] excellent and brisk and so a she-camel. (TA.) See also مِخَّاتる, in
three places. In the saying لعَمْر أَبِيكَ الخَيْر the word خِير is in the nom. case as an epithet of عُمْر; [so that the phrase lit.
means By the good life of thy father;] but properly it should be لعَمْر أَبِيكَ الخَيْر [By the life of thy
good father]: and the like is said with شَر. (TA.) [See also art. خِير is also used to denote superiority: one says,
‘هَذَا خَيْر مِن هَذَا This is better than this: and in the dial. of the Benoo-'Amir, أَشْرَأ هُو أَخْيَر مِنكَ [He is better than
thou], and in like manner, أَشْرَأ هُو خَيْر مِنكَ, and in like manner, and [using the dim. form of ,
خَيْر, and in like manner, [Ibn-Buzurj, TA.] You also say, when you mean to express the signification of
superiority, فَلَانَة خَيْر النَّاس, Such a

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woman is the best of mankind]; but not خِير: [see, however, what will be found cited hereafter from the K,] and
أخير: [unless in the dial. of the Benoo-'Amir:

and [it is said that] خَيْر when thus used does not assume the dual form nor the pl., because it has the signification of [the measure]
أَفْعَل; for though a poet uses the dual form, he uses it as a contraction of the dual of خَيْر, like مَيْت and مِيْت، and هَيْن and هِين;
(S:) [but. this remark in the S is incorrect: for both خَيْر and أَخْيَر, when used in such phrases as those to which J here refers, have
pl. forms of frequent occurrence, and of which examples will be found below; and, as is said by I’Ak (p. 239), and by many other
grammarians, you may say, هند فضل الناس، أُفاضل القوم، اًفاضل القوم، the zdân أُفاضل القوم, and also
&c.; and such concordance is found in the Kur, vi. 123; and is even said by many to be more chaste than the mode prescribed by J:] it
is said in the K, that you say, فلان خيرة, like خير; and when you mean the signification of superiority, you say
فلا نة نايرهم، and also فلانة خيرهم، without: but [SM says,] I know not how this is; for in the S is said what is different from this, and
in like manner by Z in several places in the Ksh; and what is most strange is, that the author of the K quotes in the B the passage of J
[from the S], and adopts the opinion of the leading authorities [as given in the S]: (TA:) or you say, فلانة الخيرة من المرأتين

[Such a woman is the better of the two women]: and [so in the TA, but in the CK] and [the last being fem. of خير, originally خير, and so, app., the last but one, She is
the better, or best: ] (K:) and [using the dim. form of خير] you say, هو خير أهل، خير ما رد في أهل ومال,
meaning May God make that with which thou comest [back] to be the best of what is brought back by the absent with family
and property; (As, Meyd, TA;) or, as some relate it, خير، i. e. [may thy bringing back be the best
bringing back]; and is used in the sense of مع: (Meyd:) خير is pl. of pauc., and خير pl. of mult., and so app. is
خير thus used; and أُخبار is pl. of أُخبار، and so is أُخبار applied to rational beings: in the TA, أُخبار is said to be a
pl. pl. of أُخبار، and so is أُخبارث: but this is app. a mistake, probably of transcription:] you say، لُجَر ْﻦِﻣ ِرﺎَﻴِﺧ ِسﺎﱠﻨﻟا
and نُرُوجْرَأَخَأ، [A man of the best of mankind]: (A, TA:) and خيره ك لُجَر ْﻦِﻣ ِرِخَأ، [Thine
are, or is, or shall be, the best of these camels,] alike with respect to a sing. and a pl.: (TA:) and خيره خيره، [He slaughtered the best of his camels]: (IAar, TA:) and هم الأُخبار، [They
(meaning men) are the better, or best]. (Ibn-Buzurj, TA.) and َرِخْرُأَخَأ، [Lesser cardamom; a kind of small grain, resembling the
common cardamom, (K,) of sweet odour. (TA.)
Generousness; generosity; (S, A, Msb, K;) liberality; munificence. (Msb.) You say،  فَلَانِ ذُو خَير  هو مِن أهْلِ الخَير وَالخَير  [He is of the people of good, or of wealth, &c., and of generosity]. (A.)

Eminence; elevated state or condition; nobility. (IAar, K.) — Origin. (Lh, K.) — Nature, or disposition. (A, K.) You say،  هُوَ كَرِيمُ الخَير He is generous in nature, or disposition. (A.)

Form, aspect, or appearance; figure, person, mien, feature, or lineaments; guise, or external state or condition; or the like; syn. هَيْنَةٌ. (Lh, K.)

[app. originally خُوْرَةٌ: see خَيْرٍ, near the end of the paragraph; and see also art. خُوْرَةٌ]

خُوْرَةٌ fem. of خَيْرٍ [q. v.] used as an epithet: pl. خُوْرَاتٍ. (Akh, S, Msb.) — Also, used as a subst., or as an epithet in which the quality of a subst. is predominant, A good thing, of any kind: a good quality; an excellency: and a good act or action: &c.: pl. as above:] see خَيْرٍ, in the former half of the paragraph.

خَيْرٍ see خَيْرٍ, in three places, towards the end of the paragraph: — and see خَيْرٍ, in four places: — and خَيْرٍ. — It is also a subst. from خَيْرٍ, (S,) and so خَيْرٍ, (S,) and so خَيْرٍ خَيْرٍ, (S,) and so خَيْرٍ خَيْرٍ خَيْرٍ; both signifying [The blessing, prospering, or favour, of God; his causing one to have, or appointing to one, good in an affair; or his choosing for one the better thing in an affair; or the state that results to him who begs God to cause him to have good, or to choose for him the better thing, in an affair. (TA.) You say،  كَانَ ذَلِكَ خَيْرٌ مِن أَللَّهِ  [That was through God's blessing, prospering, or favour; &c.: or through God's choosing the better thing in the affair]. (A.)

خَيْرٍ (of which the former is the better known, TA) are subs. from خَيْرٍ, (K,) or from خَيْرٍ, (S,) both signifying A thing, man, or beast, and things, &c., that one chooses: (TA:) or [a thing, &c., chosen, selected, or elected: (Mgh:) as in the saying،  مُحَمَّدٌ خَيْرٍ خَيْرٍ مِن خَلَقٍ [Mohammad
is the chosen, or elect, of God, from his creatures'); (S, Mgh: 'ٌةَ[vertex]) or خير is a subst. from الاختار, like خير فذة, and خير is syn. with اختيار خيار, and or is from اختيار الشيء: or, as some say, خير and are syn.: (Msb:) see 8; and see also اختيار خير (Msb, TA) or اختيار خير (TA) means This is what I choose;

(Msb, (TA;) and so اختيار خير These are what I choose. (TA.) [See اختيار. See also

خیری: see خیر, in two places.

خیری: see خیر.

خیری: see خیر, in two places.

خیری Of, or relating to, خیر, or good, &c.

خیری Of, or relating to, or possessing, generosity, liberality, or munificence. (Msb.) And hence, (Msb,) or [thus applied] it is an arabicized word, (S,) [from the Persian خیری.] The منثور [or gilliflower:] but generally applied to the yellow species thereof; [so in the present day;] for it is this from which is extracted its oil, which is an ingredient in medicines. (Msb.) [Accord. to Golius, Viola alba, ejusque genera:

Diosc. iii. 138: and he adds, as on the authority of Ibn-Beytár, spec. luteum. ] And خریبی الیا The خریبی الیا خرایی [q. v.];

because it is the most pungent in odour of the plants of the desert. (Msb.)

خیریة [The quality of خیر; i. e. goodness.]

