

*Muslim*: وجه is here used for the whole because it is the most noble part: (Jel, ii. 106:) or ذاتى *my course*. (TA.) — مِنْ كُلِّ وَجْهِ In every respect; considered from every point of view. — الوجه أن يكون كذا The [proper or reasonable] way is that it should be thus: or the valid and obvious [way]. (Msb.) See تَرَعَةٌ. — وَجْهٌ A course, a purpose, or an object, which one is pursuing; a direction in which one is going or looking, &c.; as also وَجْهَةٌ. — The way of a thing. (TA.) — لَيْسَ بِوَجْهِهِ There is no truth, or correctness, in thy saying. (TA.) — وَجْهٌ Brightness [of intellect]. (L, voce كَرٌّ.) — لَوْجُهُ اللَّهِ (Kur, lxxvi. 9) For the sake of God; or to obtain the countenance or favour of God. (Kull, p. 378.) See تَوَكَّنَ كَذَا لَكَانَ وَجْهًا — ذُو. — فِي ذَاتِ اللَّهِ وَجْهٌ لَوْجُهُ لَهْ, said of a phrase, &c., There is no reasonable way of accounting for it. — لَيْسَ بِالْوَجْهِهِ same as لَيْسَ بِوَجْهِهِ? Not of respectable, or esteemed, or high, authority: (said of a word or phrase, &c. :) or it is not the proper way. — اِبْتِغَاءُ وَجْهِهِ From a desire of God's recompense: (Kur, ii. 274; and Expos. of the Jeláleyn:) or countenance, meaning favour. There are several similar phrases in the Kur, where وجه is explained in the same sense of ثَوَابٌ in the Expos. of the Jeláleyn. — جَسَسَهُ عَنِ وَجْهِهِ [He withheld him, or restrained him, from his course, purpose, or object]. (S, art. الت.) — صَرَفَ الشَّيْءَ عَنِ وَجْهِهِ He turned the thing away, or back, from its course, عَنْ سَنَنِهِ. (TA.) — خَرَجَ وَجْهَهُ (S, A, L, art. مَرَدٌ; and L voce استلج) [for خَرَجَ خَرَجَ] The hair of his face grew forth]. — وَجْهٌ الدَّهْرِ The beginning of time, (K,) and نَهَارٌ of day. (TA.) — رَوَاهُ عَلَى وَجْهِهِ (S, K, art. قَص) and حَدَّثَ بِهِ عَلَى وَجْهِهِ (Msb, art. قَص) see قَص, in two places. — أَتَيْتِ الأَمْرَ وَجْهًا — مَاتَى وَجْهَهُ: see مَاتَى وَجْهَهُ. — مِنْ وَجْهِهِ The drift of speech. (K, Kull, p. 378.) — مَضَى عَلَى وَجْهِهِ [He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so ذَهَبَ عَلَى وَجْهِهِ]: see ذَهَبَ عَلَى وَجْهِهِ in art. رَكِبَ. — رَكِبَ رَأْسَهُ حَيْثُ شَاءَ [He went away at random whither he would]. (TA in art. سوم.) — بَلَّتْ مَطْيَنَتَهُ عَلَى — اُطْلَبُوا — اِهْلَيْتُ وَجْهَهَا and اِهْلَيْتُ: see 1 in art. بَل. — اِطْلَبُوا الحَوَائِجَ اِئْتَى حَسَانَ الوُجُوهِ Make ye petition, for the things that ye want, to persons of good rank or station. (El-Hasan El-Muáddib, in TA, art. نَضَرَ.) — وَجْهٌ + Consideration and regard. See 3 in art. اِسْو. — وَجْهٌ and وَجْهَةٌ

