

Muslim: **وجه** is here used for the whole because it is the most noble part: (Jel, ii. 106:) or **ذاتي** *my course*. (TA.) — **مِنْ كُلِّ وَجْهِ** *In every respect; considered from every point of view*. — **الْوَجْهُ أَنْ يَكُونَ كَذَا** *The [proper or reasonable] way is that it should be thus: or the valid and obvious [way]*. (Msb.) See **تُرْعَةُ**. — **وَجْهٌ** *A course, a purpose, or an object, which one is pursuing; a direction in which one is going or looking, &c.; as also* **وَجْهٌ**. — **الْوَجْهُ** *The way of a thing*. (TA.) — **لَيْسَ** *There is no truth, or correctness, in thy saying*. (TA.) — **بِرُوحَةٍ** *Brightness [of intellect]*. (L, voce **كُرٌّ**.) — **لِوَجْهِ اللَّهِ** (Kur, lxxvi. 9) *For the sake of God; or to obtain the countenance or favour of God*. (Kull, p. 378.) See **تَوَكَّنَ** *Were it so, it were reasonable*. — **لَا وَجْهَ لَهُ**, said of a phrase, &c., *There is no reasonable way of accounting for it*. — **لَيْسَ بِالْوَجْهِ** same as **لَيْسَ بِوَجْهِ**? *Not of respectable, or esteemed, or high, authority: (said of a word or phrase, &c.): or it is not the proper way*. — **إِبْتِغَاءَ وَجْهِ اللَّهِ** *From a desire of God's recompense*: (Kur, ii. 274; and Expos. of the Jeláleyñ:) or *countenance, meaning favour*. There are several similar phrases in the Kur, where **وجه** is explained in the same sense of **ثَوَابٌ** in the Expos. of the Jeláleyñ. — **جَسَسَهُ عَنِ وَجْهِهِ** *[He withheld him, or restrained him, from his course, purpose, or object]*. (S, art. **الت**.) — **صَرَفَ الشَّيْءَ عَنِ وَجْهِهِ** *He turned the thing away, or back, from its course, سننه*. (TA.) — **خَرَجَ وَجْهَهُ** (S, A, L, art. **مرد**; and L voce **استلج**;) *[for خَرَجَ خَرَجَ] The hair of his face grew forth*. — **نَبَاتَ وَجْهِهِ** *The beginning of time*, (K,) and **نَهَارَ** *of day*. (TA.) — **رَوَاهُ عَلَى وَجْهِهِ** (S, K, art. **قص**;) and **حَدَّثَ بِهِ عَلَى وَجْهِهِ** (Msb, art. **قص**;) see **قَصَّ**, in two places. — **أَتَيْتِ الْأَمْرَ وَجْهًا** *and* **مِنْ وَجْهِهِ** *see* **مَاتَى**: see **جَبَّيْتَهُ**: see **مَاتَى**. — **وَجْهٌ** *The drift of speech*. (K, Kull, p. 378.) — **مَضَى عَلَى وَجْهِهِ** *[He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so* **وَجْهًا** *]:* see **ذَهَبَ عَلَى وَجْهِهِ** in art. **ركب**. — **رَكِبَ رَأْسَهُ** *[He went away at random whither he would]*. (TA in art. **سوم**.) — **بَلَّتْ مَطْيَتَهُ عَلَى** *أَطْلَبُوا* — see 1 in art. **بل**. — **أَهْلَتْ** *and* **وَجْهًا** *Make ye petition, for the things that ye want, to persons of good rank or station*. (El-Hasan El-Muáddib, in TA, art. **نضر**.) — **وَجْهٌ** + *Consideration and regard*. See 3 in art. **اسو**. — **وَجْهٌ** and **وَجْهٌ**.

