

veil, or conceal, him. (L.) — لَيْسَ دُونَهُ وَجَاحٌ There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — لَيْسَ بَيْنِي وَجَاحٌ There is nothing that veils, or conceals, between me and him, or it. (L.) — وَحَاحٌ Water in a tank or cistern sufficient to cover its bottom. (S.) — وَجَاحٌ The remains of a thing, such as property, &c. (Az.) — لَقِيتُهُ أَدْنَى وَجَاحٍ I met him, he being the first object that I saw. (S. K.) = Smooth rock. (K.)

[illegible]

مُوجَّحٌ A garment closely woven, (S, K,) and firm : (S :) or of close texture, and thick : or strong : or narrow and firm : (TA :) as also أَوْجَحَهُ الْبَوْلُ (S, K, TA :) from وَجَّحَ (S.) — مُوجَّحٌ A smooth skin. (K.) = مُوجَّحٌ Constrained, compelled, or necessitated, to have recourse to, or to betake himself to, a thing or place, for protection or concealment or the like : syn. مُنْجَأٌ. (L, K, TA [in the CK مُنْجَأٌ, which is the signification of وَجَّحَ]) Az says, that the word which he retains in his memory is مُنْجَحٌ, with the ح before the ج ; and that the two words may be two dial. forms. = مُوجَّحٌ, or وَجَّحَ, accord. to two different relations of a trad. in which it occurs, *Oppressed by the want to void his urine.* (L.)

مُوجِحٌ One who veils, or conceals, or hides, a thing. (L.) = See مُوجِبٌ.

بَابٌ مُّوْجُوْهُ A closed door: (S, K :) or a door before which is a curtain. (TA.)

طَرِيقٌ مُّوجِعٌ *A conspicuous, open, wide*  
road. (L.)

**وجد**

1. **وَجَدَهُ**, aor. **يَجِدُ** and **يَجْدُ**, (Ş, L, Mşb, K,) the latter of the dial. of the tribe of 'Ámir (Ş, L, Mşb) Ibn-Şaş'a's, (MF,) and without a parallel (Ş, L, Mşb, K) in verbs of this class, (Ş, L, Mşb,) the **و** in it being dropped because it falls out in the original form of the aor., (Mşb,) both of

which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. **وَجَدُ** (S, L, Mṣb, K) and **وَجَدَانُ** (L, Mṣb, K,) and **إِجْدَانُ**, (IAṣr, L, K,) in which the **و** is changed into **ع**, (L,) and **وَجَدَ** and **وَجَدٌ** and **جَدَةٌ**; (L, K;) and **وَجَدَهُ**, aor. **يَجِدُ**; (K;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it*; (F, in the K and in the Baṣā'ir, on the authority of Abu-l-Kāsim El-Iṣbahānee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) **وَجُودٌ** is of several kinds. It is *The finding, &c., by means of any one of the five senses*: as when one says **وَجَدْتُ زَيْدًا** [*I found, &c., Zeyd*]: and **وَجَدْتُ طَعْمَهُ**, and **رَائِحَتَهُ**, and **صَوْتَهُ**, and **خَشَوْتَهُ**, [*I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness*]. Also, *The finding, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:]* as when one says **وَجَدْتُ السَّبْعَ** [*I found, experienced, or became sensible of, satiety*]. Also, *The finding, &c., by the intellect, or by means of the intellect*: of which kind is one's knowing God: and here it should be observed, that **وجود** attributed to God is simple knowledge: (Abu-l-Kāsim El-Iṣbahānee, cited in the Baṣā'ir:) **وَجَدَ اللَّهُ**, wherever it occurs, means *God knew*. (Er-Rāghib, Z, &c.) i.e., in the Kūr-ān. (TA.) — **وَجَدَ** [*He found, in the sense of*] *he knew [by experience]*. (A, TA, &c.) [In this sense, it is a verb of the kind called **أَفْعَالُ الْقُلُوبِ**; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. **وَجَدْتُ الْحِفَاطَ** *I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable*. (A.) Used in this sense, as doubly trans., its inf. n. is **وَجَدَانُ** (Akh) and **وَجُودٌ**. (Seer.) It is also used as singly trans., as syn. with **عَلِمَ**. (TA.) — When **وَجَدَ** signifies *he found, or lighted on*, a thing after it had gone away, its inf. n. is **وَجَدَانُ**. (IKṭṭ.) — **وَجَدَ الضَّالَّةَ**, (S, A, Mṣb,) aor. **يَجِدُ** (Mṣb) and **يَجْدُ**, (MF,) inf. n. **وَجَدَانُ** (S, Mṣb) and **وَجْدٌ** (Mṣb) [*He found the stray beast*]. — **لَمْ أَجِدْ مِنْ ذَلِكَ بَدًّا**, for which one also says **لَمْ أَجِدْ**, *I found no means of avoiding, or escaping, that*. (Kz, TA.) — **وَجَدَ**, (L,) and **وَجَدَ فِي الْبَالِ**, (F, T, S, L, Mṣb,) and **وَجَدَ الْمَوْتَ وَغَيْرَهُ**, (Lḥ, M, K,) aor. **يَجِدُ**, (Lḥ,

