

**حَنِيبٌ** (K:) [see 2:] accord. to A 'Obeyd, wide in the space between the hind legs, without **فَجَج**, or **فَجَج**: (so accord. to different copies of the S: [see these terms explained above, conj. 2:] an epithet of commendation: (S:) accord. to ISh, having curved bones: the mare, he says, is termed **حَنِيبَةٌ**: and this latter, accord. to Aq, is an epithet applied to a mare curved in the **سَاقَانِ** [or shanks] of the fore legs: or, accord. to IAqr, in [the shanks of] the hind legs: or, as he says in another place, curved in the **سَاقِ** [here app. meaning the hind shank]. (TA.) [See also **مُجَنَّبٌ**.]

## حَبِلَ

**حَبِلٌ**, [mentioned in the S and Mqb in art. **حَبِلَ**,] applied to a man, (S, Mqb,) Short: (S, Mqb, K:) and, (K,) as some say, (Mqb,) large in the belly, (Az, ISd, Mqb, K,) and short: (Az, ISd, Mqb:) and [in the CK "or"] fleshy; (ISd, K:) as also **حَبِيلٌ**. (K.) = A fur-garment: (Az, S, K:) or an old and worn-out fur-garment. (ISd, K.) — An old and worn-out boot. (ISd, K.) = The sea; as also **حَبِيلَةٌ**. (ISd, K.)

**حَبِيلٌ**: see above. — Also, (T, O, TA,) and **حَبِيلَةٌ**, (T, O, K,) [but the latter has a more intensive signification,] Loquacious; a great talker. (T, O, K.)

**حَبِيلَةٌ**: see **حَبِيلٌ**: = and see also **حَبِيلٌ**.

## حَنَتَ

**حَنُوٌّ** and **حَانُوتِيٌّ**: see arts. **حَوْنٌ** and **حَانُوتٌ**.

## حَنَمَ

**حَنَمٌ** A green **جَرَّةٌ** [or jar], (S, K,) to which some add, inclining to redness: (TA:) or wine-jars, (A 'Obeyd, Nh,) glazed, or varnished, green, (Nh,) which used to be carried to El-Medeeneh, with wine in them: (A 'Obeyd, Nh:) the use of which, for preparing **نَبِيذٍ** therein, is forbidden in a trad., because it quickly became potent in them, by reason of the glazing, or varnish; or, as some say, because they used to be made of clay kneaded with blood and hair; but the former is the right reason: afterwards applied to any jars, or pottery: (Nh:) thus some explain it as a sing.; (MF;) and the pl. is **حَنَاتِمٌ**: (Az, TA:) others, as a pl. [or coll. gen. n.], of which the sing. [or n. un.] is with **ة**: (MF:) some say that the **ن** is augmentative: so says the author of the Mqb: others, that it is radical. (TA.) [See art. **حَمَرٌ**.] — Black clouds; (Az, K:) as also [the pl.] **حَنَاتِمٌ**: (Az, S, K:) because, with the Arabs, **السَّوَادُ** is [used for] **خَضَرَةٌ**: (S: [see **أَسْوَدٌ**]; and see also **حَنَمٌ** in art. **حَمَرٌ**;) or as being likened to **حَنَاتِمٌ** (meaning jars) filled [with water]: (Az, TA:) n. un. with **ة**. (K.) — The colocynth-plant; (K, TA:) because of its intense greenness: n. un. with **ة**. (TA.)

## حَنَثَ

1. **حَنَثَ فِي يَمِينِهِ** (S, A, Mqb, K,\*) aor. **حَنَثَ**, (Mqb, K,) inf. n. **حَنْثٌ** (S, A, Mqb, K,\*) and **حَنَثَ**, (TA,) He violated, or broke, or failed of performing, his oath: (A, Mqb, K, TA:) he was untrue in his oath: (S, TA:) he committed a sin, or crime, in his oath. (TA.) Also He retracted, or revoked, his oath. (TA.) — And the verb alone, He said what was not true. (Khálid Ibn-Jembeh, TA.) — He inclined from what was false to what was true: or from what was true to what was false. (K.) — [And app. † He committed a sin, or crime: a meaning which seems to be indicated in the K: see **حَنْثٌ**, below.]

2. **حَنَثَهُ** He pronounced him (**جَعَلَهُ**) a violator, or non-performer, of his oath: (Mqb:) [a verb similar to **قَسَعَهُ** and **أَثَمَهُ** &c.]

4. **أَحْنَثْتُهُ** (S, K) **فِي يَمِينِهِ** (S) I made him to violate, or break, or fail of performing, his oath. (S, K,\*) — **أَحْنَثَ فُلَانٌ قَسَمَ فُلَانٍ** Such a one assented not, or consented not, to the conjurement of such a one; contr. of **أَبْرَأَ**. (T and TA in art. **بَرَأَ**.)