خیرة a subst. from الاختار, (S, Mgh, K;) meaning Choice, or option; (Msb;) and so خیره in the Kur [xxviii. 68]. ماكان italiane 'lهم الجزء They have not choice, or option; (Mgh;) or the meaning of these words is, it is not for them to choose in preference to God; (Fr, Zj;) and so, accord. to Lth, خيرا, as being an inf. n. [or rather a quasi-inf. n., though this seems doubtful,] of اختيار. (TA.) You say, إنَّ فِي النَّاسِ خيَارا [Verily in evil there is a choice, or an
option; i. e. what may be chosen: a prov. (TA.) And the choice, or option; i. e. choose thou what thou wilt. (K.) And Selling is decisive or with the option of returning. (Mgh in art. خيار.) Hence, The choice of returning one seeing it a thing which one has purchased without seeing it. (Mgh, * Msb, * KT.) And [The choice of returning a thing purchased while sitting with the seller]. (TA.) And [The choice of returning a thing to the seller when it has a fault, a defect, or an imperfection. (KT.) And The choice of returning a thing purchased when one of the two contracting parties has made it a condition that he may do so within three days or less. (KT.) And The choice of specifying [for instance] one of two garments, or pieces of cloth, which one has purchased for ten pieces [of money], or some other sum, on the condition of so doing. (KT.) See also The choice, in three places. And see The choice, in the middle of the paragraph, where it is explained as an epithet applied to a sing. subst., either masc. or fem. See also the first sentence of that paragraph. It is also a pl. of خيار [q. v.] as an epithet, (A, Msb, K,) [and as a noun denoting the comparative and superlative degrees.] Also [A species of cucumber; cucumis sativus Linn. a fructu minore: (Delile, Flor. Aeg.]

Illustr., no. 927 :) i. q. or resembling the which is the more suitable explanation: (TA:) or i. q. [q. v.]: an arabicized word: (Mgh:) [from the Persian خيار شنبر: not Arabic. (S.): The cassia fistula of Linn.;] a well-known kind of tree; (K:) a species of the خروب, resembling a large peach-tree; (TA:) abounding in Alexandria and Mislr; (K:) and having an admirable
yellow flower: (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian خیار چنبر]. (TA.)

خیبر: see خیبر, [of which it is the dim.,] in two places, in the latter half of the paragraph.

خیبر, and its fem. خیبرة, and pl. fem. خیرات: see خیر (used as an epithet,) in eight places, in the former half of the paragraph.

خانر [Doing good, or well: &c.:] act. part. n. of خار. (S, TA.)

خیر, and its pls. خایرون in eight places, in the latter half of the paragraph.

اختياری [Of, or relating to, the will, or choice]. صفة اختياریة [meaning A quality which originates from, or depends upon, the will, or choice, i.e. an acquired quality,] is opposed to خلقیة. (Msb in art. مصدح, &c.)

خیرة [A cause of good: and hence,] excel-lence, and eminence, or nobility. فلان ذو خیرة [Such a one is a possessor of eminence, &c.]. (A, TA.)

خیر: see what follows.

اختيار act. part. n. [of 8, signifying Choosing, selecting, or electing]. (TA.) And pass. part. n. [of the same, signifying Chosen, selected, elected, or preferred: and choice, select, or elect; as also خیار, which signifies like wise the best of anything; often used in this sense, as a sing. and as a pl.; and excellent, or excellent and brisk, applied to a he-camel and to a she-camel; as mentioned above, voce خیار]. (TA.) You say also جمال خیار  in the sense of خیارة [A choice he-camel]; and ناقة خیار in the sense of خیارة [A choice she-camel]. (TA.) [See also مختار in the sense of مختار خیرة.] The dim. of خیار is خیر: the ی is thrown out because it is augmentative; and the ی is changed into ى because it was changed from ى in مختار. (El-Hareere's Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) See also خیار.
Garments, or pieces of cloth, of the worst of flax: (S.) or garments, or pieces of cloth, of thin texture, and of coarse threads, made of the hards, or hurds, of flax, (K. * TA,) and of the worst thereof: (TA,) or of the coarsest of the stuff called عصب [i.e. عصب, q. v., in the copies of the K in my hands incorrectly written عصب]: (Lth, K:) or coarse flax: (Mgh:) or a cloth of coarse flax. (Har p. 544.) Hence, A low, vile, or mean, man. (K.)

[A weaver, or seller, of خيش. The former mentioned in the K, and the latter in the TA, as surnames of men.]

: see what next precedes.
We sewed, sewed together, or sewed up, a garment, or piece of cloth. (S, Msb, TA) He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other].

The serpent ran along upon the ground. (K, TA) He passed by him, or it, [or to, or towards, him or it,] once: or he passed along quickly. (K, TA) and so it is said by Kr to be formed by transposition and means He made his journey [or a journey] without interruption. (TA) In the A it is said that meant Such a one journeyed on, not pausing for anything: and in like manner, meant (He journeyed on, not pausing for anything, to his place, or object, of aim). (TA)

Whiteness of the hair, or hoariness, appeared upon his head in streaks, or lines: (TA) It is like or became like threads: (K) and in like manner, in his beard. (TA) Bedr Ibn’ Amir ElHudhalee says,
(S, TA) [I swear that I will not forget the loan (here meaning the قصيدة, Skr) of one (meaning Abul'Iyál [with whom he was carrying on a controversy], Skr)] until the sides of my head become streaked with whiteness: (TA:) but some read خيط السِّيَبِ الرَّأسِ. and IbnHabeeb says that خيط رأسه بالسيب signifies Whiteness of the hair, or hoariness, became conjoined and continuous upon the head, as though one part thereof were sewed to another: (IB, TA:) some read خيط; and accord. to the K, you say، خيط رأسه بالسيب، meaning His head became streaked, or marked as with threads, by whiteness of the hair, or hoariness: [the best reading seems to be خيط، for خط، تنطخ خيط، تتوخ خيط، تتوخ خيط، from خيط as having the meaning here assigned to خيط]. (TA.)

خيط see 2.

خيط see 1.

خاط Thread, or string; or a thread or string; syn. سلك; (S, K;) the thing with which one sews; (Msb;) [often used as a coll. gen. n.; n. un. with ه] and خيات [likewise] signifies the thing with which a garment, or piece of cloth, is sewed; as also خيات; besides having another signification, common to it with the last, namely a needle; (K;) the pl. of خيات is خيات (a pl. of pauc.) (IB, K) and خيات (S, Meb, K) and خيات [bothpls. of mult.]. (S, K;) It is said in a trad., أذوا خيات والخيط، meaning [Bring ye] the خيط and the needle. (TA;) And you say، أعطني خيات ونصاحا، i. e. [Give thou to me] a single خيط. (AZ, TA;) however, mean Give thou to me a needle and thread. [The خيط الرقبة] خيط الرقبة [or spinal cord] of the neck. (S, K) You say، جاحش فلان عن خيط رقبته، meaning Such a one defended his blood. (S, O, L;) الخيط الأسود، mentioned in the Kur ii. 183, mean The true dawn, and the false dawn: (Msb;) or the whiteness of the dawn, and the blackness of night; (K, TA;) likened to a
thread because of its thinness: (TA:) or the whiteness of day, and the blackness of night: (A 'Obeyd, Nh:) or the dawn that extends sideways, and the dawn that rises high, or, as some say, the blackness of night: (S:) or what appears of the true dawn, which is the مَسْتِطْرُ، and what extends with it of the darkness of night, which is the dawn termed the مَسْتِطْرُ or what first appears of the dawn spreading sideways in the horizon, and what extends with it of the darkness of the last part of the night: (Bd:) or the dawn that rises high, filling the horizon, and the dawn that appears black, extending sideways: (Aboo-Is-hák:) or the real meaning is the day and the night: (TA:) also signifies The night and the day. (L in art. وَسَدٌ رَتِيبٌ لِلْخَيْطَ ِلِلنَّهَرِ means [The night became distinct from the day: or] what is termed became distinct from what is termed the خَيْطَ الْأَبْيَضُ became distinct from what is termed the خَيْطَ الْأَصْبَحُ. (TA:) And is also said to signify A tint of the dawn. (TA:) [See بِرَمَ الصَّبْحِ in art. مَخَاطَتُ الشَّيْطَانُ لْعَلَابُ الشَّمْسِ which last is explained by Z and IB as meaning What comes forth from the mouth of the spider: (TA: [the author of which says that, accord. to this explanation, this term differs from لْعَلَابُ الشَّمْسِ: but in so saying he seems to be in error: both evidently signify gossamer:] ) it was applied as a surname, or nickname, to Marwán Ibn-El-Hakam; because he was tall, and loose, or uncompact, in frame: (S:) or it signifies the air; syn. الهواء [perhaps a mistranscription for الهَيَاء, occurring in another explanation hereafter]: (K:) or light entering from an aperture in a wall [into a dark place] (Th, K:) or signifies the scattered هَيَاء [or atoms that are seen in the rays of the sun] entering from an aperture in a wall [into a dark place] when the sun is hot: and one says, فَلَانُ أَدْقُ من خُطِّ الْبَاطِلِ. Such a one is less in estimation than the
scattered atoms that are seen in the rays of the sun]; a prov., applied to him who is in an abject state; thus related, on the authority of Ahmad Ibn-Yahyà, by Az and others; but by Sgh, erroneously, أَرَقُ مِن خُطِّ بَاطِلٍ (TA.).

