

thing: (TA:) he rendered him hopeless of the thing: (PS:) accord. to the T, حرم signifies the act of denying or refusing [a thing]; and حرمة is the same as حرمان; (TA:) which signifies [also the denying, or refusing, a thing; or] the rendering unprosperous, or unfortunate; (KL:) [and frequently, as inf. n. of the pass. v. حرم, the being denied prosperity; privation of prosperity; ill-fatedness: see its syn. حرق.] حرمت, aor. ٤, inf. n. حرمان; (K;) and استحرمت; (S, K;) said of a female cloven-hoofed animal, She desired the male: (S, K;) accord. to El-Umawee, (S,) likewise said of a she-wolf and of a bitch: (S, K;) and sometimes also said of a she-camel: but mostly of a ewe or she-goat. (TA.) = حرم, aor. ٤, (S, K,) inf. n. حرم, (S,) accord. to AZ and Ks, (S,) He was overcome in contending for stakes, or wagers, in a game of hazard, (S, K,) not having himself overcome therein. (K.) = Also حرم, aor. ٤, (K,) inf. n. حرم, (TA,) He persisted; or persisted obstinately; or persisted in contention, litigation, or wrangling; or he contended, litigated, or wrangled. (K.)

2. حرمة, inf. n. تحريم, (S, Msh, K,) said of God, (K,) and of a man, (S, Msh,) He forbade it, prohibited it, or made it unlawful, (S, Msh, K,*) عليه to him; (S;) as also احرمة, (S, Msh, K,) inf. n. احرام. (S.) The saying اُكْبِرُ الله at the commencement of prayer is termed تكبيرة التحريم [The تكبيرة of prohibition], because it prohibits the person praying from saying and doing anything extraneous to prayer: and it is also termed تكبيرة الإحرام, meaning the تكبيرة of entering upon a state of prohibition by prayer. (TA.) It is said in a trad., of Ibn-'Abbās, إِذَا حَرَّمَ الرَّجُلُ امْرَأَتَهُ فَبَيْنَ يَمِينٍ يَكْفُرُهَا [When the man declares his wife to be forbidden to him, it is an oath, which he must expiate]: for the تحريم of a wife and of a female slave may be without the intention of divorce. (TA.) And حرمت الظلم على نفسي, occurring in another trad., [lit. I have forbidden myself wrongdoing, said by Moḥammad,] means I am far above wrongdoing. (TA.) تحريم [as the inf. n. of حرم] means The being refractory, or untractable; [as though forbidden to the rider;] whence مُحَرَّم [q. v.] applied to a camel. (TA.) — [Also He made, or pronounced, it, or him, sacred, or inviolable, or entitled to reverence or respect or honour; whence المحرم applied to the حرم of Mekkeh, &c.:] he, or it, made him, or it, to be revered, respected, or honoured. (KL.) = He bound it hard; namely, a whip. (KL.) — He tanned it incompletely [so that it became, or remained, hard]; namely, a hide. (KL.) = See also 4, in two places.

4. احرم, [inf. n. احرام,] He entered upon a thing [or state or time] that caused what was before allowable, or lawful, to him to be forbidden, or unlawful. (S, Msh. [See also 5.]) And hence, (S, Msh,) He purposed entering upon the performance of the حج or the عمرة: (Msh:) or he (the performer of the حج or the عمرة)

entered upon acts whereby what was allowable, or lawful, to him became forbidden, or unlawful; (K, TA;) as venereal intercourse, and the anointing of oneself, and wearing sewed garments, and hunting and the like: (TA:) you say, احرم بالحج and بالعمرة, because what was allowable to the person became forbidden; as the killing of objects of the chase, and [venereal intercourse with] women. (S.) And He entered into the حرم, i. e. Mekkeh or El-Medeenah, (K, TA,) or the sacred territory of either of those cities: (TA:) or he entered into a sacred, or an inviolable, state; or into a state of security or safety, (S, K, TA,) being assured by a compact, or bond, that he should not be attacked [&c.]: (TA:) or it signifies, (K,) or signifies also, (S,) he entered upon a sacred month; (S, Msh, K;) and so تحريم, (K, TA, [in the CK حرم,]) inf. n. تحريم. (TA.) And He entered [as a subject] into the covenanted state of security of the government of the Khaleefeh. (TA.) 'Omar said, الصيام احرام, [Fasting is a state of prohibition], because the faster is prohibited from doing that which would break his fast. (Sh, TA.) And الرجل يحرم في الغضب, a saying of El-Hasan, means The man swears in anger, because he becomes prohibited thereby (لِتَحْرِمُهُ به) [from doing, or refraining from, a thing]. (TA.) See also 2, second sentence. — احرم عنه He refrained from it [as though he were prohibited from doing it]. (El-Mufaddal, TA.) = احرمة: see 2, first sentence. — See also 1. = Also He overcame him in contending for stakes, or wagers, in a game of hazard; (AZ, Ks, S, K;) and so حرمة, (K,) inf. n. تحريم. (TA.)

