

like ضَفْبَة (as an epithet applied to a woman) from الضَّغَابِسُ, which must be acknowledged to be radically quadrilateral. (TA.)

حنف

1. حَنَفَ, aor. َ, (K,) inf. n. حَنْفٌ, (TK,) *He*, or it, *inclined, or declined.* (K, TA.) You say, *هَـنَفَ إِلَيْهِ* (TA) and *تَحَنَفَ إِلَيْهِ* (K) *He inclined to it.* (K, TA.) And *هَـنَفَ عَنْهُ* and *تَحَنَفَ عَنْهُ* *He declined from it.* (TA.) — حَنْفٌ, aor. َ, (Mṣb, K,) inf. n. حَنْفٌ; (Mṣb;) and حَنْفٌ, aor. َ; (K;) *He had that kind of distortion which is termed حَنْفٌ as explained below.* (Mṣb, K.)

2. حَنَفَهُ, (K,) or حَنَفَ رِجْلَهُ, (S,) inf. n. تَحْنِيفٌ, (K,) *He rendered him, (K,) or his leg, or foot, (S,) أَحْنَفَ.* (S, K.)

3. تَحَنَفَ: see 1, in two places. — [Hence,] *He did according to the حَنِيفِيَّةُ; (S, K;) i. e. the law of Abraham, which is the religion of El-Islām: (TA:) or he became circumcised: or he turned away from the worship of idols; (S, K;) and became, or made himself, a servant of God; or applied, or devoted, himself to religious services or exercises. (S.) [See تَحَنُّتٌ.]*

حَنْفٌ, originally, *A natural wryness: and particularly an inversion of the foot, so that the upper side becomes the lower: so says IDrd; (Mgh;) or a crookedness in the leg, or foot; (S, O, K;) i. e., (S, O, but in the K "or") a turning of one of the great toes towards the other: (S, O, K;) or [a distortion that causes] one's walking on the outer part of the foot, on the side in which is the little toe: (K: [and so accord. to an explanation of تَحْنِيفٌ by IAqr cited in the S:]) or an inclining [app. inwards] in the fore part of the foot. (Lth, K.) — Accord. to Ibn-'Arafah and the K, it signifies also *A right state or condition or tendency; and accord. to the former, the epithet تَحْنِيفٌ is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rāghib explains حَنْفٌ better, as signifying an inclining, from error, to a right state or tendency. (TA.)**

حَنِيفِيَّةٌ The persons called in relation to the Imām Abū-Hanēfeh [because they hold his tenets]; as also أَحْنَفٌ. (TA.) حَنْفِيٌّ [is its n. un.: and] signifies [also] one who is of the religion of Abraham. (Mgh. [See also حَنِيفٌ.]) — *A مِصْبَاةُ; [by which is here meant a vessel with a tap, for the purpose of ablution, such as is often used in a private house; and a fountain, i. e. a tank with taps, for the same purpose, in a mosque; because persons of the persuasion of Abū-Hanēfeh must perform the ablution preparatory to prayer with running water, or from a tank or the like at least ten cubits in breadth and the same in depth;] but this application is post-classical. (TA.) — سِوْفٌ حَنِيفِيَّةٌ, (L, K, TA,) or حَنِيفِيَّةٌ, (so accord. to the CK,) or حَنِيفِيَّةٌ, (so in a MS. copy of the K,) *Certain swords, so called in relation to El-Aḥnaf Ibn-**

Keys; because he was the first who ordered to make them: by rule it should be أَحْنَفِيَّةٌ. (Lth, L, K.)

حَنِيفٌ Inclining to a right state or tendency: (Er-Rāghib, TA:) or right, or having a right state or tendency; (Akh, S, TA;) thus applied in like manner as أُعْوَرٌ is applied to a crow: (S:) [and particularly] inclining, from one religion, to another: (Ham p. 358:) or inclining, from any false religion, to the true religion: (Mgh:) or inclining in a perfect manner to El-Islām, and continuing firm therein: (K:) and any one who has performed the pilgrimage: (Aq, K, TA:) so say I 'Ab and El-Ḥasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhāk: (TA:) or one who is of the religion of Abraham, (K, TA,) in respect of making the Sacred House [of Mekkeh] his kibleh, and of the rite of circumcision: (TA:) [and] a Muslim; (S, Mgh, Mṣb;) because he inclines to the right religion: (Mṣb:) but in this last sense, it is a conventional term of the professors: (Mgh:) [or,] accord. to AO, the worshipper of idols, in the Time of Ignorance, called himself thus; and when El-Islām came, they thus called the Muslim: accord. to Akh, it was applied in the Time of Ignorance to him who was circumcised, and who performed the pilgrimage to the [Sacred] House; because the Arabs in the Time of Ignorance held nothing of the religion of Abraham except circumcision and that pilgrimage: accord. to Ez-Zejjājee, it was applied in the Time of Ignorance to him who made the pilgrimage to the [Sacred] House and performed the ablution on account of حَنَابَة and was circumcised; and when El-Islām came, it was applied to the Muslim, because of his turning from the belief in a plurality of gods: (TA:) also one who devotes himself to religious exercises; or applies himself to devotion: (Mṣb:) its predominant application is to Abraham: (Mgh:) pl. حُنَفَاءُ. (AO, TA.) — [Hence,] حَنِيفٌ Recent [grounds of pretension to respect or honour]; of the time of El-Islām; not old. (TA.) — Short. (K.) — *A maker of sandals. (K.)*

أَحْنَفٌ: see حَنِيفٌ.

