

contention in intelligence &c.; and particularly, in trying with an enigma or enigmas; in proposing an enigma or enigmas; or simply the proposal of an enigma; see 3]; (T, TA;) the subst. denoted by **حَاجِيَّتُهُ فَحَجْوَتُهُ**; (K;) [or rather by the verb **حَاجَيْتُ**, agreeably with the foregoing explanation from the T;] as also **حَاجِيًّا**, (S, K, TA,) with a dammeh, (K, TA,) and with teshdeed of the **ي**; (TA; [in some copies of the K erroneously written **حُجِيًّا**];) and **أُحْجِيَّةٌ**: (S;) or **حَاجِيًّا** is the dim. of **حَجْوَى**: (T, TA;) and **أُحْجِيَّةٌ** signifies a saying of which the meaning differs from the letter, as also **أُحْجَوَةٌ**, (K,) but **أُحْجِيَّةٌ** is preferable, (T, TA,) and **كَلْبَةٌ** **أُحْجِيَّةٌ**, (K,) like **مُحْسِنَةٌ**; (TA; [in the CK, erroneously, **مُحْجِيَّةٌ**];) [i. e.] **أُحْجِيَّةٌ** signifies an enigma; a riddle; (MA, PS, TK;) and so **حَاجِيًّا**; (PS;) or a question put to one with the view of causing him to make a mistake; (TA;) and is from **حَجِي** [or **حَجَا**] meaning "intelligence," because **مُحَاجَاةٌ** is like a vying, or contending, in intelligence: (Har p. 9:) the pl. of **أُحْجِيَّةٌ** is **أُحَاجِيٌّ** and **أُحَاجٍ**, (MA, and Har ubi suprâ,) agreeably with a general rule relating to words of its measure, as **أُمْنِيَّةٌ** and **أُمْنِيَّةٌ**. (Seer, in Har ubi suprâ.) One says, **حُجِيَّاكَ مَا كَانَ**, **كَذَا وَكَذَا** [The question of contention with thee in trying thine intelligence by an enigma, or the enigma proposed to thee, is, What is, or was, such a thing, and such a thing?]: it means a certain game, and a question put with the view of causing one to make a mistake: A'Obeyd says, It is like their saying, *Disclose what is in my hand, and thou shalt have such a thing.* (S.) One says also, **أَنَا حُجِيَّاكَ فِي هَذَا**, meaning **مَنْ يُحَاجِيكَ** [i. e. I am he who contends with thee in intelligence, or in trying with an enigma, &c., respecting this thing]. (S.) And **بَيْنَهُمُ أُحْجِيَّةٌ** [Between them is a contention in intelligence, or in proposing enigmas, or between them is an enigma, with which they try one another]. (S.)

هُوَ حَجِيٌّ بِهِ He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; or worthy of it; as also **حَجِيٌّ**, (S, M, K, TA,) of which the pl. is **حَجْوَنٌ**; (TA;) and **حَجِيٌّ**, (S, M, K, TA,) which last has no fem. nor dual nor pl. form, (S, M,) retaining the same form as fem. and dual and pl.: (M:) and in like manner you say, **إِنَّهُ لَمُحَاجَاةٌ أَنْ يَفْعَلَ ذَلِكَ**, *Verily he is adapted, &c., to do that*; (S, K;*) and **إِنَّهَا لَمُحَاجَاةٌ**; and **إِنَّهُ لَمُحَاجَاةٌ**. (S.) — **حَجِيٌّ** is also syn. with **حَرِيصٌ** [Vehemently desirous, eager, &c.]. (KL.)

حَجِيًّا: see **حَجْوَى**, in five places. — Respecting this word in the phrase **حُجِيَّاكَ**, see **حَاجَاةٌ** (in art. **حَوَج**), near the end of the paragraph.

