

85;)] *I did to him a benefit, or favour*; syn. *أَسَدَيْتُهُ إِلَيْهِ*. (Mṣb in art. *سدى*.) — *أَتَّخَذَ* also signifies *He made a thing*; syn. *عَمِلَ*; like *تَعَدَّ*, [aor. *عَدَّ*,] inf. n. *تَعَدَّى* and *تَعَدَّى*: (L:) *he made, or manufactured, a bow, a water-skin, &c., من كَذَا* of such a thing: *he made, or prepared, a dish of food, a medicine, &c.*: either absolutely or for himself. (The Lexicons passim.) — Also *He made, or constituted, or appointed*; syn. *جَعَلَ*; doubly trans.; (B, Mṣb;) and so *تَعَدَّى*. (Mṣb in art. *تعدى*.) You say, *أَتَّخَذَهُ صَدِيقًا* *He made him [or took him as] a friend*; (Mṣb in the present art.;) and so *تَعَدَّى*. (Idem in art. *تعدى*.) And *أَتَّخَذَهُ هُزْؤًا* [in the Kur ii. 63 and 231, &c.,] means *He made him, or it, a subject of derision*. (Bḍ, Jel.) And *أَتَّخَذَهُ وَلَدًا* [in the same, xii. 21 and xxviii. 8,] *He made him, or took or adopted him as, a son*. (Bḍ. See also above.)

10. *أَسْتَحْذَ*, written with the disjunctive alif *أَسْتَحْذَ*: see 8, in four places. [Other meanings may be inferred from explanations of *مُسْتَحْذٍ*, q. v. infra.]

*أَحْذَ* inf. n. of *أَحَذَ*, q. v. — † *A way, or manner, of life*; as also *أَحْذَ*. (S, L, K.) You say, *دَهَبَ بَنُو فَلَانٍ وَمَنْ أَحَذَ أَحْذُهُمْ*, (S, L, K,\*) and *أَحْذُهُمْ*, (L, K,) the former of the dial. of Temeem, and the latter of the dial. of El-Hijáz, (TA,) meaning † *The sons of such a one went away, or passed away, and those who took to their way of life, (S, L, K,) and adopted their manners, or dispositions*: (K:) and *مَنْ أَحَذَ أَحْذُهُمْ* and *أَحْذُهُمْ*, and *مَنْ أَحَذَهُ أَحْذُهُمْ* [in the CK *أَحْذُهُمْ*] and *أَحْذُهُمْ*, signify [virtually] the same: (K:) or *مَنْ أَحَذَ أَحْذُهُمْ* and *أَحْذُهُمْ* signify [properly] *مَنْ أَحَذَهُ أَحْذُهُمْ وَسِيرَتُهُمْ* [those whom their way of life took, or influenced]. (ISK, S, L.) One says also, *أَسْتَعِيزُ فَلَانًا عَلَى السَّامِ*, with kesr, meaning † [Such a one was appointed prefect over Syria,] and he did not take to that good way of life which it was incumbent on him to adopt: you should not say *أَحْذَهُ*: (AA, S, L:) or it means *and what was adjacent to it*: (Fr, L:) or, accord. to the Wā'ee, one says, in this case, *أَحْذَهُ* and *وَمَا أَحَذَ إِحْذُهُ* and *أَحْذَهُ*, with kesr and fet-ḥ and ḍamm [to the hemzeh, and with the 3 marfooḥ, as in instances before]. (Et-Tedmurree, MF.) One also says, *أَحْذُهُ*, (S, L,) with kesr to the 1, (L,) [in a copy of the S *أَحْذُهُ*, which seems to be also allowable, accord. to the dial. of Temeem,] meaning *Wert thou of us, then thou hadst taken to, or wouldst take to, our manners, or dispositions, and fashion, (S, L,) and garb, and way of life*. (L.) The words of the poet,

• فَلَوْ كُنْتُمْ مِنَّا أَحْذَنَا بِأَحْذِكُمْ •  
IAqr explains as meaning *And were ye of us, we had caught and restored to you your camels*: but no other says so. (L.) — *نُجُومُ الْأَحْذِ* *The Mansions of the Moon*; (S, L, K;) also called *نُجُومُ الْأَنْوَاءِ*; (L; [see art. *نوء*];) called by the former

appellation because the moon every night enters (*بِأَحْذِ فِي*) one of those mansions: (S, L:) or *the stars which are cast at those [devils] who listen by stealth [to the conversations of the angels]*: (L, K:) but the former explanation is the more correct. (L.) — See also *أَحْذَ*.

*أَحْذَ*, whence *أَحْذَهُ* *أَحْذَ*: see *أَحْذَ*. — It is also a pl. of *أَحْذَ*; (S, L;) and of *أَحْذَ* or *أَحْذَهُ*, explained below with *أَحْذَ*. (L.)

*أَحْذَ* [The act of taking, taking with the hand, &c.], a subst. from *أَحْذَ*. (S, L, Mṣb.) — See also *أَحْذَ*, in nine places. — And see *أَحْذَ*. — Also *A mark made with a hot iron upon a camel's side when a disease therein is feared*. (K.)

*أَحْذَ* *Heaviness of the stomach, and indigestion, of a young camel, from the milk*. (K.) [See *أَحْذَ*.] — See also *أَحْذَ*.

