

حج - حشم

٧ حَمْةٌ : (Az, as heard from the Arabs; and TA:) or a red [hill such as is termed] حَمْةٌ : (S:) or a small red حَمْةٌ : (K:) or a black حَمْةٌ consisting of stones : (M, K:) as also ٨ حَمْةٌ : (K:) or, as some say, an elevated road : (Msb:) pl. حَمَامٌ (K,* TA) and حَمَامٌ : (TA:) and ٩ حَمَامٌ [as a coll. gen. n.] signifies elevated roads. (TA.) حَمَامٌ : see حَمْةٌ, in two places.

حشى and حشو

1. حشى التراب and حشى الشراب. (S, Mgh, Msb, K,) the latter of which is the more usual, or more supported by authority, (TA,) aor. يَحْشُو and يَحْشِى (S, Msb, K,) inf. n. حشو and حشى (S, Msb, K) and تَحْشِي, (S,) He poured dust (Msb, TA) with his hand; (Msb;) threw it, or cast it; (TA;) or seized it with his hand and threw it; (Mgh, Msb;) upon him, or it], (K,) and في وجهه [in his face]: (S, Msb:) both signify the pouring of dust; but the former, not without [first] raising it; and the latter, the sending forth, or down, without raising. (Ham p. 477.) [See an ex. in a verse cited in art. conj. 6.] Accord. to IAth, the saying, in a trad., وُجُوهُ الْمَدَاحِينَ التَّرَابَ means + [Repel ye with] disappointment [those who praise much]: but some make it to have its overt meaning [of throw ye dust in the faces of those who praise much]. (TA.) The verb is also used in relation to water; as in the saying, يَكْفِيهِ أَنْ يَحْشُو ثَلَاثَ حَمَامَاتٍ, (Msb,) and كَانَ يَحْشِى ثَلَاثَ حَمَامَاتٍ, (TA, [and the like is said in the Mgh,]) i.e. + [It is sufficient for him to throw, and he used to throw, three handfuls [of water]]. (Msb, TA.) حشى said of a jerboa means He went so deep into his hole that he could not be dug out, the direction of his hole being unknown, and it being seen to be filled with dust, or earth, even with the rest of the ground. (TA in art. حفر.) The jerboa throws up (يَحْشُو) the dust, or earth, from his hole. (IAqr, TA.) — also means + I gave him something little in quantity, or paltry. (S, K.) — You say also, حشى or حشى التراب, aor. يَحْشُو حشى or حشى, aor. يَحْشِى (K;) so in the copies of the K, but correctly, يَحْشِى, [or rather يَحْشِى,] which is extr., like جَبَى [or جَبَى], aor. يَجْبَى [or جَبَى], and قَلَّا [or قَلَّى], aor. يَقْلَى [or قَلَّى]; i.e. The dust became poured; or thrown, or cast. (TA.)

4. أحاثها and احثى الأرض [He turned, or threw, up the earth, or ground, searching for what was in it:] both signify the same. (TA in art. حوث.) And أحاثت الخيل البلاد The horses bruised, or crushed, the regions [with their hoofs]; as also أحاثتها. (K.)

10. اسْتَحْشَوْا They threw, or cast, dust, each in another's face. (TA.)

حشا (S, ISd, TA) and حشى (K, TA) Dust poured; or thrown, or cast: (ISd, K, TA:) or dust being poured; or being thrown, or cast:

dual حشيان and حشوان (TA.) — Also, (K,) written in both ways as above, (TA,) The skins قشور of dates; (K;) and the bad thereof: (TA:) [like حشى:] pl. of حشان: (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.;] like حشان and حشان. (TA.) — And Straw (in the CK, erroneously, [تين]): (K, TA:) or broken pieces thereof; (Lh, S, K;) i.e. of straw: (Lh, S:) or straw [in the CK, again, تين] separated from the grain. (K.)

١٠ حشى What is raised with the hand [to be poured, or to be thrown, or cast, therefrom; of dust; and also + of water]; (K, TA;) or, as in some copies of the K, with the two hands: and so حشوة and حشنة; [or rather these signify a single handful of dust, and + of water, raised to be poured or thrown;] pl. حشوات and حشيات [Tibin] (Tibin) See 1.

١١ حشوة pl. حشوات { حشى حشيات pl. حشيات } see حشى.

١٢ حشوة Land abounding in dust: (S, K:) but IDrd says that it is asserted to be not of established authority. (TA.)

١٣ حائبة One of the holes of the jerboa; (TA;) like نافقة: (K:) or the dust, or earth, of the jerboa, (IAqr, K,* TA,) which he throws up with his legs from his hole: (IAqr, TA:) pl. نافقات [like as نافقة is pl. of حواث]. (IB, TA.)

