

The act of numbering, counting, calculating, reckoning, or computing: a subst. from *اِحْصَاةٌ*. (Az, IB, TA.)

نَهْرٌ حَصَوِيٌّ : } see *أَرْضٌ مَحْصَاةٌ*.
أَرْضٌ حَصِيَّةٌ :

حَصِيٌّ Possessing full, sound, and strong, intelligence or understanding. (K, TA.)

حَصَاوِيٌّ Bread made upon the pebbles: but this is a vulgar term. (TA.)

الْحَصِي one of the [ninety and nine] best names of God; He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great. (TA.)

مَحْصِيٌّ: see 1, last sentence.

أَرْضٌ مَحْصَاةٌ A land containing pebbles, or small stones: (S:) or abounding therewith; (K:) as also *أَرْضٌ حَصِيَّةٌ*: and in like manner, *نَهْرٌ حَصَوِيٌّ* a river, or rivulet, or the like, abounding therewith. (TA.)

حض

1. حَضَهُ, (S, A, Mgh, K,) aor. *حَضَّ*, (Mgh,) inf. n. *حَضٌّ* (S, Mgh, K) and *حَضُّ*, (IDrd, K,) or this latter is a simple subst., (S, K,) and *حَضِيٌّ*, (K,) or this also is a simple subst., (S, TA,) and *حَضِيٌّ*, (K,) or this also is a simple subst., and is the only instance of the measure *فَعِيلِي*; and of these last two, the former is the more approved; (TA:) [both of these, accord. to some, have an intensive signification;] *He excited, incited, urged, or instigated, him*; syn. *حَتَّهُ*; (T, S, A, K;) or *حَمَلَهُ*; (Mgh;) and *roused him to ardour*; (K;) *عَلَيْهِ* to do it; (K;) i. e. *عَلَى الْخَيْرِ* to do the thing; (Mgh;) or *عَلَى الْقِتَالِ* to fight; (S;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Hareere says, on the authority of Kh, that *حَضَّ* is used peculiarly in relation to pace, or journeying, or marching: (TA in art. *حَتَّ*;) and *حَضَّ*, (T, S, K,) inf. n. *تَحْضِيضٌ*, (T, Mgh,) signifies the same; (K;) or has a more intensive signification; (Mgh;) or i. q. *حَرَضَهُ* [which is equivalent to *حَتَّهُ* with the addition given above from the K]; (T, S;) and this is used as relating to fighting: (T, TA:) or *تَحْضِيضٌ* signifies the asking, or requiring, with urgency. (Mughnee voce *أَلَّ*.) It is said in the *Kur* [lxxxix. 19], accord. to the reading of the people of El-Medeenah, *وَلَا يَحْضُونَ عَلَى طَعَامِ الْيَتَامَى*; [Nor do they, or ye, excite one another to feed the poor, or destitute]: (TA:) or *nor do they, or ye, command to feed the poor, &c.*: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles *هَوَافٍ* and *أَلَا* and *تَوَلَّى* and *تَوَلَّى* the term *حُرُوفُ التَّحْضِيضِ* [Particles of exciting]; and say that

when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Mgh.)

2. حَضَّه, inf. n. *تَحْضِيضٌ*: see 1, in two places.

3. حَضَّه, (TK,) inf. n. *مُحَاضَّةٌ*, (S, K,) *He excited him, &c., as above, being excited, &c., by him.* (S, K, TK.) In the *Kur* ubi supra, among the various readings are these two: *وَلَا يُحَاضُونَ* and *وَلَا تُحَاضُونَ*, meaning, accord. to Fr, *Nor are they, or ye, mindful.* (TA.)

6. تَحَاضَوْا *They excited, &c., one another.* (S, K.) In the *Kur* ubi supra, some read *وَلَا تَحَاضُونَ* (Fr, S, TA) *Nor do ye excite one another.* (Fr.)

حَضٌّ, said to be a subst.: see 1.

حَضِيضٌ A depressed piece (قَرَارٌ) of ground at the place where a mountain ends; (S;) or a depressed piece (قَرَارٌ) of ground at, or by, the *سَفْح* [i. e. foot, or bottom, or lowest part,] of a mountain; or in, or at, the lower, or lowest, part thereof, (في أسفله,) the *سَفْح* being behind the *حَضِيضٌ*; the *حَضِيضٌ* being in the part next the *سَفْح*, and the *سَفْح* being *ذَلِكَ* [which seems to be virtually a repetition, signifying behind that part, or it may mean above that part]: (TA:) or i. q. *سَفْحٌ*: (K in art. *سَفْح*;) or a depressed piece (قَرَارٌ) of ground: (A:) or a tract (جَزْءٌ) [in the CK, erroneously, *جَحْرٌ*], and a depressed piece (قَرَارٌ), in land or ground: (K:) and any low piece (سَافِلٌ) of land or ground: (TA:) and the ground [in an absolute sense]: (S:) pl. [of pauc.] *أَحْضَةٌ* and [of mult.] *حَضَضٌ*. (K.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Moḥammad, he, not finding anything upon which to put it, said, *ضَعْنِي عَلَى الْخَيْرِ*, meaning *بِالْأَرْضِ*; [i. e. Put thou it upon the ground;] adding, for I am only a servant; I eat as the servant eateth. (S.)