See also what next follows, in two places.

(As, IDrd, S, K) and خَيْطُ (IDrd, Msb, K) and خَيْطَلَا (S, K) A collection, or flock, of ostriches, (S, Msb, K, &c.,) and a swarm of locusts, (K,) and a خَيْطُ is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] أَخِيَاطَةً (IB) and [of mult.] خَيْطٌ خَيْطَانٌ (K:) which last, as also خَيْطَانٌ, signifies likewise a company of men. (TA.) [خَيْطُ may perhaps be originally خَيْطٍ, pl. of خَيْطَاءٍ, q. v. ]

Length of the neck of an ostrich, (S, TA,) and of the [bones, such as are termed] قَصَبٍ thereof: or, as some say, a constant mixture of blackness with whiteness therein: or their being in an uninterrupted line, like an extended خَيْطٍ [or thread]. (TA.)

[ن. un. of خَيْطِ, q. v. Also,] in the dial. of Hudheyf, (S,) A wooden peg or stoke, (Skr, S, K,) which is fixed in a mountain, in order that one may let himself down [by means of a rope attached thereto] over against the place where [wild] honey is deposited [to gather it]. (Skr.) Aboo-Dhu-eyb says, (S, TA,) describing the gather of honey, (TA,)

* تَدْلِعْهَا بِيْن سَبْ وَخِيَاطَةٍ *
* بِجُرْدَةٍ مِّثَلَ الْوُكْفِ يَكْبُو غَرَابَهَا *

(S, TA,) i. e. He let himself down [over against it, meaning the place of the honey, partly] by means of a rope [for so سَبْ signifies] and partly by means of a wooden peg or stake [to which the rope was attached, fixed] in a rock smooth like the [leather termed] نَطْعٍ, i. q. نَطْعٍ, the crow of which rock would fall prone upon its face for want of something therein to which to cling:] (TA:) or (in the
K and  signify a rope; (As, Az, K, TA;) [and if so, here means a wooden peg, which is a signification assigned to it in the K in art. ] or, accord. to AA, a slender rope (S, L, TA) made [of the bark] of the tree called: (L, TA:) and (accord. to some, TA) a string which is with the gatherer of honey, (K, TA,) and with which he pulls the rope [app. when he has detached himself from the latter to gather the honey], it being tied to him: (TA:) or a [tunic of the kind called] [of leather,] which he wears. (Ibn-Habeeb, K, TA. [In the CK,  is erroneously put for رارع.]) See also 1, in four places. One says also, I do not come to thee save sometime. (TA.)

A she-ostrich long in the neck. (S, K, TA.)

And see .

A needle; as also . (S, Msb, * K.) Hence the saying in the Kur [vii. 38], [Until the camel enter into the eye of the needle]. (S.) ___ See also , in three places. ___ And see .

The art of sewing. (Msb, TA.) [See also 1.]

A seamster; one whose occupation is that of sewing; (Msb, K;) as also (K) and . (Sgh, K. [in the CK .]) [In the present day, its predominant application is to A tailor.] ___ Also One who passes along quickly. (TA.)

A garment, or piece of cloth, sewed: (S, Msb, K;) the  in the former is the of the measure مفعول.
changed into ى because of its being quiescent and the preceding letter's being with kesr; the letter preceding it being made movent because it and the و are quiescent after the ى has fallen out; [for by dropping the ى it becomes changed from ٌطﻮُﻴَْﳐ to ٌطْﻮَْ.forRoot the preceding letter's being with kesr; the letter preceding it being made movent; and it is made movent with kesr [and thus changed from ٌطْﻮَْﳐ to ٌطْﻮَِﳐ, which necessarily becomes ٌﻂﻴَِﳐ] in order to its being known that the letter which has dropped out is ى: some say that the ى in ٌﻂﻴَِﳜ is the radical, and that the letter thrown out is the و of the measure ٌلﻮُﻌْﻔَﻣ, in order that the word with و [for its medial radical] may be known from that with ى; [so that it is changed from ٌﻂْﻴَْﳐ to ٌﻂْﻴَِﳐ, and then to ٌﻂﻴَِﳐ;] but the former saying is the right, because the و is a formative augment, and it is not proper that such should be thrown out. (S.) ___ Also, the former, The whole of the exterior of the belly. (ISH.) ___ And A place of passage; (O, L, TA;) a meaning erroneously assigned in the K to ٌﻂَﻴَْﳐ and ٌﻂَﻴََﳐ: (TA;) and particularly, of a serpent; (TA;) the place of creeping along of a serpent. (K, TA.)

ٌطﺎَﻴِﲞ: see ٌﻂْﻴَﺧ. See also ٌﻂَﻴََﳐ. __ See also ٌﻂَﻴََﳐ.
The having one of the eyes blue and the other black: (JK, S, Mgh, Msb, K;) inf. n. of خيف, aor. خيف: (JK, Msb: *; S, Mgh, *; Msb, K;) i.e. of any animal. (S, TA.) Also The being wide in the sheath of the penis: (S, K;) in this sense [likewise] inf. n. of خيف: (S;) said of a camel. (S, K;) And [app. in like manner having for its verb خيفت] A she-camel's being such, as is termed خيفة [i.e. wide in the udder, or in the skin thereof, or only when it is empty of milk, and flaccid.] (S)

She (a woman) brought forth her children different, one from another. (JK, TA.) It (a thing, JK, K, or property, A) was divided, or distributed, among them. (JK, A, K;) The portions of the flesh of the gums between the teeth became separated (JK, K;) from the teeth. (JK,) خيف He (a man, JK) alighted, or descended and stopped or sojourned or abode, in a place; (JK, K;) as also خيف عند القتال, (JK,) or خيف عند القتال, (K,) He receded, drew back, or desisted, (JK, K;) on the occasion of fight, (JK,) or from fight. (K.)

He, or they, alighted, or descended and stopped or sojourned or abode, in a tract such as is termed خيف of Minè, and there alighted, or descended and stopped &c.; (JK, *; S, K;) as also خائف السبيل القوم. (Yoo, K;) The torrent made the party, or company of men, to alight, or descend and stop or sojourn or
abide, in a [tract such as is termed] خيف. (JK, Ibn-'Abbád, K.)

He (a man, TA) altered so as to become of different colours. (K, TA.)

