

or portion, of spoil; (S, K;) and so حَذْيًا and حَذَايَةً (K) and حَذِيَّة (S, K) and حَذْوَةٌ (S.)

حَذَايَ The gathering of the crop of grapes: or the time thereof: syn. قِطَافٌ. (K.) — See also art. حذو.

حَذَايَ : }
حَذِيَّة : } see حَذْيًا.

حَذْيًا A gift, or present, for bringing good news. (K, TA.) See also حَذِيَّة. You say, أَخَذَهُ بَيْنَ الْحَذْيِ وَالْخَلْسَةِ He took it as something between a gift and a thing carried off by force. (ISd, K.) — See also حَذْيًا. — هُوَ حَذْيَاكَ: see حَذَايَ, in art. حذو.

مَحْذِي A large, or broad, knife; or such as is used by a shoemaker or maker of sandals. (TA.)

مَحْذَا: see 1.

حر

حَرَّ, sec. pers. حَرَّرْتُ, aor. ٢; (S, A, Mgh, K;) and حَرَّ, sec. pers. حَرَّرْتُ, aor. ٢ and ٢; inf. n. حَرٌّ and حَرَّوْرٌ (S, Mgh, K) and حَرَارَةٌ (S, K;) or this is a simple subst., (Mgh,) and حَرَّة; (TA;) and حَرٌّ (S, K,) a dial. var. heard by Ks, (S,) and mentioned by Zj and IKtt; (TA;) It (a day, S, A, Mgh, K, and food, Mgh) was, or became, hot; (A, Mgh, K;) or very hot. (TA.) And حَرَّتِ النَّارُ, sec. pers. حَرَّرْتُ, aor. ٢, The fire burned up, and became fierce or hot. (Mgh.) — See also 10. — حَرَّ, sec. pers. حَرَّرْتُ, aor. ٢, inf. n. حَرَّة, He (a man, S) thirsted; was, or became, thirsty. (S, K.) Lh mentions يَا رَجُلُ حَرَّرْتُ, aor. ٢, inf. n. حَرَّة [perhaps a mistake for حَرَّة] and حَرَارَةٌ: [app. in the same sense:] ISd says, I think he means [from] الحَرُّ, not الحَرَّة. (TA.) And حَرَزَ [an inf. n. of the same verb] signifies The liver's becoming dry from thirst or grief. (TA.) — حَرَّ, sec. pers. حَرَّرْتُ, aor. ٢, (S, A, Mgh, K,) inf. n. حَرَارٌ (S, Mgh, Mgh, K,) He (a slave, S) became free: (S, A, Mgh, Mgh, K;) and حَرَّرَ in the same sense is agreeable with analogy. (Mgh.) — And حَرَّ, sec. pers. and aor. as above, inf. n. حَرِّيَّة, He (a man) was free-born, or of free origin. (S.) — حَرَّ, [sec. pers. حَرَّرْتُ,] aor. ٢, inf. n. حَرَّ, He heated water (A, K) &c. (A.) — حَرَّ, aor. ٢, He cooked [what is termed] حَرِيرَةٌ: (K;) and حَرَّتْ she made حَرِيرَةٌ. (A.) Hence, in a trad., وَأَنَا أَجْرُ لَكَ Sprinkle thou the flour, and I will make of it حَرِيرَةٌ for thee. (TA.)

2. حَرَّرَ, inf. n. تَحْرِيرٌ, He freed, liberated, or emancipated, a slave. (A, Mgh, Mgh.) And حَرَّرَ He freed a neck [i. e. a slave]. (S, K.) — Also He set apart a child for the worship of God and the service of the mosque or oratory: (S, TA:) or he devoted him to the service of the church as long as he should live, so that he could not relinquish it while he retained his religion.

(TA.) — Also, inf. n. as above, † He made a writing &c. accurate, or exact; (S, K;) he made a writing beautiful, or elegant, and free from defects, by forming its characters rightly, and rectifying its faults: (A:) he wrote a writing well, or elegantly, and accurately, or exactly; (TK;) he wrote well, or elegantly: (KL:) and he made an account, or a reckoning, accurate, without mistake, and without omission, and without erasure. (TA.) [And simply † He wrote a letter &c.]

4. حَرَّ: see 1. — Also His (a man's) camels became thirsty. (S, K.) — Also He (God) made a man's liver to become dry by reason of thirst or grief. (TA.) And He made a man's bosom thirsty; as in the saying, used by the Arabs in cursing a man, مَا لَهُ أَحْرَأَ اللَّهُ صَدْرَهُ [What aileth him? May God make his bosom thirsty]: or the meaning is هَامَتُهُ [app. here used as signifying the bird called هَامَةٌ, in the form of which the soul was believed to issue from a slain man, and to call incessantly for drink until the slaughter of the slayer]. (TA.)

5: see 1.

10. اسْتَحَرَّ (S, K) and حَرَّ (S, TA) † It (slaughter) was, or became, vehement, (S, K,) and great in extent; (TA;) and the same is said of death. (TA.) — اسْتَحَرَّهَا He asked, or desired, of her [that she should make what is termed] حَرِيرَةٌ. (A.) [See 1, last signification.]

حَرَّ: see حَرَّ, below; and see also art. حرج.

حَرِّي: see art. حرج.

