

meaning *I will not imitate, or emulate, the words of my Lord.* (ISk, Mṣb.) And you say, **حَكَيْتَ**; **فُلَانٌ**; and **حَاكَيْتُهُ**, (K,) inf. n. **مَحَاكَاةٌ**; (TA;) [*I imitated such a one*;] *I did the deed of such a one*: (K:) or *I said the like of the saying of such a one, exactly*; (K,\* TA;) *not exceeding it*: (TA:) and **حَكَيْتُ فَعْلَهُ**, and **حَاكَيْتُهُ**, *I did the like of his deed*: (S:) but in relation to what is bad, foul, or unseemly, the latter verb is most used. (TA.) — And **حَكَيْتُهُ** and **حَاكَيْتُهُ**, *I resembled him*, (K,) and *it*. (TA.) You say, **فُلَانٌ يَحْكِي الشَّمْسَ حُسْنًا**; and **يُحَاكِيهَا**, inf. n. as above; *Such a one resembles the sun in beauty*. (S.) = **حَكَى** and **احكى** *He tightened a knot*; (S, K;) and *made it strong*: (IKṭt, TA:) dial. vars. of **حَكَأَ** and **أَحَكَأَ**. (S.)

3: see 1, in four places.

4: see 1, last sentence. = **احكى عليهم** i. q. **أَبْرَ** [*He overcame them*; &c.]. (Sgh, K.)

8. **احتكى أمرى** *My affair was, or became, in a firm, solid, sound, or good, state.* (K.) — **احتكى ذلك في صدري** *That came into my mind.* (Fr, TA.) [See also **اِحْتَكَا**; and see **اِحْتَكَا** in the first paragraph of art. **حَك**.]

**حَكِي** *A calumnious woman*; (K;) *one who repeats the sayings of others in a calumnious manner.* (TA.)

**حكاية** inf. n. of 1. (S, Mṣb, K.) — [Used as a simple subst., it signifies *A narrative, story, or tale*:] pl. **حكايات**. (TA.) — As a conventional term in grammar, [meaning *Imitation, or conforming, in language*,] it is of two kinds: **حكاية جملة** [*The imitation of a proposition, or phrase*], and **حكاية مفرد** [*The imitation of a single word*]: the former is of two sorts; one of which is termed **حكاية ملفوظ** [*The imitation of a thing uttered*], whereof **قَالُوا الْحَمْدُ لِلَّهِ** [They said, "Praise be to God,"] (Kur vii. 41,) is an ex.; and the other, **حكاية مكتوب** [*The imitation of a thing written*], whereof **قَرَأْتُ عَلَى قَصَبِهِ مُحَمَّدٌ** [I read upon his ring-stone, "Mohammad is the Apostle of God,"] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative **أَيُّ** or **مَنْ**, as when, to one who says, **رَأَيْتُ رَجُلًا** [pronounced **رَجَلًا**, I saw a man], you say, **أَيَّا** [What (man)?], or **مَنَّا** [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, **هَاتَانِ تَمْرَتَانِ** [These are two dates], **دَعْنَا مِنْ تَمْرَتَانِ** [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmoonee's Expos. of the Alfeyeh of Ibn-Malik.) [**حكاية صوت** signifies *A word imitative of a sound*; an onomatopœia: see **صَوْتٌ**, in art. **سَمَو**.]

## حل

1. **حَلَّ** (S, Mgh, Mṣb, K,) aor. ʔ, inf. n. **حَلٌّ**, (S, Mgh, Mṣb,) *He untied, or undid*, (K, TA,) or opened, (S,) a knot: (S, Mgh, Mṣb, K:) this is the primary signification. (Er-Rāghib, TA.)

Hence, **يَا عَاقِدَ أَذْكُرَ حَلًّا** [*O tyer of a knot, bear in mind the time of untying*: or **يَا حَابِلَ** *O binder, or tyer, of the rope*: (see art. **حَبَل**.)] (S, TA:) or, as IAḥr relates it, **يَا حَامِلَ** [*O loader*]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA.) [See also a similar saying below, in the second paragraph.] And **الشَّفْعَةُ كَحَلِّ الْعَقَالِ** [*The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together*]: meaning that it is accomplished as quickly and easily as the **عقال** is untied: the explanation that it passes away quickly, like the camel when his **عقال** is untied, is improbable. (Mgh, Mṣb.)\* And hence the saying [in the Kur xx. 28], **وَأَحْلَلْ عُقْدَةً مِنْ لِسَانِي**, (Er-Rāghib, TA.) The pass. is pronounced by some **حَلَّ**, and by others **حَلَّ**: thus in the saying of El-Farezdaq,

فَمَا حَلَّ مِنْ جَهْلٍ حَبِي حُلْمَانَا  
وَلَا قَابِلَ الْمَعْرُوفِ فِينَا يُعْتَفُ

[*And the garments of our forbearing men by which they support themselves in sitting by binding them, or making them tight, round the shanks and back are not loosed through ignorance, nor is the acceptor of the benefit, among us, reproached*]; the kesreh of the first **ل** [in the original form **حَلَّل**] being transferred to the **ح**: but Akh heard it pronounced in this instance **حَلَّ**; and some, he says, in this word, and in others like it, as **رَدَّ** and **شَدَّ**, only impart to the dammeh somewhat of the sound of kesreh, by the pronunciation termed **إِشْمَار**. (S.) — [*He, or it, dissolved, melted, or liquefied, a thing*; as also **حَلَّل**, inf. n. **تَحْلِيلٌ**, often said of a medicine as meaning *it acted as a dissolvent*.]

**حَلَّ**, (M, K,) inf. n. as above, (TA,) meaning *It was dissolved, melted, or liquefied*, is said of anything congealed, frozen, or solid. (M, K.) — [*He solved a problem, or riddle, &c.* — *He analyzed a thing*; as also **حَلَّل**, inf. n. as above.]