١٤ مَحْشِى (K) and مَحْشِي (ISd, TA) Dust poured; or thrown, or cast. (K,* TA.) يَا لَيْتَنِي الْمَحْشِى [O would that I were he upon whom dust is poured, or thrown: (in Freytag's Arab. Prov. ii. 920, المَحْشِى:) said on the occasion of wishing to be in the condition of him of whom the honourable treatment that he receives is conceded, and of whom the contemptuous treatment that he receives is made apparent: originating from the fact that a man was sitting with a woman, and a man attached to her approached; so, when she saw him, she threw dust in his [the former's] face, to show this man who was sitting with her that he should not draw near to her, lest their case should become known. (TA.)

١٥ مَحْشِى: see what next precedes, in two places.

حج

1. حج, aor. ٢, (S, A, Mgh, Msb,) inf. n. حج, (S, Mgh, Msb, K,) He repaired, or betook himself, to, or towards, syn. قصص, (S, A, Mgh, Msb, K,) a person (S, A, Mgh) [or place], in an absolute sense: or to, or towards, an object of reverence, veneration, respect, or honour: or, accord. to Kh, he repaired, or betook himself, much, or frequently, to, or towards, an object of this kind: and also he repaired to, betook himself to, or visited, a person: (TA:) and he went to, or visited, a person repeatedly, or frequently. (ISk, T, S, Mgh, K.*.) You say also, حج بنو فلان فلان The sons of such a one continued long going repeatedly to visit such a one. (S.) —

Hence, (S, Mgh, Msb,) aor. and inf. n. as above, (S,) and inf. n. حج also, (Sb, L,) or this is a simple subst., (S, Msb, K,) by a conventional usage, (S,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Msb,) He repaired to Mekkeh, (S, K,) or to the Kaabah, (Mgh, Msb,) to perform the religious rites and ceremonies of the pilgrimage; (S, Mgh, Msb, K;) or for the purpose of the عمرة [q. v.; but this latter meaning is very rare: the usual meaning is, he performed the pilgrimage to Mekkeh and Mount 'Arafát, with all the rites and ceremonies prescribed to be observed at, and between, those two places]: (Msb:) or he repaired to the House [of God, at Mekkeh,] and performed the actions prescribed for that occasion by the law of the Kur-án and the Sunnah. (L.) [See حج, below.] You say also, حج البيت, aor. ٢, inf. n. حج, (T, S,) and احتجه, (El-Hejeree, TA,) He performed the pilgrimage to the House [of God, at Mekkeh]; (T, S;) because people repair to it every year. (T, TA.) And حجوا مكة [They performed the pilgrimage to Mekkeh]. (A.) And ارجح دع ما حج و لكنه دع He did not repair to Mekkeh to visit the House of God, (Aboo-Tálib, Az,) or for the performance of the rites and ceremonies of the pilgrimage, (Msb,) but he journeyed for mercantile purposes. (Aboo-Tálib, Az, Msb. [See also art. دع, a prov., which see below. (TA.) — Also, (TA,) inf. n. حج, (K,) He came, or arrived. (K, TA.) You say, حج علينا فلان Such a one came to us. (TA.) — Also, [aor., accord. to rule, as above,] inf. n. حج, He shaved [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see حج, below]. (TA.) — Also, (IAqr, A, &c.,) aor. ٢, inf. n. حج, (TA,) He probed a fracture of the head, (K,) or a wound, (A, TA,) with a مسحاج, (A, K,) or مهل, (TA,) for the purpose of curing it: (TA:) or he probed a wound to know its depth: (IAqr, TA:) or he examined a cleft in the head to know whether there were in it bone or blood: (ISh, TA:) or he dressed and cured a wound in the head reaching to the brain: or he poured boiled clarified butter upon a fracture of the head, in consequence of which the blood was mixed with the brain, until the blood appeared, which he took away with a little cotton: (TA:) or حج, inf. n. حج, signifies he probed a fracture of his head for the purpose of curing it: (S:) or he made a perforation in the bone [of his broken head] (قدح فيه) with an iron instrument, it being broken so that the brain was befouled with blood, and pulled off the skin that had dried up, and then cured it, so that it closed up with a [new] skin: it relates to a wound reaching to the brain. (L.) — Also, aor. ٢, inf. n. حج, He cut out and extracted a bone from a wound. (TA.) — Also, (A, Msb,) aor. ٢, (MsB, TA,) inf. n. حج, (K,) He overcame another in, or by, an argument, a plea, an alle-