

benefit. (Mṣb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it **الْحَمْدُ لِلَّهِ**, putting the former word in the accus. case as the absolute complement of the verb **أَحْمَدُ** understood: and others, **الْحَمْدُ لِلَّهِ**; assimilating the final vowel of the former word to the vowel immediately following it: and others, **الْحَمْدُ لِلَّهِ**; assimilating the first vowel in **اللَّهُ** to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, **بَدَأْتُ بِالْحَمْدِ لِلَّهِ**, meaning *I began with the saying Praise be to God.* (L.) [See also **حَمْدٌ** below.] You say, **أَحْمَدُ إِلَيْكَ اللَّهُ** *I praise God (Az, A, * L, K) to thee, or in thy presence: (L:) or with thee: (Kh, Az:) or I praise to thee God's benefits, and his blessings, or favours; or I praise to thee God's blessings, or favours, and discourse to thee of them. (L.)* And **أَحْمَدُ لَهُ أَمْرًا** *He approved of a thing for him. (L, K, *)* And **أَحْمَدُ إِلَيْهِ أَمْرًا** *He approved of a thing for him, and commanded, or enjoined, him to do it. (L.)* And **أَحْمَدُ لِي جَارًا** *I became his neighbour, and did not approve of being so. (A.)* See also 4. — Also, (aor. and inf. n. as above in the beginning of this art., K,) **أَحْمَدُ** *He recompensed, or requited, him: he gave him, or paid him, his due. (L, K, *)* **أَحْمَدُ عَلَيْهِ**, aor. **أَحْمَدُ**, (L, K, *) inf. n. **أَحْمَدُ**, (TA,) *He was angry with him. (L, K.)*

2. **أَحْمَدُ**, inf. n. **أَحْمَدٌ**, has a more intensive signification than **أَحْمَدُ**; (S;) [*He declared the praises of God: or] he praised God much, with good forms of praise (بِالْحَمْدِ الْحَسَنَةِ): (T, L:) or repeatedly; or time after time. (L, K.)* **أَحْمَدٌ** [used as a simple subst.] has a pl., namely, **أَحْمَادٌ**. (A.) [See an ex. voce **أَحْمَدٌ**, in the latter part of the paragraph.]

4. **أَحْمَدُ** *He (a man, S) came to a state, or result, such as was praised, or commended, or approved; properly, his affair, or case, came to such a state or result: (S, L, K:) or (so in the K, but in the L "and") he did, or said, that for which he should be praised, or commended; or that which was praiseworthy, or commendable; (A, L, K, *)* **أَحْمَدُ** *contr. of أَذْمَرُ. (A.)* And **أَحْمَدُ أَمْرَهُ** *His affair, or case, was, or became, praiseworthy, or approvable, in his estimation: (K:) or أَحْمَدُ أَمْرَهُ (as in the L) he esteemed his affair, or case, praiseworthy, or approvable. (L [agreeably with what next follows].) أَحْمَدُهُ* *He found him (a man, A, L) [or it] to be such as is praised, commended, or approved; or praiseworthy, commendable, or approvable; (S, A, L, Mṣb;)* **أَحْمَدُهُ** *أَذْمَرَهُ: (TA in art. ذَمَرُ:) he made it manifest that he was worthy of praise, eulogy, commendation, or approbation: (L:) he approved of his action, and his course of conduct, or his tenet or tenets, and did not expose it, or them, to others. (K.)* And **أَحْمَدْتُ صَنِيعَهُ** *[I found his action to be praiseworthy, or commendable, or approvable]. (A.)* And **أَحْمَدُ الْأَرْضَ** *He approved the land as a dwelling-place: (A:) or he found*

the land to be such as is praised, commended, or approved; as also أَحْمَدَهَا; (L, K;) but the former verb is the more chaste in this sense. (L.) And **أَحْمَدُ مَوْضِعًا** *He found a place to be such as is praised, commended, or approved, and convenient, or suitable, so that he approved it as a dwelling-place, or for its pasture. (S, L.)*

5. **أَحْمَدُ** *He affected, or made a show of, (تَكَلَّفَ,) praise. (A.)* You say, **أَحْمَدُهُ مَتَّحِدًا** *[I found him affecting, or making a show of, praise and thanks]. (A.)* — **أَحْمَدُ نَفْسَهُ**. (KL.) [Golius assigns this meaning to **أَحْمَدُ**, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] — **أَحْمَدُ النَّاسَ** [app. a slight mis-transcription, for **إِلَى النَّاسِ**, i. q. **إِلَى النَّاسِ**, as in an ex. in the next sentence but one.] *Such a one pretends to men, or shows them, that he is praiseworthy, for his liberality. (L.)* — **أَحْمَدُ عَلَيْهِ** *He reproached him for a favour, or benefit, which he (the former) had bestowed, or conferred; or recounted his gifts, or actions, to him; syn. مِنْ أَنْفَقَ مَالَهُ عَلَيَّ. (S, L, K.)* One says, **أَحْمَدُ نَفْسَهُ** *[Whoso expends his property upon himself, he shall not reproach men therewith as for favours, or benefits, bestowed]: (S, A:) or أَحْمَدُ بِهِ إِلَى النَّاسِ [he shall not pretend to men that he is praiseworthy on account of it]: a prov., meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (L.)*

6. **أَحْمَدُوا** *[They praised, or commended, a thing, one to another].* You say, **الرُّعَاةُ يَتَحَامَدُونَ** *[The pastors praise, or commend, one to another, the herbage]. (A.)*

8. **أَحْمَدُ**: see 5. — Said of heat, [*It burned, or burned fiercely; or was, or became, vehement:*] formed by transposition from **أَحْمَدُ**. (S.)

