

a thing without knowing its measure or weight. (TA.) — And A collection, or an aggregate. (TA.) — See also حَكَرَ.

حَاظِرَةٌ A piece of land retained and enclosed by its proprietor (حَكَرَ [i. e. أَحَكَرَ]) for sowing [and planting] trees [&c.], near to the houses and abodes: of the dial. of Syria. (TA.) [See also حَكَرَ.]

## حَكَرَ

1. حَكَرَ: see what next follows.

4. أَحَكَرَ عَلَيَّ الْخَبْرَ The information was dubious, confused, or vague, to me; (Zj, S, K;) as also حَكَرَ, (K,) and أَحَكَرَ: (S, \*K, \*TA:) and أَحَكَرَ الْأَمْرَ (Msb) and أَحَكَرَ The affair, or case, was dubious, or confused, (Msb, TA,) or case, was dubious, or confused, (Msb, TA,) or case, was dubious, or confused, (Msb, TA,) or case, was dubious, or confused, (Msb, TA.)

8. أَحَكَرَ: see 4, in two places. — Also He learned a foreign language after Arabic. (Fr, K.)

حُكْلٌ, [app. a pl., of which the sing. is not used; as though its sing. were أَحَكْلٌ; like حُكْسٌ, pl. of أَحُكْسٌ;] of animals, (TA,) Having no voice, or sound, to be heard; (S, K, TA;) like the ذُرٌّ [or young ones of ants], (K,) and نَمَلٌ [or ants in general]: or the mute of birds and beasts. (TA.) — أَحَكْلٌ is also [said to be] a name of Solomon: (K:) so, accord. to Lth, in the rejez of Ru-beh, where he says,

\* نُوَأْتِنِي أُوتِيَتْ عَلَيَّ الْحُكْلُ \*  
[Were I gifted with the knowledge of Solomon]. (TA.)

حُكْلَةٌ A barbarousness, or vitiousness, in speech or utterance; or an impediment therein; (S, Msb, K;) so that one does not speak distinctly. (S.) You say, فِي لِسَانِهِ حُكْلَةٌ [In his speech, or utterance, is a barbarousness, &c.]. (S.)

حُكْلَةٌ: see حُكْلَةٌ.

حُكَيْلَةٌ A mispronunciation; or a word mispronounced; syn. نُغْفَةٌ. (TA.)

## حَكَرَ

1. حَكَرَ, (S, K,) [aor. 2,] inf. n. حَكَرَ, (Msb, K, [in the TK حَكَرَ]) in its primary acceptation, (Msb,) He prevented, restrained, or withheld, him (S, Msb, K) from acting in an evil, or a corrupt, manner; as also أَحَكَرَ: (K:) and (K) from doing that which he desired; as also أَحَكَرَ; and أَحَكَرَ, (S, K,) inf. n. أَحَكَرَ: (S:) and حُكْمَةٌ [is another inf. n. of حَكَرَ, and], accord. to Aṣ, primarily signifies the turning a man back from wrongdoing. (TA.) Ibrāheem En-Nakha'ee is related to have said, أَحَكَرَ الْيَتِيمَ كَمَا تُحَكِّرُ وَوَدَكَ, meaning Restrain thou the orphan from acting in an evil, or a corrupt, manner, and make him good, or virtuous, as thou restrainest thine offspring &c.: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, [أَحَكَرْتَهُ and] أَحَكَرْتَهُ and أَحَكَرْتَهُ: or, accord. to Aboo-

Sa'eed Ed-Dareer, as related by Sh, the fore-mentioned saying of En-Nakh'ee means let the orphan decide respecting his property, when he is good, or virtuous, as thou lettest thine offspring &c.; but this explanation is not approved. (Az, TA.) And Jereer says,

\* أَبْنِي حَنِيفَةً أَحَكِمُوا سَفَهَاءَكُمْ \*  
\* إِنِّي أَخَافُ عَلَيْكُمْ أَنْ أَغْضِبَا \*  
[O sons of Haneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, عَنِ أَحَكِمُهُ الْأَمْرَ He made him to turn back, or revert, from the thing, or affair. (K.) — حَكَرَ الْفَرَسَ, and أَحَكَرَهُ, and أَحَكَرَهُ, He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him. (TA.) And حَكَرَ الدَّابَّةَ, (S,) or حَكَرَ الْفَرَسَ, (K,) inf. n. حَكَرَ; (S; [so in my two copies of that work;]) and أَحَكَمَهَا, (S,) or أَحَكَمَهُ; (K;) He put a حَكْمَةٌ [q. v.] to the bit of the beast, or horse. (S, \*K.) — And أَحَكَرَ الْحَوَادِثَ + [He controlled events: see مُحَكَّرٌ]. (MF.) — حَكَرْتُ عَلَيْهِ بِكَذَا originally signifies I prevented, restrained, or withheld, him from doing, or suffering, any other than such a thing, so that he could not escape it. (Msb.) [Hence it means I condemned him to such a thing; as, for instance, the payment of a fine or of a debt, and death.] And hence, (Msb,) حَكَرَ, (S, Mgh, Msb, K,) aor. 2, (S, K,) inf. n. حَكَرَ (S, Mgh, Msb, K) and حُكْمَةٌ, (K,) He judged, gave judgment, passed sentence, or decided judicially, between them, (S, Msb, K, TA,) and لَهُ in his favour, and عَلَيْهِ against him. (S, TA.)

