

of **حَوَاجَة**, changed from the regular form of **حَوَاج**, [originally **حَوَاجِي**] like **صَحَار**, by putting the [elided] **ي** before the **ح**, agreeably with what is often done in the language of the Arabs. (TA.) You say, **قَضَى حَاجَتَهُ** [He accomplished his want]: (TA:) a phrase which signifies [also] *he did his business; meaning he eased nature.* (ISk, TA.) And **خَذَ حَاجَتَكَ مِنَ الطَّعَامِ** [Take what thou wantest, or requirest, of the food]. (A.) And **حَاجَةٌ** and **حَاجَةٌ** and **حَاجَةٌ** [In my mind is a want]. (AA, TA.) And **لِي عِنْدَ فُلَانٍ حَاجَةٌ** [I want a thing of such a one]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by **لِي**, as in the sayings **لِي حَاجَةٌ إِلَى كَذَا** I have a want of such a thing, and **مَا لِي إِلَيْهِ حَاجَةٌ** I have not any want of it, and **مَا حَاجَتُكَ إِلَيْهِ** What is the reason of thy want of it, or thy wanting it?] You say also, **مَا بَقِيَ فِي صَدْرِهِ حَوَاجَةٌ** وَلَا **نُوجَةٌ** إِلَّا **قَضَاهَا** There remained not in his bosom a want but he accomplished it. (TA.) [The dim. of **حَوَاجَةٌ** is **حَوَاجَةٌ**: whence the saying,] **مَا لِي فِيهِ حَوَاجَةٌ** وَلَا **نُوجَةٌ** I have no want, [nor any little want,] with respect to him, or it. (Lh, S, K.) [See also **حَوَاجَةٌ**, below.] In the phrase **سَخَّ حَجَبِيَّكَ** [Seek the little thing that thou wantest], it seems that the second and third radical letters of the latter word [originally **حَوَاجِيَّكَ**] have been transposed [and that **حَجَبِيَّكَ** has been then changed into **حَجَبِيَّكَ**]. (IDrd, AAF, TA.) — **مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ** I left not any act of disobedience to which I was enticed. (TA from a trad. [But see **دَاجَةٌ** in art. **دوج**].)

حَوَاجَةٌ: see **حَاجَةٌ**, in four places: — and see **حَاجَةٌ**. — You say also, **مَا فِي صَدْرِي بِهِ حَوَاجَةٌ** وَلَا **نُوجَةٌ** There is not in my bosom any doubt respecting him, or it. (Th, S, K.) And **لَيْسَ فِي أَمْرِكَ حَوَاجَةٌ** وَلَا **نُوجَةٌ** وَلَا **رُوبَعَةٌ** [There is not any doubt in, or in respect of, thine affair, or thy case]. (S.) — And **فَمَا رَدَّ عَلَيَّ حَوَاجَةٌ** وَلَا **نُوجَةٌ** **فَمَا رَدَّ عَلَيَّ سَوْدَاءَ** وَلَا **بَيْضَاءَ**, i. e. I spoke to him, and he returned me not a bad word nor a good one. (ISk, S, K.)

حَوَاجَةٌ: see **حَاجَةٌ**, in two places: — and see **حَوَاجَةٌ**. — You say also, **خَذَ حَوَاجَةَ مِنَ الْأَرْضِ** Take thou a different and winding road of the land. (K.)

حَاجَةٌ: see **حَاجَةٌ**, in two places. — You say also **حَاجَةٌ حَاجَةٌ** and **حَاجَةٌ حَاجَةٌ** A great want; a thing much wanted. (TA.)

مُحَوَّجٌ A man in want, needy, indigent, or poor; (Msb, TA;) [as also **مُحْتَاَجٌ**:] the pl., by rule, should be **مُحَوَّجُونَ** because it is an epithet applied to a rational being; but the pl. used is **مُحَوَّجِينَ**: some, however, reject this, and

assert that it has not been heard [as a classical word]: (Msb:) ISd thinks that **مُحَوَّجِينَ** is pl. of **مُحَوَّجٌ**, if the latter word have been used: (TA:) the vulgar say **مُحَوَّجِينَ** [as pl. of **مُحَوَّجٌ**], meaning **مُحْتَاَجُونَ**. (Mgh.)

مُحَوَّجٌ: } see the next preceding paragraph.
مُحْتَاَجٌ: }

هود

1. **حَادَ**, aor. **يَحُودُ**, i. q. **حَادَ**, aor. **يَحِيدُ**, explained in art. **حيد**. (K.)

3. **تَعَاوَدُهُ** [like **تَعَاوَدُهُ**] The fever returns to him repeatedly, or time after time. (K.) — **هُوَ يَحُودُنَا بِالزِّيَارَةِ** He visits us [repeatedly, or time after time,] during the space of several days. (TA.)

هود

1. **حَادَ الْإِبِلَ**, aor. **يَحُودُ**, (S, A, L,) inf. n. **حَوْدٌ**, (S, L, K,) He drove the camels quickly; (S, L, K;) as also **أَحْوَدَهَا**, (S, L,) inf. n. **إِحْوَادٌ**: (K:) or violently; (M, L;) like **حَارَزَهَا**, inf. n. **حَوَزٌ**: (L:) or roughly: (B:) or he drove the camels to water; like **حَارَزَهَا**. (A, TA.) — Also He collected the camels together to drive them. (L.) — And **حَدَّثْتُ الْإِبِلَ** and **حَدَّثْتُهَا**, I mastered, or gained the mastery over, the camels: two forms of the verb mentioned by Zj and IKtt and others, as coordinate to **قَالَ** and **خَافَ**. (MF, TA.) And **حَادَ الْحِمَارَ أَتْنَهُ** The he-ass gained the mastery over his she-asses, and collected them together; like **حَارَزَهَا**: (L:) [and so **جَانَبِيهَا**:] Le-beed says,

