

i. q. **عَامَةٌ**. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the S., **وَالْعَامَةُ الْخَاصَّةُ يُقَالُ كَيْفُ الْحَامَةُ وَالْعَامَةُ**: but accord. to the T.K., one says, **جَاؤُوكُمْ حَامَةٌ**, meaning **عَامَةٌ**, i. e. *They came generally, or universally.*]

آل **حَمَرٌ**, (K.,) or **ذَوَاتُ حَامِيمٍ** and **آل حَامِيمٍ** and **آل حَامِيمٍ** (K.,) or **ذَوَاتُ حَمَرٍ**, (S.,) being prefixed in this case in like manner as in **آل فُلَانٍ**, (Fr, S.,) *Certain chapters of the Kur-án* (S., K.) *commencing with حَامِيمٍ* [or حَمَرٍ], (K.,) [namely, the fortieth and six following chapters,] called by *Ibn-Mes'ood* **بِيَبَاعِ الْقُرْآنِ**: (S.:) one should not say **حَوَامِيمٌ**: (K.:) this is vulgar: (S.:) but it occurs in poetry. (S., K.) — Also, (K.,) accord. to I'Ab, **حَمَرٌ** is *One of the names of God*; (Mgh.;) or it is *the most great name of God*; (K.;) occurring in a trad., in which it is said, **إِنْ يَسِيرُ قَوْلُوا حَمَرٌ لَا يَنْتَصِرُونَ**, meaning *If ye be attacked by night, say ye حَمَرٌ; and when ye say this, they shall not be made victorious*: (Mgh.:) or the meaning is, [say ye] *O God, they shall not be made victorious; not being an imprecation; for were it so, it would be لَا يَنْتَصِرُوا*: (IAth, TA:) or it is an oath; (Mgh., K.;) and the meaning of the trad. is, [say ye] *By God, they shall not be made victorious*: but **حَمَرٌ** is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Kur-án commencing therewith: (Mgh.:) or it is *an abbreviation of الرَّحْمَنُ*, wanting the letters الرَّن to complete it: (Zj, K.:) or, as some say, it means **قُضَىٰ مَا هُوَ كَائِنٌ** [What is taking place has been decreed]. (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like قَابِلٌ and قَابِلٌ, (Ksh, Bd,) and determinate. (Ksh.)

أَحْمَرٌ *Black*; (S., K.;) applied to anything; as also **يَحْمُومُ**, (K.,) and **حَمْمَمٌ**, (Aṣ, K.,) or this signifies *intensely black*, (S.,) and **حَمْمَمٌ**, (K.,) which IB explains as *a black hue of dye*: (TA:) [the fem. of the first is **حَمَاءٌ**: and the pl. **حَمَرٌ**: and] the pl. of **حَمَّ** the second is **يَحَمِّمُ**, and by poetic license **يَحَمِّمُ**. (Sb, TA.) You say, **رَجُلٌ أَحْمَرٌ** *A black man.* (S.) And **رَجُلٌ أَحْمَرُ الْعَلَقَتَيْنِ** *A man having black eyes.* (TA.) And **كَبِيتُ أَحْمَرٌ** [*A blackish bay horse*]: pl. **حَمَّتُ**; which are the strongest of horses in skin and hoofs. (S.) And **شَاةٌ حَمْمَمٌ** *A black sheep or goat.* (TA.) And **لَيْلٌ أَحْمَرٌ** *Black night.* (TA.) — [Hence,] **الْحَمَاءُ** *The anus, S., or أَسْتَ, K.,* of a human being: (S.:) pl. **حَمَرٌ**. (S., K.) — And **أَحْمَرٌ** *An arrow before it has been furnished with feathers and a head; syn. قِدْحٌ.* (K.) — **حَمَاءٌ** applied to a lip (**شَفَةٌ**) and to a gum (**لِثَةٌ**) means *Of a colour between دَهْمَةٌ and كَمْمَةٌ*. (M, TA. [See حَمَاءٌ.]) — Accord. to some, (TA.,) also signifies *White*: thus having two contr. mean-

ings. (K., TA.) — Also *A more, or most, particular, or special, and beloved, friend or the like.* (Az, TA. [See حَمَاءٌ, and حَمِيمٌ, and حَامَةٌ.])

حَمَّ : see **حَمَاءٌ** : and see also **حَمِيمٌ**.

حَمَّةٌ i. q. **قُمْقُمةٌ**; (Mgh, Mṣb;) i. e. *A vessel of copper [or brass], in which water is heated,* (KL, and Mṣb in art. قَمْ) *having a long and narrow neck:* (KL:) or *a small قُمْقُمةٌ* [here meaning the same as قُمْقُمةٌ], *in which water is heated.* (S.)

حَمَّةٌ, applied to food [&c.], (TA,) Any cause of fever; or a thing from the eating of which one is affected with fever: (K., TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.) And **أَرْضٌ حَمَّةٌ** (S., M, K.) and **حَمَّةٌ**, (M, K.,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy, [see its verb, 4,] (M, TA,) *A land in which is fever:* (S., K.:) or *in which is much fever.* (K.)

حَمَّومٌ *Fevered, or affected with fever, or sick of a fever.* (S., Mgh, Mṣb, K.) — Applied to water, like **مَسْوُدٌ** [q. v.]. (Az, TA.) — *Decreed, or appointed.* (S, TA.)

حَمَّامٌ *Keeping constantly, firmly, steadily, steadfastly, or fixedly, على أمرٍ to an affair.* (AZ, K.*.)

