

contention in intelligence &c.; and particularly, in trying with an enigma or enigmas; in proposing an enigma or enigmas; or simply the proposal of an enigma; see 3]; (T, TA;) the subst. denoted by **حَاجَتُهُ فَحْجَوْتُهُ**; (K;) [or rather by the verb **حَاجَبْتُ**, agreeably with the foregoing explanation from the T;] as also **حُجْبًا**, (S, K, TA,) with a dammeh, (K, TA,) and with tashdeed of the **ي**; (TA; [in some copies of the K erroneously written **حُجْبًا**];) and **أُحْجِيَّةٌ**: (S;) or **حُجْبًا** is the dim. of **حَجَوَى**: (T, TA;) and **أُحْجِيَّةٌ** signifies a saying of which the meaning differs from the letter, as also **أُحْجَوَةٌ**, (K,) but **أُحْجِيَّةٌ** is preferable, (T, TA,) and **كَلِمَةٌ** **مُحْجِيَّةٌ**, (K,) like **مُحْسِنَةٌ**; (TA; [in the CK, erroneously, **مُحْجِيَّةٌ**];) [i. e.] **أُحْجِيَّةٌ** signifies an enigma; a riddle; (MA, PS, TK;) and so **حُجْبًا**; (PS;) or a question put to one with the view of causing him to make a mistake; (TA;) and is from **حَجَى** [or **حَجَا**] meaning "intelligence," because **مُحَاجَاةٌ** is like a vying, or contending, in intelligence: (Har p. 9:) the pl. of **أُحْجِيَّةٌ** is **أُحَاجِيٌّ** and **أُحَاج**, (MA, and Har ubi suprâ,) agreeably with a general rule relating to words of its measure, as **أُمْنِيَّةٌ** and **أُمْنِيَّةٌ**. (Seer, in Har ubi suprâ.) One says, **مَا كَانَ حُجْبًاكَ** [The question of contention with thee in trying thine intelligence by an enigma, or the enigma proposed to thee, is, What is, or was, such a thing, and such a thing?]: it means a certain game, and a question put with the view of causing one to make a mistake: A'Obeid says, It is like their saying, **Disclose what is in my hand, and thou shalt have such a thing.** (S.) One says also, **أَنَا حُجْبًاكَ فِي هَذَا**, meaning **مَنْ يُحَاجِبُكَ** [i. e. I am he who contends with thee in intelligence, or in trying with an enigma, &c., respecting this thing]. (S.) And **بَيْنَهُمَا أُحْجِيَّةٌ** [Between them is a contention in intelligence, or in proposing enigmas, or between them is an enigma, with which they try one another]. (S.)

هُوَ حَجَى بِهِ He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; or worthy of it; as also **حُجَجٌ**, (S, M, K, TA,) of which the pl. is **حُجُجٌ**; (TA;) and **حُجَى**, (S, M, K, TA,) which last has no fem. nor dual nor pl. form, (S, M,) retaining the same form as fem. and dual and pl.: (M:) and in like manner you say, **أَنْ يَفْعَلَ ذَلِكَ**, Verily he is adapted, &c., to do that; (S, K;*) and **إِنَّهَا لَمُحَاجَاةٌ**; and **إِنَّهَا لَمُحَاجَاةٌ**. (S.) — **حَجَى** is also syn. with **حَرِيصٌ** [Vehemently desirous, eager, &c.]. (KL.)

حُجْبًا: see **حَجَوَى**, in five places. — Respecting this word in the phrase **حُجَجَ حُجْبًاكَ**, see **حَاجَةٌ** (in art. **حَوَج**), near the end of the paragraph.

أُحْجِي More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,

or worthy: (TA, Ham p. 523:) so in the saying, **هُوَ أَحْجَى أَنْ يَكُونَ كَذَا** [He is more, or most, adapted, &c., to be thus; or worthy of being thus]: (TA:) and **فُلَانٌ أَحْجَى بِكَذَا** [Such a one is more, or most, adapted, &c., for such a thing; or worthy of it]. (Ham ubi suprâ.) Hence, in a trad., **مَعَاشِرُ هَمْدَانَ أَحْجَى حَيَّ بِالْكُوفَةِ** [The companies of Hemdân are the most worthy tribe in El-Koofeh]: or, as some say, the meaning is, the most intelligent tribe. (TA.)

أُحْجَوَةٌ: see **حَجَوَى**.

أُحْجِيَّةٌ: see **حَجَوَى**, in five places.

مُحْجِي: see **حَجَا**.

مُحْجٍ Niggardly, tenacious, or avaricious. (K.) **كَلِمَةٌ مُحْجِيَّةٌ**: see **حَجَوَى**.

حَجَى: see **حَجَى**.