حَضِيضٌ and حَضِيضٌ, said to be substs.: see 1.

حضا

1. حَضَّاءُ النَّارِ, (S, K,) aor. *حَضَّ*, (K,) *He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame:* (S, K:) or he opened it, (K,) i. e. stirred it, (TA,) in order that it might blaze, or flame; as also *أَحْضَاهَا*. (K.) It is also without *..* (S. [See art. *حَضَو*]) *حَضَّاءُ النَّارِ* The fire became lighted or kindled; or it burned, burned up, &c. (K.)

8: see above.

أَبْيَضٌ حَضِيٌّ, (K,) so accord. to the correct copies of the K, but in some copies *حَضِيٌّ*, (TA,) *Very white.* (K.)

مَحْضٌ A stick, or piece of wood, with which a fire is stirred; as also *مِخْضٌ*; (S, K;) the latter accord. to those who pronounce the verb without *..* (S.)

حضر

1. حَضَرَ, aor. *حَضَرَ*; (S, A, Mgh, K, &c.) and *حَضَرَ*, (AA, Kh, Lth, Fr, S, Mgh, K, &c.) aor. as above, (Kh, Lth, Fr, Az, S, Mgh, &c.) not *حَضَرَ*, as is implied in the K; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Mgh;) and is like *فَضَلَ*, aor. *فَضَلَ*, and *نَعِمَ*, aor. *نَعِمَ*; which are said by IKoot to be the only instances of the kind; (MF;) inf. n. *حُضُورٌ* (S, Mgh, K) and *حَضَارَةٌ*; (K;) and *احْتَضَرَ*, and *تَحَضَّرَ*; (K;) *He was, or became, present; contr. of غَاب*: (S, K:) *he came after having been absent.* (Mgh.) — *حَضَرَتِ الصَّلَاةُ*, (Lth, A, L, Mgh,) and, as the people of El-Medeenah say, *حَضَرَتْ*, but all say *تَحَضَّرَ*, (Lth, L,) originally *حَضَرَ وَقْتُ الصَّلَاةِ*, *The time of prayer came, or arrived.* (Mgh.) — *حَضَرَ* also signifies *† He, or it, was, or became, ready, or prepared.* See 4; and see also *حَاضِرٌ*. — *حَضَرَهُ*, (AA, Fr, A, Mgh, K, &c.) and *حَضَرَهُ*, (AA, Fr, &c.) aor. and inf. ns. as above; (TA;) and *احْتَضَرَهُ*, (Mgh, TA,) and *تَحَضَّرَهُ*; (K;) *He was, or became, present with him; attended him; came into his presence; came to him*: (K, &c.) and *he was, or became, present at it, or in it; namely, a place.* (Mgh.) One says, *حَضَرَتِ الْقَاضِي أَمْرًا*, (Az,) and *حَضَرَتْ*, (Fr, S,) and *حَضَرَ*, in which the *ت* is elided because the *قَاضِي* intervenes between the verb and *أَمْرًا*, (Sh,) but the first is the most approved, (Az,) [A woman came into the presence of, or presented herself before, or came to, the judge.] And *حَضَرْتُ مَجْلِسَ الْقَاضِي*, aor. *حَضَرْتُ*, inf. n. *حُضُورٌ*, *I was present at, or attended, the court of the judge.* (Mgh.) [And *حَضَرَ دَرْبًا* *He attended a lecture.*] And *حَضَرُوا الْمِيَاهَ* *They stayed, or dwelt, by the waters.* (S. [See *حَاضِرٌ*]) — *أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ* [in the *Kur* xxiii. 100] means [I seek thy protection, O my Lord,] from their (the devils') bringing evil upon me: (S:) or [from their being present with me: or] hovering around me. (Ksh, Bd.) — *الْجِنُّ تَحْضُرُ اللَّبَنَ*, (S, K,) or *تَحْضُرُهُ*, (T, TA,) *† [The jinn, or genii, come to, and taint, the milk.]* — *حَضَرَ*, (A,) and *أَحْضَرَ*, (A, Mgh, K,) i. q. *حَضَرَهُ الْمَوْتُ*, (A, K,) i. e. *† [He was visited by the angel of death;] he became at the point of death; in the agony of death; as also أَحْضَرَهُ الْمَوْتُ*: (Mgh;) or *he was visited by death, or by the angels of death; meaning he died*: (Mgh;) or *أَحْضَرَ* means *he died a youth.* (S and TA voce *أَجَزَر*, q. v.) — *حَضَرْنَا عَنْ مَاءٍ كَذَا* *We removed from such a water.* (K, TA.) — *حَضَرْتُ الْأَمْرَ* *I was present at the affair, or event.* (A.) — *حَضَرْتُ الْأَمْرَ بِخَيْرٍ* *I formed a right opinion, or judgment, respecting the thing, or affair.* (A.) — *حَضَرَهُ الْهَمُّ*, and *تَحَضَّرَهُ*, and *أَحْضَرَهُ*; [Anxiety befell him.] (S, A.) — *حَضَرَنِي كَذَا* *† Such a thing occurred to my mind.* (Mgh.) And *يَحْضُرُكُمْ* *† [Say ye what is in your minds; or] what is ready with you.* (TA from a trad.) — *حَضَرَ*,