

The act of numbering, counting, calculating, reckoning, or computing: a subst. from الإحصاء. (Az, IB, TA.)

نهر حصوي : }
أرض حصية : } see أرض مخصاة.

حصى Possessing full, sound, and strong, intelligence or understanding. (K, *TA.)

حصاوي Bread made upon the pebbles: but this is a vulgar term. (TA.)

الحصى one of the [ninety and nine] best names of God; He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great. (TA.)

حصي: see 1, last sentence.

أرض مخصاة A land containing pebbles, or small stones: (S:) or abounding therewith; (K;) as also أرض حصية: and in like manner, نهر حصوي a river, or rivulet, or the like, abounding therewith. (TA.)

حضر

1. حضره (S, A, Mgh, K,) aor. 2, (Mgh,) inf. n. حض (S, Mgh, K) and حض (IDrd, K,) or this latter is a simple subst., (S, K,) and حضبي (K,) or this also is a simple subst., (S, TA,) and حضبي (K,) or this also is a simple subst., and is the only instance of the measure فعيلى; and of these last two, the former is the more approved; (TA;) [both of these, accord. to some, have an intensive signification;] He excited, incited, urged, or instigated, him; syn. حته (T, S, A, K;) or حمته (Mgh;) and roused him to ardour; (K;) عليه to do it; (K;) i. e. على الخير to do the thing; (Mgh;) or على الأمر to do good; (T, A;) or على القتال to fight; (S;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Hareere says, on the authority of Kh, that حته is used peculiarly in relation to pace, or journeying, or marching: (TA in art. حث:) and حضه (T, S, K,) inf. n. تحض (T, Mgh,) signifies the same; (K;) or has a more intensive signification; (Mgh;) or i. q. حره [which is equivalent to حته with the addition given above from the K]; (T, S;) and this is used as relating to fighting: (T, TA;) or تحض signifies the asking, or requiring, with urgency. (Mughnee voce ال.) It is said in the Kur [lxxxix. 19], accord. to the reading of the people of El-Medeeneh, وَلَا يَحْضُونَ عَلَى طَعَامِ الْبُسَيْنِ; and accord. to that of El-Hasan, تَحْضُونَ [Nor do they, or ye, excite one another to feed the poor, or destitute]: (TA:) or nor do they, or ye, command to feed the poor, &c.: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles حروف and لا and تولا and توما the term حروف التحض [Particles of exciting]; and say that

when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Mgh.)

2. حضره, inf. n. تحض: see 1, in two places.

3. حاضه (TK,) inf. n. محاضه (S, K,) He excited him, &c., as above, being excited, &c., by him. (S, K, TK.) In the Kur ubi supra, among the various readings are these two: وَلَا يَحْضُونَ and تَحْضُونَ, meaning, accord. to Fr, Nor are they, or ye, mindful. (TA.)

6. تحاضوا They excited, &c., one another. (S, K.) In the Kur ubi supra, some read وَلَا تَحْضُونَ (Fr, S, TA) Nor do ye excite one another. (Fr.)

حض, said to be a subst.: see 1.

حضيض A depressed piece (قرار) of ground at the place where a mountain ends; (S;) or a depressed piece (قرار) of ground at, or by, the سفح [i. e. foot, or bottom, or lowest part,] of a mountain; or in, or at, the lower, or lowest, part thereof, (في أسفله) the سفح being behind the حضض; the حضض being in the part next the سفح, and the سفح being ذلك [which seems to be virtually a repetition, signifying behind that part, or it may mean above that part]: (TA:) or i. q. سفح: (K in art. سفح:) or a depressed piece (قرار) of ground: (A:) or a tract (جزر) [in the CK, erroneously, حجر], and a depressed piece (قرار), in land or ground: (K:) and any low piece (سافل) of land or ground: (TA:) and the ground [in an absolute sense]: (S:) pl. [of pauc.] أحضه and [of mult.] حضض. (K.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Moḥammad, he, not finding anything upon which to put it, said, ضعه على الأرض, meaning بالأرض; [i. e. Put thou it upon the ground;] adding, for I am only a servant; I eat as the servant eateth. (S.)

