

(Msb.) inf. n. حَضَارَةٌ, (AZ, S, K,) or حَضَارَةٌ, (Ag, S, A,) or both, (Msb.) [see بَدَا, the contr. of حَضَرَ, in art. بَدَو.] *He resided, dwelt, or abode, in a region, district, or tract, of cities, towns, or villages, and of cultivated land; (S, Msb, K;)* [as also تَحَضَّرَ: or this latter signifies *he became an inhabitant of such a region, district, or tract:*] you say *يَتَحَضَّرُ بَدَوِيٌّ* [an inhabitant of the desert who becomes an inhabitant of a region, district, or tract, of cities &c.]; and [contr.] حَضَرِيٌّ يَتَبَدَّى. (A.) [See also 8.]

3. حَاضِرَتُهُ, (A, TA,) inf. n. مُحَاضَرَةٌ, (TA,) *I witnessed it; saw it, or beheld it, with my eye.* (A, TA.) = مُحَاضَرَةٌ between people is One's giving to another the answer, or reply, that presents itself to him: and حَاضِرُ الْجَوَابِ signifies *He gave the answer, or reply, readily, or presently.* (Har p. 189.) — حَاضِرَتُهُ, (S,) inf. n. as above, (K,) [also] signifies *I sat with him, with my knee to his knee, each of us sitting upon his knees, in contending or disputing, (جَائِثَةٌ, S, K,*) in the presence of the Sultān: (S, K:*) the meaning is similar to that of مُغَالَبَةٌ and مُكَاتَرَةٌ, (S,) or مُكَاتَرَةٌ [which seems to be the right reading]. (TA.) — [And حَاضِرُهُ بِكَذَا *He disputed, debated, or bandied words, with him respecting such a thing.*] — And حَاضِرُهُ بِحَقِّهِ, (Lth, TA,) inf. n. as above, (Lth, K,) *He contended, or disputed, with him for his (the latter's) right, or due, and overcame him, and went off with it: (Lth, K:*) and مُجَادَلَةٌ, also, [which is one of the explanations assigned to مُحَاضَرَةٌ in the K,] is syn. with مُحَاضَرَةٌ as the inf. n. of the verb in this sense [unless it be a mistranscription for مُجَادَلَةٌ, which I think not improbable]. (TA.) = Also حَاضِرَتُهُ, (S, A,) inf. n. as above, (K,) *I ran with him: (S, K:*) or I vied, or contended, with him in running; syn. عَادِيَتُهُ; from الْحَضَرُ. (A.)***

4. احْضَرُهُ, (S, A, K,) [inf. n. اِحْضَارٌ,] *He caused him, (S, A,) or it, (K,) to be present; he brought him, or it. (S, K.)* [It is also doubly trans.] You say, *احْضَرُهُ إِلَيَّ* *He caused him, or it, to be present with him, to attend him, to come into his presence, or to come to him; or he brought him, or it, to him. (K.)* And طَلَبْتُ فَلَانًا فَأَحْضَرَنِيهِ *I demanded such a one, and his companion caused him to come to me, or brought him to me]. (A.)* [Hence,] *أَحْضُرْ ذَهْنَكَ* [Summon thine intellect; have thy wits about thee]. (A.) — Also † *He made it ready, or prepared it; syn. أَعَدَّهُ. (TA in art. عَد.)* = احْضَرُ, (S,) inf. n. اِحْضَارٌ; (S, A, K, &c.) and احْتَضَرُ; (S;) *He (a horse, S, K, and a man, Kr) ran; syn. عَدَا: (S:*) or rose in his running; [app. meaning trotted;] syn. ارْتَفَعَ فِي عَدْوِهِ. (K.)*

5: see 1, in five places.

8: see 1, in seven places. = احْتَضَرُ also signifies *He came to a region, district, or tract, of cities, towns, or villages, and of cultivated land.* See مُحْتَضَرٌ, voce حَاضِرٌ; and see also حَضَرَ, last signification. = See also 4.

10. اِسْتَحْضَرُهُ *He desired, or demanded, his*

presence. (A.) [*He desired, or required, or requested, that he, or it, should come, or be brought.*] = *He made him (a horse) to run; syn. أَعَدَّهُ. (S:*)*

حَضَرَ The intruding uninvited at feasts. (IAqr, K.)

حَضَرَ (Az, S, K) and [in poetry] حَضَرَ (Ham p. 277) and حَضَارٌ (Az, TA) *A run, or running; syn. عَدْو: (S:*) or the rising of a horse in running; [app. meaning trotting;] syn. ارْتِفَاعٌ قَرِيبٌ فِي عَدْوِهِ: (K:*) or vehement running. (Ham p. 277, in explanation of حَضَرَ.)* It is said in a trad., *أَقْطَعَ ابْنُ الزُّبَيْرِ حَضَرَ قَوْسِهِ بِأَرْضِ الْمَدِينَةِ* [*He assigned to Ibn-Ez-Zubeyr the extent of his horse's run in the land of El-Medeneh*]. (TA.)

حَضَرَ: see حَضَرَةٌ. = Also, (S, A, Msb, K,) and حَاضِرَةٌ (S, A, K) and حَضَرَةٌ and حَضَارَةٌ (K,) [or the last two are app. only inf. ns. of حَضَرَ as contr. of بَدَا,] *A region, district, or tract, of cities, towns, or villages, and of cultivated land; (S:*) contr. of بَدَو (S, A, Msb) and بَادِيَةٌ: (S, K:*) pl. [of the second] حَوَاضِرُ. (A.)* You say, *هُوَ مِنْ أَهْلِ الْحَضَرِ* (A) and الحَاضِرَةُ (S, A) and الحَوَاضِرُ (A) *He is of the people of the region, or regions, &c., of cities, towns, or villages, and of cultivated land; (S, A:*) contr. of أَهْلُ الْبَادِيَةِ. (S:*)* — And the first signifies also *Residence at home; contr. of سَفَرُ. (M and K in art. سَفَر.)*

حَضَرَ: see حَضَرٌ: — and حَاضِرٌ.

