

wife; or a concubine; (K;) because both require to be maintained: (TA:) and, as also حُوبٌ, The father and mother: and a sister: and a daughter. (K.) You say, لِي فِي بَنِي فُلَانٍ حُوبَةٌ and حَبِيبَةٌ (ISK, S, K\*) and حُوبَةٌ (K) I have, among the sons of such a one, a female relation such as any of those above specified: (ISK, S:) or one to whom I bear relationship on the side of the mother: (K:) or a relation within the prohibited degrees of marriage. (AZ, TA.) — A sacred, or an inviolable, right of a person, which it would be sinful to disregard; as in the saying, فَعَلْتَهُ لِحُوبَةِ فُلَانٍ [I did it for the sake of the sacred, or inviolable, right of such a one]. (A.) — A horse, or similar beast; syn. دَابَّةٌ: (K:) for this, also, cannot do without some one to take constant care of it, and to sustain it. (TA.) = The middle of a house. (K.) Perhaps the ب in this instance is a substitute for م. (TA.)

حُوبَةٌ: see حُوبٌ: = and see also حُوبَةٌ, in two places. = حُوبَةٌ مِنَ الْأَرْضِ A bad tract of land; as also حَبِيبَةٌ. (TA.)

حَبِيبَةٌ: see حُوبٌ: = and see also حُوبَةٌ, in six places: = and حُوبَةٌ.

حُوبَاءُ The soul; syn. نَفْسٌ; (AZ, S, K;) as also حُوبٌ: (AZ, K:) or the soul whose seat is in the heart; syn. رُوحُ الْقَلْبِ [also called the animal soul, رُوحُ حَيَوَانِي, see art. رُوح]: AHei asserts, in a disquisition on the heart, that this word is formed by transcription form حُوبَاءُ: (TA:) pl. حُوبَاوَاتٌ. (S, K.) You say, حَرَسَ اللَّهُ حُوبَاءَكَ [May God guard, or preserve, thy soul]. (A.) — [Also] The body, or person; in Persian تَن. (KL.)

حَائِبٌ Slaying; or a slayer: of the dial. of the tribe of Asad. (TA.)

أَحُوبٌ, as an epithet applied to a man, More, or most, or very, sinful, or criminal. (S, TA. [This meaning is implied, but not expressed.])

مُحُوبٌ, (K,) or, accord. to some, مَحُوبٌ, (MF,) and مَتَحُوبٌ, (K.) A man whose wealth passes away from him, and then returns. (K.)

مَتَحُوبٌ: see what next precedes.

حوت

1. حَاتٌ عَلَى الشَّيْءِ, aor. يَحُوتُ, (S,) inf. n. حُوتٌ and حَوَاتٌ, (K,) + He went, or circuted, round about the thing; said of a bird, (S, K, TA,) going, or circuiting, round about water [like a fish (حوت) in water]; (TA;) and of a wild animal: (K:) as also بِهِ حَاتٌ. (TA.)

3. حَاوَتُهُ † He strove, or endeavoured, to turn him, or to entice him to turn, syn. رَاوَعُهُ, (S, L, A, &c.) in the K رَاغَمَهُ, but the former is the right explanation, (TA,) from a thing, as, for instance, his family, and his property; (S, TA;) † he strove, or endeavoured, to beguile him. (A.) You say, فَلَّ يَحَاوِتُنِي بِخَدَعَةٍ † He passed the day striving, or endeavouring, to turn

me, or entice me, by guile, like as the fish (حوت) does in the water. (A.) — † He strove, or contended, with him, to repel him. (K.) — † He consulted him, or consulted with him. (K.) — † He talked with him, consulting, or making promises, in the case of a sale. (K.)

حُوتٌ Fish: (M, A, K:) or [rather] a fish: (S, TA:) or a great fish; any great fish: (M, Mṣb, TA:) of the masc. gender: (Mṣb:) pl. [of mult.] حَيَاتٌ (S, Mṣb, K) and حَوَاتٌ and [of pauc.] أَحْوَاتٌ. (K.) — [Hence,] صَاحِبُ الْحَوَاتِ (in the Kur lxviii. 48) [a surname of The prophet] Jonas. (Bd, Jel.) — [Hence also,] الْحَوَاتُ † [The constellation Pisces:] a certain sign of the Zodiac. (S, K.) And الْحَوَاتُ الْجَنُوبِيُّ † The constellation Piscis Australis. (Kzw &c.) And فَمْرُ الْحَوَاتِ † The bright star [α, called by European astronomers Fomalhaut,] in the mouth of Piscis Australis. (Kzw &c.)

حُوتِي [Of, or relating to, or like, a fish, or great fish]. You say, هُوَ حُوتِي الْإِلْتِقَامِ [He is like a fish, or great fish, in swallowing]. (A, TA.)

حَيَاتٌ The male of the حَيَّة [or serpent]. (A.) [But the proper place of this is art. حيو.]