The place towards which one goes: (Munjid of Kr:) or the place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed: so I have rendered وَجْهَةٌ: see صَفْعٌ, and مَسْجُوعٌ: وَجْهَةٌ signifies any place towards which one looks or goes; as also وَجْهَةٌ: (Har, p. 373:) the place, or point, of the tendency or direction or bearing of anything: whence كَذَا وَجْهَةٌ in the direction of such a thing: and وَجْهَةٌ لِحَيْبَةٍ towards one quarter. — Hence, وَجْهَةُ الطَّرِيقِ The point, or place, to which the way, or road, leads: see ذَنَابَةٌ. And in like manner, وَجْهَةُ أَمْرٍ and وَجْهَةٌ The end, or result, of an affair, to which it leads, or tends. — رَمَوْا وَجْهًا وَاحِدًا [They shot in one direction]. (M voce رَشَقٌ.) — وَجْهَةُ الضَّحَى The first, or beginning, of the day. (TA voce رَوْنَقٌ, q. v.) — وَجْهَةٌ A chief of a people or party. (K.) — اِتَّوَأَ مِنْ وَجْهِهِمْ: see فُوزٌ. — وَجْهٌ i. q. طَرِيقَةٌ [meaning The mode, or manner, of a thing]. (K.L.) — مَا أَدْرِي مَا وَجْهُهُ I know not what is its meaning. — أَخَذَ وَجْهَهَا [app. He degraded her; took away her grade: and hence he took her maidenhead: see وَجْهَتِ سِجَافَتَهُ].

مِنْ جِهَةٍ كَذَا: see وَجْهٌ throughout. — مِنْ جِهَةٍ In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing. — الجِهَاتُ السِّتُ The six relative points or directions or locations; namely, above, below, before, behind, right, and left.

وَجْهَةٌ: see وَجْهَةٌ. — A way, mode, or manner, of acting, &c.

وَجْهَةٌ Worthy of regard.

أَوْجَهُ More, and most, worthy of regard.

التَّوَجُّؤُةُ i. q. التَّوَجُّؤُةُ. — وَلَتْ: see تَوَجُّؤُةُ.

مُتَوَجِّهَةٌ A place towards which one tends, repairs, or betakes himself.

### وجى

1. تَوَجَّجَى and وَجَّى [said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or فَرْسِنٌ was, or became, attenuated, and chafed, or abraded: (TA:) or he (a horse) experienced a pain in his hoof. (S.)

5: see 1.

### وجح

مُوجِحٌ transp. for مُوجِحٌ.

### وحف

5. تَحَفُّفٌ quasi-pass. of اِتَّحَفَهُ: see تَحَفُّفٌ.

8. اِتَّحَفَهُ: see art. تحف.

وَحْفَةٌ and وَحْفَةٌ, said to be the originals of تَحَفُّفٌ and تَحَفُّفٌ: see تَحَفُّفٌ.

### وحل

وَحْلٌ (S, Msb, K) and وَحْلٌ (Msb, K) Slime, mire, or thin mud, (S, Msb, K,) in which beast of carriage stick. (K.)

### وحر

1. وَحِمَتْ She was incontinent to the male: see an ex. voce شَغَبَ.

### وحن

إِحْنَةٌ: see حِنَةٌ.

### وحى

4. أَوْحَى إِلَيْهِ He (God) revealed to him; or spake, or made known, to him by revelation — Also, He suggested to him; or put into his mind. (Mughnee voce اُنْ.)

وَحِيٌّ Hasty; (K;) quick; (S, Mgh, Msb, K;) applied in this sense to death. (S, Mgl, Msb.)

الْوَحَاءُ الوَحَاءُ [Make thou] haste; or haste to be first, or before, or beforehand: haste; &c. (S, TA.)

فِي أَوْحَى مُدَّةً In the shortest period: see an ex. in the first paragraph of art. نَعْفَ.

### وخف

1. وَخَفَهُ He beat it (namely خَطْمِي, IDrd, K, and in like manner سَوِيْقِي, IDrd) with his hand, and moistened it in a طَشْتٌ [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became [fit for] food; (TA;) as also وَخَفَهُ (K) and وَخَفَهُ. (TA.)

2: see 1.

4: see 1.

### وخمر

5: see 10.

10. اِسْتَوْخَمَهُ He found it (food) to be unwholesome; as also تَوَخَّمَهُ: (JK, K:) he found it (a land) to be insalubrious: (TA:) he found it (a country or town) to disagree with