

be or exist, or to come to pass; brought it into existence (S, L, Mgh, K) from a state of non-existence, (Mgh,) not after the similitude of anything preëxisting. (TA.) **وَجَدَهُ** in this sense is not allowable. (S, L, K.)

5. **تَوَجَّدَهُ** *He complained of it; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.)* = See 1, in two places.

6. **تَوَاجَدَ** *He feigned, or made a show of, love [or passionate love]. (A.)*

وَجَدَ and **جَدَّةٌ**: see **وَجَدَ**; and see 1.

وَجْدٌ and **وَجْدٌ** [and **وَجْدٌ** &c., see 1,] (the first of which is the most chaste, IKb, MF) *Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.)* — **هَذَا مِنْ وَجْدِي** *This is a result of my power, or ability. (L.)*

وَاِجْدٌ, act. part. n. of 1, *Finding; or a finder; &c. (L.)* — *Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A'Obeyd, L.)* Ex. **لِي الْوَاجِدِ يَحُلُّ عَقُوبَتَهُ** *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لَوِي.)* **الْوَاِجِدُ**, as an epithet applied to God, *He who has no wants. (Iath, L.)* = **وَاِجْدٌ عَلَى صَاحِبِهِ** *He is angry with his companion. (A.)* = **أَنَا وَاجِدٌ لِلشَّيْءِ** *I am able to do the thing. (Mgh.)* = **مَتَوَجِّدٌ** and **عَلَيْهَا**, and **هُوَ وَاجِدٌ بِفُلَانَةٍ** *He is in love [or passionately in love] with such a female. (A.)* — **وَجْدٌ** is mentioned in the Towsheeh as a pl. of **وَاِجْدٌ**; but this is strange. (TA.)

مَوْجُودٌ, part. n. of **وَجَدَ**, *Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of **أَوْجَدَهُ**, caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. **مَوْجُودَاتٌ**: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.)* — [*Present.*] — **مَوْجُودٌ** *A thing within one's power; over which one has power. (Mgh.)*

وَاِجْدٌ: see **وَجَدَ**.

وجد

وَجْدٌ *A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which*

*it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. **وَجَادٌ** (S, L, K) and **وَجْدَانٌ**. (L, K.)*

وَجَادٌ *A place abounding with **وَجْدٌ**, pl. **وَجْدٌ**. (K.)*

وجر

1. **وَجَرَهُ** *دَوًّا* (S, Mgh, Mgh, K,) and **وَجَرَهُ** (AZ, A,) [or **وَجُورًا**,] aor. **يَجِرُهُ** (Mgh,) inf. n. **وَجَرٌ** (AZ, K;) and **أَوْجَرَهُ** [which is the more common,] (S, A, Mgh, Mgh, TA,) and **أَوْجَرَهُ** *دَوًّا* (TA,) inf. n. **إِيجَارٌ** (Mgh;) *He put, or poured, medicine into his (a child's, S, or sick person's, Mgh) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Mgh:) with a مِيجِرَةٌ: (A:) and **أَوْجَرَهُ الْمَاءَ** [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A'Obeyd.) — **وَجَرَهُ الرُّمَحَ** (IKt;) or **أَوْجَرَهُ الرُّمَحَ** (A'Obeyd, S, A, K,) which latter only is allowable; (A'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (Iath;) and **أَوْجَرَهُ بِالرُّمَحِ** (Lth;) † *He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKt;) and **وَجَرَهُ بِالسَّيْفِ**, inf. n. **وَجَرٌ**, occurs in a trad., signifying, † he pierced him with the sword. (Iath, TA.) — And in like manner you say, **أَوْجَرَهُ الْقَيْظَ** † [app. *He infused into him wrath, or rage.*] (A'Obeyd, TA.) — Also, **وَجَرَهُ**, aor. **يَجِرُهُ**, inf. n. **وَجَرٌ**; † *He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is **أَوْجَرَهُ**, as A'Obeyd says. (TA.)***

4: see 1, throughout.

5. **تَوَجَّرَ** *He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.)* — *He drank water against his will. (Abou-Kheyreh, K.)*

8. **إِتَجَرَ** (S, K,) originally **إِوتَجَرَ** (S,) *He physiced himself with the medicine termed **وَجُورٌ**. (S, TA.)*

وَجَارٌ and **وَجَارٌ** *The hole, or den, (جُحْرٌ, A, K,) or subterranean habitation, (سَرَبٌ, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] **أَوْجَرَةٌ** and [of mult.] **وَجَرٌ**. (K.) A poet uses the expression **وَجَارٌ** *وَجَارٌ*, applying **وَجَارٌ** metaphorically to the place of the dog: but it is not improbable that the correct relation may be **وَجَارٌ** *وَجَارٌ*: though it may be allowable to call hyenas **وَجَارٌ**, as her young ones are called **وَجَرَاءٌ**. (M.)*

وَجُورٌ (S, A, Mgh, Mgh, K) and **وَجُورٌ** (K) *Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Mgh:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Mgh;) with a مِيجِرَةٌ. (A.)* — Also the former, † [*A thing which one is made to hear and which he dislikes, or hates:*] a subst. from **وَجَرَهُ** in the last of the senses explained above. (K.)

مِيجِرَةٌ (S, K) and **مِيجِرَةٌ** (A, K) *A thing like the مِيعَطُ, with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.]*

وجز

1. **وَجَزَ** *وَجَازَةً* (A, Mgh, TA) and **وَجَزَ** (M, TA,) [It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Mgh:) or it (a man's speech) was of few words; (A;) as also **أَوْجَزَ**, said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.) — **وَجَزَ فِي مَنَاطِقِهِ**, aor. **يَجِزُ** (A, K;) or **فِي كَلَامِهِ** (Mgh;) and **وَجَزَ فِيهِ**, aor. **يَجِزُ**; inf. n. **وَجَازَةٌ** (A, K;) of the former verb; (TA;) and [of the latter] **وَجَزٌ** and **وَجُوزٌ** (A, K;) and **أَوْجَزٌ فِيهِ** (Mgh;) [He was brief, or concise, in his speech, or language; contr. of **أُطْنَبَ**: or] he was of few words in his speech: (A, K:*) or he was brief, and quickly intelligible, in his language: (Mgh:) or **أَوْجَزَ** signifies he was quick and brief in speaking. (Nh, TA.) See this latter verb below. = **وَجَزَ** *وَجَزَ*: see 4.

4: see 1, in four places. = **أَوْجَزَ الْكَلَامَ** [He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also **وَجَزَهُ**, aor. **يَجِزُهُ** (Mgh:) or **وَجَزَهُ** (A, K,) inf. n. **إِيجَازٌ** (A,) he made his language to be of few words: (A, K:) or **أَوْجَزَ الْكَلَامَ** he abridged the language; (S;) i. q. **أَخْتَصَرَهُ**; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning." (MF, in art. خَصَر.) — **أَوْجَزَ الْعَطِيَّةَ** *He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.)* = **أَوْجَزَ عَلَى الْقَتِيلِ** *He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجَزَ عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee, in TA, art. نَجَز.)*