

of حَوْجَة, changed from the regular form of حَوَّاج, [originally حَوَّاجِي,] like صَحَّار, by putting the [elided] ي before the ح, agreeably with what is often done in the language of the Arabs. (TA.) You say, قَضَى حَاجَتَهُ [He accomplished his want]: (TA:) a phrase which signifies [also] he did his business; meaning he eased nature. (ISk, TA.) And خَذَ حَاجَتَكَ مِنَ الطَّعَامِ [Take what thou wantest, or requirest, of the food]. (A.) And حَاجَتُهُ and حَاجَتُهُ and حَوْجَتُهُ [In my mind is a want]. (AA, TA.) And لِي عِنْدَ فُلَانٍ حَاجَةٌ [I want a thing of such a one]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by إِلَى, as in the sayings لِي حَاجَةٌ إِلَى كَذَا I have a want of such a thing, and مَا لِي إِلَيْهِ حَاجَةٌ I have not any want of it, and مَا حَاجَتَكَ إِلَيْهِ What is the reason of thy want of it, or thy wanting it?] You say also, مَا بَقِيَ فِي صَدْرِهِ حَوْجَةٌ وَلَا لَوْجَةٌ إِلَّا قَضَاهَا There remained not in his bosom a want but he accomplished it. (TA.) [The dim. of حَوْجَةٌ is حَوَّجَةٌ: whence the saying,] مَا لِي فِيهِ حَوْجَةٌ وَلَا لَوْجَةٌ I have no want, [nor any little want,] with respect to him, or it. (Lh, S, K.) [See also حَوْجَةٌ, below.] In the phrase حَجَّ حَاجَتَكَ [Seek the little thing that thou wantest], it seems that the second and third radical letters of the latter word [originally حَوَّجَتَكَ] have been transposed [and that حَوَّجَتَكَ has been then changed into حَجَّجَتَكَ]. (IDrd, AAF, TA.) — مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ I left not any act of disobedience to which I was enticed. (TA from a trad. [But see دَاجَةٌ in art. دوج.])

حَوْجَةٌ: see حَاجَةٌ, in four places: — and see حَاجَةٌ. — You say also, مَا فِي صَدْرِي بِهِ حَوْجَةٌ, وَلَا لَوْجَةٌ There is not in my bosom any doubt respecting him, or it. (Th, S, K.) And لَيْسَ فِي أَمْرِكَ حَوْجَةٌ وَلَا لَوْجَةٌ [There is not any doubt in, or in respect of, thine affair, or thy case]. (S.) — And كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ حَوْجَةً وَلَا لَوْجَةً, like the phrase فَمَا رَدَّ عَلَيَّ سَوْدَةً وَلَا بَيْضَةً, i. e. I spoke to him, and he returned me not a bad word nor a good one. (ISk, S, K.)

حَوْجَةٌ: see حَاجَةٌ, in two places: — and see حَوْجَةٌ. — You say also, خَذَ حَوْجَتَهُ مِنَ الْأَرْضِ Take thou a different and winding road of the land. (K.)

حَاجَةٌ: see حَاجَةٌ, in two places. — You say also حَاجَةٌ حَوْجَةٌ and حَاجَةٌ حَاجَةٌ A great want; a thing much wanted. (TA.)

مُحَوَّجٌ A man in want, needy, indigent, or poor; (Msb, TA;) [as also مُحْتَاَجٌ:] the pl., by rule, should be مُحَوَّجُونَ because it is an epithet applied to a rational being; but the pl. used is مُحَوَّجِينَ: some, however, reject this, and

assert that it has not been heard [as a classical word]: (Msb:) ISd thinks that مُحَوَّجِينَ is pl. of مُحَوَّجٌ, if the latter word have been used: (TA:) the vulgar say مُحَوَّجِينَ [as pl. of مُحَوَّجٌ], meaning مُحْتَاَجُونَ. (Mgh.)

مُحَوَّجٌ } see the next preceding paragraph.
مُحْتَاَجٌ }

حود

1. حَادَ, aor. يَحُودُ, i. q. حَادَ, aor. يَحِيدُ, explained in art. حيد. (K.)

3. تَعَاوَدُهُ [like تَعَاوَدُهُ] The fever returns to him repeatedly, or time after time. (K.) — هُوَ يُحَادِدُنَا بِالنَّيَّارَةِ He visits us [repeatedly, or time after time,] during the space of several days. (TA.)