حَنِيفِيَّةٌ, accord. to Th and Zj, *An inclining to a thing: but ISd says that this explanation is nought. (TA.) — The law of Abraham; which is the religion of El-Islām: also termed مِلَّةٌ حَنِيفِيَّةٌ. (TA.) — See also حَنِيفِيَّةٌ.*

أَحْنَفٌ Having that kind of distortion which is termed حَنْفٌ as explained above; (S, Mṣb, K;) applied to a man: (S, Mṣb:) and so [the fem.] حَنْفَاءُ applied to a leg or foot: (K:) accord. to IAqr, one who walks on the outer part of his foot, (S,) or of his feet, (Mṣb,) on the side in which is the little toe: (S:) or who has one of his great toes turning towards the other: (Mgh:) its abbreviated dim. is تَحْنِيفٌ. (Mṣb.) See حَنْفٌ, in two places. — Also حَنْفَاءُ, *A curved staff or stick; in the dial. of Syria. (TA.) — A bow; (K;) because of its curved shape. (TA.) — A razor; (K;) for the same reason. (TA.) — The chameleon. (K.) — The tortoise. (K.) — A certain marine fish, also called أُطُومٌ. (K.)*

— *A certain tree. (IAqr, K.) — † A changeable female slave, at one time lazy and at another brisk. (IAqr, K.)*

حَنِيفِيَّةٌ: see أَحْنَفٌ.

حنق

1. حَنَقَ, (S, Mṣb, K,) aor. َ, (Mṣb, K,) inf. n. حَنْقٌ (S, Mṣb, K) and حَنْقٌ, (K,) *He was, or became, angered, or enraged: (S, Mṣb, K:) or vehemently angered or enraged: (K, Ham p. 29:) against him: (S:) or it may be from the signification of "cleaving," or "sticking;" as though meaning † rancour, malevolence, malice, or spite, cleave to his bosom. (Ham p. 29. [See also حَنْقٌ, below.]) — [Hence,] لَا يَحْنُقُ عَلَى جَرَّتِهِ: [thus written in the TA; though it seems to be implied by the manner in which the two sayings are there introduced, in this art., that the verb in each case is يَحْنُقُ, from أَحْنَقَ in the first of the senses assigned to it below:] see جَرَّةٌ.*

2: see 4.

4. أَحْنَقَ † *He bore rancour, malevolence, malice, or spite, [cleaving to him, so as] not to be relaxed; or he hid, in his heart, enmity, and violent hatred, not to be relaxed. (K, TA.) See also 1. — It (the back-bone, or the back, الصُّلْبُ) cleave to the belly [by reason of leanness]. (K.) — It (a camel's hump) became lean and thin. (S.) — He (an ass, K, or, as some say, a camel, and a horse or a mule or an ass, TA) became lean, or light of flesh, or slender, and lean, or lean, and lank in the belly, in consequence of much covering: (K, TA:) or, said of a horse or other animal, (A, TA,) or of a camel, (Har p. 173,) his belly cleave to his back-bone, or back, by reason of leanness. (A, Har p. 173.) — And He (a camel) became fat; had much fat: thus it has two contr. meanings. (Az, TA.) — It (seed-produce [meaning corn]) spread forth the awn, or beard, of its ears, after they had formed, at the head, what resembled little compact balls; (K, TA;) as also حَنْقٌ. inf. n. تَحْنِيقٌ. (Ibn-'Abbād, K.) IAqr says that you say of seed-produce [or corn] قَتَبَ ثَمَرُ أَحْنَقٍ قَتَبَ ثَمَرَهُ أَغْنَاهُ ثَمَرُ حَمَلِ الدَّقِيقِ, i. e. Its ears had, at the head, what resembled little compact balls: then the extremities of its awn, or beard, appeared: then the internodal portions of its culms appeared: then [it bore farina; or] it increased, and [its heads] became like the heads of birds. (TA.) — He angered, (S, Mṣb, K,) or enraged, another. (S, Mṣb.) — He made a beast lean, or light of flesh. (Ham p. 29.)*

حَنْقٌ Anger, or rage: (S, K:) or vehemence of anger or rage: (M, K, Ham p. 29:) or tanger, or rage, that cleaves to one: (Har p. 173:) or rancour, malevolence, malice, or spite: (Har p. 568:) pl. حَنْقَاتٌ. (S, K.)

حَنْقٌ (S, Mṣb, K) and حَنِيقٌ (ISd, O, K) Angered, or enraged; (S, O, Mṣb, K;) as also مُحَنْقٌ: (S, Mṣb:) or vehemently angered or enraged. (K.)

مُحَنْقٌ: see حَنْقٌ: — and حَنِيقٌ.