

a thing without knowing its measure or weight. (TA.) — And *A* collection, or an aggregate. (TA.) — See also **حَكْرٌ**.

**حَاكُورَةٌ** *A piece of land retained and enclosed by its proprietor (تَحَكَّرَ [i. e. تَحَكَّرَ]) for sowing [and planting] trees [ḡc.], near to the houses and abodes: of the dial. of Syria. (TA.) [See also حَكْرٌ.]*

### حَكَل

1. **حَكَلٌ**: see what next follows.

4. **احكَل عَلَى الْخَبَرِ** *The information was dubious, confused, or vague, to me; (Zj, S, K;) as also حَكَلٌ (K,) and احتكل: (S, \* K, \* TA:) and احكَل الأمر (Mṣb) and احتكل The affair, or case, was dubious, or confused, (Mṣb, TA,) or عليه to him. (TA.)*

8. **احتكل**: see 4, in two places. — Also *He learned a foreign language after Arabic. (Fr, K.)*

**حُكْلٌ**, [app. a pl., of which the sing. is not used; as though its sing. were أَحْكَل; like خُرْسٌ, pl. of أَخْرَسَ;] of animals, (TA,) *Having no voice, or sound, to be heard; (S, K, TA;) like the ذَر [or young ones of ants], (K,) and نَمَل [or ants in general]: or the mute of birds and beasts. (TA.)* — **الحُكْلُ** is also [said to be] a name of Solomon: (K:) so, accord. to Lth, in the rejez of Ru-beh, where he says,

\* **لَوْ أَنَّنِي أُوتِيتُ عِلْمَ الْحُكْلِ** \*  
[*Were I gifted with the knowledge of Solomon.* (TA.)

**حُكْلَةٌ** *A barbarousness, or vitiousness, in speech or utterance; or an impediment therein; (S, Mṣb, K;) so that one does not speak distinctly. (S.) You say, فِي لِسَانِهِ حُكْلَةٌ [In his speech, or utterance, is a barbarousness, &c.]. (S.)*

**حُكْلَةٌ**: see **حُكْلَةٌ**.

**حَكِيَّةٌ** *A mispronunciation; or a word mispronounced; syn. لُغْطَةٌ. (TA.)*

### حَكَم

1. **حَكَمَهُ**, (S, K,) [aor. ʔ,] inf. n. **حَكَمٌ**, (Mṣb, K, [in the TK حَكَمَ]) in its primary acceptation, (Mṣb,) *He prevented, restrained, or withheld, him (S, Mṣb, K) from acting in an evil, or a corrupt, manner; as also حَكَمَهُ: (K:) and (K) from doing that which he desired; as also حَكَمَهُ; and حَكَمَهُ, (S, K,) inf. n. تَحَكِيمٌ: (S:) and حُكُومَةٌ [is another inf. n. of حَكَمَهُ, and], accord. to Aṣ, primarily signifies the turning a man back from wrongdoing. (TA.) Ibrāheem En-Nakh'ee is related to have said, **حَكَمَ** **الْيَتِيمَ** **كَمَا تَحَكَّمُ وَلَدُكَ**, meaning *Restrain thou the orphan from acting in an evil, or a corrupt, manner, and make him good, or virtuous, as thou restrainest thine offspring &c.*: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, **حَكَمْتُهُ** and **حَكَمْتُهُ** and **احكمته**: or, accord. to Aboo-*

Sa'eed Ed-Dareer, as related by Sh, the fore-mentioned saying of En-Nakh'ee means *let the orphan decide respecting his property, when he is good, or virtuous, as thou lettest thine offspring &c.*; but this explanation is not approved. (Az, TA.) And Jereer says,

\* **أَبْنَى حَنِيفَةً أَحْكَمُوا سَهَابًا كُم** \*  
\* **إِنِّي أَخَافُ عَلَيْكُمْ أَنْ أَغْضِبَا** \*