حود

1. حَوَّذَ, aor. يَحُودُ, (S, A, L,) inf. n. حَوَّذٌ, (S, L, K,) He drove the camels quickly; (S, L, K;) as also أُحَوِّذُهَا, (S, L,) inf. n. أُحَوِّذُهَا: or violently; (M, L;) like حَازَهَا, inf. n. حَوَّزَ: (L:) or roughly: (B:) or he drove the camels to water; like حَازَهَا. (A, TA.) — Also He collected the camels together to drive them. (L.) — And حَذَّتْهَا and حَذَّتْهَا, I mastered, or gained the mastery over, the camels: two forms of the verb mentioned by Zj and IKt and others, as coordinate to قَال and خَاف. (MF, TA.) And حَازَ الحِمَارَ أَتَنَهُ The he-ass gained the mastery over his she-asses, and collected them together; like حَازَهَا: (L:) [and so جَانِبَيْهَا:] Lebeed says,

• إِذَا اجْتَمَعَتْ وَأَحَوَّذَ جَانِبَيْهَا
• وَأَوْرَدَهَا عَلَى عَوَجٍ طَوَالٍ

[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 عَوَج he means [crooked] legs. (S, L.) — And [hence,] حَادَهُ, aor. and inf. n. as above; (L;) and اسْتَحَوَّذَ عَلَيْهِ, (S, A, L, K,*) and اسْتَحَادَ; (S, L;) He overcame, mastered, or gained the mastery over, him, or it: (S, A, L, K:) [like حَازَهُ.] You say, اسْتَحَوَّذَ عَلَى كَذَا He mastered such a thing; gained the mastery over it; gained possession of it. (L.) اسْتَحَوَّذَ عَلَيْهِمُ الشَّيْطَانُ [in the Kur lviii. 20] means The devil hath overcome them, or gained the mastery over them: (S, L:) or hath gained the mastery over their hearts: (Th, L:) or hath gained the mastery over them, and inclined them to that which he desired of them: (Msb:) or drove them, having gained the mastery over them. (B.) And أَلَمْ نَسْتَحَوِّذْ عَلَيْكُمْ [in the Kur iv. 140], Did we not acquire the mastery over your affairs, and gain possession of your affection? (S, L:) or did we not gain the mastery over you

by befriending and aiding you? (Abou-Isahak, 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 اسْتَحَوَّذَ, the original letters of the root may be preserved: that the Arabs say اسْتَحَوَّذَ and اسْتَحَوَّذَ, and اسْتَحَادَ and اسْتَحَوَّذَ: and that their doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says حَادَ, aor. يَحُودُ, says only اسْتَحَادَ; and he who says أُحَوِّذُ, says in like manner اسْتَحَوَّذَ. (L.) — Also حَادَ, aor. يَحُودُ, (L,) inf. n. حَوَّذٌ, (L, K,) He guarded, kept, kept safely, protected, took care of, or minded, [a person, or thing;] syn. حَاطَ, (L,) inf. n. حَوَّطَ. (L, K.) And حَادَ عَلَيْهِ, (L,) inf. n. حَوَّطَ; (TA:) and أُحَوِّذُ, inf. n. أُحَوِّذُ; (L, K;) as, for instance, of prayer: from حَادَ الْإِبِلَ signifying "he collected the camels together to drive them." (L.) — And حَادَ, He did a thing, or an affair, firmly, soundly, thoroughly, or well. (L.) — Also, aor. and inf. n. as above; and أُحَوِّذُ, inf. n. أُحَوِّذُ; and أُحَوِّذُ السَّيْرَ; He journeyed hard; went a hard, or vehement, pace. (L.)

4. أُحَوِّذُ, inf. n. أُحَوِّذُ: see 1, in four places. — اِحْوِذْ ثَوْبَهُ He gathered together his garment, (L, K,) and drew it to him. (L.) — اِحْوِذْ الْقَدَحَ [in some copies of the K الْقَدَحَ] He (a workman, صَانِع [in some copies of the K صَانِع]) made the arrow light, by scraping, or paring, it: (L, K:) a phrase used by Lebeed, in describing the arrow termed الْمَنِيح. (L.)

10. اسْتَحَادَ and اسْتَحَوَّذَ: see 1, in four places.

حَادُ الْمَتْنِ (S, L, K) and حَادُ الْمَتْنِ (A, L, Msb) The part of the back of a horse that is beneath the بُد [or saddle-cloth]; (S, A, L, Msb, K;) i. e. the middle thereof; (Msb;) as also الْحَالُ (Sh, A, L) and حَالُ الْمَتْنِ (S, L:) also the line along the middle of the back (M, L) of a man; (L;) but الْحَالُ is more approved in this sense: (M, L:) and الْحَادُ signifies also the back of a man; (L, K;) like الْحَالُ: pl. أُحَادٌ. (L.) [Hence,] خَفِيفُ الْحَادِ A man light of back; (S, A, L, Msb;) as also خَفِيفُ الْحَالِ; (A;) meaning having little property: and also having a small family to maintain: (L:) or having little property and a small family to maintain: (L, K:) like خَفِيفُ الظَّهْرِ. (A, L, Msb.) And كَيْفَ حَادُكَ and حَالُكَ [lit. How is thy back? meaning, thy state, or condition?]. (Sh, L.) حَادُ and حَادَةٌ both signify A state, or condition; like حَالٌ and حَالَةٌ, which are the more approved words. (TA.) You say, وَاحِدَةٌ وَاحِدَةٌ They both are in one state, or condition. (K.) — الْحَاذَانِ The parts of the backs of the two thighs (of a camel, A) against which the tail falls, (S, A, L, K,) on this side and on that: (L:) or the parts of the two thighs of a beast that face one when he stands behind it: and two portions of flesh in the outer sides of the two thighs of a man &c.: (ISd, L:) or the hinder parts of the two