

— **حدَدَ بَلَدًا** *He repaired, or betook himself, to the limits, or boundaries, of a country, or town.* (L.) And **حدَدَ إِلَيْهِ** and **لَهُ** *He repaired, or betook himself, to him, or it.* (K.) — As an intrans. v., inf. n. **تَحْدِيدٌ**, *It (seed-produce) was late in coming forth because of the lateness of rain, (K, TA,) and then came forth [pointed,] without forking, or shooting forth into separate stalks or stems.* (TA.) — **حَدَّرَ عَلَيْهِ**: see 1.

3. **أَرْضَنَا تُحَادُّ أَرْضَكُمْ** *Our land borders upon, or is conterminous with, your land; syn. تَتَاخَمُهَا.* (K in art. **تَخَمَّرَ**.) — [And hence,] **حَادَّةٌ**, (L, K,) inf. n. **مُحَادَّةٌ**, (S,) † *He acted towards him with reciprocal anger and enmity (L, K) and opposition or contrariety or repugnance, (S, K,) contending with him, (TA,) and refusing to do what was incumbent on him:* (S:) like **شَاقَّةٌ**: as though meaning he became in the **حَدَّ**, i. e. the side, region, quarter, or tract, in which was (or opposite to that in which was, Zj) his enemy; like as **شَاقَّةٌ** means he became in the **شَقٌّ**, i. e. the side, or quarter, in which was [or opposite to that in which was] his enemy: (L:) and **تُحَادَّةٌ**, (TA,) inf. n. **تَحَادُّ**, (S,) signifies the same. (S, TA.)

4: see 1, in three places.

5: see 1, last sentence.

6: see 3.

7. **انحَدَّتْ** *It was, or became, slender.* (TA in art. **انحدر**.) — See 1, latter part.

8: see 1, latter part, in three places.

10. **استحَدَّتْ** as a trans. v.: see 1. — Also † *He shaved (S, Mgh, K) his pubes (S, Mgh) with [a razor of] iron:* (Mgh, K:) derived from **حَدِيدٌ**. (Mgh.) — See also 1, last sentence.

يَا حَدَّ رَاهَا *for أَحَدٌ*, in the phrase **يَا حَدَّ رَاهَا**: see **أَحَدٌ**, in art. **احد**.

حَدٌّ *Prevention, hinderance, an impediment, a withholding, restraint, a debarring, inhibition, forbiddance, prohibition, or interdiction;* (S, Mgh, L, Mgh, K, TA;) as also **حَدَدٌ**: (S, L, K:) and, both words, *a repelling, or an averting.* (K. [See 1.]) A poet says, (S,) namely, Zeyd Ibn-'Amr Ibn-Nufeyl, (TA.)

* **لَا تَعْبُدَنَّ إِلَهًا غَيْرَ خَالِقِكُمْ** *
* **وَأَنْ دُعَيْتُمْ فِقُولُوا دُونَهُ حَدَدٌ** *

[*Ye shall by no means worship any deity except your Creator; and if ye be invited to do so, say ye, There is an impediment in the way of it, or a prohibition against it.*] (S, TA.) And one says, **دُونَ مَا سَأَلْتَ عَنْهُ حَدَدٌ** (A, * L) *There is an impediment, or a prohibition, in the way of that respecting which thou hast asked.* (L.) And **لَا حَدَدٌ عَنْهُ** *There is nothing to prevent, or hinder, one from it.* (L. [But this admits of another meaning, as will be seen, under the word **حَدَدٌ**, below.]) — [Hence,] *A restrictive ordinance, or statute, of God, respecting things lawful and things unlawful:* pl. **حُدُودٌ**. (L.) The **حُدُودُ** of God are of two kinds: first, those ordinances prescribed to men (T, Mgh, L) respecting eat-

ables and drinkables and marriages &c.; what are lawful thereof and what are unlawful: (T, L:) the second kind, *castigations, or punishments, prescribed, or appointed, to be inflicted upon him who does that which he has been forbidden to do;* (T, Mgh, L;) as the **حَدَّ** of the thief, which is the cutting off of his right hand for stealing a thing of the value of a quarter of a **deenár** or more; and that of the fornicator or fornicatress, which is flogging with a hundred stripes and banishment for a year; and that of the adulterer or adulteress, which is stoning; and that of the person who [falsely] charges an honest or a married woman with adultery, which is flogging with eighty stripes [as is also that of the person who has committed the crime of drunkenness]: (T, L:) the first kind are called **حُدُودٌ** because they denote limits which God has forbidden to transgress: the second, because they prevent one's committing again those acts for which they are appointed as punishments; (T, Mgh, L;) or because the limits thereof are determined: (Mgh:) the latter kind of **حَدَّ** is also explained as being that [castigation, or punishment,] which prevents the criminal from returning to his crime, and prevents others from committing his crime. (L, K. *) **لَوْ رَأَيْتَهُ عَلَى حَدِّ** in a saying of 'Omar, means *Hadst thou seen him engaged in an affair requiring the infliction of the حد.* (Mgh.) — *A bar, an obstruction, a partition, or a separation,* (S, A, Mgh, L, Mgh, * K,) *between two things,* (S, A, L, K,) or *between two places,* (Mgh,) [or *between two persons,*] *to prevent their commixture, or confusion, or the encroachment of one upon the other:* (L:) an inf. n. used as a subst.: (Mgh:) pl. **حُدُودٌ**. (L.) — *A limit, or boundary, of a land or territory:* pl. as above. (L.) [Hence, **جَاوَزَ الْحَدَّ** † *He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, beyond measure, enormous, inordinate, or exorbitant.*] — [And hence, in logic, † *A definition.*] It is applied by the learned to the **حَقِيقَةُ** of a thing, [or *that by being which a thing is what it is,*] because it is [a term] collective and restrictive. (Mgh.) — *The end, extremity, or utmost point, of a thing:* (S, L, K:) pl. as above. (L.) — [† *The point, or verge, of an event.*] The saying **مُسْلِمَةٌ مَوْقُوفَةٌ عَلَى حَدِّ مَحْرَمٍ** means † *A Muslimeh brought to the point, or verge, of being subjected to an infidel's lying with her:* and in like manner, **مُسْلِمٌ مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ** † *A Muslim brought, by beating or slaughter, to [the point, or verge, of] denying God.* (Mgh.) — *The edge, or extremity of the edge,* (S, L,) and *point,* (L,) of anything, (S, L,) as of a sword, a knife, a spear-head, and an arrow: (L:) the part of a sword [&c.] *with which one cuts:* (MF:) pl. as above. (L.) — See also **حَدَّةٌ**, in four places. — [And hence, app.,] *Arms, or weapons;* as in the phrase **ذُوو حَدِّ** [*Possessors of arms or weapons:* or this may mean † *persons endowed with valour.*] (Ham p. 143.) — *A side, region, quarter, or tract.* (L.) — † *Station, standing, rank, condition, or the like;* syn. **مَرْتَبَةٌ**. (KL.) — [† *A case:* as when a noun is said

