

†It (food, or wheat,) became cheap. (Az, TA.)  
— انحمقت السوق : see 1.

10. استحيقه : see 1: — and 7. = استحيقه  
He counted, accounted, or esteemed, him **أحمق**  
[i. e. foolish, or stupid, &c.]: (S, Mgh, TA:) or  
he found him to be so; like **احمقه**. (TA.)

**حمق** Foolishness, or stupidity; i. e. unsound-  
ness in the intellect or understanding; (T, Mgh,  
Msb;) and stagnancy, or dulness, therein; (T,  
Mgh;) or deficiency, or defectiveness, therein;  
(IF, Mgh;) or paucity, or want, thereof; and  
‡ **حمق** and ‡ **حمافة** signify the same: (S, K:)  
[all are said to be inf. ns.; but the last, accord. to  
the Msb, is a simple subst.: (see 1:)] the proper  
and primary signification of **حمق** is [said to be]  
the putting a thing in a wrong place, with know-  
ledge of its being bad [to do so]. (TA.) [Hence,]  
**نومة الحمق** The sleep after [the period of the  
afternoon called] the **عصر**; when no one sleeps  
except one who is intoxicated, or one who is in-  
sane, or unsound in mind. (Har p. 223. [See  
also **خرق** and **خلق**.])—And **Deceit**; or a de-  
ception. (TA.)—[It is said that] **الحمق** also  
signifies Wine: (Z, K:) as being a cause of  
**حمق**; like as wine is called **إثر** as being a cause  
of **إثر**: (Z, TA:) but Ez-Zejjājee disallows this:  
and [it is also said that] ‡ **الحميقة** signifies the  
same, because wine occasions **حمق** to its drinker.  
(TA.)

**أحمق**: see **أحمق**. — Also †Having a scanty  
beard. (IDrd, K.)

**حمق**: see **حمق**.

**أحمق**: see **أحمق**.

**حمق** (S, K) and **حماق** (ISd, K) and ‡ **حميقي**  
(AZ, K) and ‡ **حميقة** (IDrd, K) The **جدري** [or  
small-pox]: (K:) or the like thereof, (S, K,) which  
attacks a human being, (S,) and spreads in  
a scattered manner upon the body, or person:  
(K:) accord. to Lh, a certain thing that comes  
forth upon children. (TA.)

**أحمق** a contracted dim. of **أحمق**; or dim. of  
**حمق**: [the dim. form being app. used in this  
case to denote enhancement of the signification:  
(see also **حميقة**)] so in the prov., (TA,) **عرف**  
**حمق** **جمله** [A very foolish, or stupid, man knew  
his camel]; i. e. he knew thus much, although  
**أحمق**: or, as some relate it, **عرف** **حمق** **جمله**,  
i. e. his camel knew him, [namely, a very foolish,  
or stupid, man,] and emboldened himself against  
him; or it means that he knew his quality: (K,  
TA:) it is applied to the case of excessive fam-  
iliarity with men: (TA:) or to him who deems  
a man weak, and is therefore fond of annoying,  
or molesting, him, (K, TA,) and ceases not to act  
wrongfully towards him: or, as some say, [**حمق**  
is here a proper name; and] this person had a  
camel with which he was familiar, and he made  
an attack upon him. (TA.) [See Freytag's Arab.  
Prov. ii. 85.]

**حمق**: see **حمق**.

**أحمق**: see **أحمق**.

**حمق**: see **حمق**.

**حمق**: see **حمق**: = and **حمق**.

**حمق**: } see what next follows.  
**حمق**: }

**حمق**, (K,) but in the Tekmileh with teshdeed  
to the **ي**, and with **kesr** to the same, [app.  
‡ **حميقة**,] (TA,) and ‡ **حموقة**, (K,) Foolish, or  
stupid, (**أحمق**) in the utmost degree. (Ibn-  
'Abbād, K, TA.) [It seems to be implied in the  
K that **أحموقة** signifies the same: but see this  
word below.]

