

and prohibition, and the statement of what is lawful and unlawful: (TA:) or disposed in a sound manner, (Ksh, Bd,) with respect to the words and meanings, (Bd,) like a building firmly and orderly and well constructed: (Ksh:) or prevented from being corrupted (Ksh, Bd) and from being abrogated: (Bd:) or made to be characterized by wisdom, (Ksh, Bd,) as comprising the sources of speculative and practical wisdom. (Bd.) And hence one says of a man such as is termed *حكيم*, [i. e. wise, &c.,] *قَدْ أَحْكَمَهُ التَّجَارِبُ* [Tryings have rendered him firm, or sound, in judgment]. (TA.) — [Hence, *أَحْكَمَ عَنْ كَذَا* It was secured from such a thing: see *مُحْكَمٌ*.] — [*إِحْكَامٌ* is also often used as the inf. n. of the pass. verb, signifying The being firm, &c.; or firmness, &c.: see *مِرَّةٌ*.] — See also *حَكْمَةٌ*.

5. *تَحْكَمَ فِيهِ* He did [or decided] according to his own judgment, or did what he judged fit, respecting it, or in it: (Msb:) or he had authority to judge, give judgment, pass sentence, or decide judicially, respecting it; (K, TA;) as also *أَحْكَمَ فِيهِ*: (S, K:) each is quasi-pass. of *حَكَمَ*; the former regular, and the latter irregular: (TA:) or the former signifies he pretended to have authority to judge, &c. (KL.) You say, *أَحْكَمْتُ عَلَى* *أَحْكَمْتُ عَلَى* He had authority over me to judge, &c., respecting my property. (S.) — See also 2.

6. *تَحَاكَمُوا إِلَيَّ الْحَاكِمِ* They summoned one another to the judge, [seeking judgment, (see 3,)] and litigated; as also *إِلَيْهِ*. (S, TA.)

8: see 5, in two places: — and 6: — and 10.

10. *اسْتَحْكَمَ* He (a man) refrained from what would injure him in his religion and his worldly concerns. (Abou-Adnán, TA.) — Also quasi-pass. of *أَحْكَمَ* (S, Mgh, Msb, K) as signifying *أَتَقَنَ*; (Msb, K:) [It was, or became, firm, stable, strong, solid, compact, firmly and closely joined or knit together, sound, or free from defect or imperfection, by the exercise of skill; firmly, strongly, solidly, compactly, soundly, thoroughly, skilfully, judiciously, or well, made or constructed or constituted or established or settled or arranged or done or performed or executed: and, said of a quality or faculty &c., it was, or became, firm, strong, sound, free from defect or imperfection, established, or confirmed:] and, said of an affair, or a case, it was, or became, in a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing; as also *أَحْكَمَ*. (TA.) — *اسْتَحْكَمَ عَلَيْهِ* *الْأَمْرُ* The thing, or affair, became confused and dubious to him; syn. *التَّيَسُّرُ*: so in the A. (TA. [But this seems to require confirmation.])

*حُكْمٌ* [inf. n. of 1, q. v.,] originally signifies Prevention, or restraint. (Msb.) — And hence, (Msb,) Judgment, or judicial decision: (S, Msb, K, TA:) or judgment respecting a thing, that it is such a thing, or is not such a thing, whether it be necessarily connected with another thing, or not: (TA:) [whence,] in logic, [what our logicians term judgment; i. e.] the judging a thing to stand to another [thing] in the relation of an attribute to its subject, affirmatively or negatively;

or the perception of relation or non-relation: (Kull:) or it properly signifies judgment with equity or justice: (Az, TA:) and *حُكْمَةٌ* signifies the same; (K, TA;) originally, accord. to Ag, the restraint of a man from wrongdoing: (TA:) [each, though an inf. n., being used as a simple subst., has its pl.:] the pl. of the former is *أَحْكَامٌ*, (K,) [properly a pl. of pauc., but] its only pl. form: and the pl. of the latter is *حُكُومَاتٌ*. (TA.) You say, *هُوَ يَتَوَلَّى الْحُكُومَاتِ وَيَفْضُلُ* [He presides over the affairs of judgment, and decides litigations]. (TA.) And it is said in a trad., *إِنَّ مِنَ التَّعْرِيفِ لَحُكْمًا*, meaning Verily, of poetry, there is that which is true judgment: so says Er-Rághib: or, as others say, profitable discourse, such as restrains from, and forbids, ignorant and silly behaviour; i. e., [what contains] exhortations and proverbs profitable to men: or, the right reading is, as some relate it, *لَحْكَمَةٍ* [i. e. wisdom, &c.]: (TA:) or *حُكْمًا* [pl. of *حَكْمَةٌ*]. (So in a copy of the "Jámi' es-Sagheer" of Es-Suyooti.) — [The exercise of judicial authority; jurisdiction; rule; dominion; or government. See also *حُكُومَةٌ*. — An ordinance; a statute; a prescript; an edict; a decree; or a particular law; like *قَضَاءٌ*. Hence the phrase *حُكْمُ الْعَادَةِ* According to custom or usage; properly, according to the ordinance of custom or usage. — A rule in grammar &c.; as when one says, *حُكْمُ الْفَاعِلِ الرَّفْعُ* or *أَنْ يُرْفَعَ*, i. e. The rule applying to the case of the agent is that it be put in the nom. case; and *حُكْمُهُ كَذَا*, or *حُكْمُهُ كَذَا*, i. e. The rule applying to it is the same as the rule applying to such a thing, or like the rule applying to such a thing. — It may often be rendered *Predicament*: (thus the last of the foregoing exs. may be rendered *Its predicament is the same as the predicament of such a thing, or like the predicament of such a thing:*) and *حُكْمًا*, or *فِي الْحُكْمِ*, predicamentally, or in respect of predicament; and virtually; as distinguished from *نَقْطًا* (literally), and *حَقِيقَةً* (really), and the like.] — Also Knowledge of the law in matters of religion. (TA.) — See also *حَكْمَةٌ*, in two places.