The camels took different directions in the place of pasturage (Lh, JK) &c. (Lh.) He took by little and little from it; (IAar, JK;) as also خوفه [q. v.]. (JK.)

See 4.

Men, or the people, are different, one from another, (JK, S, A, Sgh, Msb, K, *) in their states, or conditions, (JK,) or in their forms, shapes, or semblances; (Sgh;) or of various sorts in natural dispositions, and in forms, shapes, or semblances: (L:) from خيف signifying the having one of the eyes blue and the other black. (S. [See 1.]) And خيف ( , Mgh, Msb,) or خُوْنِإ خيف ( , S, K,) Brothers who are sons of one mother but of different fathers: (S, Mgh, Msb, * K;) and in like manner، بنوُ الآخِيَافُ، if of good authority. (Mgh.) And hence، أبياتُ الآخِيَافُ Verses

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diversified by having one word thereof composed of dotted letters and another composed of letters not dotted. (Har p. 611 and 612.) Also, the sing., Land, (ISd, TA,) or a place, (Mgh,) of which the stones are of different colours. (ISd, Mgh, TA.) A side, region, quarter, or tract; syn. ناحة. (K.) The part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows; (S, K;) whence المسجد الحَيْف [the mosque of the خيف] in Minè: (S) or an elevated place, like the خيف of Minè: (Mgh;) or the part, of a valley, that rises a little from the channel in which the water
flows, and only between two mountains; and hence مسجد خيف مني مسجد خيف (Msb:) and any declivity and acclivity at the foot of a mountain: and a white place in the black mountain that is behind Aboo-Kubeys; and hence the name of مسجد خيف; or this is so called because it is [in] a ناحية [or side &c.] of Minè; or because it is at the foot of a mountain: (K:) pl. [of pauc.] خيف (TA) and [of mult.] خيف. (Mgh, TA.) ___ Also The skin of the udder: (S, K:) or the side of the udder: or the skin of the she-camel's udder: (K:) or a she-camel's udder: or the anterior part of her neck: and the skin of her podex. (JK.)

خف: see 1 in art. خوف, first sentence.

خفاء, accord. to Aboo-'Alee belonging to this art.: see art. خوف. (TA.)

خف: A knife, (AA, K,) such as is termed رموض [q. v.]. (AA, TA.) Also, (thus in the K,) or خيفه (so in the JK, [and app. accord. to Sgh,]) The place of resort a lion: (JK, K:) mentioned in this art. by Ibn-'Abbád; but accord. to Sgh, it may be from خوف. (TA.)

خف: see what next precedes: and see also art. خوف.

خفان Locusts before their wings are fullgrown: (Lth, * K, TA:) [see جراد: or when they have upon them streaks of different colours, white and yellow: (S, K:) or when they have changed from their first black or yellow colour to red: (As, K:) or when yellowness has appeared in their red colour, but some of the redness remains:

خفان (AHát, TA:) or [in the CK and ] emaciated red locusts of the brood of the next preceding year: (K:) accord. to Lh, you say جراد خيفان, meaning locusts of different colours: (TA:) [but خيفان is generally used as a subst.:] the n. un. is with ظ. (S.) ___ Hence the n. un. is applied to a mare, as meaning Brisk, sprightly,
active, or agile, and leaping. (S, TA.) [Hence also, app.,] A multitude of men.

(Ibn-'Abbád, K. *) Also A certain plant of the mountains; (Ibn-'Abbád, K;) a certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a [or head resembling an ear of corn], which is green in the upper part and white below, with a white awn, or beard. (L.)

Having one of the eyes blue and the other black: (S, Mgh, Msb;) fem. (K, TA.) And, applied to a camel, Wide in the sheath of the penis. (S, K.) And the fem., applied to a she-camel, Wide in the udder, (K;) or in the skin thereof, (S, * K;) or only when it is empty of milk, and flaccid: pl. خَيْفَات; (K;) which is extr., for a pl. like this belongs [regularly] only to a subst., and to an epithet in which the quality of a subst. predominates. (TA.)

The pl. of خَيْف is خَيَاف and خَيْف, (K, TA, [the latter erroneously written in the CK خَوْف,]) with kesr and damm. (TA.)

خَيَاف: see art. خَوْف.

خَيَاف [Diversified in colour]; applied by ElKumeyt to a horse of which one part was of the colour termed وَرَد, and the rest حَضَب. (L and TA voce خَوْف, جَوْن)

A woman who brings forth one year a boy and another year a girl. (JK.)
is syn. with خَلَّلَ، (Msb, K,) first pers. خَلَلْتُ، (JK, S,) aor. خَلَّلْكَ، (Msb, K,) first pers. and خَلَّلْكُمُ، (JK, S, Msb, K &c.,) the former irregular, (Msb,) but the more chaste of the two, (S,) and the more used, (Msb,) of the dial. of Teiyi, but commonly used by others also, (El-Marzookee, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Msb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. خَلَّلْكَةُ، (S, Msb, K) and خَلَّلْكِ، (K) and خَلَّلْكَةٍ، (S, K) and خَلَّلْكُمْ، (K, TA, [the last accord. to the CK خَلَّلْنَّا،]) or, as in the T [and JK, خَلَّلْنَّا، (TA,) and خَلَّلْنَا، (TA,) and خَلَّلْنِي، (S, K) and خَلَّلْنِيْنَ، (K;) and خَلَّلْنِيْنْ، aor. خَلَّلْتُ، is a dial. var. thereof; (Msb;) meaning He thought, or opined, the thing: and sometimes (see I’ Ak p. 109) he knew the thing: but it seems to have originally signified كَنَى الشَّيءِ، i. e. he surmised, or fancied, the thing: see خَلَلْتُ، below]. (S, Msb, K.) This verb, being of the class of خَلَّلْتُ، occurs with an inchoative and an enunciative; if commencing the phrase, governing them; but if in the middle or at the end, it may be made to govern or to have no government. (S.) You say، زَيْدُ إِخْوَانُ أَخَاكَ، I think Zeyd is thy brother and Zeyd I think is thy brother and Zeyd is thy brother I think]. (JK.) Hence the prov., من يَسْمَعُ يَخْيَلُ، (S, TA,) i. e. He who hears the things related of men and of their vices, or faults, will think evil of them: meaning that it is most safe to keep aloof from other men: or, accord. to some, it is said on the occasion of verifying an opinion. (TA.) See also 8. خَلَلْتُ خَلَلْتُ، aor. خَلَلْتُ عَلَّلًا، (K,) inf. n. خَلَلْتُ خَلَلْتُ، (JK, K,) He limped, or halted, or was slightly lame. (JK, K. *)