حد

1. **حَدَّ**, (A, Mgh, Msh,) aor. **هَدَّ**, (Mgh, TA,) inf. n. **هَدٌّ**, (S, Mgh, Msh, K,) He, or it, prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted: (S, A, Mgh, Msh, K, TA:) this is the primary signification: (Mgh:) and he repelled, turned away, or averted, (L, K, TA,) evil [or the like], and also a person from a thing, good or evil. (L.) You say, **حَدَّ الرَّجُلُ عَنِ الْأَمْرِ** He prevented, or hindered, and withheld, or restrained, the man from the thing, or affair. (L.) And **حَدَدْتُ فُلَانًا عَنِ الشَّرِّ** I prevented, or hindered, such a one from [falling into], or preserved him from, evil. (L.) And **حَدَّ اللَّهُ ذَلِكَ** [God hath forbidden us that]. (S.) And **عَنَّا اللَّهُ أَخَذَهُ** (T, A, L) O God, prevent him from hitting the mark: said with reference to a man shooting, or casting a missile weapon, or the like. (T, L.) And **حَدَّ** He (a man) was prevented, or withheld, from obtaining good fortune, success, or what he desired or sought. (L.) And **عَنَّا اللَّهُ** **حَدَّ** May God repel, or avert, from us, the evil, or mischief, of such a one. (L.) — [Hence,] **حَدَّ**, (S, L, Msh,) aor. **هَدَّ**, (L,) inf. n. **هَدٌّ**, (L, Msh, K,) He inflicted upon him the chastigation, or punishment, termed **هَدٌّ**; (S, L;) he inflicted upon him (namely, a criminal or an offender [against the law],) a chastigation, or punishment, that should prevent him from returning to his crime or offence, and that should prevent others from committing such a crime or such an offence: (K,* TA:) he inflicted upon him a flogging. (Msh.) — **حَدَّ شَيْئًا مِنْ غَيْرِهِ**, aor. **هَدَّ**, (L,) inf. n. **هَدٌّ**; (L, K;) and **هَدَّ**; (L;) He distinguished, or separated by some mark or note, or marks or notes, a thing from another thing. (L, K,*) And **حَدَّ الدَّارَ**, aor. and inf. n. as above; (S, Msh;) and **هَدَّهَا**, inf. n. **هَدَّ**; (S;) He distinguished the house from the parts adjoining it, by mentioning [or defining] its limits. (Msh.) — [And hence, **حَدَّ** in logic, inf. n. **هَدَّ**,

† He defined a word; as also **هَدَّ**, inf. n. **هَدَّ**.] **هَدَّ**, (L, Msh, K,) aor. **هَدَّ**, (L, Msh,) inf. n. **هَدٌّ**; (L;) and **هَدَّ**, (S, L, Msh, K,) [which is more common,] inf. n. **هَدَّ**; (S;) and **هَدَّ**, (S, L, K,) which is the form preferred by Lh, (L,) inf. n. **هَدَّ**; (S;) and **هَدَّ**; (Aq, S, L;) He edged, or sharpened, a knife, (L, K,) a blade, (S,) a sword, (L, Msh,) or anything blunt, (L,) [and pointed, or made sharp-pointed, an arrow-head or the like,] with a stone or file. (L, K.) — [And hence,] **هَدَّ بَصَرَهُ إِلَيْهِ**, aor. **هَدَّ**; (Lh, L;) and **هَدَّ**, (L,) or **هَدَّ**, (S, Msh;) and **هَدَّ**; (K in art. **لَتَا**, &c.;) † He looked sharply at him, or it; (L;) or intently, or attentively. (Msh.) — **هَدَّ**, (S, Mgh, L, K,) or **هَدَّ**, (Msh,) aor. **هَدَّ** and **هَدَّ**, inf. n. **هَدَّ**; (S, Mgh, L, Msh, K,) and **هَدَّ**; (L, K;) and **هَدَّ**, (Aq, S, A, Mgh, L, Msh, K,) inf. n. **هَدَّ**; (Mgh, Msh;) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, (Fr, TA,) and the only form known to Aq, (S,) who rejected the former; (Msh;) She (a woman) abstained from the wearing of ornaments, (A'Obeid, S, A, Mgh, L, Msh, K,) and the use of perfumes, (L,) and dye for the hands &c., (S, Mgh,) because forbidden such things, or because she forbade herself, (Mgh,) and put on the garments of mourning, (A,) after the death of her husband, (S, Mgh,) or on account of the death of her husband, (A'Obeid, A, Msh,) for the period called **العَدَّة**: (K:) or she mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the use of dye for the hands &c. (L.) The epithets applied to a woman in this case are **هَدَّةٌ** (S, L, Msh, K,) and **مُحَدَّةٌ** (S, A, Mgh, L, Msh, K,) and **هَدَّةٌ** also, but the first [always] without **ة**, (Msh,) or both more chaste without **ة**. (TA.) — **هَدَّةٌ**, aor. **هَدَّ**, inf. n. **هَدَّةٌ**; (S, L, Msh, K;) and **هَدَّ**; (L, K;) [and app. **هَدَّ**, q. v.;] It (a sword, S, Msh, and a knife, L, K, [or the like,] and a canine tooth, L) was, or became, [edged, or] sharp, or pointed. (S, L, Msh, K.) — [And hence,] **هَدَّ**, aor. **هَدَّ**, inf. n. **هَدَّةٌ**; † He was, or became, sharp [or effective] in respect of eloquence, and of intellect, or understanding, and of anger. (L.) And **هَدَّ عَلَيْهِ**, aor. **هَدَّ**, (S, L, K,) inf. n. **هَدَّةٌ** and **هَدَّ**, (S, L,) † He became excited against him by sharpness, or hastiness, of temper; by irascibility, passionateness, or anger; (Ks, S, L, K;) as also **هَدَّ عَلَيْهِ**: (TA:) and **هَدَّ عَلَيْهِ**, aor. as above, inf. n. **هَدَّ**; (L, K;) and **هَدَّ**, (S,) [in which it is not followed by **عليه**,] A, L, K,) and **هَدَّ**; (L, K;) † he was angry with him; (S,* A, L, K;) but Az remarks upon the last of these verbs as not heard from the Arabs of classical times in this sense: (L:) and **هَدَّ بِهِمْ** † he became exasperated by them: syn. **تَحَرَّشَ**. (AZ, L.)

2. **هَدَّ** as a trans. v.: see 1, in five places.