5. تحرم [He became in a state of prohibition]: see 4. [Thus it is similar to 4 in the first of the senses assigned to this latter above. Like as you say, احرم بالحج and بالعمرة, so] you say, تحرم بالصلاة [He became in a state of prohibition by prayer; i. e.] he pronounced the تكبير [or تكبيرة, also termed الإحرام (see 2,)] for prayer; he entered upon prayer. (MA.) — [Also He protected, or defended, himself.] You say, تحرم منه بحومة, meaning تمتع and تحمي [He protected, or defended, himself] by a compact, or covenant, whereby he became in a state of security or safety, or by a promise, or an assurance, of security or safety; (K;) or بصحبة [by companionship]; or بحق [by a right, or due]. (TA.) And تحرم بصحبته [He protected, or defended, himself by his companionship: or, as explained in the PS, he sought protection, or security, by his companionship]. (S.) — Also [He was, or became, entitled to reverence, respect, or honour; or] he possessed what entitled him to reverence, respect, or honour. (KL.)

8. احترم He held him in reverence, respect, or honour; he revered, respected, or honoured, him. (MA.) [See حرمة. Golius and Freytag explain احترم as meaning "Dignitate et praesidio venerabilis fuit:" but it is the pass., احترم, that

has this meaning; or rather, he was held in reverence, &c.; was revered, &c.]

10. استحرم [He deemed himself in a state of prohibition]. It is said in a trad., of Adam, اسْتَحْرَمَ بَعْدَ مَوْتِ ابْنِهِ مِائَةَ سَنَةٍ لَمْ يَضْحَكْ [He deemed himself in a state of prohibition, after the death of his son, a hundred years, not laughing]: from احرم signifying "he entered into a sacred, or an inviolable, state." (TA.) = استحرمت, said of a female cloven-hoofed animal, &c.: see 1.

حرم: see حرم.

حرم The state of احرام (Az, S, K) on account of the performance of the حج or the عمرة; (Az, TA;) as also حرم. (K in art. حل.) [See 4 in the present art.] Hence the saying, فَعَلَهُ فِي حَلِّهِ, and فِي حَلِّهِ وَحَرَمِهِ, He did it when he was free from احرام and when he was in the state of احرام. (K in art. حل.) And hence the saying of 'Aishah, respecting Moḥammad, كُنْتُ أَطْبِئُهُ لِحَلِّهِ وَحَرَمِهِ, i. e. [I used to perfume him when he was free from احرام and] when he was in the state of احرام: (S, Msh:*) or when he became free from احرام and when he performed the ablution and desired to enter upon the state of احرام for the حج or the عمرة. (Az, TA.) [حرمك in copies of the K, explained as meaning نَسَأُوكَ, is a mistranscription for حرمك: see حرمة.]

حرام: see حرم, in two places. = See also حرام, in two places. — وَحَرَّمَ عَلَى قُرْبَى أَهْلِكُنَا أَنْ يَرْجِعُوا, (S, K, TA,) in the Kur [xxi. 95], (TA,) thus read by some, (S, TA,) means واجب [i. e. It is a necessary lot of the people of a town that we have destroyed that they shall not return] (S, K, TA) to their present state of existence: (TA:) so explained by Ks, (S, TA,) and by I'Ab and Fr and Zj: (TA:) some read حرم: (Bil:) the people of El-Medeenah read حرام; meaning forbidden; and accord. to this reading and meaning, لا is redundant: (TA:) [or حرام in this instance is syn. with واجب, like حرم; for it is said that] the explanation of Ks is confirmed by the saying of 'Abd-er-Rahmān Ibn-Jumāneh [in the TA حمانه, app. for جمانة,] El-Muḥaribec, a Juhilee,

- فَإِنَّ حَرَامًا لَا أَرَى الدَّهْرَ بَاكِيًا
- عَلَى شَجْوِهِ إِلَّا بَكَيتُ عَلَى عَمْرٍو

[For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for 'Amr]. (TA.)

حرم: see حرام, with which it is sometimes syn., like as زَمَن is with زَمَان. (S, Msh, TA.) — [Hence,] الحرم The حرم [or sacred territory] of Mekkeh, (Lth, Az, Msh, K,) upon the limits of which were set up ancient boundary-marks [said to have been] built by Abraham; (Az, TA;) also called حرم رسول الله (K) and حرم الله (Lth, K:) also the حرم of El-Medeenah: (Msh:) [and Mekkeh itself: and El-Medeenah itself:] and الحرمان [the sacred territory