

be or exist, or to come to pass; brought it into existence (S, L, Mṣb, K) from a state of non-existence, (Mṣb,) not after the similitude of anything preëxisting. (TA.) وَجَدَهُ in this sense is not allowable. (S, L, K.)

5. تَوَجَّهَ He complained of it; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.) = See 1, in two places.

6. تَوَاجَدَ He feigned, or made a show of, love [or passionate love]. (A.)

وَجَدٌ and جَدَةٌ: see وَجَدٌ; and see 1.

وَجْدٌ and وَجْدٌ and وَجْدٌ [and وَجْدَةٌ &c., see 1,] (the first of which is the most chaste, IKb, MF) Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.) — هَذَا مِنْ وَجْدِي This is a result of my power, or ability. (L.)

وَأَجَدٌ, act. part. n. of 1, Finding; or a finder; &c. (L.) — Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A'Obeyd, L.) Ex. نَى الْوَأَجِدِ يُحِلُّ عُقُوبَتَهُ The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لوى.) الْوَأَجِدُ, as an epithet applied to God, He who has no wants. (IAth, L.) = هُوَ وَأَجِدُ عَلَى صَاحِبِهِ He is angry with his companion. (A.) = أَنَا وَأَجِدُ لِلنَّيِّ I am able to do the thing. (Mṣb.) = مَتَوَجِّدٌ، and عَلِيًّا، and هُوَ وَأَجِدُ بِفَلَانَةٍ He is in love [or passionately in love] with such a female. (A.) — وَجْدٌ is mentioned in the Towsheeh as a pl. of وَأَجِدٌ; but this is strange. (TA.)

مَوْجُودٌ, part. n. of وَجَدٌ، Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدَهُ، caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — [Present.] — مَوْجُودٌ A thing within one's power; over which one has power. (Mṣb.)

وَأَجِدٌ: see مَتَوَجِّدٌ.

وجد

وَجْدٌ A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which

it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وَجَادٌ (S, L, K) and وَجْدَانٌ. (L, K.)

وَجَادٌ مَكَانٌ وَجْدٌ, pl. وَجْدَانٌ. (K.)

وجر

1. وَجَّرَهُ دَوَاءً (S, Mgh, Mṣb, K,) and وَجَّرَهُ دَوَاءً (AZ, A,) [or وَجَّوْرًا,] aor. يَجْرُهُ (Mṣb,) inf. n. وَجْرٌ (AZ, K;) and أَوْجَرَهُ [which is the more common,] (S, A, Mgh, Mṣb, TA,) and أَوْجَرَهُ دَوَاءً (S, A, Mgh, Mṣb, TA,) and أَوْجَرَهُ دَوَاءً (Mṣb;) He put, or poured, medicine into his (a child's, S, or sick person's, Mṣb) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Mṣb:) with a مِجْرَةٌ (A:) and أَوْجَرَهُ الْمَاءَ [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A'Obeyd.) — وَجَّرَهُ الرَّمْحَ (IKt); or أَوْجَرَهُ الرَّمْحَ (A'Obeyd, S, A, K,) which latter only is allowable; (A'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوْجَرَهُ بِالرَّمْحِ (Lth;) † He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKt;) and وَجَّرَهُ بِالسِّيفِ, inf. n. وَجْرٌ, occurs in a trad., signifying, † he pierced him with the sword. (IAth, TA.) — And in like manner you say, أَوْجَرَهُ الْغَيْظَ † [app. He infused into him wrath, or rage]. (A'Obeyd, TA.) — Also, وَجَّرَهُ، aor. يَجْرُهُ، inf. n. وَجْرٌ، † He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is أَوْجَرَهُ، as A'Obeyd says. (TA.)

4: see 1, throughout.

5. تَوَجَّرَ He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.) — He drank water against his will. (Aboo-Kheyreh, K.)

8. اِتَّجَرَ (S, K,) originally اِتَّجَرَ (S,) He physiced himself with the medicine termed وَجُورٌ. (S, TA.)

وَجَارٌ and وَجَارٌ The hole, or den, (جُحْرٌ, A, K,) or subterranean habitation, (سَرَبٌ, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجَرَةٌ and [of mult.] وَجْرٌ. (K.) A poet uses the expression وَجَارٌ وَجَارٌ, applying وَجَارٌ metaphorically to the place of the dog: but it is not improbable that the correct relation may be وَجَارٌ وَجَارٌ though it may be allowable to call hyenas وَجَارٌ, as her young ones are called جَرَاءٌ. (M.)

وَجُورٌ (S, A, Mgh, Mṣb, K) and وَجُورٌ (K) Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Mṣb:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Mṣb;) with a مِجْرَةٌ. (A.) — Also the former, † [A thing which one is made to hear and which he dislikes, or hates:] a subst. from وَجَّرَهُ in the last of the senses explained above. (K.)

مِجْرَةٌ (S, K) and مِجْرَةٌ (A, K) A thing like the مُسْعَطُ، with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.]

وجز

1. وَجَزَ، 2, inf. n. وَجَازَةٌ (A, Mṣb, TA) and وَجَزَ، (M, TA,) [It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Mṣb:) or it (a man's speech) was of few words; (A;) as also وَجَزَ، said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.) — وَجَزَ فِي مَنْطِقِهِ، aor. 2; (A, K;) or فِي كَلَامِهِ; (Mṣb;) and وَجَزَ فِيهِ، aor. يَجِزُ; inf. n. وَجَازَةٌ; (A, K;) of the former verb; (TA;) and [of the latter] وَجَزَ and وَجُوزٌ; (A, K;) and اَوْجَزَ فِيهِ; (Mṣb;) [He was brief, or concise, in his speech, or language; contr. of أَطْنَبَ: or] he was of few words in his speech: (A, K:) or he was brief, and quickly intelligible, in his language: (Mṣb:) or وَجَزَ signifies he was quick and brief in speaking. (Nh, TA.) See this latter verb below. = وَجَزَ = اَوْجَزَ: see 4.

4: see 1, in four places. = اَوْجَزَ اللَّفْظُ [He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also وَجَزَهُ، aor. يَجِزُهُ; (Mṣb:) or اَوْجَزَ كَلَامَهُ، (A, K,) inf. n. اِجْزَاؤُهُ، (A,) he made his language to be of few words: (A, K:) or اَوْجَزَ الْكَلَامَ he abridged the language; (S;) i. q. اِخْتَصَرَهُ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning." (MF, in art. خصر.) — اَوْجَزَ الْعَطِيَّةَ He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.) = اَوْجَزَ عَلَى الْقَتِيلِ He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَحْبَزَ عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee, in TA, art. نجز.)