It is a more general term than *حَكْمَةٌ*; for all *حَكْمَةٌ* is *حُكْمٌ*, but the reverse is not the case. (Er-Rághib, TA.)

*مُحْكَمٌ*: see *حَاكِمٌ*, in two places; and *حُكْمٌ*.

[Hence,] *الْحَكْمُ* [The Judge] is one of the names of God. (TA.) — A man advanced in age (K, TA) to the utmost degree. (TA.) — See also *حَكْمَةٌ*.

*حَكْمَةٌ* [properly, or primarily,] signifies What prevents, or restrains, from ignorant behaviour: (Mgh:) [in its most usual sense, which is wisdom, agreeably with explanations here following,] it is derived from *حَكْمَةٌ*, signifying a certain appertenance of a beast, [a kind of curb,] because it prevents its possessor from having bad dispositions: (Msb:) it means knowledge; or science; (S, K;) as also *حُكْمٌ*: (S, TA:) or [generally] knowledge of the true natures of things, and action according to the requirements thereof; and there-

fore it is divided into intellectual and practical: or a state, or quality, of the intellectual faculty: this is the theological *حَكْمَةٌ*: in the Kur xxxi. 11, by the *حَكْمَةٌ* given by God to Luqmán, is meant the evidence of the intellect in accordance with the statutes of the law: (TA:) in the conventional language of the learned, it means the perfecting of the human mind by the acquisition of the speculative sciences, and of the complete faculty of doing excellent deeds, according to the ability possessed: (Bd on the passage of the Kur above mentioned:) or it means the attainment of that which is true, or right, by knowledge and by deed: so that in God it is the knowledge of things, and the origination thereof in the most perfect manner: and, in man, the knowledge and doing of good things: or it means acquaintance with the most excellent of things by the most excellent kind of knowledge: (TA:) [and in the modern language, philosophy: pl. *حُكْمٌ*:] see *حُكْمٌ*. — Also Equity, or justice, (K, TA,) in judgment or judicial decision; and so *حُكْمٌ*. (TA.) — And i. q. *جَلَدٌ*; (K, TA;) i. e. [Forbearance, or clemency, or] the management of one's soul and temper on the occasion of excitement of anger: which, if correct, is nearly the same as equity or justice. (TA.) — And Obedience of God: and knowledge in matters of religion, and the acting agreeably therewith: and understanding: and reverential fear; piety; pious fear; or abstinence from unlawful things: and the doing, or saying, that which is right: and reflection upon what God has commanded, and doing according thereto. (TA.) — And [Knowledge of] the interpretation of the Kur-án, and saying that which is right in relation to it: so in the Kur ii. 272. (TA.) — And The gift of prophecy, or the prophetic office; (K, TA;) and apostleship: so in the Kur ii. 252 and iii. 43 and xxxviii. 19: (TA:) or in the [first and] last of these instances it means — The Book of the Psalms [of David]: or, as some say, any saying, or discourse, agreeable with the truth: (Mgh:) and it also means [in other instances] the Book of the Law of Moses: (TA:) and the Gospel: and the Kur-án: (K:) because each of these comprises what is termed *الْحَكْمَةُ الْمَنْطُوقُ بِهَا*, i. e. the secrets of the sciences of the law and of the course of conduct; and *الْحَكْمَةُ الْمَكْتُوبُ عَنْهَا*, i. e. the secrets of the science of the Divine Essence. (TA.)

*حَكْمَةٌ* [A kind of curb for a horse;] a certain appertenance of a beast: so called because it renders him manageable, or submissive, to the rider, and prevents him from being refractory and the like; (Msb:) or because it prevents him from vehement running: (TA:) it is the appertenance of the *لِجَامٍ* [or bridle] that surrounds the *حَنْكٌ* [or part beneath the chin and lower jaw] the Arabs used to make it of untanned thong or of hemp; because what they aimed at was courage, not finery: (S:) or the appertenance of the *لِجَامِ* that surrounds the *حَنْكَانِ* [which word app. here means the two jaws] of the horse, and in which are [attached] the *عِزَارَانِ* [or two side-pieces of the headstall, that lie against the two cheeks]: (K:) or a ring which surrounds