2 خَيْلْتُ signifies The imaging a thing in the mind, or fancying it; the forming an image, or a fancied image, thereof in the mind: (TA:) [and خَيْلْتُ has the same, as well as a quasipass., signification.] You say، لِي فَتْخَيَلْ خَيْلَتُهُ، (TA:) I imaged it in the mind, or fancied it, and it became
imaged in the mind to me, or an object of fancy to me; [like as you say, (S:) for صورته فتصور لي [as inf. n. of a quasi-pass. verb] signifies a thing’s being imaged in the mind, or fancied: (Er-Râghib, TA:) and خيل [as inf. n. of a quasi-pass. verb] means تخيلَ الشيء له [K. [And the same is indicated in the Msb.]] You say also, [Such a thing was imaged to him in the mind; i.e. such a thing seemed to him]; from the womb and the mind (S:) It was imaged to him [in the mind, i.e. it seemed to him, that it was so; syn. (PS:) from the womb and the mind (S, TA:) and تخليل له أنه كذا signifies [in like manner it became imaged &c.; i.e. ] تخيل] : (S:) and so the first of these three verbs is used in the Kor xx. 69. (TA,) And عُلّمَ خِيلُ فلان فلان يمضى على ما خُيلت [Such a one goes on, notwithstanding what the mind, or the case, may image to him, or what is fancied by him, of danger of difficulty; ] the ت in تَلَخِيل relates to the word تعالى, which is [regarded as] pl. of تعالى, and عَلَى is a connective of a suppressed verb, namely، أُمضى، with what follows it: the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And كِلَذ ﻰَﻠَﻋ ﺎَﻣ ﻷ إ ﻷا ﺍَﻳ [Do thou that, notwithstanding what the mind, or the case, as explained above,] may image to thee, of danger or difficulty; (JK;) meaning, in any case. (TA.) ___ [Hence,] خَيْل وأَخِيل [q. v.] near the she-camel’s young one, in order that the
wolf might be scared away from him, (JK, * S, K, *) and not approach him. (JK, S.) And He perceived, or discovered, in him an indication, or external sign, of good; as also خَيْلٌ فِيهِ الْخَيْرُ (K, TA) and خَيْلٌ عَلَيْهِ (TA: [see also 4 in art. خُوْلُ]) or you say, خَيْلَتُ عَلَيْهِ (T, S, TA,) meaning I knew him; or knew his internal, or real, state; (حُبَّرُهُ, T,)

The sky thundered and lightened [over us], and prepared to rain: but when the rain has fallen, the term خَيْلَتْ signifies the sky became clouded, but did not rain; (JK, and Har p. 36;) as also خَيْلَتْ خَيْلَتْ and خَيْلَتْ خَيْلَتْ and خَيْلَتْ خَيْلَتْ and خَيْلَتْ خَيْلَتْ, (Msb, K) and خَيْلَتْ خَيْلَتْ. The sky prepared to rain, (Msb, K, TA,) and thundered and lightened, but did not yet rain: (TA:) or, accord. to Az, خَيْلَتْ خَيْلَتْ signifies the sky became clouded: (Msb, TA:) and the sky became clouded, and prepared to rain. (S.) [In like manner,] one says also, خَيْلَتْ خَيْلَتْ and خَيْلَتْ خَيْلَتْ and خَيْلَتْ خَيْلَتْ and خَيْلَتْ خَيْلَتْ, (S,) the cloud showed signs of rain, so that it was thought [or expected] to rain. (Msb.) خَيْلَتْ also signifies, (JK, TA,) or خَيْلَتْ خَيْلَتْ. (Ham p. 39,) [or each of these,] He (a man) was cowardly, or weak-hearted, on the occasion of fight, (JK, TA, and Ham,) and did
not act, or proceed, firmly, or steadily. (Ham.) And خيل عن القوم and خيلٌ، [but the former only is explained in this sense in the TA,] He held back from the people, or party, through cowardice:

(K, TA:) so says Az, on the authority of' Arrám. (TA.)

\( \text{خِبٍّلٌهُ} \) (JK, TA,) inf. n. خِبِلَةٌ, (S, K,) He vied with him, rivalled him, or imitated him, (JK, S, * K, * TA,) in pride and self-conceit; (JK;) did as he did. (TA.) __

It (a thing) was, or became, dubious, or confused, or vague, (JK, S, Mgh, Msb, TA,) عَلَيْهِ to him. (JK, Mgh.) One says, هذا أمر لا يَخْتَلِفُ This is a thing, or an affair, or a case, that will not be dubious, &c., to any one. (JK.) لا يَخْتَلِفُ ذاك علمي أحد The thing exhibited an indication, or indications, of good, and of evil, or what was disliked or hated. (Msb.) [Hence,] أَخَلَتْ السَّمَاء أَخَلَتْ السَّماَءَ, and اخالت السمااء, and اخلت السمااء, and اخلت السماea. (Msb.) [Hence,] اخالت السماea, or اخلت السماea, or اخلت السماea; see 2, in the latter part of the paragraph, in four places. And اخلت السماea and اخلت السماea, or اخلت السماea, or اخلت السماea: see, again, 2, in the latter part of the paragraph, in three places. __ And hence, in the opinion of ISd, the she-camel in this case being likened to clouds [giving hope, or showing signs, of rain], (TA,) اخلت الناقة The she-camel had milk in her udder, (JK, K, TA,) and was in good condition of body. (JK, TA.) __

The land became adorned, or embellished, with plants, or herbage. (K, TA. [See also 5.] اخلت الأرض بالنباتات __

We watched, or observed, or looked at, a cloud which it was thought would rain, to see where it would rain. (K, * TA,) And اخِلَت السَّحَابَة اخلت السحابه and اخِلَت السَّحَابَة اخلت السحابه I saw the cloud to be such as gave hope of rain. (S. [See also 10.]) __

Tَخِيْلٍ فِيهِ as a trans. v., syn. with خِيْلٍ; and its inf. n., syn. with خِيْلٌ: see 2, first two sentences, in two places. __
The land became abundant in its plants, or herbage: (JK;) [and, (as is shown by an explanation of the part. n. of the verb, below,) the land had its plants, or herbage, in a state of full maturity, and in blossom; and so The land became abundant in its plants, or herbage: (JK;) [and, (as is shown by an explanation of the part. n. of the verb, below,) the land had its plants, or herbage, in a state of full maturity, and in blossom; and so

The herbage in it became, or had become, tangled, or luxuriant, and strong, so that its hills were clad with plants in full maturity, and in blossom, and so that the sheep, or goats, were seen sleeping]. (S, TA. [In both, the meaning of the verb in this ex. is indicated by the context. See also 4, where a similar meaning is assigned to The herbage in it became, or had become, tangled, or luxuriant, and strong, so that its hills were clad with plants in full maturity, and in blossom, and so that the sheep, or goats, were seen sleeping]. (S, TA. [In both, the meaning of the verb in this ex. is indicated by the context. See also 4, where a similar meaning is assigned to

The desert, or far-extending desert] became of various colours with the travellers, by reason of the [or mirage]. (JK.) Also The going on, or away; or acting with a penetrative energy; and being quick. (JK, Ham p. 39.) See also 2, last sentence but one.

He was proud, or haughty; or he behaved proudly, or haughtily; (S;) as also , (JK, S,) aor. , (JK) or , (Ham p. 122,) and inf. n. and and and and and : (K, TA:) or he was proud, or haughty, and selfconceited: (Msb:) and he walked with a proud,
or haughty, and self-conceited, gait: (MA, KL:) said of a man, and of a horse: (Msb:) and signifies the behaving, or carrying oneself, with pride, or haughtiness, combined with slowness. (JK.) You say of a horse, [He is proud and self-conceited in his gait]. (TA.)

**استُخلال السَّحابَة**

He looked at the cloud and thought it to be raining. (TA. [See also 4, last sentence but two.])
to fulfil their promise of rain; (K, T, M, K, TA, H) and a cloud of this description is termed مَكْيُّلة (JK:) or in which is no rain, (K, TA,) though thought, when seen, to be raining. (TA.) ___ A liberal, bountiful, or generous, man: (JK, T, M, K:) as being likened to the raining clouds, (T, TA,) or to the lightening clouds, (JK, M, TA,) which are so termed. (JK, T, M, TA.) ___ A man in whom one sees an indication, or a sign, or token, of goodness. (K, TA.) ___ Free from التهمة [as meaning what occasions suspicion]. (K.) ___ A man who manages cattle, or camels &c., (K, TA,) and pastures them, (TA,) well: (K, TA:) or خَالٌ مَالٌ.