أَحْجِيٌّ More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,

or worthy: (TA, Ham p. 523:) so in the saying, **هُوَ أَحْجِيٌّ أَنْ يَكُونَ كَذَا** [He is more, or most, adapted, &c., to be thus; or worthy of being thus]: (TA:) and **فَلَنْ أَحْجِيَّ بِنَذَا** [Such a one is more, or most, adapted, &c., for such a thing; or worthy of it]. (Ham ubi suprâ.) Hence, in a trad., **مَعَايِرُ هَمْدَانَ أَحْجِيٌّ حَيَّ بِالْكُوفَةِ** [The companies of Hemdân are the most worthy tribe in El-Koofeh]: or, as some say, the meaning is, the most intelligent tribe. (TA.)

أُحْجَوَةٌ: see **حَجْوَى**.

أُحْجِيَّةٌ: see **حَجْوَى**, in five places.

مَحْجِيٌّ: see **حَجَا**.

مُحْجِيٌّ Niggardly, tenacious, or avaricious.

كَلْبَةٌ مُحْجِيَّةٌ: see **حَجْوَى**.

مُحْجَاةٌ: see **حَجِيٌّ**.

حد

1. **حَدَّ**, (A, Mgh, Mṣb,) aor. $\dot{\text{c}}$, (Mgh, TA,) inf. n. **حَدٌّ**, (S, Mgh, Mṣb, K,) *He, or it, prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted*: (S, A, Mgh, Mṣb, K, TA:) this is the primary signification: (Mgh:) and *he repelled, turned away, or averted*, (L, K, TA,) evil [or the like], and also a person from a thing, good or evil. (L.) You say, **حَدَّ الرَّجُلُ عَنِ الْأَمْرِ** *He prevented, or hindered, and withheld, or restrained, the man from the thing, or affair.* (L.) And **حَدَدْتُ فَلَانًا عَنِ الشَّرِّ** *I prevented, or hindered, such a one from [falling into], or preserved him from, evil.* (L.) And **حَدَّ اللَّهُ ذَلِكَ** *God hath forbidden us that*. (S.) And **حَدَّ اللَّهُ أَحَدَهُ** (T, A, L) *O God, prevent him from hitting the mark: said with reference to a man shooting, or casting a missile weapon, or the like.* (T, L.) And **حَدَّ** *He (a man) was prevented, or withheld, from obtaining good fortune, success, or what he desired or sought.* (L.) And **حَدَّ اللَّهُ عَنَّا** *May God repel, or avert, from us, the evil, or mischief, of such a one.* (L.) — [Hence,] **حَدَّهُ**, (S, L, Mṣb,) aor. $\dot{\text{c}}$, (L,) inf. n. **حَدٌّ**, (L, Mṣb, K,) *He inflicted upon him the castigation, or punishment, termed حَدٌّ*; (S, L;) *he inflicted upon him (namely, a criminal or an offender [against the law],) a castigation, or punishment, that should prevent him from returning to his crime or offence, and that should prevent others from committing such a crime or such an offence*: (K, TA:) *he inflicted upon him a flogging.* (Mṣb.) — **حَدَّ شَيْئًا مِنْ غَيْرِهِ**, aor. $\dot{\text{c}}$, (L,) inf. n. **حَدٌّ**; (L, K;) and **حَدَّدَهُ**; (L;) *He distinguished, or separated by some mark or note, or marks or notes, a thing from another thing.* (L, K,*) And **حَدَّ الدَّارَ**, aor. and inf. n. as above; (S, Mṣb;) and **حَدَّدَهَا**, inf. n. **تَحْدِيدٌ**; (S;) *He distinguished the house from the parts adjoining it, by mentioning [or defining] its limits.* (Mṣb.) — [And hence, **حَدٌّ** in logic, inf. n. **حَدٌّ**,