**حَلَّ الْأَحْمَالِ عِنْدَ حَلِّ الْبَيْمَنِ** — see 2. — From **الْأَحْمَالِ عِنْدَ حَلِّ الْبَيْمَنِ** [*The untying, unbinding, or loosing, of the loads on the occasion of alighting*], **حَلَّ**, inf. n. **حُلُولٌ**, came to be used alone as meaning **نَزَلَ** [i. e. *He alighted*; or *descended and stopped* or *sojourned* or *abode* or *lodged* or *settled*; and simply *he took up his abode*; or *he abode, lodged, or settled*; in a place]. (Er-Rāghib, TA.) You say, **حَلَّ الْمَكَانَ**, (S, K,) or **بَالْمَكَانِ**, (Mṣb,) aor. ʔ (S, Mṣb, K) and ʔ, (K,) both of which forms of the aor. are mentioned by Ibn-Malik, (TA,) inf. n. **حُلُولٌ** (S, Mgh, Mṣb, K) and **حَلَّ** (S, K) and **حَلَّل**, which is extr., (K,) and **مَحَلَّ** (S, TA) and **مَحَلَّ**; (TA;) and **احتلَّ** (S,\* K) and **احتلَّ**; (K;) meaning **نَزَلَ بِهِ** [*He alighted, or descended and stopped &c. (as above), in the place or the country*

or town &c.]. (Mṣb, K, TA.) And in like manner, **حَلَّ الْقَوْمَ** and **حَلَّ الْقَوْمَ** (S, ISd, TA) and **احتلَّ** and **احتلَّ** (ISd, TA) [*He alighted, or descended and stopped &c., at, or in, the abode of the people or party*]; and **حَلَّ إِلَى الْقَوْمِ** signifies the same. (TA.) And **حَلَّ الْمَكَانَ** [*The place was alighted in, or taken as an abode*; (TA;) *was inhabited*. (K.)] [Hence, in philosophy, **حُلُولٌ** signifies *Temporary or separable, and permanent or inseparable, indwelling or in-being*: and **حَلَّ بِهِ** or **فِيهِ**, *It had, or became in the condition of having, such indwelling or inbeing in it*. And **حَلَّ بِهِ** or **فِيهِ** is often said of joy and grief and the like, meaning *It took up its abode in him*. And **حَلَّ مَحَلًّا** *It took, or occupied, the place of such a thing*.] — And hence, (TA,) **حَلَّ الْبَدْنِ** (S, Mṣb, K,) aor. ʔ, (S, Mṣb,) inf. n. **حَلَّةٌ** and **حُلُولٌ**, (S, K,) *The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed*, (S, K, TA,) or *at the place in which they should be sacrificed*. (Mṣb.) — **حَلَّ** said of a punishment has for its aor. ʔ and ʔ, and the inf. n. is **حُلُولٌ**: (Mṣb:) [but it is said that] **حَلَّ الْعَذَابُ**, aor. ʔ, means *The punishment alighted, or descended*: and **حَلَّ**, aor. ʔ, *it was, or became, due, or necessitated by the requirements of justice to take effect*: it is said in the Kur [xx. 83], **فَيَحُلْ عَلَيْكُمْ غَضَبِي**, [*lest my anger alight upon you, or befall you*]; or **فَيَحُلْ** [*lest it become due to you*]; accord. to different readings: (S, O:) or when you say, **حَلَّ بِهِمُ الْعَذَابُ**, [you mean *The punishment alighted upon them, or befell them*; and] the aor. is ʔ only: and when you say, **حَلَّ عَلَيَّ**, or **لَكَ**, [you mean *It became due to me, or to thee*; and] the aor. is ʔ: **أَنْ يَحُلَّ عَلَيْكُمْ غَضَبُ مَنْ رَبَّتُمْ** [in the Kur xx. 89,] means *that anger should alight upon you, or befall you, from your Lord* [accord. to those who read thus instead of **يَحُلَّ**; but the latter is the common reading]. (TA.) You say also, **حَلَّ أَمْرُ اللَّهِ عَلَيْهِ**, aor. ʔ, inf. n. **حُلُولٌ**, meaning [*The threatened punishment of God was, or became, due to him, or necessitated by the requirements of justice to take effect upon him*.] (K.) And **حَلَّ حَقِّي عَلَيْهِ**, (Mṣb,\* K,) aor. ʔ, (Mṣb, K,) inf. n. **حُلُولٌ**, (Mṣb,) or **مَحَلَّ**, (K,) *My right, or due, was, or became, a thing the rendering of which was obligatory, or incumbent, on him*. (Mṣb,\* K, TA.) And **حَلَّ الدَّيْنِ**, (S, Mṣb, K,) aor. ʔ, inf. n. **حُلُولٌ**, (S, Mṣb,) *The debt was, or became, or fell, due*; (K,\* TA;) *its appointed term, or period, ended*, (Mṣb, TA,) *so that the payment of it became due*. (TA.) And **حَلَّ عَلَيْهِ الدَّيْنُ** *The payment of the debt became obligatory on him*. (Mgh.) — **حَلَّ**, aor. ʔ, inf. n. **حُلُولٌ** (S, Mgh, Mṣb, K) and **حَلَّلَ**, (S,) *It (a thing, S, Mgh, Mṣb) was, or became, lawful, allowable, or free*; (S, TA;) **لَكَ** to thee: (S:) contr. of **حَرَّمَ**: (Mṣb, K:) a metaphorical signification, from **حَلَّ الْعُقْدَةِ** [*the untying of the knot*]. (TA.) Hence the saying, **الرَّوْجُ أَحَقُّ**