

meaning *I will not imitate, or emulate, the words of my Lord.* (ISk, Mḡb.) And you say, حَكَيْتُ حَكَيْتًا; and حَاكَيْتُهُ, (K,) inf. n. مَحَاكَاةٌ; (TA;) [I imitated such a one;] I did the deed of such a one: (K:) or I said the like of the saying of such a one, exactly; (K,\*TA;) not exceeding it: (TA:) and حَكَيْتُ فَعْلَهُ, and حَاكَيْتُهُ, I did the like of his deed: (S:) but in relation to what is bad, foul, or unseemly, the latter verb is most used. (TA.) — And حَكَيْتُهُ and حَاكَيْتُهُ I resembled him, (K,) and it. (TA.) You say, حَاكَيْتُهَا; and فَلَانٌ يَحْكِي الشَّمْسَ حَسَنًا, as above; Such a one resembles the sun in beauty. (S.) = حَكَى and احكى He tightened a knot; (S, K;) and made it strong: (IKṭt, TA:) dial. vars. of حَكَأ and أَحكَأ. (S.)

3: see 1, in four places.

4: see 1, last sentence. = احكى عَلَيْهِمْ i. q. اَبْر [He overcame them; &c.]. (Sgh, K.)

8. احتكى اَمْرِي My affair was, or became, in a firm, solid, sound, or good, state. (K.) — احتكى ذلك في صدرى That came into my mind. (Fr, TA.) [See also اِحْتَكَا; and see اِحْتَك in the first paragraph of art. حَك.]

حَكِيَةٌ A calumnious woman; (K;) one who repeats the sayings of others in a calumnious manner. (TA.)

حَاكِيَةٌ inf. n. of 1. (S, Mḡb, K.) — [Used as a simple subst., it signifies *A narrative, story, or tale:*] pl. حَكَايَاتٌ. (TA.) — As a conventional term in grammar, [meaning *Imitation, or conforming, in language,*] it is of two kinds: حَاكِيَةٌ جُمْلَةً [The imitation of a proposition, or phrase], and حَاكِيَةٌ مُفْرَدًا [The imitation of a single word]: the former is of two sorts; one of which is termed حَاكِيَةٌ مَلْفُوظَةٌ [The imitation of a thing uttered], whereof قَالُوا الْحَمْدُ لِلَّهِ [They said, "Praise be to God," (Kur vii. 41,)] is an ex.; and the other, حَاكِيَةٌ مَكْتُوبَةٌ [The imitation of a thing written], whereof قَرَأْتُ عَلَى فَيْصِهِ مُحَمَّدٌ [I read upon his ring-stone, "Mohammad is the Apostle of God,"] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative مَنْ or أَيْ, as when, to one who says, رَأَيْتُ رَجُلًا [pronounced رَجُلًا, I saw a man], you say, أَيْ [What (man)?], or مَنَّا [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, هَاتَانِ تَمْرَتَانِ [These are two dates], أَبْتَائِ [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmooné's Expos. of the Alfeeyeh of Ibn-Málik.) [حَاكِيَةٌ صَوْتٌ signifies *A word imitative of a sound; an onomatopœia:* see صَوْتٌ, in art. سَمَو.]

حل

1. حَلَّ (S, Mḡb, Mḡb, K,) aor. 2, inf. n. حَلَّ, (S, Mḡb, Mḡb,) He untied, or undid, (K, TA,)

or opened, (S,) a knot: (S, Mḡb, Mḡb, K:) this is the primary signification. (Er-Rághib, TA.) Hence, يَا عَائِدُ أَذْكَرُ حَلًّا [O tyer of a knot, bear in mind the time of untying: or يَا حَابِلُ O binder, or tyer, of the rope: (see art. حَبَل:)] (S, TA:) or, as IAAr relates it, يَا حَامِلُ [O loader]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA. [See also a similar saying below, in the second paragraph.]) And الشُّعْبَةُ كَحَلِّ الْعَقَالِ [The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together]: meaning that it is accomplished as quickly and easily as the عقال is untied: the explanation that it passes away quickly, like the camel when his عقال is untied, is improbable. (Mḡb, Mḡb,\*) And hence the saying [in the Kur xx. 28], وَأَحْلِلْ عُقْدَةَ مِنْ لِسَانِي + [And loose Thou an impediment of, or from, my tongue]. (Er-Rághib, TA.) The pass. is pronounced by some حَلَّ, and by others حَلَّ: thus in the saying of El-Farezdaq,

\* فَمَا حَلَّ مِنْ جَهْلِ حُبِّي حَلْمَانِنَا \*  
\* وَلَا قَابِلَ الْمَعْرُوفِ فِينَا يُعْتَفُ \*