حَضَرَ One who intrudes uninvited at feasts; a smell-feast; a spunger; (TA;) one who watches for the time of (يَتَحَنَّنُ) the feeding of others, in order that he may attend it; as also حَضَرٌ, (K,) and حَضَرٌ. (IAqr, K, TA.) = A man unfit for journeying: (T, S:*) or one who does not desire journeying: or i. q. حَضَرِيٌّ. (K.)

حَضَرَ: see حَضَرٌ: = and حَضَرٌ.

حَضَرَةٌ, originally an inf. n., signifying *Presence*: and afterwards applied to signify † *a place of presence* [as also the several forms occurring in the following phrases]. (MF.) You say, *كَتَمْتُهُ*, *كَانَ ذَلِكَ بِحَضَرَتِهِ* (S, A, *Msb,) and *بِحَضَرَةِ فَلَانٍ* (K, *TA,) and *حَضَرَتِهِ* and *حَضَرَتِهِ* (S, K) and *حَضَرِهِ* (Yaakoob, S, Msb, K) and *حَضَرَتِهِ* (K) and *حَضَرِهِ* (S, A, Msb, K,) all syn. expressions, (K,) meaning † [*I spoke to him, and that was or happened,] in the presence, i. e. the place of presence, of such a one. (S, A, Msb.)* And *فَلَانٌ حَسَنَ الْحَضَرَةِ* (S, M, A, K) and *الْحَضَرَةُ* (S, M) † *Such a one is a person whose presence is attended by good. (K.)* And *غَطَّ إِنَاءَكَ بِحَضَرَةٍ* [Cover thy vessel in the presence of the flies, lest they taint it.] (A, TA.) [Or perhaps this is a mistranscription, for *يَحْضَرُهُ الذُّبَابُ*, meaning, if thou do not, the flies will come to it, and taint it.] — It is also applied as a title, by writers of letters and the like, to any great man

with whom people are wont to be present; [and sometimes to God; and meaning † *The object of resort*;] as in the phrase, *الْحَضَرَةُ الْعَالِيَةُ تَأْمُرُ بِكَذَا* [*The exalted object of resort commands such a thing*]. (MF.) [It is similar to الْجَنَابُ; but is generally considered as implying greater respect than the latter. It is often prefixed to the name of the person to whom it is applied, or to a pronoun: as *حَضَرَةُ فَلَانٍ* † *The object of resort, such a one: and حَضَرَتُكَ* † *The object of resort, thyself.*] — Also † *The vicinity of a thing, (T, A,) and of a man. (S.)* [So accord. to two copies of the S; but الرَّجُلُ is there an evident mistranscription, for الرَّجُلُ, “of the house,” or “abode:” see what follows.] You say, *كُنْتُ بِحَضَرَةِ الدَّارِ* † *I was in the vicinity of, or near to, the house. (T, A.)* And *كُنَّا بِحَضَرَةِ مَاءٍ* † *We were by a water. (TA from a trad.)* And *بِحَضَرَةِ الْمَاءِ* † *In the vicinity of, or near to, the water. (A.)* — Also *رَجُلٌ فِيْنَاءُ* (S.) [So accord. to two copies of the S; where it is said, *حَضَرَةُ الرَّجُلِ قُرْبُهُ وَفَنَاءُهُ*]:

but the right reading is evidently الرَّجُلُ: so that the second of the two meanings thus explained is, *The court, or yard, in front, or extending from the sides, of a house, or an abode.]* = And † *Apparatus for building, such as baked bricks, and gypsum-plaster: so in the saying, جَمَعَ الْحَضَرَةَ* † *He collected the apparatus, such as the baked bricks, &c., desiring to build a house]. (A.)* = See also حَضَرٌ.

حَضَرَةٌ:

حَضَرَةٌ:

حَضَرَةٌ:

see حَضَرَةٌ, in five places.

حَضَرِيٌّ An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land; (S, A, *Msb,*) opposed to بَدَوِيٌّ. (S, A.) [See also حَضَرَ.]

حَضَارٍ [an imperative verbal n.] *Be thou present. (A.)* = Also *A certain star, (S, K,) upon the right hoof of Centaurus: upon his other fore leg is الْوَزْنُ. (Kzw.)* It is said, *حَضَارٍ وَالْوَزْنُ* [*Hadāri and El-Wezn are two causes of swearing*]: they are two stars that rise before Canopus (Suheyl); and when either of them rises, it is thought to be Canopus, because of their resemblance to it: (AA, S:*) they are termed محلفان because of the disagreement of their beholders when they rise; one swearing that the one rising is Canopus, and another swearing that it is not. (AA, TA.) Th says that it is a dim, distant, star; and cites this verse:

أَرَى نَارَ لَيْلَى بِالْعَقِيقِ كَأَنَّهَا

حَضَارٍ إِذَا مَا أَعْرَضَتْ وَفُرُودَهَا

I see the fire of Leylā, in El-Akeek, dim in the distance, as though it were Hadāri, when it appears, with its Furūd, which are dim stars around Hadāri. (TA.) = حَضَارٌ: see what next follows.