

or went, or became shifted or transferred, (S, Mṣb, K,) from one place to another, (S,) or from its place; (Mṣb;) as also **حَوَّلَ** (S, Mṣb, K\*) [and **حَال** and **استحال**, as shown above: see 1, near the beginning.] You say, **تَحَوَّلَ مِنْ مَكَانِهِ** *It shifted, &c., from its place.* (Mṣb.) And **تَحَوَّلَ عَنْهُ** *It shifted from it to another.* (K.) And **تَحَوَّلَ إِلَى مَكَانٍ آخَرَ** *It shifted to another place.* (S.) And **تَحَوَّلَتْ فِي مَجْرَى السَّمَاءِ** *The Milky Way became in the midst of the sky; which it does in the summer, (Sh, K, TA,) when the season of heat comes on. (Sh, TA.)—* See also 8, in two places. = Also, (S, K,) or **تَحَوَّلَ حَالًا**, (TA,) *He carried a bundle upon his back.* (S, K, TA.) And **تَحَوَّلَ كِسَاءً** *He put a thing in the [garment called] كِسَاءٌ, and then carried it on his back.* (M, K.) — **تَحَوَّلَ بِالنَّوْعَةِ** *He sought to avail himself of the state in which he might be rendered prompt, or willing, to accept admonition.* (AA, K.)

8. **احتال عليه بالدين** [meaning *He was referred, or turned over, to him for the payment of the debt*] is from **الحوالة**. (S, TA.) You say, **احتال زيد بما كان له عليّ على رجل** *Zeyd was referred, or turned over, for the payment of what was due to him from me, to a certain man, to whom the responsibility for the debt was transferred.* (Mgh.) — **احتال** said of a year; see 1. — **احتال** (S, MA, Mṣb, K, KL) and **تحوّل** (S, K) and **تحيل** (K) signify the same, (S, K,) from **الحيلة** [q. v.]; (S;) and **حال**, (Ham p. 652,) inf. n. **مَحَالٌ** and **حَيْلَةٌ**, (Ham ib. and K,\*) also signifies the same as **احتال**; (Ham ib.) which means *He practised حيلة* [i. e. an evasion or elusion, a shift, a wile, an artifice, or an artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient, &c.]: (MA, KL:) or *he exercised art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, (K, TA,) with subtilty: (TA:) or he sought الحيلة* i. e. [means of evading, or eluding, a thing, or of effecting an object, by] the exercise of art, artifice, cunning, ingenuity, or skill, in the management of affairs; by the turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object. (Mṣb.) You say, **احتال في الأمر** and **تحوّل** [&c., *He practised an evasion or elusion, &c., in the affair.*] (K.) [And **احتال عليه** *He practised an artifice, or an artful contrivance or device, &c., against him.* And **احتال لعياله** *He exercised art, artifice, cunning, ingenuity, or skill, in the management of affairs, for his family, or household.*] = **احتلوه** *They encompassed, or surrounded, him; or made him to be in the midst of them.* (M, O, K.)

9. **احتوت عينه**: see 1, last sentence. — **احتوت الأرض**: see 11.]

10. **استحال**: see 1, in six places. — Also *It* (speech, or language, S, Mṣb, or a thing, TA) became **مَحَالٌ** [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible]. (S, Mṣb,

TA.) = **استحاله** *He looked at it, (S, M, K,) namely, a شخص* [i. e. a man, or person, or the figure of a thing seen at a distance], (S,) *to see if it moved: (S, M, K:) as though he sought, or desired, its motion and change. (TA.)* And **استحال الجاهم** *He looked at [the waterless clouds, or the clouds that had poured forth their water, to see if they changed or moved]. (TA.) — He reckoned it محال* [i. e. absurd, inconsistent, &c.: see above]. (KL)

11. **احوالّت الأرض**, (K, TA, [in the CK **احوتت**],) inf. n. **احويلال**, (TA,) † *The land became green, and its herbage stood erect, or became strong and erect.* (K, TA.) [See **حَوْلَةٌ**.]

**حال** The state, condition, or case, (صفة,) of a thing; [considered as subject to change;] (Mṣb, Er-Rághib, TA;) as also **حَالَةٌ**: (Mṣb;) or the quality, or manner of being, and state, or condition, of a man, (K, TA,) in respect of good or evil; (TA;) as also **حَالَةٌ**: (K:) or the particular case, or predicament, of a man &c., in respect of changing events, in the soul and the body and the acquisitions: (Er-Rághib, TA:) and in the conventional language of the logicians, a fleeting, or quickly-transient, quality, such as accidental heat and cold and moisture and dryness; as also **حَالَةٌ**: (TA:) anything changing: (Ham p. 288:) the time in which one is; (Lth, K;) [the present time;] the end of the past, and the beginning of the future: and as a conventional term, [in grammar, the present tense: and † the future: and also] a denotative of state of the agent or of the objective complement; [the former termed **حَالٌ مِنَ الْفَاعِلِ**; and the latter, **حَالٌ مِنَ الْمَفْعُولِ**; and each said to be **مَنْصُوبٌ** **حَالٌ عَلَى الْحَالِ**, i. e. put in the accus. case as a denotative of state, unless expressed by a complete proposition;] as **قَائِمًا** in the phrase **زَيْدٌ فِي الدَّارِ قَائِمًا** [Zeyd is in the house, standing], and in **ضَرَبْتُ زَيْدًا قَائِمًا** [I beat Zeyd standing]: (Ibn-El-Kemál, TA:) it is fem., like **حَالَةٌ**; (Mṣb;) and masc.; (Mṣb, K;) but mostly fem.: (TA:) the pl. is **أَحْوَالٌ** and **أَحْوَلَةٌ**, (K,) [both properly pls. of pauc., but the former often used as a pl. of mult., and often signifying circumstances,] the latter anomalous: (TA:) the pl. of **حَالَةٌ** is **حَالَاتٌ**: (TA:) or **حَالَةٌ** is the n. un. or sing. of **حَالٌ** and **أَحْوَالٌ** [and **حَالَاتٌ**], used in relation to a man. (S, O.) You say **حَالٌ حَسَنٌ** and **حَسَنَةٌ** [A good state or condition &c.; as also **حَالَةٌ** **أَحْوَالُهُ** and **حَالَاتٌ** **أَحْوَالُهُ**.] (Mṣb.) And **الدَّهْرُ حَالٌ** **أَحْوَالُهُ** **حَسَنَةٌ**. (K.) [And **فِي الْحَالِ وَأَفْعَلُهُ حَالًا** *Do thou it now, or immediately.* And **عَلَى كُلِّ حَالٍ** *In any case: a phrase of frequent occurrence. The phrase **حَالٌ لِسَانِ الْحَالِ** † *The tongue of the case said, (often used by late writers,) means the case seemed to say.*] = **أَحْوَالٌ**, or burden: (Ham p. 299:) [whence, perhaps, **حَالٌ خَفِيفٌ** (which see in what follows) as meaning † *having a small family to maintain:*] and hence, (Ham ib.,)*

