

benefit. (Msb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it **الْحَمْدُ**, putting the former word in the accus. case as the absolute complement of the verb **أَحْمَدُ** understood: and others, **الْحَمْدُ**; assimilating the final vowel of the former word to the vowel immediately following it: and others, **الْحَمْدُ**; assimilating the first vowel in **الْحَمْدُ** to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, **بَدَأْتُ بِالْحَمْدِ**, meaning *I began with the saying Praise be to God.* (L.) [See also **حَمْدٌ** below.] You say, **أَحْمَدُ إِلَهَكَ اللَّهُ** *I praise God* (Az, A, L, K) *to thee, or in thy presence:* (L:) or *with thee:* (Kh, Az:) or *I praise to thee God's benefits, and his blessings, or favours; or I praise to thee God's blessings, or favours, and discourse to thee of them.* (L.) And **أَحْمَدُ لَهُ أَمْرًا** *He approved of a thing for him.* (L, K, *) And **أَحْمَدُ إِلَهَهُ أَمْرًا** *He approved of a thing for him, and commanded, or enjoined, him to do it.* (L.) And **أَحْمَدُ جَوَارَهُ** *[I became his neighbour, and did not approve of being so].* (A.) See also 4. — Also, (aor. and inf. n. as above in the beginning of this art., K,) **He recompensed, or requited, him: he gave him, or paid him, his due.** (L, K,) **أَحْمَدُ عَلَيْهِ**, aor. -, (L, K, *) inf. n. **أَحْمَدُ**, (TA,) *He was angry with him.* (L, K.)

2. **حَمْدٌ**, inf. n. **تَحْمِيدٌ**, has a more intensive signification than **حَمْدٌ**; (S;) [*He declared the praises of God: or he praised God much, with good forms of praise (بِالْحَمَائِدِ الْحَسَنَةِ):* (T, L:) or *repeatedly; or time after time.* (L, K.) **تَحْمِيدٌ** [used as a simple subst.] has a pl., namely, **تَحَامِيدٌ**. (A.) [See an ex. voce **خَاتَمٌ**, in the latter part of the paragraph.]

4. **أَحْمَدُ** *He (a man, S) came to a state, or result, such as was praised, or commended, or approved; properly, his affair, or case, came to such a state or result:* (S, L, K:) or (so in the K, but in the L "and") *he did, or said, that for which he should be praised, or commended; or that which was praiseworthy, or commendable;* (A, L, K, *) *contr. of أَذْمَرُ.* (A.) And **أَحْمَدُ أَمْرَهُ** *His affair, or case, was, or became, praiseworthy, or approvable, in his estimation:* (K:) or **أَحْمَدُ أَمْرَهُ** (as in the L) *he esteemed his affair, or case, praiseworthy, or approvable.* (L [agreeably with what next follows].) **أَحْمَدُهُ** *He found him (a man, A, L) [or it] to be such as is praised, commended, or approved; or praiseworthy, commendable, or approvable;* (S, A, L, Msb;) *contr. of أَذْمَرُهُ:* (TA in art. ذمر:) *he made it manifest that he was worthy of praise, eulogy, commendation, or approbation:* (L:) *he approved of his action, and his course of conduct, or his tenet or tenets, and did not expose it, or them, to others.* (K.) And **أَحْمَدْتُ صَنِيعَهُ** *[I found his action to be praiseworthy, or commendable, or approvable].* (A.) And **أَحْمَدُ الْأَرْضَ** *He approved the land as a dwelling-place:* (A:) or *he found*

the land to be such as is praised, commended, or approved; as also **أَحْمَدُهَا**; (L, K;) but the former verb is the more chaste in this sense. (L.) And **أَحْمَدُ مَوْضِعًا** *He found a place to be such as is praised, commended, or approved, and convenient, or suitable, so that he approved it as a dwelling-place, or for its pasture.* (S, L.)

5. **تَحَمَّدَ** *He affected, or made a show of, (تَكَلَّفَ) praise.* (A.) You say, **وَجَدْتُهُ مُتَحَمِّدًا** *[I found him affecting, or making a show of, praise and thanks].* (A.) — *He praised himself.* (KL.) [Golius assigns this meaning to **أَحْمَدُ**, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] — **فَلَانٌ يَتَحَمَّدُ النَّاسَ** [app. a slight mis-transcription, for لِلنَّاسِ, i. q. إِلَى النَّاسِ, as in an ex. in the next sentence but one,] *Such a one pretends to men, or shows them, that he is praiseworthy, بِجُودِهِ for his liberality.* (L.) — **تَحَمَّدَ عَلَيْهِ** *He reproached him for a favour, or benefit, which he (the former) had bestowed, or conferred; or recounted his gifts, or actions, to him; syn. أَمْتَنَ.* (S, L, K.) One says, **مَنْ أَنْفَقَ مَالَهُ عَلَى أَمْتَنَ** *[Whoso expends his property upon himself, he shall not reproach men therewith as for favours, or benefits, bestowed]:* (S, A:) or **فَلَا يَتَحَمَّدُ بِهِ إِلَى النَّاسِ** *[he shall not pretend to men that he is praiseworthy on account of it]:* a prov., meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (L.)