حضيض and حضبي, said to be substs.: see 1.

حضا

1. حضأ النار (S, K,) aor. 2, (K,) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame: (S, K:) or he opened it, (K,) i. e. stirred it, (TA,) in order that it might blaze, or flame; as also حضأها. (K.) It is also without . (S. [See art. حضو.]) حضأت النار The fire became lighted or kindled; or it burned, burned up, &c. (K.)

8: see above.

أبيض حضبي (K,) so accord. to the correct copies of the K, but in some copies حضبي (TA,) Very white. (K.)

محضا A stick, or piece of wood, with which a fire is stirred; as also محضا; (S, K;) the latter accord. to those who pronounce the verb without . (S.)

حضر

1. حضره, aor. 2; (S, A, Mgh, K, &c.) and حضر (AA, Kh, Lth, Fr, S, Mgh, K, &c.) aor. as above, (Kh, Lth, Fr, Az, S, Mgh, &c.) not 2, as is implied in the K; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Mgh;) and is like فضل, aor. 2, and نعيم, aor. 2; which are said by IḲoot to be the only instances of the kind; (MF;) inf. n. حضور (S, Mgh, K) and حضارة; (K;) and احتضر, and تحضر; (K;) He was, or became, present; contr. of غاب: (S, K:) he came after having been absent. (Mgh.) — حضرت الصلاة (Lth, A, L, Mgh,) and, as the people of El-Medeeneh say, حضرت, but all say حضر وقت الصلاة (Lth, L,) originally حضرت وقت الصلاة, The time of prayer came, or arrived. (Mgh.) — [حضر also signifies † He, or it, was, or became, ready, or prepared. See 4; and see also حاضر.] — حضره (AA, Fr, A, Mgh, K, &c.) and حضره (AA, Fr, &c.) aor. and inf. ns. as above; (TA;) and احتضره (Mgh, TA,) and تحضره; (K;) He was, or became, present with him; attended him; came into his presence; came to him: (K, &c.) and he was, or became, present at it, or in it; namely, a place. (Mgh.) One says, حضرت القاضي امرأة (Az,) and حضرت (Fr, S,) and حضر, in which the ت is elided because القاضي intervenes between the verb and امرأة (Sh,) but the first is the most approved, (Az.) [A woman came into the presence of, or presented herself before, or came to, the judge.] And حضرت مجلس القاضي, aor. 2, inf. n. حضور, I was present at, or attended, the court of the judge. (Mgh.) [And حضر درسا He attended a lecture.] And حضروا المياه They stayed, or dwelt, by the waters. (S. [See حاضر.]) — أعوذ بك رب أن يحضرون [in the Kur xxiii. 100] means [I seek thy protection, O my Lord,] from their (the devils') bringing evil upon me: (S:) or [from their being present with me: or] hovering around me. (Ksh, Bd.) — الجن تحضر اللبن, (S, K,) or تحضره (T, TA,) + [The jinn, or genii, come to, and taint, the milk.] — حضر (A,) and حضره (A, Mgh, K,) i. q. حضره الموت (A, K,) i. e. † [He was visited by the angel of death;] he became at the point of death; in the agony of death; as also حضره الموت (Mgh:) or he was visited by death, or by the angels of death; meaning he died: (Mgh:) or حضره means he died a youth. (S and TA voce أجزر, q. v.) — حضرننا عن ماء كذا We removed from such a water. (K, TA.) — حضرت الأمر I was present at the affair, or event. (A.) — حضرت الأمر بخير I formed a right opinion, or judgment, respecting the thing, or affair. (A.) — حضره الهيم, and حضره, and تحضره, † [Anxiety befell him.] (S, A.) — حضرني كذا + Such a thing occurred to my mind. (Mgh.) And قولوا ما يحضركم قولوا ما يحضركم + [Say ye what is in your minds; or] what is ready with you. (TA from a trad.) حضر,