

making an exception, or saying *ان شاء الله* in it. (TA.) One says to him who goes to a great length in threatening, or him who exceeds the due bounds in what he says, *حَلًّا* *أَبَا فُلَانٍ*, meaning *Make thou an exception, or say ان شاء الله*, in thine oath; regarding him as a swearer: and in like manner one says, *يَا حَالِفٍ أَذْكَرُ حَلًّا* *† [O swearer, bear in mind the making an exception, or saying ان شاء الله]*. (S, TA.) [See a similar saying in the second sentence of this art.] In the saying *كَذَا لَا تَفْعَلَنَّ كَذَا*, [the particle] *إِلَّا* is syn. with *لَكِنَّ*; and the meaning is said to be, *† [I will assuredly do such a thing: but] the annulling of the obligation, or the expiation, of [that] my asseveration (قَسَمِي، تَحَلِّيهِ، or تَحَلِّيهِ) shall be my doing such a thing.* (TA.) One says also, *فَعَلْتَهُ تَحَلًّا* *القَسْمِ*, meaning *† I did it only enough to annul the obligation of, or to expiate, the oath; not exceeding therein the ordinary bounds.* (S, Mṣb.) It is said in a trad., *لَا يَمُوتُ لِلْمُؤْمِنِ ثَلَاثَةٌ أَوْلَادٍ قَتَمَسَهُ النَّارُ إِلَّا تَحَلًّا* *القَسْمِ*, meaning *† [Three children of the believer shall not die and the fire of Hell touch him] save enough to annul the obligation of, or to expiate, the oath that is implied in the saying in the Kur [xix. 72], "There is not any of you that shall not come to it." (A' Obeyd, S, TA.)* Hence *تَحَلِيلٌ* came to be applied to anything in which the ordinary bounds were not exceeded. (S, Mṣb.) One says, *ضَرَبْتُ تَحَلِيلًا*, (S, TA.) or *ضَرَبًا تَحَلِيلًا*, (K,) meaning *† I beat him moderately; not exceeding the ordinary bounds.* (K, TA.) And Kaṣb Ibn-Zuheyri says, speaking of the feet of a she-camel, *وَقَعْنَ الْأَرْضَ تَحَلِيلًا*, meaning *Their falling on the ground is without vehemence.* (S.) [In like manner, also,] *تَحَلَّةٌ* *القَسْمِ* is descriptive, by way of comparison, of littleness; as is *تَحَلَّةٌ* *الْيَمِينِ*: (Mgh:) or of anything occupying little time: (TA:) and *إِلَّا تَحَلَّةٌ* *القَسْمِ*, in the trad. cited above, means *† [slightly, or] with a slight touch.* (Mgh.) A poet says,

أَرَى إِبِلِي عَافَتْ جَدُودَ فَلَمْ تَذُقْ

بِهَا قَطْرَةً إِلَّا تَحَلَّةٌ مُقْسِمٍ

*† [I see my camels loathed the water of Jadood, so that they did not taste in it a drop save sparingly]. (S.) — تَحَلِيلٌ، inf. n. حَلَّلَ مَا بِهِ مِنَ الدَّاءِ، † He, or it, removed what was in him, of disease. (Har p. 231.) = حَلَّلَهُ الْحَلَّةُ He clad him with the حَلَّةُ. (TA.)*

3. *حَالَةً* *He alighted, or descended and stopped or sojourned or abode or lodged or settled, with him; and simply he took up his abode, lodged, or settled, with him; eyn. حَلَّ مَعَهُ. (K.)* You say, *يَحَالُّهُ فِي دَارٍ وَاحِدَةٍ* *[He takes up his abode, lodges, or settles, with him in one house]. (S.)* And, of a woman, *تَحَالَّ زَوْجَهَا فِي فِرَاشٍ* *[She takes her place with her husband in a bed]. (Mgh.)*

4. *حَالَّهُ* *He made him to alight, or descend*

and stop or sojourn or abide or lodge or settle; and simply he made him to take up his abode, to lodge, or to settle; syn. *أَنْزَلَهُ*; (S, K;) as also *حَلَّهُ*, and *حَلَّ بِهِ*: (K:) said also of a place [as though meaning it invited him to alight, &c.]. (ISd, TA.) So in the phrases *حَالَّهُ الْمَكَانَ* and *بِالْمَكَانِ*, and *حَلَّهُ الْمَكَانَ*, *He made him to alight, or descend and stop &c., in the place.* (K.) — *أَحَلَّ بِنَفْسِهِ* *† [He caused punishment (the العقوبة being understood) to alight, or descend, upon himself; or] he did what necessitated, or he deserved, punishment. (S, K.) —* *أَحَلَّهُ اللَّهُ عَلَيْهِ* *† God necessitated it, as suitable to the requirements of justice, to take effect upon him; namely, his threatened punishment (أَمْرُهُ). (K, TA.) —* And *أَحَلَّهُ* *† He (God, Mṣb and K, and a man, S, Mṣb) made it lawful, allowable, or free; as also حَلَّهُ، (S, Mgh, Mṣb, K, TA.) inf. n. تَحَلِيلٌ and تَحَلَّةٌ. (S.)* Hence, [in the Kur ii. 276,] *أَحَلَّ اللَّهُ الْبَيْعَ* *† God has made selling to be lawful, or allowable, giving the choice to practise it or abstain from it. (Mṣb.)* And hence also, *أَحَلَّتْ لَهُ الشَّيْءَ* *† I made, or have made, lawful, allowable, or free, to him, the thing. (S.)* And *أَحَلَّتْ الْمَرْأَةَ لِزَوْجِهَا* *† I made, or have made, the woman lawful to her husband. (S.) —* And *أَحَلَّتُهُ* and *حَلَّتُهُ* *† I made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to what was between me and him. (Ham p. 446.)* And *تَحَلَّلَهُ* *† He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to himself. (TA.) —* *أَجَلُوا اللَّهَ يَغْفِرُ لَكُمْ*, or *أَجَلُوا*, with accord. to different readings of a trad.: see 4 in art. *جَلَّ* = *أَحَلَّ* as an intrans. verb: see 1, near the end of the paragraph. Also *† He entered upon [any of] the profane months. (S, K.)* And *† He went forth to the حَلَّ*: (S, K:) or *he became in the حَلَّ*; which means the region without the حَرَمَ [or sacred territory]: (Mṣb:) or *he became free from, or quit of, an obligation [of any kind] that was upon him. (S, K.) —*

It is said in a trad., *أَحَلَّ بَيْنَ أَحَلِّ بِكَ*, meaning *† Whoso quits the state of إِحْرَامٍ، and makes it lawful to attack thee, and fights with thee, do thou so with him, though thou be in the state of إِحْرَامٍ: or it means, if a man make lawful to him what is unlawful to him, as thy honour or reputation, and thy property, repel him from thyself in such a way as thou canst. (Sgh, TA.) —* *أَحَلَّتْ* *† She (a ewe or goat) secreted milk in her udder without bringing forth: (S, O:) or † she, (a ewe or goat, K, and a camel, TA.) after her milk had become scanty, or had dried up, yielded her milk abundantly in consequence of her having eaten the [herbage termed] رَبِيعٌ: in which case she is said to be مُحَلَّلٌ. (K.)* And *وَدَّهَا* *† She (a camel) yielded her milk abundantly to her young one. (ISd, TA.)*

5. *تَحَلَّلَ* *It passed away by becoming dissolved, melted, or liquefied. (KL.) [And تَحَلَّلَ إِلَيْهِ † It became reduced by analysis to it: occurring in*