

struorum inivit ancillam suam. (Sgh, K, TK.) — *حيض الاء*, (TK.) inf. n. as above, (K.) + *He made the water to flow.* (K, TA.)

5. *تَحِيضَتْ*: see 1. — Also *She abstained from prayer (الصلاة) during the days of her حيض [or menstruation];* (S, Mgh, K, TA;) *waiting for the stopping of the blood: (TA:) or she abstained, and did as the حائض does: (A,* Mgh:) or she reckoned herself حائض, and did as the حائض does.* (TA.)

10. *اُسْتَحِيضَتْ*, (S, Mgh, Mghb,) in the pass. form, (Mghb,) with damm to the ت, (Mgh,) [as though originally signifying *She was reckoned to be menstruating*,] found in the handwriting of Abou-Zekereyya *اُسْتَحِيضَتْ*, (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 الحيض: (Mghb:) or her blood flowed without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العادل.* (TA.)

حيض [an inf. n. of 1: explained in the KT as applied to The menstrual blood itself; which seems to have been more properly called *حيضة* and *محيض* and *حياض*: though what here follows may be considered as rendering it probable that *حيض* was also used in this sense in the classical times, for *حيض السمر*. — *A thing which flows from the سمر [or gum-acacia-trees], resembling [what is called] دَمُ الْغَزَالِ.* (Mgh.) [See also 1.]

حيضة A single time, or turn, of menstruation, or of the flow of the menstrual blood: (S,* A,* Mgh, Mghb:*) pl. *حيض*; (A, Mghb;) like as *بدر* is pl. of *بدرية*, and *ضيع* of *ضيعة*, and *حيد* of *حيدة*, and *خيم* of *خيمة*; though by rule it should be *حيضات*. (Mghb.) You say, *حاضت حيضة واحدة*. [She menstruated one single time of menstruation]: and *حيضة طويلة* [a long single time thereof]: and *ثلاث حيض* [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. *حيضات*. (TA.)

حيضة [Menstruation;] the subst. from *حاضت* المرأة: (S, K, TA:) or a mode, or manner, or state, of *حيض* [or menstruating]: (Mghb:) or the state (Mgh, TA) of the *حائض*, (TA,) which is one of avoidance (Mgh, TA) of prayer and fasting and the like: (Mgh:) pl. *حيض*. (S, Mghb.) — Also The menstrual blood; the blood of menstruation; and so *محيض* and *حياض*. (TA.) [See also *حيض*.] — Also The piece of rag which the *حائض* binds over her vulva; (S, Mgh,* Mghb,* K;) and so *محيضة*: (S:) which latter also signifies + a piece of rag thrown away: (TA:) pl. of the latter, *محيض*. (S, TA.)

[*حيض* Menstrual; of, or relating to, menstruation.]

حياض: see *حيضة*.

حائض, applied to a woman, [Menstruating;] act. part. n. from *حاضت*; (S, Mgh, Mghb, K;) thus, [without ة,] because it is an epithet of particular application [to a female]; (Mghb;) and with ة, being like *قائِر* and *صائِر* &c.; (TA;) [because the ي in its verb suffers alteration;] and in like manner *حائضة* also, (S, Mgh, Mghb, K,) on the authority of Fr: (S:) pl. (of the former, Mghb) *حيض*, (S, Mgh, Mghb, K,) like as *رُكْع* is pl. of *رُكْع*, (Mghb,) and *حاضة*, like as *حاضة* is pl. of *حائذ*, (TA,) and of the latter, *حائضات*, (Mghb,) or *حوايض*. (S, Mgh, K.) — In a certain trad., in which it is said that God will not accept the prayer of a *حائض* unless she be [attired] with a *خمار* [or head-covering], this does not mean one who is menstruating while actually occupied by prayer, (Mghb, 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. (Mghb.)

محيض is a simple subst. as well as an inf. n.: (Zj, K:) as the former, it is a n. of place; and as such it is [said to be] used in the Kur ii. 222; meaning A woman's مائى; (Zj;) her فرج; (Mgh;) because it is the place of الحيض. (Zj, Mgh.) Some say that *حوض* is hence derived; because the water flows to the *حوض*: (Az, K:) for the Arabs put و in the place of ي, and ي in that of و. (Az, TA.) — It is also a n. of time [signifying The time of menstruating]. (TA.) — See also *حيضة*. — When it is a simple subst., it has a pl., namely *محيض*. (TA.)

محيضة: see *حيضة*.

مستحاضة 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 الحيض: (Mghb:) or having her blood flowing without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العادل. (K,* TA.)

حيط

8. احتاط:

حيطة:

التحيط والتحيط والتحيط:

يحيط:

حوط. see art.

حيعل

Q. Q. 1. *حيعل*, (S in art. هل,) inf. n. *حيعلة*, (K,) He (a مؤذن) said, *حي على الصلاة حي*, *على الفلاح*: (K, TA:) composed of two words, like *حوقق*. (S ubi supra, and TA.)

حيف

1. *حاف*, aor. *يحيف*, (S, Mghb,) inf. n. *حيف*, (S, Mghb, K,) He (a judge, or any other person, Mghb) acted wrongfully, unjustly, injuriously, or tyrannically, (S, Mghb, K,) *عليه* 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.) *حيف 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.)

2. *تحيف* The taking a thing, or something, from the side: and diminishing [from the side]. (KL.)

5. *تحففته* I took by little and little from its sides; (S, K;) as also *تحوفته*. (S.)

حيفة A side, or lateral part: pl. *حيف*; (K;) which is likewise pl. of *حافة*. (TA.) [See also *حائث*, below.]

حائف Acting wrongfully, unjustly, injuriously, or tyrannically: (Lth, Mghb, K:) [in some copies of the K, *حائز* is erroneously put for *حائز*:] pl. *حافة* (Mghb, K) and *حيف* (K, Mghb*) and *حيف*. (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*.]

بلد أحيف, and *أرض حيفة*, A district or the like, and a land, upon which rain has not fallen: (Ibn-'Abbád, K:) as though the rain treated it wrongfully. (TA.)

حيق

1. *حاق*, aor. *يحيق*, (S, K,) inf. n. *حيق* and *حيق*, (K,) It surrounded, encompassed, encircled, or beset, him, or it; (S, K;) only used in relation to evil; (Bd in xvi. 36;) [as also *حاق به*, aor. *يحيق*, inf. *حيق*;] and so *احاق به*. (Ibn-'Abbád, K.) So in the Kur [xxxv. 41], *وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ*, [And evil artifice shall not beset any save the authors thereof]: (S:) or this means shall not befall: (Mghb:) [for *حاق به*, (Ibn-'Arafah, Mghb, K,*) aor. as above, (Mghb, TA,) inf. n. *حيق* and *حاق*, (TA,) signifies [also] it clave to him, and became his due, (Ibn-'Arafah, K,) and befell him: (Ibn-'Arafah, Mghb, K:) and thus it is said to mean in the Kur [xi. 11, &c.], *وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ*, [And that at which they used to mock shall cleave to them, or be their due, or befall them; namely, the punishment at which they mocked.] (TA.) You say also, *حاق بهم العذاب*.