

the مرسن [or part of the nose which is the place of the halter] and the حنك [or part beneath the chin and lower jaw], of silver or iron or thong: (IDrd in his Book on the Saddle and Bridle:) or a ring which is upon (في) the mouth of the horse: (ISh, TA:) pl. حَكَمَات (S, TA) and [coll. gen. n.] حَكَمٌ (TA.) Zuheyr says, describing horses,

* قَدْ أُحْكِمْتُ بِالْقَدِّ وَالْأَبْقَا *
 قَدْ أُحْكِمْتُ بِالْقَدِّ وَالْأَبْقَا
 meaning قَدْ أُحْكِمْتُ بِالْقَدِّ وَالْأَبْقَا [That had been curbed with curbs of untanned thong, and with curbs of hemp]: (S, TA:) or, accord. to Abu-l-Hasan, [the meaning is that had been furnished with curbs &c.; for he says that] حَكَمٌ is here made trans. because it implies the signification of قَلَّدْتُ: (TA:) some relate the hemistich thus:

* مَحْكُومَةٌ بِالْقَدِّ وَالْأَبْقَا *
 [furnished with curbs of untanned thong, and hemp]. (S, TA.) — † The chin of a sheep (S, K) or goat. (S.) — And, of a man, † The fore part of the face: (K, TA:) or, as some say, the lower part of the face: a metaphorical term from the حَكْمَةُ of الجارم: (TA:) or [in some copies of the K "and"] † his head: [accord. to the CK, or the fore part of the head of a man:] and † his state, or condition: and † rank, and station. (K, TA.) You say, رَفَعَ اللَّهُ حَكْمَتَهُ † God exalted, or may God exalt, his head, or his state, or condition, and his rank, and station: because the stooping of the head is a characteristic of the low, or abject. (TA.) And لَهُ عِنْدَنَا حَكْمَةٌ † He has rank in our estimation. (TA.) And فَلَانٌ رَفِيعٌ عَالِي الْحَكْمَةِ † [Such a one is elevated in respect of rank, or station.] (TA.) = [See also حَاكِمٌ, of which it is a pl.]

حَكِيمٌ Possessing knowledge or science; [in its most usual sense,] حَكِيمٌ [as meaning wisdom]; (S, TA; [see also أَحْكَمُ الْحَاكِمِينَ]); [wise; a sage: and in the modern language, a philosopher: and particularly a physician:] one who performs, or executes, affairs firmly, solidly, soundly, thoroughly, skilfully, judiciously, or well; (S, IATH;) so that it is, in this sense, of the measure فَعِيلٌ in the sense of the measure مَفْعُلٌ: (IATH, TA:) one who executes well, and firmly, solidly, &c., the niceties of arts: (TA:) [pl. حَكَمَاءُ.] الحَكِيمُ [as meaning The All-wise] is one of the names of God. (TA.) — الذِّكْرُ الحَكِيمُ, applied to the Kur-án, means [The admonition] that decides judicially in your favour and against you: or that is rendered free from defect or imperfection; in which is no incongruity, nor any unsoundness. (TA.)

حُكُومَةٌ an inf. n. of حَكَمَ [q. v.]: (K:) [and used as a simple subst.; pl. حُكُومَاتُ:] see حَكَمٌ, in two places. — Also [Judicial authority; authority to judge, give judgment, pass sentence, or decide judicially, فِي أَمْرٍ respecting an affair, or a case;] a subst. from أَحْكَمَ and تَحَكَّمَ; and so حُكُومَةٌ. (K, TA.)

حَاكِمٌ One who judges, gives judgment, passes sentence, or decides judicially; a judge; an arbiter, arbitrator, or umpire; (S, Mṣb, K, TA;) between people: (Mṣb, TA:) [one who exercises judicial authority, jurisdiction, rule, dominion, or government; a ruler, or governor:] and حَاكِمٌ signifies the same: (S, Mgh, Mṣb, K:) the حَاكِمُ between people is so called because he restrains from wrongdoing: (As, TA:) the pl. is حَكَّامٌ (Mṣb, K) and حَكَمَةٌ, meaning judges, [&c.,] (TA,) and حَاكِمُونَ is allowable. (Mṣb.) It is said in a prov., فِي بَيْتِهِ يُؤْتَى الْحَكْمُ [In his house the judge is to be come to]. (S. [See Freytag's Arab. Prov. ii. 204.]) الحَاكِمُ [as meaning The Supreme Judge] is one of the names of God. (TA.) See also the next paragraph. — [The pl.] حَكَمَةٌ also signifies Mockers, scoffers, or deriders. (TA. [The ح in this case seems to be a substitute for ه: see art. هَكَمَ.])

أَحْكَمُ الْحَاكِمِينَ [The most qualified to judge of those who judge: or] the most knowing and most just [of them]: (Bḍ and Jel in xi. 47, where it is applied to God:) or it may mean the wisest of those who possess attributes of wisdom; supposing حَاكِمٌ to be [a possessive epithet] from الحَكْمَةُ, like دَارِعٌ from الدَّرْعُ. (Bḍ.)