5. **حَنَثَتْ** + He put away, or cast away, from himself the **حَنْثَ**, i. e. sin, or crime: (ISd, Townsheeh, TA:) it is said that there are only six verbs of the measure of this signifying the putting away, or casting away, from oneself a thing, [i. e. the thing denoted by the root,] which are **تَحَنَّثَ** and **تَنَجَّسَ** and **تَحَوَّجَ** and **تَوَّجَّهَ** and **تَهَجَّدَ**: (TA:) + he did a work whereby to escape from sin, or crime: (IAqr, Mqb:) + he applied himself to acts, or exercises, of devotion; (S, A, Mqb, K;) accord. to Ez-Zuhree and the K, during numerous nights; but it has been shown by the Expositors of El-Bukháree, and others, that this addition is taken from words following the verb in the explanation of a trad., and has nothing to do with the meaning of the verb itself: (MF, TA:) + he relinquished [the worship of] idols; (S, K;) like **تَحَنَّفَ**; (S;) and it may be that the **ث** in this verb is interchangeable with **ف**, (A,) or a substitute for **ف**. (TA.) You say also, **حَنَثْتُ مِنْ كَذَا** † He abstained from such a thing as a sin, or crime; syn. **تَأْتَمَرْتُ**, (S, A, K,) and **تَحَوَّجْتُ**. (A.) And **حَنَثْتُ بِأَفْعَالٍ** † He sought to bring himself near unto God, or to advance himself in God's favour, by works [of devotion &c.]. (TA.)

**حَنْثٌ** The violation, or failure of performance, of an oath: (S, A, K, TA:) [an inf. n. used as a simple subst.:] pl. **أَحْنَاثٌ**; as in the saying, **عَلَيْهِ أَحْنَاثٌ كَثِيرَةٌ** [He is accountable for, or chargeable with, many violations, or failures of performance, of oaths]. (TA.) — † A sin, a crime, an offence, or an act of disobedience. (S, A, Mqb, K.) So in the saying [in the Kur lvi. 45], **وَكَانُوا يُصْرُونَ عَلَى الْحَنْثِ الْعَظِيمِ**, † [And they persisted in great sin]; (A;) meaning belief in a plurality of gods. (Bd, Jel.) And hence, (Bd in lvi. 45,) **بَلَغَ الْحَنْثَ** † He (a boy) attained to the age when he was punishable for

sin: (A, Bq:) or attained to [the age when he became punishable for] disobedience and [rewardable for] obedience: (S:) or attained to the age when the pen [of the recording angels] began to register his acts of obedience and of disobedience: attained to the age of puberty: attained to manhood. (TA.) [Hence also,] **أَوْلَادُ الْحَنْثِ** † The children of adultery or fornication: occurring in a trad., accord. to one reading: accord. to another reading, **أَوْلَادُ الْخَبْثِ**. (L.)

**حَانَتْ** Violating, or failing to perform, his oath; or a violator, or non-performer, of his oath. (Mqb.)

**مَحَانَتْ**: see **مَحَانَتْ**.

**مُحْنِتٌ** A thing respecting which people differ, and which admits of its being regarded in two different ways; as also **مُخْلِفٌ**. (L.) [So called because it may make one to be untrue in an oath.]

**مَحَانَتْ**, accord. to some, having no sing.; but accord. to others, its sing. is **مُحْنِتٌ**, and this is app. the truth, and is agreeable with analogy; (MF;) Places [i. e. occasions] of falling into the violation of an oath or oaths, or † into sin or crime; expl. by **مَوَاقِعُ حَنْثٍ** (TA) and **مَوَاقِعُ إِثْمٍ**. (K.)

## حَجَرَ

**حَجْرَةٌ**, here mentioned in the K: see art. **حَجَرٌ**, in which I have mentioned it as Q. Q., like the two words here following, which are mentioned in the latter art. in the S and K &c.

**حَجْرَةٌ**: } see art. **حَجَرٌ**.  
**حَنْجُورٌ**: }

## حَدَرَ

**حَدَرٌ** and **حُدُورٌ** &c.: see art. **حَدَرَ**.

## حَدَسَ

Q. 1. **حَدَسَ**: see what next follows.

Q. 2. **تَحَدَسَ** It (the night) was, or became, dark: (K:) or intensely dark; (TA:) as also **حَدَسَ**. (Ham p. 140.) — And He (a man) fell down; and was weak: (Sgh, K:) mentioned by Sgh in art. **حَدَسَ**. (TA.)

**حَدَسٌ** Darkness: (K:) or intense darkness: (Ham p. 140:) pl. **حَدَاسٌ**. (K.) You say, **سَرَوْا فِي حَدَسٍ اللَّيْلِ** [They journeyed in the darkness, or intense darkness, of the night]: and **فِي حَدَاسٍ فِي الظُّلُمِ** [in the darkness, or intense darkness, of the nights called **الظُّلُمُ**, q. v.]. (A, in art. **حَدَسَ**.) Z derives it from **الْحَدَسُ** meaning **خَافٍ**. (TA. [See art. **حَدَسَ**].) — Also, as an epithet applied to night, (S, K,) Dark: (K:) or intensely dark; (S;) and so **مُحَدَسٌ**. (Ham p. 140.) You say **لَيْلٌ حَدَسٌ** and **لَيْلَةٌ حَدَسَةٌ**. (TA.) — [Hence,] **الثَّلَاثُ حَدَاسٌ** Three nights (K, TA) of the lunar month, (TA,) next after the