The place towards which one goes: (Munjid of Kr:) or *the place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed*: so I have rendered **وَجْهًا**: see **صَفَعٌ**, and **مَسْجُوعٌ**: **وَجْهَةٌ** signifies *any place towards which one looks or goes; as also* **وَجْهَةٌ**: (Har, p. 373:) *the place, or point, of the tendency or direction or bearing of anything*: whence **كَذَا** *وَجْهًا* *in the direction of such a thing*: and **وَجْهًا** *towards one quarter*. — Hence, **وَجْهَهُ الطَّرِيقِ** *The point, or place, to which the way, or road, leads*: see **ذَنَابَةٌ**. And in like manner, **وَجْهَهُ أَمْرٍ** *The end, or result, of an affair, to which it leads, or tends*. — **رَمَوْا وَجْهًا وَاحِدًا** *[They shot in one direction]*. (M voce **رَشَقٌ**.) — **وَجْهَهُ الضَّحَى** *The first, or beginning, of the day*. (TA voce **رَوْنَقٌ**, q. v.) — **وَجْهٌ** *A chief of a people or party*. (K.) — **أَتَوْا مِنْ وَجْهِهِ**: see **فُوزٌ**. — **وَجْهٌ** *i. q.* **طَرِيقَةٌ** *[meaning The mode, or manner, of a thing]*. (K.L.) — **مَا أَدْرِي** *ما وَجْهَهُ* *I know not what is its meaning*. — **أَخَذَ وَجْهَهَا** *[app. He degraded her; took away her grade: and hence he took her maidenhead: see وَجْهَتِ سِجَافَتَهُ]*.

مِنْ جِهَةٍ كَذَا: see **وَجْهٌ** throughout. — **مِنْ جِهَةٍ** *In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing*. — **الْجِهَاتُ السِّتُّ** *The six relative points or directions or locations; namely, above, below, before, behind, right, and left*.

وَجْهَةٌ: see **وَجْهَةٌ**. — *A way, mode, or manner, of acting, &c.*

وَجْهَةٌ *Worthy of regard*.

أَوْجَهُ *More, and most, worthy of regard*.

التَّوَجُّهُ *i. q.* **التَّوَجُّهُ**. — **وَلْتٌ**: see **تَوَجُّهُ**.

مُتَوَجِّهٌ *A place towards which one tends, repairs, or betakes himself*.

وجه

1. **تَوَجَّجِي** and **وَجَّجِي** *[said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or فرسن, was, or became, attenuated, and chafed, or abraded*: (TA:) or *he (a horse) experienced a pain in his hoof*. (S.)

5: see 1.

وجه

مُوجَّحٌ: transp. for **مُوجَّحٌ**.

وجه

5. **تُحَفَّةٌ** quasi-pass. of **أَتَحَفَّهُ**: see **تُحَفَّةٌ**.

8. **إِتَحَفَّهُ**: see art. **تحف**.

وَحْفَةٌ and **وَحْفَةٌ**, said to be the originals of **تُحَفَّةٌ** and **تُحَفَّةٌ**: see **تُحَفَّةٌ**.

وجه

وَحْلٌ (S, Msb, K) and **وَحْلٌ** (Msb, K) *Slime, mire, or thin mud, (S, Msb, K,) in which beast of carriage stick*. (K.)

وجه

1. **وَحِمَّتِ** *She was incontinent to the male*: see an ex. voce **شَغَبَ**.

وجه

إِحْنَةٌ: see **إِحْنَةٌ**.

وجه

4. **أَوْحَى إِلَيْهِ** *He (God) revealed to him; or spake, or made known, to him by revelation — Also, He suggested to him; or put into his mind*. (Mughnee voce **أُن**.)

وَحِيٌّ *Hasty; (K;) quick; (S, Mgh, Msb, K;) applied in this sense to death*. (S, Mgl, Msb.)

الْوَحَاءُ الْوَحَاءُ *[Make thou] haste; or haste to be first, or before, or beforehand: haste; &c.* (S, TA.)

فِي أَوْحَى مُدَّةً *In the shortest period*: see an ex. in the first paragraph of art. **تَعَفَّ**.

وجه

1. **وَحَفَّهُ** *He beat it (namely خَطْمِي, IDrd, K, and in like manner سَوِيْقِي, IDrd) with his hand, and moistened it in a طَشْت [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became [fit for] food; (TA;) as also* **أَوْحَفَّهُ** (K) and **وَحَفَّهُ**. (TA.)

2: see 1.

4: see 1.

وجه

5: see 10.

10. **إِسْتَوْحَمَهُ** *He found it (food) to be unwholesome; as also* **تَوَحَّمَهُ**: (JK, K:) *he found it (a land) to be insalubrious: (TA:) he found it (a country or town) to disagree with*