10. **أَسْتَحْمِدُ اللَّهَ إِلَى خَلْقِهِ بِإِحْسَانِهِ إِلَيْهِمْ وَإِنْعَامِهِ عَلَيْهِمْ** [so I find it written, as though meaning *Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them: but I think that we should read أَسْتَحْمِدُ اللَّهَ, and that the meaning is, God hath demanded praise of his creatures by his beneficence, &c.]. (A.)*

أَحْمَدٌ *Praise, eulogy, or commendation; &c. (S, &c. [For further explanations of this word, and respecting the phrase الْحَمْدُ لِلَّهِ and its variations, see 1: and see also شَكَرْتُ.]* **سُبْحَانَكَ اللَّهُمَّ** [said by a person praying, means *[I extol, or celebrate, or declare, thy remoteness, or freedom, from every impurity, or imperfection, &c., O God, (see art. سَبَّحَ)] and I begin with praising Thee; أَيْتَدِي being understood: (Az, L, Mṣb:) or by بِحَمْدِكَ is meant الْحَمْدُ لَكَ: and nearly the same is said in explanation of the phrase in the Kṣur [ii. 28], حَامِدِينَ بِحَمْدِكَ, that by بِحَمْدِكَ is meant بِحَمْدِكَ: [see, again, art. سَبَّحَ:] or by the expression*

وَبِحَمْدِكَ is meant, accord. to Aboo-'Othmán El-Mázinee, *and by praising Thee I extol thy remoteness, or freedom, from every impurity, &c.;* **سَبَّحْتُكَ** being understood: or the **و** is redundant, as it is in the phrase, **رَبَّنَا وَلَكَ الْحَمْدُ** [*O our Lord, praise be to Thee*], in which the **و** is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the **و** is corroborative, as in the phrase, **هُوَ لَكَ**, **وَهُوَ لَكَ**. (Mṣb.) **لَوْأَنَّ الْحَمْدَ** *[The standard of praise shall be in my hand on the day of resurrection (said by Mohammad)]* means that he shall be singularly distinguished by praise, or praising, on that day. (L.) — See **حَمَادٌ**: — and **حَمَادَاكُ**. — See also **حَمِيدٌ**. — It is also said to signify *The young one of the kind of bird called قطا*: so in the prov.,

* **حَمْدٌ قَطَاةٍ يَسْتَمِي الْأَرَابِ** *

A young one of a katà desires to make the hares its prey: applied to a weak man who desires to insnare a strong one. (Meyd, TA.) — See also what next follows.

حَمْدَةٌ *The sound of the flaming, or blazing, of fire; (S, K;) as also حَمْدَةٌ [from which it is formed by transposition: see 8: and أَحْمَدُ app. signifies the same: see حَمْدٌ]. (TA.)*

حَمَادٌ: see **حَمْدَةٌ**.

حَمَادٌ لَكَ *Praise, and thanks, be to him: (S, L, K:) i. e., to such a one: (S, L:)* **حَمَادٌ** is indecl., with kesr for its termination, because it deviates from its original, which is the inf. n. [**أَحْمَدُ**]: (S, L:) [i. e.,] it is [a quasi-inf. n., (see **أَسْرُ مَصْدَرٍ** in art. **صَدَرَ**)] a proper name for **الْحَمْدَةُ** [as syn. with **أَحْمَدُ**]. (Sharḥ Shudhoor edh-Dhahab.)

حَمُودٌ: see what next follows.

حَمِيدٌ and **مَحْمُودٌ** (S, A, L, K) and **حَمُودٌ** (as in copies of the K, but this seems to be an intensive epithet,) *Praised, eulogized, or commended; spoken well of; mentioned with approbation; approved; such as is praised, &c.; praiseworthy, laudable; commendable, or approvable: (S, L, K: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin "laudatus," which means both "praised" and "praiseworthy:"] the fem. of the first is with 3, (L, K,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, [أَفْعَالُهُ هِيَ حَمِيدَةٌ] *She is praised, &c.; and [أَفْعَالُهُ هِيَ حَمِيدَةٌ] [His actions are praised, &c.]. (A.)* **حَمِيدٌ**, also, [originally an inf. n., like its contr. **أَحْمَدُ**,] used as an epithet applied to a man, is *syn. with مَحْمُودٌ; (K;) and as an epithet applied to a woman, syn. with مَحْمُودَةٌ, (TA,) as is also مَنْزِلٌ حَمِيدٌ: (K, TA:) and you likewise say مَنْزِلٌ حَمِيدٌ (K) and مَنْزِلَةٌ حَمِيدَةٌ (Lh) + A place where one alights, sojourns, or abides, such as is praised, or approved, (K, TA,) and convenient, or suitable.**