حَمَّةٌ, (TA,) or **حَمَّةٌ**, (Mgh,) *A place in which one washes with hot water.* (Mgh, TA.)

يَحَمُومُ: see **أَحْمَرٌ**, in two places. — Also *Smoke:* (S., M, K.:) or *black smoke:* (Bd in lvi. 42:) or *intensely black smoke.* (Jel ibid. and TA.) — *A black mountain:* (K.:) or *a certain black mountain in Hell.* (TA.) — *The canopy, or awning, that is extended over the people of Hell:* so, as some say, in the Kur lvi. 42. (TA.) — *A certain bird:* (K.:) so called because of the blackness of its wings. (TA.) — **نَبْتٌ يَحَمُومٌ** *A plant, or herbage, green, full of moisture, and black.* (TA.)

حَمَاءٌ

1. **حَمَاءٌ**, (S., K.,) aor. **حَمَأَ**, (K.,) inf. n. **حَمَاءٌ**, (S.,) *He cleansed the well of its حَمَاءٌ* [or black, fetid mud]. (S., K.) In the T, this signification is assigned to **احْمَاءٌ**; and the signification assigned below to the latter is given to **حَمَاءٌ**: but Aṣ says that he does not find this authorized by usage. (TA.) — **حَمَاءٌ**, aor. **حَمَأَ**, inf. n. **حَمَاءٌ** and **حَمَاءٌ**, *It (water) was, or became, mixed with black, fetid mud, and so rendered turbid,* (K., TA,) and altered in odour. (TA.) And **حَمَيَتِ البَشَرُ**, inf. n. **حَمَاءٌ**, *The well had in it black [fetid] mud* (S., Mṣb) *in abundance:* (S.:) and the like is also said of a spring. (TA.) — **حَمَيَ عَلَيْهِ** *He was angry with him;* (El-Umawee, S., K.;) as also **حَمَيَ**. (Lh, TA.)

4. **احْمَاءٌ**, (ISk, S., K.,) inf. n. **احْمَاءٌ**, (ISk, S.,) *He threw حَمَاءٌ* [or black, fetid mud] *into the well.* (ISk, S., K.) — See also 1.

حَمَاءٌ and **حَمَاءٌ** and **حَمَاءٌ** [only used as a prefixed

n. governing the gen. case (see حَمَاءٌ in art. حَمَاءٌ)] and **حَمَاءٌ** (S., Mṣb, K.) and **حَمَاءٌ** (K.) *A woman's husband's father;* (IF, Mṣb, K.;) and a man's wife's father: (IF, Mṣb:) or a man's wife's father or wife's brother or wife's paternal uncle: (M, Mṣb :) or any one of a woman's husband's [male] relations, (S., O, K.,) as the brother and the father (S., O) and the paternal uncle; (O, TA;) and of a man's wife's relations: (K.:) pl. **احْمَاءٌ**: (S., K.:) the fem. is **حَمَاءٌ.** (TA.) — See also حَمَاءٌ.

حَمَاءٌ: see **حَمَاءٌ** : and see also what next follows.

حَمَاءٌ (S., Mṣb, K.) and **حَمَاءٌ**, (S., K.,) but accord. to some, the latter is the pl. [or rather quasi-pl. n.] of the former; and sometimes, by poetic license, it is written **حَمَاءٌ**; (TA;) *Black mud:* (S., Mṣb :) or *black fetid mud.* (K.) — Also, the former, *A certain plant,* (K.,) *that grows in Nejd, in the sands, and in plain, or soft, land.* (TA.)

حَمَيْعُ الْعَيْنِ *A man of an evil eye,* (Fr, K.,) *who injures with his eye him whom he sees and admires:* no verb belonging to it has been heard. (Fr, TA.) — **حَمَاءٌ** *A well* (بَئْرٌ) *or a spring* (عَينٌ) *foul with black, fetid mud.* (TA.)

حمد

1. **حَمَدَهُ**, aor. **حَمَدَهُ**, inf. n. (S., L, Mṣb, K) and **مَحْمَدَهُ** and **مَحْمِدَهُ** (L, K) and **مَحْمَدَهُ** (S., L, K.) and **مَحْمَدَهُ**; (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies "a praiseworthy quality," or "a quality for which one is praised;" (El-Fenáree, MF;) or the last may be a simple subst.; (Har p. 392;) *He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation;* (Akh, S, L, Mṣb;) *contr. of ذَمَهُ:* (S, L:) accord. to IAmB, formed by transposition from **مَدَحَ**: (marginal note in a copy of the MS:) but it is of less common application than the latter verb; (Mṣb in art. مَدَحٌ;) signifying *he praised him, &c., for something depending on his (the latter's) own will:* thus, the describing a pearl as clear is not **حَمَدٌ**, but it is **مَدَحٌ**: (Kull p. 150:) or i. q. **شَكَرَهُ**: (Lh, K:) but it differs [sometimes] from this; (Mṣb;) for **شَكَرَهُ** is only on account of favour received; whereas **حَمَدَهُ** is sometimes because of favour received, (Th, Az, Mṣb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, شَكَرَهُ **حَمَدَهُ** *على شجاعته*; but you say, على شجاعته *I praised him, &c., for his courage.* (Mṣb.) **حَمَد** also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, الحَمْدُ لِللهِ *Praise be to God;* since in this case there is no worldly blessing, favour, or