† *He defined a word; as also حَدَّدَ*, inf. n. **تَحْدِيدٌ**.] — **حَدَّ**, (L, Mṣb, K,) aor. $\dot{\text{c}}$, (L, Mṣb,) inf. n. **حَدٌّ**; (L;) and **حَدَّدَ**, (S, L, Mṣb, K,) [which is more common,] inf. n. **تَحْدِيدٌ**; (S;) and **احْتَدَى**, (S, L, K,) which is the form preferred by Lḥ, (L,) inf. n. **إِحْتَادٌ**; (S;) and **استَحَدَّ**; (Aṣ, S, L;) *He edged, or sharpened, a knife*, (L, K,) a blade, (S,) a sword, (L, Mṣb,) or anything blunt, (L,) [and pointed, or made sharp-pointed, an arrow-head or the like,] *with a stone or file.* (L, K.) — [And hence,] **حَدَّ بَصْرَهُ إِلَيْهِ**, aor. $\dot{\text{c}}$; (Lḥ, L;) and **احْتَدَى إِلَيْهِ**, (S, Mṣb;) and **حَدَّدَهُ**; (K in art. **لَتَا**, &c.) † *He looked sharply at him, or it*; (L;) or *intently, or attentively.* (Mṣb.) — **حَدَّتْ**, (S, Mgh, L, K,) or **حَدَّتْ عَلَى زَوْجِهَا**, (Mṣb,) aor. $\dot{\text{c}}$ and $\dot{\text{c}}$, inf. n. **حَدَادٌ** (S, Mgh, L, Mṣb, K) and **حَدٌّ**; (L, K;) and **احْتَدَتْ**, (Aṣ, S, A, Mgh, L, Mṣb, K,) inf. n. **إِحْتَادٌ**; (Mgh, Mṣb;) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, (Fr, TA,) and the only form known to Aṣ, (S,) who rejected the former; (Mṣb;) *She (a woman) abstained from the wearing of ornaments*, (A'Obeyd, S, A, Mgh, L, Mṣb, K,) and *the use of perfumes*, (L,) and *dye for the hands &c.*, (S, Mgh,) *because forbidden such things, or because she forbade herself*, (Mgh,) and *put on the garments of mourning*, (A,) *after the death of her husband*, (S, Mgh,) or *on account of the death of her husband*, (A'Obeyd, A, Mṣb,) *for the period called العِدَّة*: (K;) or *she mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the use of dye for the hands &c.* (L.) The epithets applied to a woman in this case are **حَادَّةٌ** (S, L, Mṣb, K) and **مُحَدَّةٌ** (S, A, Mgh, L, Mṣb, K) and **مُحَدَّةٌ** also, but the first [always] without δ , (Mṣb,) or both more chaste without δ . (TA.) — **حَدَّ**, aor. $\dot{\text{c}}$, inf. n. **حَدَّةٌ**; (S, L, Mṣb, K;) and **احْتَدَى**; (L, K;) [and app. **احْتَدَى**, q. v.]; *It (a sword, S, Mṣb, and a knife, L, K, [or the like,] and a canine tooth, L) was, or became, [edged, or] sharp, or pointed.* (S, L, Mṣb, K.) — [And hence,] **حَدَّ**, aor. $\dot{\text{c}}$, inf. n. **حَدَّةٌ**; † *He was, or became, sharp [or effective] in respect of eloquence, and of intellect, or understanding, and of anger.* (L.) And **حَدَّ عَلَيْهِ**, aor. $\dot{\text{c}}$, (S, L, K,) inf. n. **حَدَّةٌ** and **حَدٌّ**, (S, L,) † *He became excited against him by sharpness, or hastiness, of temper; by irascibility, passionateness, or angeriness*; (Ks, S, L, K;) as also **احْتَدَى عَلَيْهِ**: (TA:) and **حَدَّ عَلَيْهِ**, aor. as above, inf. n. **حَدَّدَ**; (L, K;) and **حَدَّدَ**, (accord. to some copies of the K,) and **احْتَدَى**, (S, [in which it is not followed by **عليه**], A, L, K,) and **استَحَدَّ**; (L, K;) † *he was angry with him*; (S, A, L, K;) but Az remarks upon the last of these verbs as not heard from the Arabs of classical times in this sense: (L:) and **تَحَدَّدَ بِهِمْ** † *he became exasperated by them*: syn. **تَحَرَّشَ**. (AZ, L.)

2. **حَدَّرَ** as a trans. v.: see 1, in five places.