

**حضر** (S, K) and حضار (K) *White*: (Sh, T:) or excellent and white: (S, K:) or red: (K:) but this requires consideration: (TA:) applied to camels, and to a single camel: (S, K:) or having no sing. (K.) And the former, A she-camel combining strength with excellence of pace: (El-Umawee, T, S, K:) but Sh says that he had not heard it used in this sense; and that it only signifies "white," as applied to camels. (TA.) — See also حضر.

**حضر** † One who always forms right opinions, or judgments, respecting things, or affairs. (A.) — See also حضير, in three places.

حضر : حضارة and حضارة.

**حضرية** The collective body of a people: (Fr, K:) so in the following ex., (Fr,) from a poem of Selma El-Juhaneeyeh, in which she bewails the death of her brother As'ad, and celebrates his praises: (S:)

\* يَرُدُّ الْبَيَاهَ حَضِيرَةً وَنَفِيَّةً \*

نفيّة signifying the same: (Fr:) [so that the meaning is, *Coming to the waters in a collective and congregated body*:] or the former signifies waters by which people are dwelling, or staying; and the latter, "by which there is not any one:" (IAar, Sh:) or the former, people dwelling, or staying, by the waters; and the latter, men "going before an army as scouts, or explorers:" (As:) but what IAar says, mentioned above, is better: (Az:) or the former, a company of seven, or eight, men; and the latter, "one;" and also men "who explore a place thoroughly:" (A'Obeyd:) or the former, a company of four, or five, men, (S, K,) engaged in a warring and plundering expedition: (S:) or seven: (TA:) or eight: or nine: (K: in some copies of the K "seven;" but the former is the right reading: TA:) or ten: or a company of men not more than ten (نفر) with whom one goes on a warring and plundering expedition: (K:) or, accord. to AAF and the M and K, the foremost, or preceding, portion of an army: and accord. to IB, نفيّة signifies "a party sent to a place to discover whether there be there an enemy or any cause of fear:" (TA:) pl. حضائر. (S.) — A place where dates are dried: (El-Bahilee, ISk, Az, Mgh, Msb, K:) because frequented: pl. as above. (Mgh.) [See also حضيره and حظيره.] — Also, (S,) or حضير, (K, TA,) What collects in a wound, (S, K,) of thick purulent matter. (S.) — And the former What collects in the membrane that encloses the foetus, of the [fluid called] سُخْد, (S,) and the like. (TA.) You say, أَلْقَتِ الشَّاةَ حَضِيرَتَها The ewe, or sheep-goat, ejected her سُخْد and water and blood, after having brought forth. (S.) — And What a woman emits after childbirth and [after] the stopping of her blood: and حضير is its pl. [or a coll. gen. n.]. (K.) [Or, accord. to some copies of the K, and the TA, The stopping of her blood, or its ceasing to flow, is a signification distinct from what precedes it.] — And What a she-camel emits after bringing forth: or, accord.

to AO, the membrane that envelops the foetus. (TA.) — And (K, TA, [in the CK "or"]) † the latter signifies Thick blood which collects in the membrane that encloses the foetus. (K, \* TA.)

**حاضرون** A man present: (A, K:) pl. حاضرون, [and] حضر and [more commonly] حضور, (S, K,) which last is originally an inf. n. (S.) You say, فَعَلْتُهُ وَفَلَانْ حَاضِرٌ I did it such a one being present. (A.) And حاضري الملك [He is of those who are in the presence of the king]. (A.) — So, too, applied to a time: and you say, وَقَتْهَا حَاضِرٌ, الصَّلَاةَ حَاضِرَةٌ The time of prayer is come. (MsB.) — [Also + Ready, or prepared: often used in this sense in the lexicons &c., as in modern Arabic. See 4.] You say, قُولُوا مَا تَحْضُرُونَ + Say ye what is ready with you [or in your minds]. (TA.) And هو حاضر عنْدَكُمْ [He is ready with the answer, or reply]; and بِالْجَوَابِ [with rare words or expressions]; (A;) as also حضر: (TA:) which latter word, alone, signifies a man having the quality of perspicuity of speech, and intelligence; syn. ذو البيان وَالْفَقْهُ. (K.) — A visiting angel: and حاضرة is applied to a class or company [of visiting angels]. (TA.) — One coming to a region, district, or tract, of cities, towns, or villages, and of cultivated land; contr. of باد: (S, K;) as also مُحْضَرٌ: (S.) — A man staying, residing, dwelling, or abiding, بِمَوْضِعٍ in a place. (S.) — [A man, or people,] staying, or dwelling, by water; (S, \* TA;) contr. of باد: (K:) pl. حضور (TA) and ما على الماء: حضرة and حضار: (S:) one says, حاضر [There is not any one staying, or dwelling, by the water]: and حاضر and هؤلاء قوم حضار: (S:) a syn. of حاضر in this sense; i. e. These are a people staying, or dwelling, by water]: (S:) or حاضر signifies any people that have alighted and taken up their abode by a constant source of water, and do not remove from it in winter nor in summer, whether they have alighted and taken up their abode in towns or villages, and cultivated land, and houses of clay, or pitched their tents by the water, and remained there, and sustained their beasts with the water and herbage around them: (TA:) or حاضر, without ة, signifies a tribe that has alighted and is abiding by a constant source of water: (T, TA:) and حاضرون and حاضر: (S, A, K,) a people staying, or dwelling, by waters; alighting there in the hottest time of summer: when the weather becomes cool, they migrate from the constant sources of water, and go into the desert, seeking the vicinity of herbage; and then they are termed بادية and بادون. (T in art. باد.) — Also A great tribe (S, K) or company of men: (TA:) or a tribe, (ISd,) or company of men, (Mgh,) when staying, or dwelling, in the abode which is their place of assembling; (ISd, Mgh;) as also حاضرة. (Mgh.) One says حاضر طي: The great tribe of Teiyi. (S.) It is a pl. (S,) or coll. n., (ISd,) [or quasi-pl. n.,] like سامر and حاج (S, ISd) for سامر حاج and حجاج. (S.) — Also, of the measure فاعل حجاج.