6. **تَحَامَدُوا** *[They praised, or commended, a thing, one to another].* You say, **الرُّعَاةُ يَتَحَامَدُونَ** *[The pastors praise, or commend, one to another, the herbage].* (A.)

8. **أَحْتَمَدَ**: see 5. — Said of heat, *[It burned, or burned fiercely; or was, or became, vehement:]* formed by transposition from **أَحْتَدَمَ**. (S.)

10. **اسْتَحْمَدَ اللَّهُ إِلَى خَلْقِهِ بِإِحْسَانِهِ إِلَيْهِمْ وَإِنْعَامِهِ عَلَيْهِمْ** [so I find it written, as though meaning *Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them: but I think that we should read اسْتَحْمَدَ اللَّهُ, and that the meaning is, God hath demanded praise of his creatures by his beneficence, &c.*]. (A.)

حَمْدٌ *Praise, eulogy, or commendation; &c.* (S, &c. [For further explanations of this word, and respecting the phrase **الْحَمْدُ** and its variations, see 1: and see also **شَكَرَ**].) **سُبْحَانَكَ اللَّهُمَّ** [شَكَرَ] *said by a person praying, means [I extol, or celebrate, or declare, thy remoteness, or freedom, from every impurity, or imperfection, &c., O God, (see art. سَبَّحَ)] and I begin with praising Thee; أَيْتَدِي being understood:* (Az, L, Msb:) or by **بِحَمْدِكَ** is meant **لَكَ الْحَمْدُ** *praise be to Thee: and nearly the same is said in explanation of the phrase in the Kur [ii. 28], حَامِدِينَ بِحَمْدِكَ, that by بِحَمْدِكَ is meant بِحَمْدِكَ* *[see, again, art. سَبَّحَ:] or by the expression*

وَبِحَمْدِكَ is meant, accord. to Aboo-'Othmán El-Mázineé, and by praising Thee I extol thy remoteness, or freedom, from every impurity, &c.; **سَبَّحْتَكَ** being understood: or the **و** is redundant, as it is in the phrase, **رَبَّنَا وَلَكَ الْحَمْدُ** [*O our Lord, praise be to Thee*], in which the **و** is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the **و** is corroborative, as in the phrase, **وَهُوَ لَكَ**, for **لَكَ**. (Msb.) **لَوْاءُ الْحَمْدِ** *[The standard of praise shall be in my hand on the day of resurrection (said by Moḥammad)]* means that he shall be singularly distinguished by praise, or praising, on that day. (L.) — See **حَمَادٌ**: — and **حَمَادَاكُ**. — See also **حَمِيدٌ**. — It is also said to signify *The young one of the kind of bird called قَطَا: so in the prov.,*

حَمْدٌ قَطَاةٌ يَسْتَبِي الْأَرْأَبَ

A young one of a katà desires to make the hares its prey: applied to a weak man who desires to insnare a strong one. (Meyd, TA.) — See also what next follows.

حَمْدَةٌ *The sound of the flaming, or blazing, of fire;* (S, K;) as also **حَدْمَةٌ** [from which it is formed by transposition: see 8: and **حَمْدٌ** app. signifies the same: see **حَدَمٌ**]. (TA.)

حَمَادٌ: see **حَمْدَةٌ**.

حَمَادٌ لَهُ *Praise, and thanks, be to him:* (S, L, K:) i. e., to such a one: (S, L:) *contr. of حَمَادٍ* [q. v.]. (S and A in art. حميد) **حَمَادٌ** is indecl., with kesr for its termination, because it deviates from its original, which is the inf. n. **الْحَمْدُ**: (S, L:) [i. e.,] it is [a quasi-inf. n., (see **أَسْرَ مَضَرٍ** in art. صدر,) being] a proper name for **الْحَمْدَةُ** [as syn. with **الْحَمْدُ**]. (Sharḥ Shudhoor edh-Dhahab.)

حَمُودٌ: see what next follows.

حَمُودٌ (S, A, L, K) and **مَحْمُودٌ** (S, A, L, K) (as in copies of the K, but this seems to be an intensive epithet,) *Praised, eulogized, or commended; spoken well of; mentioned with approbation; approved; such as is praised, &c.; praiseworthy, laudable; commendable, or approvable:* (S, L, K: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin "laudatus," which means both "praised" and "praiseworthy:"]) the fem. of the first is with **ة**, (L, K,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, **هِيَ حَمِيدَةٌ** *She is praised, &c.; and* **أَفْعَالُهُ حَمِيدَةٌ** *[His actions are praised, &c.].* (A.) **حَمْدٌ**, also, [originally an inf. n., like its contr. **ذَمٌّ**,] used as an epithet applied to a man, is *syn. with مَحْمُودٌ*; (K;) and as an epithet applied to a woman, *syn. with مَحْمُودَةٌ*, (TA,) as is also **حَمْدَةٌ**: (K, TA:) and you likewise say **مَنْزِلٌ حَمْدٌ** (K) and **مَنْزِلَةٌ حَمْدَةٌ** (Lh) *† A place where one alights, sojourns, or abides, such as is praised, or approved, (K, TA,) and convenient, or suitable.*