حَرَّ Heat; contr. of بَرَدٌ; (S, A, Mgh, Mgh, K;) as also حَرَارَةٌ (S, Mgh, K,) contr. of بَرودة; (S;) and حَرُورٌ (S, Mgh, K) and حَرَّة: (TA:) [see 1, first sentence:] pl. [of the first] حَرُورٌ and أَحَارٌ; (K;) the latter anomalous, both as to its measure and in the non-incorporation of the first ر into the second: it is mentioned on the authority of AZ and others; but IDrd doubts its correctness; and the author of the Wā'ee mentions أَحَارٌ as a pl. form, but apparently to avoid contrariety to rule: the pl. of حَرَارَةٌ as a simple subst., or as an inf. n., but more probably as the former, is حَرَارَاتٌ. (TA.) — † A burning of the heart, from pain and wrath and distress or affliction or trouble or fatigue. (TA.) [See also حَرَارَةٌ.] — † Difficulty, or severity, of work. (TA.) — See also حَارٌّ: — حَارٌّ and حَرٌّ, voce حَرَّ.

حَرٌّ Free, ingenuous, or free-born; contr. of عَبْدٌ: (S, A, Mgh, Mgh, K;) fem. حَرَّة: (S, Mgh, Mgh, K;) pl. masc. أَحْرَارٌ (Mgh, K) and حَرَارٌ; (IJ, K;) not حَرَارٌ, as some say; nor is حَرَارٌ an inf. n. as well as a pl., as others say: (MF:) pl. fem. حَرَارَاتٌ (Mgh, K,) contr. to analogy, and, as Suh says, the only instance of the kind except شَجَرٌ مَرَاتٌ as pl. of شَجَرَةٌ مَرَّة; for the [regular] pl. of فَعْلَةٌ is فَعْلٌ; but حَرَّة has this form of pl. because it is syn. with كَرِيمَةٌ and عَقِيلَةٌ [as will be seen in what follows]; and مَرَّة, because it

means حَبِيَّةُ الطَّعْمِ. (Mgh.) Omar said to the women who used to go forth to the mosque, لَا رَدَّتْكَ حَرَارٌ [lit. I will assuredly make you to become free women]; meaning I will assuredly make you to keep to the houses: for the curtain is lowered before free women; not before slave-women. (TA.) [See also حَرَّة.] — † Generous, noble, or well-born; like as عَبْدٌ is used to signify "ignoble," or "base-born:" (Mgh:) and so the fem. حَرَّة; (S, Mgh, K;) applied to a woman; (TA;) and to a she-camel: (S;) and so the masc. applied to a horse. (K, TA.) [Hence,] † بَاتَتْ بَلِيلَةَ حَرَّة [She passed a virgin's night] is said of her whose husband has not been able to devirginate her (S, A, K) in the night when she has been first brought to him: (TA:) because the حَرَّة is modest and repugnant: (Har p. 418:) in the contr. case one says, بَلِيلَةُ شَيْبَةٍ (S, L:) and one says also بَلِيلَةُ حَرَّة; and بَلِيلَةُ شَيْبَةٍ. (TA.) [And hence,] † لَيْلَةُ حَرَّة and لَيْلَةُ حَرَّة signify also † The first night of the [lunar] month: (K:) its last night is called لَيْلَةُ شَيْبَةٍ and لَيْلَةُ شَيْبَةٍ. (TA.) You say also وَجْهٌ حَرٌّ [app. meaning An ingenuous countenance]. (A.) — † Generous, or ingenuous, in conduct: as in the saying of Imra-el-Kays,

نَعَمْرُكَ مَا قَلْبِي إِلَى أَهْلِهِ بِحَرٍّ

[By thy life, my heart is not generous in conduct to its, or his, companion]; meaning that it is averse therefrom, and inclines to another. (AZ, TA.) [Hence,] † سَحَابَةٌ حَرَّة A cloud bountiful with rain; (A;) or abounding with rain. (S, K.) — † A good deed or action. (K, TA.) You say, مَا هَذَا مِنْكَ بِحَرٍّ This is not good, or well, of thee. (S, A.) — † Anything good, or excellent; as poetry, &c. (TA.) You say كَلَامٌ حَرٌّ [app. meaning good, or excellent, speech or language]. (A.) — † Good earth, or clay, and sand: (K, TA:) or earth, or clay, in which is no sand: (S, A:) and sand in which is no earth or clay: (S:) or sand that has good herbage: (A:) you say رَمْلَةٌ حَرَّة; (S, A;) and the pl. is حَرَارٌ: (S:) or sand in which is no mixture of any other thing: (Mgh:) [accord. to which, this is the primary meaning of the word, whence the meaning of "free," i. e. the "contr. of عَبْد:" but accord. to the A and TA, it is tropical:] and † land in which is no salt earth: (A:) or in which is no sand: as applied to that upon which no tithe is levied, it is post-classical. (Mgh.) — † The middle, (S, A, K,) and best part, (TA,) of sand, (S, K, TA,) and of a house. (S, A, TA.) — † The best of anything; (K, TA;) as, for instance, of fruit. (TA.) — Also sing. of أَحْرَارٌ in the term أَحْرَارُ الْبُقُولِ, (TA,) which means † Herbs, or leguminous plants, that are eaten without being cooked; (S, A;) as also حَرِيرَةُ الْبُقُولِ: (A:) or such as are slender and succulent; and ذُكُورُ الْبُقُولِ means "such as are thick and rough:" (AHeyth:) or the former are such as are slender and soft; and the latter, "such as are hard and thick:" (TA in art. عشب:) or the former are