

act. part. n. of **حَلَّ** in the phrase **حَلَّ الْعُقْدَةَ**. (Mṣb.) — [And hence, (see 1,)] *Alighting, or descending and stopping or sojourning or abiding or lodging or settling; or simply taking up one's abode; or abiding, lodging, or settling; in a place; syn. نَزَلَ; (K, TA); as also حَلَّ; occurring in the Kur xc. 2: (TA:) pl. of the former حُلُولٌ and حَلَالٌ and حَلَلٌ, (K,) and quasi-pl. n. حَلَّةٌ; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of حَلَّ];) and the pl. of حَلَّةٌ is حَلَالٌ. (TA.) You say **حَلَّ حُلُولٌ** *A tribe that is [abiding] in one place.* (Ḥam p. 171.) And **حَلَّ قَوْمٌ** *A people, or party, alighting, &c., (S, Mṣb, K,) and comprising a numerous company: and in like manner, حَلَّ حَلَّةٌ, (S,) and حَلَّ حَلَالٌ, (S, TA,) a numerous tribe [alighting, &c.]. (TA.) [See also نَظَرَ.] — Hence, **حَلَّ الْحَالُ الْمُرْتَجِلُ** *+ He who completes the reading, or reciting, of the Kur-án, and then immediately recommences it; likened to him who travels much, and does not come to his family: or the warrior who does not return from his warring.* (TA.) — **حَلَّ دَيْنٌ** *+ A debt of which the appointed term, or period, is ended; (Mṣb;) a debt falling due; (TA;) contr. of مَوْجَلٌ. (Mgh.) — See also مُحَلَّلٌ.***

حَلَّ *Having what is termed حَلَلٌ [q. v.]: fem. حَلَّةٌ: and pl. حَلَلٌ, applied to horses, (K, TA,) and to camels, and to wolves: (TA:) a camel having a weakness in the عُرْقُوب [i. e. hock, or hock-tendon]: (Fr, S:) and having a laxness in his legs: it is discommended in everything, except the wolf. (S.) — The fem., applied to a woman, signifies *Having little flesh in the posteriors and thighs; or having small and close buttocks; or having little flesh in the thighs.* (TA.)*

حَلَّ (S, Mṣb, K) and **حَلَّ** (K) *The orifice through which the urine passes forth (S, Mṣb, K) from the penis of a man: (K:) and the orifice through which the milk passes forth from the breast (S, Mṣb, K) and from the udder. (S, Mṣb.)*

حَلَّ: see 2, near the beginning.

حَلَّةٌ: see 2, in nine places: and see also 4. — Also *+ A thing with which an oath is expiated; (K;) [and so حَلَانٌ; as in the saying,] أَعْطَهُ حَلَانَ يَمِينِهِ + Give thou to him that with which he may expiate his oath. (ISd, K.)*

حَلَلٌ: see **حَلَلٌ**.

حَلَّ *A place where a person or party alights, or descends and stops or sojourns or abides or lodges or settles; a place of alighting, or descending and stopping &c.; or simply where one takes up his abode, abides, lodges, or settles; (S, Mṣb, TA;) as also مُحَلَّلٌ: (Mṣb:) and مُحَلَّلَةٌ (S, Mṣb, K) and مُحَلَّلَةٌ (S,) or مُحَلَّلَةٌ (K,) signify a [particular, or special,] place of alighting, or descending and stopping &c., (S, Mṣb, K,) of a people or party: (S, Mṣb:) the pl. of مُحَلَّلٌ is*

مَحَالٌّ; and the pl. of مُحَلَّلَةٌ is مَحَالَّتٌ. (TA.) You say, **حَلَّ فِي حَلَّةٍ** *صَدَقَ*, i. e. *حَلَّ فِي حَلَّةٍ* *صَدَقَ*, i. e. *He is in a good, or an excellent, place of alighting, &c.]. (S.) — [Hence, + A place, in a general sense. Thus in the phrase, حَلَّ مَحَلٌّ كَذَا: see 1. And in the phrases, used in grammar, مَحَلُّهُ + Its place in construction is that of the nominative case; and مَرْفُوعٌ مَحَلًّا + Virtually in the nominative case by reason of the place which it occupies in construction; and the like.] — [Hence, also,] a term applied by Ks to *+ An adverbial noun of place or time. (T voce ظَرْفٌ.) — [Hence, also, + A person, considered as one in whom some quality has place.] You say, حَلَّ هُوَ مُحَلَّلٌ + [He is a person fit, or proper, for one's saying of him, Verily he is good, and may-be he will do good]. (A and TA in art. ان.) = It is also an inf. n. (S, TA. [See 1.]**

حَلَّ: see مُحَلَّلٌ. — Also *The lawful place of slaughter of a beast for sacrifice; (S;) accord. to some, to the pilgrim on the general day of sacrifice, and to the performer of the عِمْرَةَ on the day of his entering Mekkeh; or, as others say, to him who is in the state of إِحْرَامٍ. (TA.) — And The term, or period, of falling due of a debt. (S, TA.) = It is also an inf. n. (K, TA. [See 1.]*

حَلَّ: see مُحَلَّلٌ.