to be **حَدَّ الرَّفْعِ فِي** in the nominative case. — And † *A class, or category:* as when a verb is said to be **حَدَّ ضَرْبٍ مِنْ** of the class, or category, of **ضَرْبٍ**. — [† *A quarter of the year.*] You say, **أَقَامَ حَدَّ الرَّبِيعِ** † *He remained, stayed, or abode, during the quarter of the ربيع.* (A.) — See also **مَحْدُودٌ**.

حَدٌّ: see **مَحْدُودٌ**.

حَدَّةٌ *A small quantity of water or milk &c. remaining in a vessel or skin;* syn. **كُتْبَةٌ** and **صَبَةٌ**. (K.)

حَدَّةٌ [*Sharpness of a sword, a knife, or the like:* see 1.] — [And hence,] † *Sharpness, or hastiness, of temper; irascibility, passionateness, or angriness;* (Ks, S, A, L, K;) as also **حَدٌّ**: (Ks, S, L, K:) † *sharpness [or effectiveness] in respect of eloquence, and of intellect or understanding, and of anger:* (L:) † *sharpness, penetrating energy, vigorousness, effectiveness, and briskness, in the performance of affairs;* and also, *in matters of religion, with ambition to attain what is good:* from **حَدَّ** as signifying the "edge" of a sword [&c.]: (L:) and † the latter word, [or rather both,] † *a man's sharpness, penetrating energy, or vigour, in the exercise of courage; his mettle;* (L;) *his valour, or valiantness, in war.* (S, A, L, K.) You say, **إِنَّهُ لَبَيِّنُ الْحَدِّ** † *Verily he is one who displays sharpness like that of a knife.* (L.) — **حَدَّةٌ** and **حَدٌّ**, as denoting a quality of anything, are syn. (K.) [Both signify † *Sharpness; vehemence; force; and strength:* and] both, † *the force, or strength, of wine and the like;* syn. **سَوْوَةٌ**; (Mgh and K, in explanation of the former, [which is the more common,] in art. **سور**;) meaning **شِدَّةٌ**; (MF;) and **صَلَابَةٌ**. (S and L and K in explanation of the latter in the present art.) [Also, the former, † *Pungency; acridness.*]

حَدَدٌ: see **حَدٌّ**, first four sentences. — You say also, **مَا لِي عَنْ هَذَا الْأَمْرِ حَدَدٌ** (S, A, *) and **مَا لِي عَنْهُ مُحَدَّدٌ** (K, TA,) and **مَحْدُودٌ** (K, TA,) with damm, of the same measure as **مَكْرُومٌ**, (TA,) or **مَحْدُودٌ**, (so in the CK,) *I have no way of avoiding, or escaping, this thing.* (S, A, K.) And **مَا أَجِدُ مِنْهُ مُحَدَّدًا وَلَا مُلْتَدًّا** *I find not any way of avoiding, nor any way of escaping, it.* (S.) — Also, (L,) and **مَحْدُودٌ**, (Mgh,) *Prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbidden, prohibited, or interdicted.* (L, Mgh.) You say, **هَذَا أَمْرٌ حَدَدٌ** *This is a forbidden, or prohibited, thing; a thing unlawful to be done, or committed.* (S. [See also what follows.]) And **حَدَدًا أَنْ يَكُونَ كَذَا** (S, * A, L) *Forbidden be it that it should be so:* like as you say, **مَعَاذَ اللَّهِ قَدْ حَدَّ اللَّهُ ذَلِكَ عَنَّا**. (S, A, * L.) **أَمْرٌ حَدَدٌ** also signifies *A disallowed, and vain, or false, thing or affair.* (L.) And **دَعْوَةٌ حَدَدٌ** *A vain, or false, pretension.* (S, L, K.)

حَدَادٌ, like **قَطَامِرٌ**, [indecl., a proper name, for **فَجَارِ** **حَدَّ**; fem. act. part. n. of **حَدَّ**; like **فَجَارِ** for **الْحَادَّةُ**, fem. act. part. n. of **حَدَّ**; like **فَجَارِ** for **الْحَادَّةُ**; and hence, for **يَا حَادَّةٌ**] occurring in