**أحمق** (S, Mgh, Msb, K, &c.) and ‡ **حمق** (S,  
Msb) and ‡ **حمقان** [whether with or without  
tenween is not shown] (Sb, TA) Foolish, or stu-  
pid; i. e. unsound in intellect or understanding;  
(T, Mgh, Msb;) and stagnant, or dull, therein;  
(T, Mgh;) or deficient, or defective, therein;  
IF, Mgh;) or having little, or no, intellect or  
understanding: (S, K:) fem. of the first **حمقة**;  
(S, Msb;) and of the second **حمقة**: (TA:) pl.  
of the first, applied to men and to women, (S,  
K,) **حمق**, (so in two copies of the S,) or **حمق**,  
with two dammehs, (K,) and **حمقى** and **حماقى**  
(S, K) and **حماقى** (Sgh, K) and **حماق**. (Ibn-  
'Abbād, K.) Accord. to some, **أحمق** is from the  
phrase **انحمقت السوق**: and accord. to some, from  
the phrase **ليال محمقات**, because the **احمق** de-  
ceives one at first by what he says. (TA.) The  
sounds of wailing for the dead, and trilling, or  
quavering, in playing, are termed **أحمقان** because  
of the **حمق** of the person from whom they pro-  
ceed. (Mgh.) — **البقلة الحمقاء** (S, K) and  
**بقلة الحبة الحمقاء**, (K,) the latter for **بقلة الحبة**  
**الرجلة** [Garden purslane]; (S, ISd, K;) which  
is the name applied to it by the vulgar;  
(ISd, TA;) the chief of herbs, or leguminous  
plants: called by those names because exuding  
mucilage (**ملعجة**), so that it is likened to the **أحمق**  
whose slaver is flowing: IDrd says, they assert  
that it is so called because it grows in the tracks  
of men, so that it is trodden upon; and in water-  
courses, so that the water uproots it: IF says  
that it is so called because of its weakness: and  
it is said that some persons, hating 'Aisheh, called  
it **بقلة عائشة**; but this is one of their fanciful  
assertions; for such was its name in the time of  
utter paganism: so says Sgh. (TA.) — **أحمق**  
also signifies *More*, and *most*, foolish, or stupid,  
&c. Hence,] it is said in a prov., **أحمق من رجلة**  
[More foolish, or stupid, than a plant of garden-  
purslane: explained by what precedes]. (TA.)  
[See also another prov. voce **ثمانون**.] And in a  
trad., **أحمق الحمق الفجور** [The most foolish of  
foolishness, or the most stupid of stupidity, is  
vice, or immorality, or unrighteousness]. (A in  
art. كيس.)

**أحمق** is from **الحمق**, like **أحدونة** from  
**العجب** and **أعجوبة**: (TA:) it  
signifies *An action, or a deed, of those that are  
done by the حمقى* [i. e. foolish, or stupid, persons];

(Mgh;) [a foolish, or stupid, action or deed:]  
it is like ‡ **أحموقة**, which means *an action, a  
practice, or a habit, in which is حمق* [i. e. foolish-  
ness, or stupidity, &c.]. (TA.) One says, **وقع**  
**فلان في أحموقة** [Such a one fell into the commis-  
sion of a foolish, or stupid, action, &c.]. (TA.)  
[See **حميقة**.]

**محمقة** and **محمق** (S, K) A woman who brings  
forth a child that is **أحمق** [i. e. foolish, &c.];  
(S;) or who brings forth **حمقى** [i. e. foolish  
children]: (K:) or, accord. to IDrd, the latter  
has this signification; but the former signifies a  
man who begets **حمقى**; and he does not allow its  
application to a woman. (TA.) — **المحمقات**  
‡ **The nights** [that make a fool of one; i. e.]  
during the whole of which the moon is above the  
horizon but intercepted by clouds; so that one  
imagines that he has arrived at the time of morning;  
(A, O, K, TA;) because he sees light, but sees not  
the moon: derived from **الحمق**. (TA.) One  
says, **غررتني غرور المحمقات** [He, or it, deceived  
me with the deceiving of the nights thus called].  
(TA.) And you say, **سرنا في ليال محمقات** [We  
journeyed during such nights]; because the rider  
therein thinks that he has arrived at the time  
of morning until he becomes weary. (TA.)

**محمق** A woman who is accustomed to bring  
forth **حمقى** [i. e. foolish children]. (S, K.)

**محموق** A man [or child] affected with **حمق**  
[q. v.]. (A 'Obeyd, S.)

حمل

1. **حملة**, aor. -, inf. n. **حمل** (S, Mgh, Msb,  
K, &c., in some copies of the S **حمل**) and **حملان**,  
(Mgh, K,) He bore it, carried it, took it up and  
carried it, conveyed it, or carried it off or away,  
(MA,) **على ظهره** (S, MA,) upon his back, or  
**على رأسه** upon his head; (MA;) and ‡ **احتمله**  
signifies the same: (Msb, K:) or the latter is  
used in relation to an object inconsiderable and  
small in comparison with that in relation to which  
the former is used; as in the saying of En-  
Nābighah, (TA.)

\* **إنا اقتسمنا حطتنا بيننا** \*  
\* **فحملت برة واحتملت فجار** \*

[Verily we have divided our two qualities between  
us, and thou hast borne as thy share goodness,  
and I have borne as my share wickedness]. (TA\*)  
in the present art., and S and TA &c. in arts. **بر**  
and **فجار**.) Hence, in the Kur [xx. 100], **فأثمه**  
**يحمل يوم القيامة وزرا** [He shall bear, on the day  
of resurrection, a heavy burden]. (TA.) Hence  
also, in the Kur [vii. 189], **حملت حملا خفيفا**  
[She bore a light burden]; (S, TA;) i. e., [as  
some say,] the seminal fluid. (TA.) Hence also,  
in the Kur [xxix. 60], **وكأين من دابة لا تحمل**  
**وزقها** [And how many a beast is there that does  
not bear its sustenance!], meaning, †does not pro-  
vide its sustenance, but is sustained by God.  
(TA.) **يحمل الحطب** [lit. He carries firewood],