[And the garments of our forbearing men by which they support themselves in sitting by binding them, or making them tight, round the shanks and back are not loosed through ignorance, nor is the accepter of the benefit, among us, reproached]; the kesreh of the first ل [in the original form حَلَل] being transferred to the ح: but Akh heard it pronounced in this instance حَلَّ; and some, he says, in this word, and in others like it, as رَدَّ and شَدَّ, only impart to the dammeh somewhat of the sound of kesreh, by the pronunciation termed اِسْمَامٌ. (S.) — [He, or it, dissolved, melted, or liquefied, a thing; as also حَلَّل, inf. n. تَحْلِيلٌ, often said of a medicine as meaning it acted as a dissolvent.] حَلَّ (M, K,) inf. n. as above, (TA,) meaning *It was dissolved, melted, or liquefied,* is said of anything congealed, frozen, or solid. (M, K.) — [+He solved a problem, or riddle, &c. — +He analyzed a thing; as also حَلَّل, inf. n. as above.] حَلَّ الْأَحْمَالِ عِنْدَ النَّزُولِ [The untying, unbinding, or loosing, of the loads on the occasion of alighting], حَلَّ, inf. n. حَلُّوا, came to be used alone as meaning نَزَلَ [i. e. He alighted; or descended and stopped or sojourned or abode or lodged or settled; and simply he took up his abode; or he abode, lodged, or settled; in a place]. (Er-Rághib, TA.) You say, حَلَّ الْمَكَانَ (S, K) or بِالْمَكَانِ (Mḡb, Mḡb) and حَلَّ الدَّيْنَ (S, Mḡb, K) or اَلْبَدْنَ (Mḡb, Mḡb) aor. 2 (S, Mḡb, K) and 3, (K,) both of which forms of the aor. are mentioned by Ibn-Málik, (TA,) inf. n. حَلُّوا (S, Mḡb, Mḡb, K) and حَلَّ (S, K) and حَلَّل (S, Mḡb, Mḡb, K) and مَحَلَّ (S, TA) and مَحَلَّ (TA); and اِحْتَلَّ (S,\*K) and اِحْتَلَّ (K); meaning نَزَلَ بِهِ [He alighted, or descended and stopped &c. (as above), in the place or the country

or town &c.]. (Mḡb, K, TA.) And in like manner, حَلَّ الْقَوْمَ and حَلَّ الْقَوْمَ (S, ISd, TA) and اِحْتَلَّ بِهِمُ and اِحْتَلَّ بِهِمُ (ISd, TA) [He alighted, or descended and stopped &c., at, or in, the abode of the people or party]; and حَلَّ إِلَى حَلَّ الْمَكَانَ signifies the same. (TA.) And حَلَّ الْمَكَانَ The place was alighted in, or taken as an abode; (TA;) was inhabited. (K.) [Hence, in philosophy, حَلُّوا signifies +Temporary or separable, and permanent or inseparable, indwelling or in-being: and حَلَّ بِهِ or فِيهِ, +It had, or became in the condition of having, such indwelling or inbeing in it. And حَلَّ بِهِ or فِيهِ is often said of joy and grief and the like, meaning +It took up its abode in him. And حَلَّ مَحَلًّا +It took, or occupied, the place of such a thing.] — And hence, (TA,) حَلَّ الْبَدَنِ (S, Mḡb, K,) aor. 2, (S, Mḡb, Mḡb) inf. n. حَلَّ and حَلُّوا (S, K,) +The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed, (S, K, TA,) or at the place in which they should be sacrificed. (Mḡb.)

— حَلَّ said of a punishment has for its aor. 2 and 3, and the inf. n. is حَلُّوا: (Mḡb:) [but it is said that] حَلَّ الْعَذَابَ, aor. 2, means +The punishment alighted, or descended: and حَلَّ, aor. 2, +it was, or became, due, or necessitated by the requirements of justice to take effect: it is said in the Kur [xx. 83], فَيَحَلَّ عَلَيْكُمْ غَضَبِي + [lest my anger alight upon you, or befall you]; or فَيَحَلَّ عَلَيْكُمْ + [lest it become due to you]; accord. to different readings: (S, O:) or when you say, حَلَّ بِهِمُ الْعَذَابَ, [you mean +The punishment alighted upon them, or befall them; and] the aor. is 2 only: and when you say, حَلَّ عَلَيَّ, or لَكَ, [you mean +It became due to me, or to thee; and] the aor. is 3: أَنْ يَحَلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ [in the Kur xx. 89,] means +that anger should alight upon you, or befall you, from your Lord [accord. to those who read thus instead of يَحَلَّ; but the latter is the common reading]. (TA.) You say also, حَلَّ أَمْرُ اللَّهِ عَلَيْهِ, aor. 2, inf. n. حَلُّوا, meaning +[The threatened punishment of God] was, or became, due to him, or necessitated by the requirements of justice to take effect upon him. (K.) And حَلَّ حَقِّي عَلَيْهِ (Mḡb,\*K,) aor. 2, (Mḡb, K,) inf. n. حَلُّوا (Mḡb, Mḡb) or مَحَلَّ (K,) +My right, or due, was, or became, a thing the rendering of which was obligatory, or incumbent, on him. (Mḡb,\*K, TA.) And حَلَّ الدَّيْنَ (S, Mḡb, K,) aor. 2, inf. n. حَلُّوا (S, Mḡb, Mḡb) +The debt was, or became, or fell, due; (K,\*TA;) its appointed term, or period, ended, (Mḡb, TA,) so that the payment of it became due. (TA.) And حَلَّ الدَّيْنَ عَلَيْهِ الدَّيْنَ +The payment of the debt became obligatory on him. (Mḡb.) — حَلَّ, aor. 2, inf. n. حَلَّ (S, Mḡb, Mḡb, K) and حَلَّ (S,) +It (a thing, S, Mḡb, Mḡb) was, or became, lawful, allowable, or free; (S, TA;) لَكَ to thee: (S:) contr. of حَرَّمَ: (Mḡb, K,) a metaphorical signification, from حَلَّ الْعُقْدَةَ ["the untying of the knot"]. (TA.) Hence the saying, الزَّوْجُ أَحَقُّ 78