*أَحْذَ* A young camel disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk. (AZ, Fr, L.) [See also *صَبْحَانُ*.] — A camel, or a young camel, or a sheep or goat, affected by what resembles madness, or demoniacal possession. (L.) — A man affected with inflammation of the eye; with pain and swelling of the eye; with ophthalmia; (S, L;) as also *مُسْتَأْخَذَ*. (L.) See also this latter. — See also *أَحْذَ*.

*أَحْذَ* (S, L, K) and *أَحْذَ*, (Ibn-Es-Seed, L, K,) which latter is the regular form, (L,) *Inflammation of the eye; pain and swelling of the eye; ophthalmia*. (S, L, K.)

*أَحْذَ* [inf. n. un. of *أَحَذَ*, An act of taking, &c.: an act of punishment, or chastisement, or the like; as in the Kur lxix. 10: pl. *أَحْذَاتُ*.] — *أَحْذُوا* *They took their places of abode*. (IĀth and L, from a trad.)

*أَحْذَ* A manner of taking, or seizing, of a man with whom one is wrestling: pl. *أَحْذَ*. (L.) — A kind of enchantment, or fascination, like *سِحْرَ*, (S, L, Mṣb, K,) which captivates the eye and the like, (L,) and by which enchantresses withhold their husbands from other women; called by the vulgar *رِبَاطٌ* and *عَقْدٌ*; and practised by the women in the time of ignorance: (TA:) or a kind of bead (*خُرْزَة*, S, L, K) with which one captivates, or fascinates, or restrains; (K;) with which women captivate, or fascinate, or restrain, men, (S, L,) and withhold them from other women: (L:) or i. q. *رُقِيَّةٌ*. (A.) — *أَحْذَ النَّارَ* *A pitfall dug for catching a lion*. (A, TA.) — *بَادِرُ بَزْدِكَ أَحْذَةَ النَّارِ* [Strive thou to be before the time called (that of) *أَحْذَةَ* with thy wooden instrument for producing fire; i. e. haste thou to use it before that time;] means the time a little after the prayer of sunset; asserted to be the worst time in which to strike fire. (K.)

*أَحْذَ*: see *أَحْذَ*.

*أَحْذَ* and *أَحْذَهُ* A pool of water left by a torrent: pl. *أَحْذَ*: (AO, K:) both signify the same: (L:) or *أَحْذَهُ* signifies a thing like a

pool of water left by a torrent; and *أَحْذَ* is its pl. [or a coll. gen. n.]; and the pl. of this latter is *أَحْذَ*, like as *كُتُبٌ* is pl. of *كِتَابٌ*, and sometimes it is contracted into *أَحْذَ*: (S, L:) the like of this is said by Abou-'Adnān: (L:) and *أَحْذَاتُ* is also a pl. of *أَحْذَهُ*, occurring in a trad., and signifying pools which receive the rain-water, and retain it for drinkers: (IĀth, L:) or the correct word is *أَحْذَ*, without *ة*, and it signifies a place where beasts assemble at a pool of water left by a torrent; and its pl. is *أَحْذَ* (AA, A'Obeyd, L) and *أَحْذَ*, which latter is extr.: (L:) but as to *أَحْذَهُ*, it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L:) or *أَحْذَ* is a coll. gen. n., and *أَحْذَهُ* is its n. un., and signifies a receptacle made for water to collect therein: and *أَحْذَ* signifies a thing that one digs for himself, in the form of a watering-trough, which retains water for some days; and its pl. is *أَحْذَانُ*: (L:) and *أَحْذَ* and *أَحْذَهُ* also signify a thing that one digs in the form of a watering-trough; and the pl. is *أَحْذَ*. (L.) In a trad. of Mesrook Ibn-El-Ajda', *أَحْذَ* are likened to the Companions of Moḥammad; and it is added, that one *أَحْذَهُ* suffices for a rider; and one, for two riders; and one, for a company of men: (S, L:) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L.) — See also *أَحْذَهُ*.

*أَحْذَ* i. q. *أَحْذَ* [Taken; taken with the hand; &c.]. (Mṣb.) — A captive: (S, L, Mṣb, K:) fem. with *ة*. (S, L.) Hence the saying, *أَكْذَبُ مِنْ أَحْذِ الْجَيْشِ* *More lying than the captive of the army*: meaning him whom his enemies have taken captive, and whom they desire to conduct to his people, and who lies to them to his utmost. (Fr, L.) [See another ex. voce *صَبْحَانُ*.] — A strange, or foreign, old man. (K.)

*أَحْذَ* Land which a man, (S, L, K,) or a Sultan, (S, L,) takes for himself; as also *أَحْذَ*: (S, L, K:) or land which a man takes for himself, and brings into a state of cultivation after its having been waste: (AA, Mgh, L:) or waste land which the owner gives to him who shall cultivate it: (Mgh:) and land which the Imām gives to one, not being property, (K,) or not being the property of another. (TA, as from the K.) — See also *أَحْذَ*, in five places. — Also The handle of a [shield of the kind called] *حَجَفَةٌ*; (K;) [in the L written *حَجَفَةٌ*, with the ج before the ح;] also called its *ثِقَافٌ*. (L.)

*أَحْذَ* A thing that is taken by force. (L.) [See also *أَحْذَ*.]

*أَحْذَ* One who takes eagerly, or greedily: whence the saying, *مَا أَنْتَ إِلَّا أَحْذَ نَبَاذٍ* *Thou art none other than one who taketh a thing eagerly, or greedily, and then throweth it away quickly*. (A.)

*أَحْذَ*, (as in some copies of the K, in both of