a bundle, or bundle of clothes, (كَارَةٌ,) which is carried on the back (S, Ham ib.) by a man: (S:) or a thing that a man carries on his back, (ISd, O, K,) whatever it be. (ISd, TA.) — **أَحْوَالٌ** [garment of the kind called] **كِسَاءٌ** in which one collects, or seeks and collects, dry herbage: (O, K:) or a garment, or piece of stuff, of which two ends are tied in a knot behind the flanks, and the other two ends over the head; in which one collects dry herbage; also called **شُكْبَانٌ**. (TA in art. **شُكْبَانٌ**.) = **أَحْوَالٌ** *A child's go-cart, by means of which he practises walking; (S, K\*, TA;) resembling a small عَجَلَةٌ*; (S;) also called **دَرَاجَةٌ** [q. v.]. (S, TA.) = **أَحْوَالٌ** *The part of a horse that is the place of the بُدٌّ [or saddle-cloth]: or the line along the middle of the back: (K, TA:) or **حَالٌ مَتْنِ الْفَرَسِ** signifies the middle of the back of the horse; the place of the بُدٌّ. (S.) [See also its syn. **حَاذٌ**.] **أَحْوَالٌ** signifies the same as **أَحْوَالٌ خَفِيفٌ**, (A in art. **أَحْوَالٌ**), which means † *A man light of back; (S, A, L, Mṣb, all in art. **أَحْوَالٌ**;) i. e. having little property: and also having a small family to maintain; (L in that art. ;) or having little property and a small family to maintain; (L and K in that art. ;) like **أَحْوَالٌ خَفِيفٌ الظَّهْرَ**. (A, L, Mṣb, all in that art.) = **أَحْوَالٌ** *Black mud: (S, K:) from **حَالٌ** "it became altered, or changed." (TA.) It is said in a trad. that the **حَال** of El-Kowthar is musk: (TA:) and in another, that Gabriel took of the **حَال** of the river [Nile] and put it into the mouth of Pharaoh; (S, TA;) but here it has the meaning next following. (TA.) **أَحْوَالٌ** *Black fetid mud; syn. **أَحْوَالٌ خَفِيفَةٌ**. (K, and Ham p. 288.) And **أَحْوَالٌ** *Soft earth. (K, and Ham ib.) — And hence, † Weakness, and softness. (Ham ib.) — Stinking flesh-meat. (Ham ib.) — Hot ashes (IAqr, K, and Ham ib.) — The leaves of the سَمْرُ [acacia, or mimosa, gummifera,] beaten and shaken off into a garment, or piece of cloth. (K.) — Milk. (M, K.) = In the dial. of Hudheyl, (IAqr, TA,) **أَحْوَالٌ** *A wife. (IAqr, K.)******

**أَحْوَالٌ** *A year; (S, Mṣb, K, Er-Rághib, &c. ;) so termed in consideration of its changing, and of the revolution of the sun in its places of rising and setting; (Er-Rághib, TA;) or as being the period in which [certain] plants attain their complete strength: (El-Harállee, TA:) and even if it has not passed; because it will be [properly speaking] a **أَحْوَالٌ**: an inf. n. used as a simple subst.: (Mṣb:) pl. [of pauc., but also used as a pl. of mult.,] **أَحْوَالٌ** (M, Mṣb, K) and [of mult.] **أَحْوَالٌ** and **أَحْوَالٌ**, (M, K,) the former with **أ** and the latter with **و**. (TA.) = **أَحْوَالٌ** *Strength, power, might, or force; syn. **أَحْوَالٌ**; (S, TA;) as also **أَحْوَالٌ** [originally **أَحْوَالٌ**] (TA) and **أَحْوَالٌ**, (K, TA,) or this last is a n. un. from **أَحْوَالٌ**: (TA:) it is in the soul and the body and the acquisitions: and hence the saying, in a trad., **لَا أَحْوَالٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ** [There is no strength nor power but in, or by means of, God, the High, the Great]: (Er-Rághib, TA:) or it here signifies motion; [see also **أَحْوَالٌ**]; and the meaning is, *there is no motion nor power,***