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one who manages cattle, &c., and watches them, well. (JK.) And One Who keeps to a thing, (K, TA,) and manages, orders, or regulates, it. (TA,) A king who manages, orders, or regulates, the affairs of his subjects. (JK.) [See also خُولٍ خَالٍ in art. خَالٌ.] ___ An owner of a thing: (K:) from خَالٌ خَالٍ, aor. خُولٍ خَالٍ, meaning he managed it, &c. (TA.) You say, من خَالُ هذَا الفَرْسُ Who is the owner of this horse? (TA.) [See خَالٌ خَالٍ in art. خُولٍ.] ___ See also مَخَاطِبٌ, in three places. ___ A man free from an attachment of love. (K.) ___ A man having no wife. (K.) ___ A man weak in heart and body: (K:) but this is most probably خَالٌ خَالٍ, with teshdeed, from خَلَتْ حَمَهُ, meaning he became lean. (TA,) As meaning A maternal uncle, it is mentioned in art. خُولٍ. (TA,) A mole, syn. شَامَةٌ, (K,) a black شَامَةٌ, (TA,) upon the person; (S, K, Msb, TA,) [a thing resembling] a pimple in the face, inclining to blackness; (JK, T, Mgh, TA,) or a small black spot upon the person: (TA,) dim. خُوْلٍ (JK, S) accord. to him who says خُوْلٍ and خَيْلٍ (JK, S) accord. to him who says خُوْلٍ and خَيْلٍ [as meaning marked with many moles upon the person ], (S,) and خُوْلٍ خُوْلٍ (JK, S, Msb) accord. to him who says خُوْلٍ and خُوْلٍ, (S,) which shows it to be, in one dial., of the art. خُوْلٍ [in which it is also mentioned]: (Msb:) pl. [of mult.] خُيَلَانٌ خُيَلَانٌ (JK, S, Mgh, Msb, K) and [of pauc.] خُيَلٌ أَخِيْلٌ (Msb.) A garment, or cloth, of the garments, or cloths, of the جَيْهَال. [here
meaning people of the Time of Ignorance]: (S:) a soft garment or cloth (JK, K, TA) of the garments or cloths of El-Yemen: (JK, TA:) and a [garment of the kind called] بِرْدُرَةٍ or a soft garment or cloth (JK, K, TA) of the fabric of El-Yemen, (K, TA:) red [or brown], with black lines or stripes, which used to be made in the first ages: but Az makes these two to be one: it has been mentioned before, in art. خَوْلُ, to which also it may belong. (TA.) ___ A garment, or piece of cloth, with which a corpse is shrouded. (K.) ___ The [kind of banner called] لَوْآءٍ (JK, T, K) that is tied [to its spear-shaft] for a commander, (K,) or to denote one's having the authority of a prefect, commander, ruler, or the like: (T, TA:) [SM adds,] I do not think it to be so called for any other reason than that it was of the دْﺮُـﺑ, of the fabric of El-Yemen, (K, TA,) red [or brown], with black lines or stripes, which used to be made in the first ages: but Az makes these two to be one: it has been mentioned before, in art. لِﻮﺧُ, to which also it may belong. (TA.) ___ The office of Khaleefeh; (K;) because belonging to one for whom a banner is tied [on the occasion of his appointment]. (TA.) A big mountain. (K,) ___ And (as being likened thereto, TA) A big camel: (JK, K:) pl. خِيَلٌ خَيْلَانًا: to such, a poet likens certain men, as resembling camels in their bodies and in their being devoid of intellect. (TA.) ___ And A black stallion-camel. (IAar, K, * TA.) Mentioned also in art. خَوْلُ. (TA.) A place in which is no one, or no one by whose company one may be cheered. (K,) [Probably from خَالٍ, part. n. of خَلَأ, aor. خَلَّلَ خَلَأٍ خَلَأَ خَالٌ. ] ___ A small [hill such as is termed] لَجَّامُ أَكْمَةٍ. (K;) The لَجَّامُ [i. e. bit, or bit with its appertences,] of a horse: (K;) app. a dial. var. of خَوْلُ, q. v. (TA.) A certain plant, having a blossom, well known in Nejd. (K.) خَالٍ, formed by transposition from خَالِئ. خُنَالَ: see خَنَالُ. خَيْلٌ Horses, (JK, S, K,) collectively; (JK, K;) as some say, (Msb,) applied to Arabian horses and [such as are of inferior breed, termed] برَأْضُينٍ (Mgh, Msb;) the males thereof and the females: (Mgh, TA: *) but of the fem. gender: (Msb, TA:) a quasi-pl. n., (Mgh,) having no sing. (Msb, K) formed of the same radical letters: (Msb:) or the sing. is خَيْلٌ: (K;) so called because of their أَخْيَالٍ, (Msb, K, * TA, *) i. e. pride and self-conceit, (Msb,) in their gait: so says
AO; but ISd says that this is not well known: (TA:) or because no one rides a horse without experiencing a feeling of pride: (Er-Râghib, TA:) pl., (Msb, CK,) or pl. pl., (so in copies of the K and in the TA,) [of mult.,] (S, * Msb, K) and خبُول (S, * Msb, K) and [pl. of pauc.] لفَاحان (K, TA,) or لفاحان (TA:) pl., (Msb, CK,) or pl. pl., (so in copies of the K and in the TA,) [of mult.,] لفاحان (K, TA,) and لفاحان (ISd, TA.) One says، خبُولُ (S, * Msb, K) and خبُول (S, K) and خبُول (K, TA,) and خبُول (TA, and so in the CK.) [Such a one, his two troops of horses will not be competed with in going, or running, nor in standing still,] meaning he is not to be endured in respect of calumny and lying: (K, TA:) it is said of a great, or frequent, liar. (TA in art. سِر.) And لفاحان (K, TA) [The horses are more knowing than their riders]; (Meyd, K;) a prov., (Meyd,) applied in relation to him of whom thou formest an opinion (Meyd, K, TA) that he possesses, or possesses not, what suffices, (TA,) and whom thou findest to be as thou thoughtest, (Meyd, K, TA,) or the contrary. (Meyd.) And لفاحان (Meyd.) [The horses are possessed of most knowledge of their riders]; a prov., meaning seek thou aid of him who knows the case, or affair. (Meyd.) And لفاحان, another prov. [explained in art. سُوا], (Meyd.) Also Horsemen, or riders on horses. (S, Msb, K,) Thus in the Kur [xvii. 66]. (S. [See 1 in art. جَبَل.] See also خبُول (TA.) خبُول : خبُول. خبُول : خبُول. خبُول : خبُول. خبُول : خبُول. An equerry; one who has the superintendence of horses. (TA.) خبُول (S, Msb, K, &c.) and خبُول (S, Sgh, TA) and خبُول (S, K) and خبُول خبُول (K, TA,) or خبُول خبُول (CK,) and خبُول خبُول (K, TA,) or خبُول خبُول (S, * Msb, K) and خبُول خبُول (S, K) and خبُول خبُول (K, TA,) or خبُول خبُول (TA,) or خبُول خبُول (TA, and so in the CK.)
Pride (S, Msb, K) and self-conceit; (Msb) [or Vanity; i. e.] pride arising from some fancied, or imaginary, excellence in oneself. (TA.) One says, هو ذو خيالاء &c. He is possessed of pride [and self-conceit, or vanity]. (S.)