[*O sons of Haneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry*]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, **عَبَّ احْكَمَهُ** **الْفَرَسَ** *He made him to turn back, or revert, from the thing, or affair. (K.)* — **حَكَمَ الْفَرَسَ**, and **احْكَمَهُ**, and **حَكَمَهُ**, *He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him. (TA.)* And **حَكَمَ الدَّابَّةَ**, (S,) or **حَكَمَ**, (K,) inf. n. **حَكَمٌ**; (S;) [so in my two copies of that work;] and **أَحْكَمَهَا**, (S,) or **احْكَمَهُ**; (K;) *He put a حَكَاة [q. v.] to the bit of the beast, or horse. (S, \* K.)* — And **حَكَمَ** **الْحَوَادِثَ** + [He controlled events: see **مُحَكَّمٌ**]. (MF.) — **حَكَمْتُ عَلَيْهِ بِكَذَا** originally signifies *I prevented, restrained, or withheld, him from doing, or suffering, any other than such a thing, so that he could not escape it. (Mṣb.)* [Hence it means *I condemned him to such a thing; as, for instance, the payment of a fine or of a debt, and death.*] And hence, (Mṣb,) **حَكَمَ**, (S, Mgh, Mṣb, K,) aor. ʔ, (S, K,) inf. n. **حَكَمٌ** (S, Mgh, Mṣb, K) and **حُكُومَةٌ**, (K,) *He judged, gave judgment, passed sentence, or decided judicially, between them, (S, Mṣb, K, TA,) and لَهُ in his favour, and عَلَيْهِ against him. (S, TA.)* And **حَكَمَ عَلَيْهِ بِالْأَمْرِ** *He decided judicially the thing, or affair, or case, against him. (K, TA.)* And **حَكَمَ لَهُ عَلَيْهِ بِكَذَا** [He awarded by judicial sentence in his favour, against him (i. e. another person), such a thing]. (Mgh.) [And **حَكَمَ عَلَيْهِ** *He exercised judicial authority, jurisdiction, rule, dominion, or government, over him. And حَكَمَ بِكَذَا* *He ordered, ordained, or decreed, such a thing.*] — **حَكَمَ عَنِ الْأَمْرِ** *He turned back, or reverted, from the thing, or affair. (IAṣr, Az, K.)* — **حَكَمَ**, (S, MA, TA,) with damm to the ك, (S,) like **كَرَمَ**, (TA,) [not **حَكَمَ** as in the Lexicons of Golius and Freytag,] inf. n. **حَكَمٌ** (KL, MA) and **حَكَمَةٌ**, (MA,) *He was, or became, such as is termed حَكِيمٌ [i. e. wise, &c.]. (S, KL, MA, TA.)* — And **حَكَمَ**, inf. n. **حَكَمٌ**, [so in the TA, without any syll. signs, app. **حَكَمَ**, inf. n. **حَكَمٌ**,] is said of a man, signifying *He reached the utmost point, or degree, in its meaning (في مَعْنَاهُ [i. e., app., in what is the radical meaning of the verb, namely, in judging; like قَضَوُ] in praising, not in dispraising. (TA.)*

2. **تَحَكِيمٌ**, inf. n. **حَكَمٌ**: 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, Mṣb;) or he ordered him to judge, give judgment,*

*pass sentence, or decide judicially; (K;) or he allowed him to judge, &c.; (TA;) فِي الْأَمْرِ in the affair, or case. (K.)* And **حَكَمْتُ فِي مَالِي** *I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (S, TA.)* — Hence, **حَكَمْتُ الْخَوَارِجَ** *The [schismatics called the] خَوَارِج asserted that judgment (الحُكْمُ) belongs not to any but God. (Mgh.)* **تَحَكِيمُ الْحُرُورَةِ**, in the K, erroneously, **تَحَكِيمُ الْحُرُورَةِ**, (TA,) signifies *The assertion of the [schismatics called] حرورية that there is no judgment (حُكْم) but God's, (K, TA,) and that there is no judge (حَكَم) but God. (TA.)*

3. **مُحَاكَمَةٌ إِلَى الْحَاكِمِ**, (K,) inf. n. **مُحَاكَمَةٌ**, (S,) *He summoned him to the judge, and litigated with him, (S, K, TA,) seeking judgment: and he made a complaint of him to the judge; or brought him before the judge to arraign him and litigate with him, and made a complaint of him. (TA.)* And **حَاكَمْنَاهُ إِلَى اللَّهِ** *We summoned him to the judgment of God [administered by the Kādee]. (TA.)* **بِكَ حَاكَمْتُ**, occurring in a trad., is said to mean *I have submitted the judgment [of my case] to Thee, and there is no judgment but thine; and by Thee [or thy means or aid] I have litigated in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion. (TA.)* [The past tense, here, is perhaps used as a corroborative present.]

4: see 1, in seven places. The saying of Le-beed, describing a coat of mail,

\* **أَحْكَمَ الْجَنْبِيُّ مِنْ عَوْرَاتِهَا** \*  
\* **كُلُّ جِرْبَاءٍ إِذَا أَكْرَهَ صَلَّ** \*

is explained as meaning *Every nail repelled the sword from its interstices: [when it was struck with force, it made a clashing sound:] or, as some say, [the right reading is الْجَنْبِيُّ and كَلَّ, (as in the S in arts. جَنْت and صَل,) and, accord. to some, صَنْعَتِهَا in the place of عَوْرَاتِهَا, (as in the S and M in art. صَل,) and] the meaning is, the manufacturer thereof made firm, or strong, every nail [of its interstices, or of its fabric: &c.]: احكم in this case signifying أَحْرَزَ [agreeably with the explanation here next following]. (TA.) — **احْكَمَهُ**, (S, Mgh, Mṣb, K,) inf. n. **إِحْكَامٌ**, (TA,) i. q. **أَتَقَنَهُ** [He made it, or rendered it, (namely, a thing, S, Mgh, Mṣb,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing: and he knew it, or learned it, soundly, thoroughly, or well; see 1, last sentence, in art. حَنَّكَ]. (Mṣb, K.) Hence, in the Kur [xi. 1], **كِتَابٌ أَحْكَمْتُ آيَاتَهُ**, (TA) i. e. [*A book whereof the verses are rendered valid by arguments and proofs; (Bḍ;) or by command**