

Punishment beset them, and befell them. (S.) And *حاَقَ بِهٖ البَلَاءُ* Trial, or trouble, beset him. (TA in art. حَق.) = *حاَقَ فِيهٖ*, (K,) inf. n. *حَيْقٌ*, (TA,) i. q. *حاك*. (K.)

3. *حاَقَهُ*, (AA, K,) inf. n. *مُحَايَقَةٌ*, (AA, TA,) *He envied him, and hated him.* (AA, K.)

4: see 1. = *احاق الله بهم مكرهم* God made their artifice to beset them: (Lth, TA:) or made it to befall them. (Th, K,* TA.)

حَاقُ الجوع Vehemence of hunger. (TA.) See also *حَاقٌ*, in art. *حق*.

حَيْقٌ What besets a man, ('Eyn, K,) and befalls him, of artifice, ('Eyn, TA,) or of an evil deed, that he has done. ('Eyn, K.)

مَحْبُوقٌ: see art. *حوق*.

حيك

1. *حَاكَ*, aor. *يَحِيكُ*, inf. n. *حَيْكٌ* and *حَيْكٌ* and *حَاكَةٌ*, accord. to Lth, signifies *He wove a piece of cloth*: [and it is said in the K, in art. *حوك*, that the root of the verb in this sense is with *و* and with *ي*:] but Az says that this is a mistake; and that the verb is only *حاك* having for its aor. *يَحْوِكُ*, inf. n. *حَوِكٌ*. (TA. [See, however, what follows.]) = *حاك في مشيته*, (S, K,) or *حاك في مشيته*, (TA,) aor. *يَحِيكُ*, inf. n. *حَيْكَانٌ* (S, K) and *حَيْكٌ* (K) and *حَيْكِي* (Mbr, TA) [and *حَاكَةٌ*, which see in what follows], *He (a man, TA) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back: or he moved about his shoulder-joints and his body in walking, (K, TA,) having much flesh; which manner of walking in women is commended, but in men it is discommended; for the woman walks thus by reason of the largeness of her thighs; but the man, when his thighs, or legs, are wide apart: or, as some say, it signifies he trod the ground vehemently: (TA:) or he moved about his shoulder-joints, and parted his legs widely, in walking, [as short persons do: for] *حَيْكَانٌ* signifies the manner of walking of him who is short: (S:) or a walking in which a man moves about his posteriors: all which meanings are borrowed from the action of the *حائك* [or weaver, who straddles when at work]: *حَاكَةٌ*, likewise, signifies a walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back, and in a lagging manner. (TA.) And you say also, *يَحِيكُ*, and *يَحِيكُ*, meaning *He came walking with his legs parted as though there were something between them.* (TA.) = *حاك*, (K,) aor. *يَحِيكُ*, inf. n. *حَيْكٌ*, (TA,) said of a sword, (K,) and of an axe, (TA,) *It made an impression, or had effect; as also* *احاك*. (K, TA.) *حاك فيه* (S) and *احاك فيه* (S, K) and *احاكه*, (K,) said of a sword, signify the same: (S, K:) one says, *ضربه فها احاك*, i. e. [He struck him, but the sword] made no impression, or had no effect, upon him. (S, TA.) And *حَاكَتِ الشفرة**

The [knife called] شفرة cut; as also *احاكت*. (K.) And *مَا تَحِيكُ الْمُدِيَّةُ اللَّحْمَ* [The butcher's knife does not cut the flesh-meat], and *ما تحيك فيه*: both signify alike. (El-Ámidee, TA.)—[Hence,] *حَاكَ القَوْلُ فِي القَلْبِ*, inf. n. *حَيْكٌ*, + *The saying took effect upon the heart; (Sh, S, K, TA;) and became fixed therein.* (Sh, TA.) And *مَا يَحِيكُ مَا فِيهِ المَلَامُ* + *Blame does not make any impression upon him.* (S.) And *مَا يَحِيكُ كَلَامَكَ فِي فلَانٍ* + *Thy speech does not make any impression upon such a one.* (TA.) And it is said [in a trad., as some read it], *الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ* + *Sin is that which makes an impression upon thy mind, and becomes fixed [therein, and with which thou dislikest that men should become acquainted].* (Az, TA. [See also *حَاكَ*; and see *حَزَّ*.])

4: see 1, in five places.

5: }
6: } see 1.

8. *احتاك*, mentioned in this art. in the K: see 5 in art. *حوك*.

حَائِكٌ and *حَيْكِي*: see *حَائِكٌ*.

حَائِكَةٌ and *حَيْكَانَةٌ* and *حَيْكَانَةٌ*: see *حَائِكٌ*. The first also signifies *A man who walks with his legs parted as though there were something between them.* (TA.) And *A bulky [lizard such as is called] ضَبَّةٌ; that moves about its shoulder-joints, and parts its legs widely, in going along; (S;) as also the second and third.* (Ibn-'Abbád, TA.)

حَاكَةٌ: see art. *حوك*.

حَيْكِيَّةٌ Short, and thick and compact in body; applied to a woman. (Ibn-'Abbád, K.)