And I do not alight but she visits my abode, or her false apparition. (S.) [In
philosophy it signifies] A faculty that retains what the fancy perceives of the forms of objects of sense after the substance has become absent, so that the fancy beholds them whenever it turns towards them: thus it is the store-house of the fancy: its place is the hinder part of the first venter of the three which are comprised by the brain. (KT. [In this sense, it is incorrectly written in Freytag's Lex. (in which only the Arabic words of the explanation are given, preceded by the rendering phantasia, )]) The shadow of himself which a bird sees when rising into the sky; whereupon he pounces down upon it, thinking it to be a prey, and finds it to be nothing: he is [the bird] called خَيَالُ ( . TA.) and signify also The person, or body, or corporeal form or figure which one sees from a distance, syn. شخص, (S, K,) of a man; and his aspect. (K.) And the former also signifies A piece of wood with black garments upon it, (S,) or with a black [garment of the kind called] كَسَاءٍ upon it, (K,) which is set up to make the beasts and birds fancy it to be a man: (S, K:) or a piece of wood with a garment thrown upon it, which is set up for the sake of the sheep or goats, in order that the wolf, seeing it, may think it to be a man: (T, TA:) pl. [of pauc.] خَيَلَةٍ (Ks, TA) and [of mult.] نَخَلَةٍ ( . TA.) A poet says,

* إِخْوَى لَ إِخْوَى لَ غَيْرَ يَّابِنِيَ * 
* كَرَاعَى خَيَالِ يَسْطِيفُ بَلَافُكَرْ *

(S, TA) [cited by J as an ex. of خَيَالَةٍ in the former of the senses explained in the sentence immediately preceding: but the meaning
seems to be, My brother: I have no brother but he: but I am like one watching an image dressed up to decoy; going round about without reflection: for, as some say, (T,) the young ostrich for which the sportsman sets up an image dressed up to decoy, (T, TA,) in order that it may become familiar therewith, and the sportsman may then take it, and the young ostrich may follow him. (T,) Also A thing that is set up in land in order that it may be known to be prohibited to the public, and may not be approached. (T, Msb,) And A certain plant. (K.)

Also خَيَالٌ, of which it is a diminutive.

Also خَيَالةٌ, in three places.

[Of, or relating to, the fancy: a rel. n. from خَيَالةٌ.]

Owners, or attendants, of horses. (JK, S,) [In modern Arabic, Horsemen; and a troop of horsemen.]

[act. part. n. of 1]: see خَيْلٌ, in two places: and see خَيْلٌ, first sentence. Applied to a horse, Limping, halting, or slightly lame. (JK, TA.)

More, and most, proud and self-conceited. (See also خَوْلٌ, خَوْلُ.) Occurring in several provs.; as, for ex., خَيْلٌ, More proud and self-conceited than a crow: because the is proud and self-conceited in its gait. (Meyd.) See also خَيْلٌ. Also Having a خَلٌّ, meaning [a thing resembling a pimple, inclining to blackness, [i.e. a mole,] upon his face: (Mgh:) or, as also خَلٌّ, and خَلٌّ, and خَلٌّ, like خَلٌّ, خَلٌّ, خَلٌّ, this last belonging to art. خَلٌّ, as خَلٌّ, whence it is derived, does in one dial., خَلٌّ, A man (S, Msb,) having [or marked with] many خَلٌّ, [or moles upon his person]: (S,
A certain bird, (JK, S, Msb, K,) regarded as of evil omen, (JK, S, K,) that alights upon the rump of the camel, and is app. for that reason held to be of evil omen; (TA; [see مخبول]) [applied in the present day to the green wood-pecker, picus viridis;] the صرد [q. v.;] (K,) or the green صرد: (TA:) or the شفراق [a name likewise now applied to the green wood-pecker, and to the common roller, coracias garrula]: (Fr, S, Msb, K:) so called because upon its wings are colours differing from its general colour: (Skr, TA:) or so called because diversified with black and white: (K,) or the شاهين [q. v., a species of falcon]: (JK, TA, and Ham p. 705:) pl. ُﻞِﻳﺎَﺧَأ (JK, T, S, Msb, TA, and Ham ubi suprà,) or ُﻞِﻳﺎَﺧُأ: (JK, TA, and Ham p. 705:) see its fem., with ة, in the next following paragraph, in three places: and see also ُﻞِﻳﺎَﺧُأ.

A thing dubious, confused, or vague. (TA.) ___ Exhibiting a خيال [or fancied image, or rather a خيال, i. e. an indication, &c., (see 4,) of anything, as, for instance,] of good [and of evil]. (TA.) You say المكروه, and شيء خيال إلماخير, A thing exhibiting an indication, or indications, of good, and of evil, or what is disliked or hated. (Msb.) Hence, (TA,) وهو خيال للخير, (S, TA,) said of a man, (S,) He is adapted or disposed by nature to good [i. e. to be, or to do, or to effect, or to produce, what is good]. (S, TA. [See also خيال in art. خيال.] And خيال مخيلة (JK, Msb, K) and خيال مخيلة (K, TA, in the CK) and خيال مخيلة [i. e. خيال مخيلة] (Har p. 36) and خيال مخيلة (Msb [but see what follows]) A cloud thought [or expected to rain, (JK, Msb, K, TA, and Har ubi suprà,) when seen, (TA, and Har,) because showing signs of rain: خيال مخيلة, with دامم, being an act. part. n., as meaning causing to think; and خيال مخيلة, with fet-h,
being a pass. part. n., as meaning \textit{thought}: and in like manner, accord. to Az, مَحِيْلَة, meaning \textit{a clouded sky}: (Msb:) or you say مَحِيْلَة, with fet-h, when [you use the subst.] meaning \textit{a cloud itself [showing signs of rain]}; and its pl. is مَحِيْلَة, (T, TA: see مَحْيَلَة, in the former half of the paragraph:) and مَحِيْلَة, meaning \textit{The sky is ready to rain}. (Har p. 36.)___

A woman having no husband. (JK.)

مَحِيْلَة as fem. of the pass. part. n. مَحِيْلَة: see مَحِيْلَة, in three places. ___ As a subst.: see, again, مَحِيْلَة. And see مَحْيَلَة, mentioned a second time in the former half of the paragraph. ___ Hence, \textit{A great banner} or \textit{ensign}; as likened to a cloud that fails not to fulfil its promise of rain. (JK.) ___ Also \textit{An indication; a symptom; a sign, mark, or token, by which the existence of a thing is known or inferred}; syn. شَيْة (JK) and مَظَنَّة; (TA;) and so مَظَنَّة, ظَهَّرتُ فِيهُ مَخَابِل النَّجَابَة, i. e. \textit{The indications \\&c. [of generosity, or nobility, appeared in him].} (TA.) ___

You say also, of a cloud مَّسَامَة مَحِيْلَة and خَالَة مَحَيْلَة, How good is its \textit{[apparent] disposition to rain!} (S, TA.) ___ See also مَحِيْلَة.

مَحِيْل [A thing \textit{imaged to one by the mind or by a case; or fancied}]. You say, فَلَان يَمضى عَلَى مَكِيْلٍ, and مُقَرَّبَتِي فِي مَحْيَلٍ [Such a thing occurred in what was \textit{imagined, or fancied, by me}], and مَسْمِخِيْلَيُون [among the things imagined, or fancied, by me]. (TA.)

مَحِيْل: and its fem., with مَحِيْل: see مَحِيْل.

Also \textit{A camel lacerated in his rump by a bird of the kind called مَخْيَلُون}. (TA.) ___ And hence, A man whose reason has fled in consequence of
fright: a sense in which it is used by the vulgar; but correct. (TA.)

which are [said to be] the only other epithets of this measure, (TA,) [i. e. of the measure فعال, though there are many of the measure فعال,] applied to a man, Proud (S, K, TA) and self-conceited: [or vain:] (TA in explanation of all, and K in explanation of خال:] or خال signifies having much خيلة [or pride and self-conceit, or vanity]: and خال one who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side: (JK:) خال has for its pl. خالة; (S, TA;) which is also fem. of خال. (TA.) See also خال.

Land having its plants, or herbage, in a state of full maturity, and in blossom; (JK, S;) as also متخيبة. (S.)

أرض متخيبة: see what next precedes.
He held back, or refrained, from him, or it, through cowardice, (JK, S, K) and fear: (JK, K) i.e., from war, (JK) or from encounter, or conflict. (Ham p. 164.) And one says also, They held back, or refrained, through cowardice, in fight, and attained no good: and the poet Junádeh Ibn-'Ámir El-Hudhalee says, خَامٍ فِي الْقَتَالِ خَامَ الْقَتَالَ. (TA.)