حوت

حَوْتُ a dial. var. of حَيْثٌ, (S, K,) of the dial. of Teiyi, (Lh, IHsh, K,) or of that of Temeem: (L:) some of the Arabs say حَوْتُ, like as some say حَيْثٌ; (Ks, Lh, TA;) and some say حَوْتُ: (Mughnee and TA in art. حَيْث:) حَوْتُ is the original form; (ISd, TA;) but حَيْثٌ is the more chaste of the two forms, and that used in the Kur-an; though both forms are good. (AZ, TA.) See art. حَيْث.

حوج

1. حَاجٌ, (S, Mṣb, K,) aor. يَحُوجُّ, (S, Mṣb,) inf. n. حُوجٌ; (S, K;) and اِحْتِاجٌ, (S, K,) inf. n. اِحْتِيَاجٌ; (K;) and اُحْجُوجُ; (S, Mṣb, K;) [the second of which is the most common;] the last, irreg. [for by rule it should be اَحْجَجُ]; (MF;) are syn.; (S, Mṣb, \*K;) and حَاجٌ, aor. يَحِجُّ, inf. n. حَجُّ, signifies the same; (M, TA;) He, or it, wanted, needed, or required. (KL, TA.) You say, حَاجَ إِلَيْهِ, (M, TA,) and اِحْتِاجَ إِلَيْهِ, He, or it, wanted, needed, or required, him, or it. (TA.) [And in like manner, اِحْتِاجَ He wanted, needed, required, or found it necessary, to do, or that he should do, such a thing.] And اِحْتِاجَ إِلَى فُلَانٍ [Such a one was wanted, or needed]. (JK in art. اِخْل.) — Also حَاجٌ, aor. and inf. n. as above, He desired, sought, or sought after. (TA.) — And حَاجٌ and اِحْتِاجٌ He was, or became, poor, or in poverty or want or need. (TA.)

2. عَوَجٌ بِه الطَّرِيقِ, inf. n. تَحْوِيجٌ, i. q. عَوَجٌ حَوَجَتْ لَهُ. (K.) —

(K,) inf. n. as above, (TA,) I forsook my way in, or in respect of, love of him. (K.)

4. اُحْجُوجُ: see 1. = It is also transitive. (Mṣb.) You say, اُحْجُوجُهُ إِلَيْهِ غَيْرُهُ [Another made him to want, or be in need of, him, or it]. (S.) And اُحْجُوجِنِي اُحْجُوجِي [Evil time, or evil fortune, made me to be in need of thee]. (A.) And اُحْجُوجِنِي لَا اُحْجُوجِنِي [May God not cause me to want such a one]. (A.) And اُحْجُوجْتُ إِلَيْهِ [I was caused to want him, or it]. (A.) And اُحْجُوجَهُ اُحْجُوجَهُ [God caused him to want such a thing]. (Mṣb.)

5. تَحْوِجٌ He sought an object of want, or what he wanted; (K;) or one object of want after another. (TA.) And يَتَحْوِجُ خَرَجٌ يَتَحْوِجُ He went forth seeking, or seeking leisurely, or time after time, what he wanted, of the means of his subsistence. (A, TA.) And تَحْوِجَ إِلَيَّ الشَّيْءُ He wanted the thing, and desired it. (L, TA.)

8: see 1, in five places. — Also اِحْتِاجَ إِلَيْهِ He inclined to him. (K.)

حَاجٌ: see حَاجَةٌ. = Also A certain kind of thorny plant or tree. (S, K.) See art. حجاج.

حُوجٌ Safety; freedom from evil, harm, or the like: so in the phrase حُوجًا لَكَ [God grant safety to thee]: (K:) said to a person stumbling. (TA.)

حُوجٌ Poverty. (K.)

حَاجَةٌ (S, K, &c.) and حَائِجَةٌ, (AA, IDrd, &c.,) of which latter the former is a contraction, (Kh in the 'Eyn, TA,) or the latter word is unused [except as an epithet, as will be seen below], and حُوجَةٌ, (S, K, &c.,) are syn. words, of which the meaning is well known: (S, K, TA:) Want; need; necessity, or necessitude; exigency: (TA:) [whence,] اِبْنُ حَاجَةٍ one who is constantly in want, or need: (Har p. 143:) حَاجَةٌ is a more general term than فَقْرٌ; or each of these terms is more general than the other in some respects, and more particular in others: (TA:) and the former signifies also a thing wanted, needed, or required; an object of want, of need, or of exigence; a want; a needful, or requisite, thing, affair, or business: (A, TA:) [and a thing to be done, an affair, or a business:] pl. حَاجٌ, [or rather this is a coll. gen. n., of which حَاجَةٌ is the n. un.,] and حَاجَاتٌ, [which is of more frequent occurrence,] (S, Mṣb, K,) and حُوجٌ, [which is of rare occurrence,] (S, K,) and حَوَائِجٌ, (S, Mṣb, K,) which is anomalous, (S, K,) and was disapproved by As, and pronounced by him to be post-classical, but he disapproved it only because of its being anomalous, (S,) and he is said to have retracted his assertion of its being post-classical, (TA,) for it is of frequent occurrence in the [classical] language of the Arabs, (S,) in their verses and in the traditions: (IB, TA:) it seems as though formed from the sing. حَائِجَةٌ, (S, K,) which some assert to have been not used; or, accord. to some, it may be pl.