حَلَّ [*Making one to alight, or descend and stop &c.]. [Hence,] النُّحَلَاتُ + The cooking-pot and the hand-mill: and المَحَلَّاتُ the cooking-pot and the hand-mill and the buchet and the knife and the axe and the instrument for striking light and the water-skin (S, K) and the bowl: (K:) for he who has with him these things alights, or abides, wheresoever he will; but he who has not must be near to persons from whom he may borrow some one or more thereof. (S.) [Hence, also,] تَلَعَةٌ مُحَلَّلَةٌ + *A تَلَعَةٌ [q. v.] comprising one بَيْت [or tent], or two. (O, K.) — [+ Making a debt to fall due.] The Arabs used to say, when they saw the new moon, لَا مَرْحَبًا بِمَجَلِّ الدِّينِ وَمَقْرِبِ الْآجَالِ + [No welcome be to that which makes the debt to fall due, and makes near the appointed periods!]. (TA.) — See also حَلَالٌ. — Also + One with whom it is lawful to fight: (S in art. حَرَمٌ:) or whom it is lawful to slay: (TA:) contr. of مُحَرَّمٌ, in the former sense, (S ubi suprâ,) or in the latter sense. (TA.) — + One who has no claim, or covenanted right, to protection, or safeguard, or respect; (S, TA;) contr. of مُحَرَّمٌ, in this sense also. (S.) — + A man who violates that which is sacred: or who does not hold that there is any sacredness pertaining to the sacred month. (K.) — See also 4, last sentence but one.**

حَلَّةٌ: see مُحَلَّلٌ, in two places: — and see also حَلَّةٌ.

حَلَّ: see مُحَلَّلٌ. Also *Any water at which camels have abode, and which they have conse-*

quently rendered turbid. (K.) = مُحَلَّلٌ لَهُ *A man whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man; (Mgh,* TA;) as also مُحَلَّلٌ لَهُ (Mgh) and مُحَلَّلٌ لَهُ (TA) and مُحَلَّلٌ لَهُ (El-Karkhee, Mgh,) or this last signifies [properly] one whose wife is lawful to him. (TA.) = مُحَلَّلٌ* *also signifies A thing little in quantity. (K.)*

حَلَّ + *A man who marries a woman that has been trebly divorced, (S, Mṣb, K, TA,) on the condition of his divorcing her after consummation of the marriage, (TA,) in order that she may become lawful to [be remarried to] the former husband. (S, Mṣb, K, TA.) — In a case of racing, + He that intervenes between two contending for a stake or stakes, (S,) or the third horse in a contest for a stake or stakes; (K;) if he outstrip, he takes [the stake or stakes]; and if he be outstripped, he is not fined: (S, K:) the case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without [laying] a stake; if one of the first two outstrip, he takes the two stakes, and this is lawful because of the third; but if the مُحَلَّلٌ outstrip, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed قِمَارٌ: and he is also called دَخِيلٌ: (TA:) the مُحَلَّلٌ in racing is so called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful. (Mṣb.)*

حَلَّ *A place, (S,) or a meadow (رَوْضَةٌ), (K,) and a land (أَرْضٌ), (TA,) and a house (دَارٌ), (Mgh and Mṣb in art. اتى,) in which people alight, or descend and stop, or abide, much, or often; (S, K, TA, and Mgh and Mṣb ubi suprâ;) as also مُحَلَّلٌ applied to a place: (S, TA:) or chosen as a place of alighting, &c.: or, accord. to ISd, that makes [or invites] people to alight, &c., in it much, or often; because a word of the measure مَفْعَالٌ has only the meaning of an act. part. n.: and, as some say, a meadow and a land are only thus called if abounding with herbage wholesome to the cattle. (TA.)*

حَلَّ: see مُحَلَّلٌ.

حَلَّ: see مُحَلَّلٌ.

حَلَّ

1. **حَلَّ**, aor. حَلَّ; and **أَحَلَّ**; *He applied the collyrium called حَلَّةٌ and حَلُّوَةٌ to his eyes: (K:) or, accord. to AZ, أَحَلَّ, inf. n. إِحْلَاةٌ, signifies, he rubbed for him powder from two stones, and applied their powder as a collyrium to his eyes when they were diseased: (TA:) and accord. to ISk, حَلَّ لَهُ حَلُّوَةٌ signifies he rubbed for him a stone upon another stone, then put the powder [thus obtained] upon the palm of his hand, and rubbed off with it the rust of a mirror, [see صَدَأٌ and صَدَأٌ, the mirror being of bronze, or other metallic substance,] then applied it as a collyrium*