in the sense of the measure مَقْعُولٌ, (TA,) A place where people are present; or where people stay, or dwell, by waters: syn. مكان مُحْضَرٌ: one says, نَزَلْنَا حَاضِرٌ بَنِي فَلَانْ [We alighted and took up our abode, or sojourned, at the place where the sons of such a one were present; or were staying, or dwelling, by waters]. (El-Khatibee.) [See also مُحْضَرٌ.]

حضر: see حاضر, in three places: — and see حضر, in two places.

**محضر** A place where people are present, or assembled. (K, \* TA.) See also حضره. — A place to which people return (مُرْجِعٌ [here a n. of place, agreeably with analogy,]) to the waters, (S, K,) or to the constant sources of water; (T, TA;) contr. of مَبْدَى: (T and S in art. بدو:) a place to which one goes (مُذْهَبٌ) in search of herbage is called منتَجَعٌ; and every such place is called مَبْدَى, of which the pl. is مَبَادِي: watering-places مَبَادِي (Mābadī) are called مُحْضَرٌ [pl. of مَحْضَرٌ] because of the congregation and presence of men at them. (T, TA.) [See also حاضر, last signification.] — [People present, or assembled; an assembly: so in the present day.] — A people dwelling, or staying, by waters: (K, \* TA:) [pl. مُحْضَرٌ:] see حاضر. — The record of a kadee (or judge), in which his sentence is written, syn. سِجْلٌ: (S, K:) or what is written when a person brings a charge against another: when the latter makes his reply, and proves it, it [the writing] is [called] توْفِيقٌ; and when judgment is given, سِجْلٌ. (Kull p. 352.) This is thought by MF to be a recent conventional term; but it has been heard from the Arabs [of the classical times], and is mentioned by ISd and others. (TA.) — Also A signature (خط) that is written at the end of the record of the signatures (خطوط) of the witnesses, in testimony of the truth of the contents of what precedes. (K.) [In the CK, وَاقِعَةٌ is erroneously put for وَاقِعَةٌ and خطوط, for خطوط.] But this is a recent conventional application. (MF, TA.) — فلان حَسَنَ الْمُحْضَرٌ Such a one is a person who speaks well of the absent. (S.)

محضير: see مُحْضَرٌ.

**اللَّبَنُ** [pass. part. n. of حاضر, مُحْضَرٌ]. [Hence,] فَغَطَّ [lit. covered over,] مُحْضَرٌ, (S, A, K,) and مُحْضَرٌ, (S, A,) إِنَّا نَكَ [Milk is much subject to taint, or much tainted; [lit.] come to [and tainted; i. e.,] by the jinn, or genii, (As, T, S, K,) and beasts, &c.; (As, T;) [therefore cover thou thy vessel.] And (in like manner [one says], K) الْكُفُّ مَحْضُورٌ [Privies are haunted by jinn, or genii]. (S, K.) It is said in a trad., إن هذه الحشوش مُحْضَرٌ [Verily these privies are haunted by jinn]. (T, TA.) And in another trad., إِنَّهَا مَشْهُودَةٌ مَحْضُورَةٌ [Verily it (the prayer of daybreak) is attended by the angels of the night and the day. (TA.) — Also, (Msb,) and مُحْضَرٌ, (Mgh, MsB,) اتَّهَى الْمَوْتُ [At the point of death; in the agony of death: (Msb;) visited by death; or by the angel, or angels, of