And خَامُ also signifies He drew back, (JK, K) through cowardice and fear, (JK) from a stratagem, or plot, after he had devised it, (JK, K) not seeing in it what he liked, or approved. (TA.)

He pitched his tent; (TA in art. رَفَضَ) [like رَفَضَ: and hence, ____ ]

He remained, stayed, dwelt, or abode, in a place; (S, Msb, K, TA;) as also خَامٌ, aor. خَامُ: whence, in a trad., Whoso loveth that men should remain before him standing; as some relate it; but others relate it differently, saying نَمُّ بَحَأ نَأ ميَخَتْسَي ُهَل لَاجِّرِلَا أَمِيِقَ, and hence, خَامُ: whence, in a trad., (TA.)

He alighted, or descended and stopped or sojourned or abode, in a place; as also خَامِي فِي كَنَاسَهُ خَامِي, The wild animal remained in his covert, not quitting it. (TA.) And خَامُ الوحشِيَّةِ فِي كَنَاسَهُ خَامِي, The odour, or sweet odour, remained; (JK, TA;) as also خَامِي. (K in art. خَامِي.) And خَامِي The wild animal remained in his covert, not quitting it. (TA.) And خَامِي الْرَّائِحَةِ, or خَامِي الْرَّائِحَةِ or خَامِي الْرَّائِحَةِ, or خَامِي الْرَّائِحَةِ, or الْرَّائِحَةِ الْرَّائِحَةِ, or الْرَّائِحَةِ الْرَّائِحَةِ, The odour, or sweet odour, remained; (JK, TA;) as also خَامِي. (K, TA;) in a garment, (JK, K, TA;) and in a place. (TA.)
entered into a خيمة [q. v.]. (JK, K.) He made it like a خيمة. (S, TA.) See also 4. Also He covered it with a thing in order that its odour might cling to it. (K, TA.)

The horse's standing upon three legs and the extremity of the hoof of the fourth, (TA,) or raising one of his fore legs or one of his hind legs, (JK,) belongs to the present art. and to art. خوم. (K, TA.) Accord. to Fr and IAar, يَخِّم فِي إِحْدَى رُجُلِهِ, inf. n. as above, signifies He (a man, or a beast,) is unable to place one of his legs, or feet, firmly upon the ground, and to rest upon it, by reason of a fault therein. (L, TA.) He constructed a خيمة; (IAar, K;) as also إِخْمَأَهْمَا خِيَمَهُا. (TA.)

He pitched, or fixed, his خيمة [in such a place, or here]. (S, K.) See also 2.

A skin, or hide, untanned: or not tanned much, or thoroughly: and a كَرِيَاس [or coarse garment or piece of cloth, or garment or piece of cloth of white cotton,] unwashed: (K:) a Persian word, (TA,) arabicized. (K.)

Unbleached cloth. (Msb, in art. خوم.) Paper that is polished, [app. a mistake for not polished,] or to be polished. (TA.) [Crude, or raw; applied in this sense to silk, contr. of مطَبوخ; and to sugar, &c.: anything unprepared for use.] Honey of dates دِينَس (دینس) untouched by fire: (AHn, T:) which is the best thereof. (TA.)

Natural, or innate, dispositions or tempers or the like: (A 'Obeyd, S, M, K:) a Persian word, arabicized: (TA:) having no sing. (S, K) of its own radical letters: (S:) or largeness, or liberality, of disposition:
(JK, TA:) and the original, or primary, state, or condition, syn. أصل of the soul, or mind. (TA.) You say, هو كرمُ الحَمَم (He is generous in respect of natural dispositions &c.). (TA.) ___ The diversified wavy marks, streaks, or grain, syn. فرنده of a sword. (K.) ___ And I. q. حمض [app. meaning the kind of plants called حمض]. (TA.)

belongs to the present art., and J has erred, (K,) in mentioning it in art. خوم: (TA:) [but why this is said, I know not; nor do the commentators on this passage, as is observed in the TA, give any explanation of it worthy of notice:] it signifies A fresh, or juicy, plant: (S, Msb: both in art. خوم:) or an ear of corn: (IAar, TA:) or a shoot of seed-produce when it first grows forth upon a single stalk: (JK:) or خامة الزَّرع signifies what grows forth, of seedproduce, upon a single stalk: (M, K: *) or the fresh, or juicy, bunch thereof: or the fresh, or juicy, plant thereof: (M, K: pl. خامات and [coll. gen. n.] خام) (Msb, TA.)

It is said in a trad., مثل المؤمن مثل الخامة من الزَّرع تميلها الريح مرَّة هكذا ومَرَّة هكذا [The similitude of the believer is that of the fresh, or juicy, plant of seed-produce, &c., which the wind bends, at one time thus, and at one time thus:] (S, TA: *) but Fr related it differently, saying الحافة, [app. a mistranscription for الحافة, which see in art. خوّف,] and explained this as meaning the bunch of seed-produce. (TA.)

بيت بيت (S, Mgh, Msb, K, &c.,) with which خيمة is syn., (S, Msb,) [though said by some to be a pl., as will be seen below,] أ* A here meaning booth, or the like,) (S, Msb, K,) of any kind (K) such as is built, or constructed, (S, Msb, K,) by the Arabs, (S, Msb,) of the branches of trees: (S, Msb, K,) so says As, holding that the خيمة is only of trees, and that otherwise it is called بيت [q. v.]: but others hold that it is [a tent; i. e.] made with pieces of cloth and tent-ropes, because كرمُ الخامة signifies the remaining, staying, dwelling, or abiding; wherefore it is thus called, as being used on the occasion of alighting: (IB, TA:) this latter is the meaning commonly known; but accord. to the saying of As, it is tropical: (TA:) or, accord. to IAar, it is applied by the Arabs only to a construction of four poles roofed over
with [or panic grass]; and is not of cloths; (Mgh, Msb, TA;) he says, being of cloths and of other

things: or i. q. (TA:) accord. to AlHát, the same as the Persian خر یهنته [lit. ass's back; like the French dos d'âne; meaning

a high-pitched span-roof]: (Mgh:) or any round بیت [which may here mean either booth or tent]: or
	hree poles, or four, over which is laid مام; by means of which one is shaded in the

heat: (K:) or poles set up, with rafters laid across, covered with trees; so that it is cooler

than are [pl. of خیم: or poles upon which خیم [pl. of خیم] are constructed: or a

construction of trees and palmbranches with their leaves upon them, which a

man uses for shade when he brings his camels to water: and applied by the Arabs to a بیت [or
tent &c.], and a place of abode [in an absolute sense]: (TA:) the pl. of خیم خیمات خیم and

خیم, (K,) or this last is [a coll. gen. n., or] syn. with خیم, (S, Msb,) and خیم, (K,) or this is pl. of خیم, (S, Msb,)

and is applied also to [women's vehicles of the kind called جِداَوَه; these being likened to مام [properly so
termed]. (TA.) It is said in a trad., 

The martyr is in the tabernacle of

God, beneath the empyrean: this signification of خیم being perhaps taken from the phrase ἡ σκηνὴ τοῦ θεοῦ in

Rev. xxi. 3]. (TA.)

A preparer of skins, or hides, of the kind termed خام. (TA.)

One who applies himself to the fabrication of the [kind of tent, or

booth, called] خیم. (TA.)

A collection of

bundles, or handfuls, (in some of the copies of the K, erroneously, like مکِیل, TA, [in the CK like مکِیل۪],)

of reaped seed-produce. (K, TA.)
خیو

خِیوی [ rel. n. of خَا: خَا: خَابِي , in art. خَوْأ]