حَائِكٌ and *حَاكَةٌ*: see *حَائِكٌ*; for the former, in two places. — The latter also signifies *A female ostrich; as being likened to the حائك in her [manner of] walking.* (TA.)

حَائِكٌ: see art. *حوك*. [In the present day, *حَائِكٌ* signifies the same; i. e. *A weaver.*] = Also, and *حَائِكٌ*, applied to a man; and *حَائِكَةٌ* and *حَيْكَانَةٌ* and *حَيْكَانَةٌ* (K, TA,) and, accord. to the K, *حَيْكِي*, but this is an inf. n., and is here a mistake for *حَيْكِي*, originally *حَيْكِي*, mentioned by Sb, (TA,) applied to a woman; *Walking, or who walks, in the manner denoted by the verb* *حاك*, i. e., *with an elegant and a proud and self-conceited gait, &c.* (K, TA.) = And the first, i. e. *حَائِكٌ*, *Becoming fixed in the heart, and disquieting one.* (Az, TA in art. *حوك*.) [See 1.]

حيل

1. *حَالَ*, aor. *يَحِيلُ*, inf. n. *حَيْوُلٌ* *It became altered, or changed: (K:) a dial. var. of* *حال*, aor. *يَحْوُلُ*, inf. n. *حَوُولٌ*. (TA.) — *حال الماء*, aor. as above, *The water remained, or stagnated, and collected; or remained long, and became altered; or became yellow and altered; in the bottom of a valley.* (TA.)

4. *مَا أَحْيَلَهُ مَا أَحْيَلَهُ* a dial. var. of *أَحْوَلَهُ*. (Fr, S.) See 4 (last sentence) in art. *حول*.

5. *تحيل*: see 8 in art. *حول*.

حَيْلٌ حَيْلٌ A cry with which goats are chidden. (K.)

حَيْلٌ Water that remains, or stagnates, and collects, or that remains long, and becomes altered, or that becomes yellow and altered, in the bottom of a valley: pl. [of pauc.] *أَحْيَالٌ* and [of mult.] *حَيْوُلٌ*. (K.) = Also a subst. from *الاحتِيَالُ*; (S, K;) and so *حَيْلَةٌ*, with kesr; (S;) or *حَيْلَةٌ* [perhaps a mistake for *حَيْلَةٌ*]; (K;) and *مَحَالَةٌ*, and *مَحَالٌ*. (AZ, S.) [See *حَيْلَةٌ* in art. *حول*.] — *Strength, power, might, or force; syn. قُوَّةٌ; as also* *حَوْلٌ*; (TA;) of which it is a dial. var. (S, Mṣb.) So in the saying, *لَا حَيْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*. (S,* Mṣb, TA. [See *حَوْلٌ*].) So, too, in the phrase, in a form of prayer, *اللَّهُمَّ ذَا الحَيْلِ الشَّدِيدِ* [O God, Possessor of great might]: perverted by the relaters of traditions into *لَا حَيْلَ*, with *ب*. (TA.) If it be a contraction of *حَيْلٌ*, originally *حَيْوُلٌ*, its proper place is art. *حول*: otherwise, this is its proper place. (TA.)

حَيْلَةٌ A large number of goats: (S:) or a herd of goats: and a flock of sheep. (K.) — *Stones rolled down from the side of a mountain to its bottom until they become many: (K:) or an overhanging mass of rock that falls down from the head of a mountain to its bottom.* (Abu-l-Mekárim, O.) = See also *حَيْلٌ*.

حَيْلَةٌ: see *حَيْلٌ*, above; and see art. *حول*.

حَيْلِيٌّ: see its syn. *حَوُولٌ*, in art. *حول*.

حَيْلُونَةٌ an inf. n. of *حَالَ*, [aor. *يَحْوُلُ*.] (Mgh and Mṣb in art. *حول*), like *كَيْلُونَةٌ* [&c.]. (Mgh in that art. [See 1 in that art.])

عَلَى حَيْلِهِ and *بِحَيْلِهِ* and *حَيْلَهُ*: see art. *حول*.

حَيْلٌ: see 4 in art. *حول*, in the latter half of the paragraph.

حَيْلٌ: see its syn. *حَوُولٌ*, in art. *حول*.

أَحْيَلٌ: see art. *حول*.

مَحَالٌ } see *حَيْلٌ*, above; and see *حَيْلَةٌ* in
مَحَالَةٌ } art. *حول*.

حين

1. *حَانَ*, (Mṣb, K,) or *حَانَهُ*, (S,) aor. *يَحِينُ*, (S, Mṣb,) [inf. n. as in the exs. following,] *It, (Mṣb, K,) or its time, or season, (S,) was, or became, or drew, near; or was at hand: (S, Mṣb, K:) and its time came.* (Mṣb, K.*) You say, *حَانَ لَهُ أَنْ يَفْعَلَ كَذَا*, aor. as above, inf. n. *حِينٌ* [and as in the next ex.], *The time came, or drew near, for him to do, or that he should*