M, L, K,) inf. n. وَجَدَ and وَجَدَ and وَجَدَ and وَجَدَ (Lh, T, S, M, K) and وَجَدَانُ (T, L) and وَجُودُ (Yz,) *He became possessed of wealth, or property*: (T:) *or he was, or became, rich; possessed of competence, or sufficiency; in no need; without wants, or with few wants*; (S, M, L, K;) *so as not to be poor afterwards*: (L:) *and he gained, acquired, or earned wealth* (Exps. of the Fṣ.) Hence the saying of the Arabs, وَجَدَانُ الرَّقِيبِ يُغْطِي أَفْنَ الْإِنِّينِ [The possession of money hides the weakness of judgment of the weak in judgment]. (T, L.) = وَجَدَ عَلَيْهِ, (S, L, K, &c.) aor. يَجِدُ (Fṣ, M, L, K) and يَجِدُ; (M, L, K;) and وَجَدَ, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. مَوْجِدَةٌ, (Fṣ, S, A, L, Mṣb, K,) by some pronounced مَوْجِدَةٌ, (Fr,) and وَجَدَ and جَدَّة (L, K) and وَجَدَانُ (Lh, S, M, L) and وَجُودُ (Fr, Kzz) *He was angry with him*: (Fṣ, S, A, L, Mṣb, K) *or he was angry with him with the anger that proceeds from a friend*. (TA, voco عَتَبَ.) = وَجَدَ بِهِ, (aor. يَجِدُ, L,) inf. n. وَجَدَ, *He loved him*. (L, K.) وَجَدَ بِهَا, (A, L,) and تَوَجَّدَ † (A,) *He loved her*; (A, L;) *he loved her passionately or fondly*. (L.) لَهُ بِهَا وَجَدٌ *He has a love [or passionate or fond love] for her*. (A.) = وَجَدَ, [aor. يَجِدُ,] (Eyn, Fṣ, S, L, Mṣb &c.,) and وَجَدَ, [aor. يُوَجِّدُ,] (El-Hejeree, M, K,) the latter the only form mentioned in the K, but the former is the only form generally known, (MF, TA,) and وَجَدَ, (Lh, M, L,) inf. n. وَجَدَ, (S, L, Mṣb, K, &c.,) *He grieved; mourned; sorrowed*. (S, L, Mṣb, K, &c.) You say, وَجَدْتُ بِهِ, (Mṣb,) and تَوَجَّدْتُ † لَهُ, (S, L,) *I grieved, mourned, or sorrowed, for such a one*. (S, L, Mṣb.) Ibn-Hishām El-Lakhmee says, that in this sense وَجَدَ is not transitive: (MF:) [i. e., without a prep.] = وَجَدَ, (inf. n. وَجُودُ, A, Mṣb,) *It existed; it became existent* (A, Mṣb) *from a state of nonexistence*. (S, L, K.)

4. اَوْجَدَهُ إِيَّاهُ. *He (God, S, A, L) made him to find, attain, or obtain, it; (Lh, S, A, L, K;)* namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) — اَوْجَدَهُ *He (God, S, &c.) enriched him; made him to be possessed of wealth or property; to be possessed of competence or sufficiency; to be in no need, or without wants, or with few wants. (S, A, L, K.)* Ex. الْحَمْدُ لِلَّهِ الَّذِي أَوْجَدَنِي بَعْدَ فَقْرٍ وَأَجَدَنِي بَعْدَ ضَعْفٍ *Praise be to God who enriched me after poverty and strengthened me after weakness. (S, L.) — He strengthened him after weakness; like أَجَدَهُ. (K.)* [But see what immediately precedes.] — اَوْجَدَهُ (inf. n. إِيجَادٌ, TA,) *He (God) made it; meaning, created it; originated it; caused it to*