أَحْكُومَةٌ: see حُكُومَةٌ.
 مُحْكَمٌ [pass. part. n. of أَحْكَمَهُ]; applied to a building [&c.,] Made, or rendered, firm, stable, strong, solid, compact, &c.; held to be secure from falling to pieces. (KT.) — And hence, A passage, or portion, of the Kur-án of which the meaning is secured (أَحْكَمَ) from change, and alteration, and peculiarization, and interpretation not according to the obvious import, and abrogation. (KT.) And سُورَةٌ مُحْكَمَةٌ A chapter of the Kur-án not abrogated. (K.) And الآيَاتُ الْمُحْكَمَاتُ, [see Kur iii. 5, where it is opposed to آيَاتٌ مُتَشَابِهَاتٌ,] The portion commencing with قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي [Kur vi. 152], to the end of the chapter: or the verses that are rendered free from defect or imperfection, so that the hearer thereof does not need to interpret them otherwise than according to their obvious import; such as the stories of the prophets; (K;) or so that they are preserved from being susceptible of several meanings. (Bḍ in iii. 5.) And المُحْكَمُ The portion of the Kur-án called المُفَصَّلُ [q. v.]; because nought thereof has been abrogated: or, as some say, what is unequivocal, or unambiguous; because its perspicuity is made free from defect, or imperfection, and it requires nothing else [to explain it]. (TA.)

مَحْكَمَةٌ A place of judging; a tribunal; a court of justice.]

مَحْكَمٌ فِي نَفْسِهِ [One who is made to judge respecting himself: and particularly] one who is given his choice between denial of God and slaughter, and chooses slaughter. (Mgh.) In a trad., in which it is said, إِنَّ الْجَنَّةَ لِلْمَحْكَمِينَ, [Verily Paradise is for the مُحْكَمُونَ], (S,)

لِلْمَحْكَمِينَ, (S, K,) or, as some read, لِلْمَحْكَمِينَ, (K,) denotes a people of those who are called أَصْحَابُ الْأُخْدُودِ, who were given their choice between slaughter and the denial of God, and chose the remaining constant to El-Islám, with slaughter: (S, K:) or المَحْكَمُونَ means those who fall into the hand of the enemy, and are given their choice between [the profession of] belief in a plurality of Gods, and slaughter, and choose slaughter. (IATH, TA.) — المَحْكَمُ occurring in a poem of Tarafeh, (S,) or this is a mistake, and the right reading is المَحْكَمُ, (K,) An old man, tried, or proved, and strengthened by experience in affairs; (S, K;) to whom حَكْمَةٌ [or wisdom, &c.,] is attributed: (S:) or both are correct, like مُجَرَّبٌ and مُجَرَّبٌ, as several authors have allowed; the former meaning one whom events have controlled (حَكَمَتْهُ الحَوَادِثُ), and tried, or proved; and the latter, one who has controlled (حَكَّمَ), and experienced, events. (MF.)

مُحْكَمٌ, and its pl. مُحْكَمُونَ: see مُحْكَمٌ. — المَحْكَمَةُ is an appellation applied to the [schismatics called the] خَوَارِج because they disallowed the judgment of the حَكَمَانِ [or two judges], (S,) namely, Aboo-Moosá El-Ash'aree and 'Amr Ibn-El-'Áṣ, (K, TA,) and said that judgment (الحَكْمُ) belongs not to any but God. (S.)

فَرَسٌ مُحْكُومَةٌ A horse [furnished with a حَكْمَةٌ; or] having a حَكْمَةٌ upon his head. (Az, TA.) See حَكْمَةٌ.

مُتَحَكِّمٌ A judge who judges without evidence: and one who judges in the way of asking respecting a thing with the desire of bringing perplexity, or doubt, and difficulty, upon the person asked. (Har p. 97.)

حكو

1. حَكْوَتُهُ, (S, Mṣb, K,) aor. 2, (Mṣb, K,) i. q. حَكَيْتُهُ; (S, Mṣb, K;) mentioned by AO. (S.) See art. حَكَى.

رَجُلٌ حَكْوِيٌّ A man who relates stories, or tales, and extraordinary things: but this is a vulgar word. (TA.)

حكى

1. حَكَايَةُ الْحَدِيثِ, aor. 2, (K,) inf. n. حَكَايَةٌ; (TA;) and حَكْوَتُهُ, aor. 2; (K;) [I related, recited, rehearsed, narrated, or told, the narrative, story, tradition, &c.:] both signify the same. (K.) And حَكَيْتُ عَنْهُ الْكَلَامَ, inf. n. as above; (S, K;) and حَكْوَتُهُ; (AO, S;) i. q. نَقَلْتُهُ [meaning I transmitted, quoted, or transcribed, from him, the speech, discourse, saying, sentence, or the like; reported, related, recited, rehearsed, narrated, told, or mentioned, the speech, &c., as from him]. (K.) — حَكَيْتُ الشَّيْءَ, aor. and inf. n. as above, I did the like of the thing; as, for instance, another person's art: I imitated it; or emulated it: as also حَكْوَتُهُ, aor. 2. (Mṣb.) One is related to have said, لَا أُحْكُو كَلَامَ رَبِّي, (S,)