And أَحَكَرَ عَلَيْهِ بِالْأَمْرِ He decided judicially the thing, or affair, or case, against him. (K, TA.) And أَحَكَرَ لَهُ عَلَيْهِ بِكَذَا [He awarded by judicial sentence in his favour, against him (i. e. another person), such a thing]. (Mgh.) [And حَكَرَ عَلَيْهِ He exercised judicial authority, jurisdiction, rule, dominion, or government, over him. And أَحَكَرَ He ordered, ordained, or decreed, such a thing.] — أَحَكَرَ عَنِ الْأَمْرِ He turned back, or reverted, from the thing, or affair. (IAṣ, Az, K.) — أَحَكَرَ, (S, MA, TA,) with damm to the ك, (S,) like حَكَرَ, (TA,) [not حَكَرَ as in the Lexicons of Golius and Freytag,] inf. n. حَكَرَ (KL, MA) and حَكَرَ, (MA,) He was, or became, such as is termed حَكَرٌ [i. e. wise, &c.]. (S, KL, MA, TA.) — And حَكَرَ, inf. n. حَكَرَ, [so in the TA, without any syll. signs, app. حَكَرَ, inf. n. حَكَرَ,] is said of a man, signifying He reached the utmost point, or degree, in its meaning (فِي مَعْنَاهُ [i. e., app., in what is the radical meaning of the verb, namely, in judging; like قَضُو]) in praising, not in dispraising. (TA.)

2. حَكَرَ, inf. n. أَحَكَرَ: see 1, in five places. — Also [He made him judge; or] he committed to him the office of judging, giving judgment, passing sentence, or deciding judicially; (Mgh, Msb;) or he ordered him to judge, give judgment,

pass sentence, or decide judicially; (K;) or he allowed him to judge, &c.; (TA;) فِي الْأَمْرِ in the affair, or case. (K.) And حَكَرْتُ فِي مَالِي I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (S, TA.) — Hence, حَكَرْتُ الْخَوَارِجَ The [schismatics called the] خَوَارِج asserted that judgment (حُكْمٌ) belongs not to any but God. (Mgh.) أَحَكَرَ, in the K, erroneously, أَحَكَرَ, (TA,) signifies The assertion of the [schismatics called] حُرُورِيَّة that there is no judgment (حُكْمٌ) but God's, (K, TA,) and that there is no judge (حَكْمٌ) but God. (TA.)

3. مُحَاكَمَةٌ إِلَى الْحَاكِمِ, (K,) inf. n. مُحَاكَمَةٌ, (S,) He summoned him to the judge, and litigated with him, (S, K, TA,) seeking judgment: and he made a complaint of him to the judge; or brought him before the judge to arraign him and litigate with him, and made a complaint of him. (TA.) And حَاكَمْنَاهُ إِلَى اللَّهِ We summoned him to the judgment of God [administered by the Kādee]. (TA.) بِكَ حَاكَمْتُ, occurring in a trad., is said to mean I have submitted the judgment [of my case] to Thee, and there is no judgment but thine; and by Thee [or thy means or aid] I have litigated in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion. (TA. [The past tense, here, is perhaps used as a corroborative present.])

4: see 1, in seven places. The saying of Le-beed, describing a coat of mail,

\* أَحَكَرَ الْجَنْشِي مِنْ عَوْرَاتِهَا \*  
\* كُلُّ جِرْبَاءٍ إِذَا أَكْرَهُ صَلَّ \*  
is explained as meaning Every nail repelled the sword from its interstices: [when it was struck with force, it made a clashing sound:] or, as some say, [the right reading is الْجَنْشِي and كَلَّ, (as in the S in arts. جَنْش and صَل) and, accord. to some, صَنْعَتِهَا in the place of عَوْرَاتِهَا, (as in the S and M in art. صَل) and] the meaning is, the manufacturer thereof made firm, or strong, every nail [of its interstices, or of its fabric: &c.]: أَحَكَرَ in this case signifying أَحَرَزَ [agreeably with the explanation here next following]. (TA.) — أَحَكَرَهُ, (S, Mgh, Msb, K,) inf. n. أَحَكَرَ, (TA,) i. q. أَتَقَنَّهُ [He made it, or rendered it, (namely, a thing, S, Mgh, Msb,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing: and he knew it, or learned it, soundly, thoroughly, or well; see 1, last sentence, in art. حَنَّكَ]. (Msb, K.) Hence, in the Kur [xi. 1], كِتَابٌ أَحَكَمْتُ آيَاتَهُ, (TA) i. e. [A book whereof the verses are rendered valid] by arguments and proofs; (Bḍ;) or by command