* **إِذَا اجْتَمَعَتْ وَأَحْوَدَ جَانِبَيْهَا** *
* **وَأَوْرَدَهَا عَلَى عَوْجٍ طَوِيلٍ** *

[When they became collected together, and he gained the mastery over their flanks, or] drev them together so that not one of them escaped him, [and brought them to the watering-place, galloping upon long crooked legs; for] by **عَوْجٍ** he means [crooked] legs. (S, L.) — And [hence,] **حَادَهُ**, aor. and inf. n. as above; (L;) and **اسْتَحْوَدَهُ** (S, A, L, K,*) and **اسْتَحَادَ**; (S, L;) He overcame, mastered, or gained the mastery over, him, or it: (S, A, L, K:) [like **حَارَزَهُ**.] You say, **اسْتَحْوَدَ عَلَيَّ كَذَا** He mastered such a thing; gained the mastery over it; gained possession of it. (L.) **اسْتَحْوَدَ عَلَيْهِمُ الشَّيْطَانُ** [in the Kur lviii. 20] means *The devil hath overcome them, or gained the mastery over them: (S, L:) or hath gained the mastery over their hearts: (Th, L:) or hath gained the mastery over them, and inclined them to that which he desired of them: (Msb:) or drove them, having gained the mastery over them. (B.)* And **أَلَمْ نَسْتَحْوِدْ عَلَيْكُمْ** [in the Kur iv. 140], *Did we not acquire the mastery over your affairs, and gain possession of your affection?* (S, L:) or *did we not gain the mastery over you*

by befriending and aiding you? (Aboo-Isḥāq, L:) or *did we not overcome you, and have it in our power to slay you?* (Bd.) AZ says that in all verbs coordinate to **اسْتَحْوَدَ**, the original letters of the root may be preserved: that the Arabs say **اسْتَجَوَّبَ** and **اسْتَصَوَّبَ**, and **اسْتَجَابَ** and **اسْتَصَابَ**: and that their doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says **حَادَ**, aor. **يَحُودُ**, says only **اسْتَحَادَ**; and he who says **أَحْوَدَ**, says in like manner **اسْتَحْوَدَ**. (L.) — Also **حَادَ**, aor. **يَحُودُ**, (L,) inf. n. **حَوْدٌ**, (L, K,) He guarded, kept, kept safely, protected, took care of, or minded, [a person, or thing;] syn. **حَاطَ**, (L,) inf. n. **حَوَاطٌ**. (L, K.) And **حَادَ عَلَيْهِ**, (L,) inf. n. **إِحْوَادٌ**; (TA:) **حَوْدٌ**; (K;) and **أَحْوَدٌ**, inf. n. **إِحْوَادٌ**; (L, K;) as, for instance, of prayer: from **حَادَ الْإِبِلَ** signifying “he collected the camels together to drive them.” (L.) — And **حَادَ**, He did a thing, or an affair, firmly, soundly, thoroughly, or well. (L.) — Also, aor. and inf. n. as above; and **أَحْوَدٌ**, inf. n. **إِحْوَادٌ**; and **أَحْوَدَ السَّبْرَ**; He journeyed hard; went a hard, or vehement, pace. (L.)

4. **أَحْوَدَ**, inf. n. **إِحْوَادٌ**: see 1, in four places. — **أَحْوَدَ ثَوْبَهُ** He gathered together his garment, (L, K,) and drew it to him. (L.) — **أَحْوَدَ الْقِدْحَ** [in some copies of the K **الْقِدْحَ**] He (a workman, **صَانِعٌ** [in some copies of the K **صَانِعٌ**]) made the arrow light, by scraping, or paring, it: (L, K:) a phrase used by Lebeed, in describing the arrow termed **الْمَنِيعُ**. (L.)

10. **اسْتَحَادَ** and **اسْتَحْوَدَ**: see 1, in four places.

حَادَ الْمَتْنِ (S, L, K) and **حَادَ** (A, L, Msb) *The part of the back of a horse that is beneath the بُد [or saddle-cloth]; (S, A, L, Msb, K;) i. e. the middle thereof; (Msb;) as also **الْحَالُ** (Sh, A, L) and **حَالُ الْمَتْنِ**: (S, L:) also the line along the middle of the back (M, L) of a man; (L;) but **الْحَالُ** is more approved in this sense: (M, L:) and **الْحَادُ** signifies also the back of a man; (L, K;) like **الْحَالُ**: pl. **أَحْوَادٌ**. (L.) [Hence,] **خَفِيفُ الْحَادِ** A man light of back; (S, A, L, Msb;) as also **خَفِيفُ الْحَالِ**; (A;) meaning having little property: and also having a small family to maintain: (L:) or having little property and a small family to maintain: (L, K:) like **خَفِيفُ الظَّهْرِ**. (A, L, Msb.) And **كَيْفَ حَادُكَ** and **حَالُكَ** + [lit. How is thy back? meaning, thy state, or condition?]. (Sh, L.) **حَادٌ** and **حَادَةٌ** both signify + A state, or condition; like **حَالٌ** and **حَالَةٌ**, which are the more approved words. (TA.) You say, **هَمَّا بِحَادَةٍ** and **وَأَحَدَةٍ** They both are in one-state, or condition. (K.) — **الْحَادَانِ** The parts of the backs of the two thighs (of a camel, A) against which the tail falls, (S, A, L, K,) on this side and on that: (L:) or the parts of the two thighs of a beast that face one when he stands behind it: and two portions of flesh in the outer sides of the two thighs of a man &c.: (ISd, L:) or the hinder parts of the two*