ike ضغبة (as an epithet applied to a woman) from الضّغَابيس, which must be acknowledged to be radically quadriliteral. (TA.)

1. حَنْفُ, aor. ج, (Ķ,) inf. n. حُنْفُ, (TĶ,) He, or it, inclined, or declined. (K, TA.) You say, (K) He inclined تحنّف لا اليه TA) and حَنفَ إليّه to it. (K, TA.) And مُنَفُ عَنْهُ and عنه لا عنه and He declined from it. (TA.) مَنْفُ , aor. -, (Msb, K,) inf. n. مَنْفُ , (Msb;) and مَنْفُ aor. -; (K;) He had that hind of distortion which is termed as explained below. (Msb, K.)

2. مُنْف، (任,) or مُنْف رِجُلُه , (Ṣ,) inf. n. رُجُنيف , (任,) He rendered him, (任,) or his leg, or foot, (Ṣ, ) أَحْنَف (Ṣ, Ķ.)

5. نحتّف: see 1, in two places. \_\_ [Hence,] He did according to the حُنيفيّة; (S, K;) i. e. the law of Abraham, which is the religion of El-Islám: (TA:) or he became circumcised: or he turned away from the worship of idols; (S, K;) and became, or made himself, a servant of God; or applied, or devoted, himself to religious services or exercises. (Ṣ.) [See تَحَنَّتُ.]

مَنَفْ, originally, A natural wryness: and particularly on inversion of the foot, so that the upper side becomes the lower: so says IDrd; (Mgh;) or a crookedness in the leg, or foot;  $(\S, O, K;)$  i.e.,  $(\S, O, but in the K "or") a$ turning of one of the great toes towards the other: (S, O, K:) or [a distortion that causes] one's walking on the outer part of the foot, on the side in which is the little toe: (K: [and so accord. to an explanation of أَحْنَفُ by I Aar cited in the S:]) or an inclining [app. inwards] in the fore part of the foot. (Lth, K.) - Accord. to Ibn-'Arafeh and the K, it signifies also A right state or condition or tendency; and accord. to the former, the epithet أَخْنُفُ is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Raghib explains better, as signifying an inclining, from error, to a right state or tendency. (TA.)

The persons called in relation to the Imám Aboo-Haneefeh [because they hold his tenets]; as also أَحْنَانُ (TA.) يَعْنِي [is its n. un.: and] signifies [also] one who is of the religion of Abraham. (Mgh. [See also خنيف.]) عيضاًة A ميضاًة; [by which is here meant a vessel with a tap, for the purpose of ablution, such as is often used in a private house; and a fountain, i. e. a tank with taps, for the same purpose, in a mosque; because persons of the persuasion of Aboo-Haneefeh must perform the ablution preparatory to prayer with running water, or from a tank or the like at least ten cubits in breadth and the same in depth;] but this application is رَغْفِيَّةٌ, (so in a MS. copy of the K,,) Certain swords, so called in relation to El-Ahnaf Ibn-

make them: by rule it should be أَحْنَفَيَّةُ. (Lth,

inclining to a right state or tendency: (Er-Rághib, TA:) or right, or having a right state or tendency; (Akh, S, TA;) thus applied is applied to a crow: (Ṣ:) [and particularly] inclining, from one religion, to another: (Ham p. 358:) or inclining, from any false religion, to the true religion: (Mgh:) or inclining in a perfect manner to El-Islám and continuing firm therein: (K:) and any one who has performed the pilgrimage: (As, K, TA:) so say I'Ab and El-Hasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhák (TA:) or one who is of the religion of Abraham (K, TA,) in respect of making the Sacred House [of Mekkeh] his kibleh, and of the rite of circumcision: (TA:) [and] a Muslim; (S, Mgh, Msb;) because he inclines to the right religion: (Msb:) but in this last sense, it is a conventional term of the professors: (Mgh:) [or,] accord. to AO, the worshipper of idols, in the Time of Ignorance, called himself thus; and when El-Islám came, they thus called the Muslim: accord. to Akh, it was applied in the Time of Ignorance to him who was circumcised, and who performed the pilgrimage to the [Sacred] House; because the Arabs in the Time of Ignorance held nothing of the religion of Abraham except circumcision and that pilgrimage: accord. to Ez-Zejjájee, it was applied in the Time of Ignorance to him who made the pilgrimage to the [Sacred] House and performed the ablution on account of and was circumcised; and when El-Islám came, it was applied to the Muslim, because of his turning from the belief in a plurality of gods: (TA:) also one who devotes himself to religious exercises; or applies himself to devotion: (Msb:) its predominant application is to Abraham: (Mgh:) بٌ حَنِيفٌ [Hence,] \_\_ [AO, TA.) Recent [grounds of pretension to respect or honour]; of the time of El-Islám; not old. (TA.)  $\implies$  Short. (K.)  $\implies$  A maker of sandals. (K.)

أَحْنَفُ see حَنَيْفُ.

مُنيفيَّة, accord. to Th and Zj, An inclining to a thing: but ISd says that this explanation is nought. (TA.) - The law of Abraham; which is the religion of El-Islám: also termed مُلَة ـَحَنَفَيَّةً See also ـــ (TA.) . حَنيفيَّةٌ

Having that kind of distortion which is termed مَنَفُ as explained above; (Ş, Msb, K;) applied to a man: (S, Msb:) and so [the fem.] applied to a leg or foot: (K:) accord. to IAar, one who walks on the outer part of his foot, (S,) or of his feet, (Msb,) on the side in which is the little toe:  $(\S:)$  or who has one of his great toes turning towards the other: (Mgh:) its abbreviated dim. is مُنَيِّفُ (Mṣb.) See , in two places. \_\_ Also حَنْفًا, A curved staff or stich; in the dial. of Syria. (TA.) -A bow; (K;) because of its curved shape. (TA.) A razor; (K;) for the same reason. (TA.) The chameleon. (K.)—The tortoise. (K.)— A certain marine fish, also called أطُوم. (K.)

Keys; because he was the first who ordered to | \_\_A certain tree. (IAar, K.) \_\_ ; A changeable female slave, at one time lazy and at another brisk. (IAar, K.)

حَنَفَيَّةُ see : أَحْنَافُ

1. مُنقَ, (Ṣ, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. (Ṣ,\* Mṣb, Ķ) and حَنْقُ, (Ķ,) He was, or became, angered, or enraged: (S, Msb, K:) or vehemently angered or enraged: (K, Ham p. 29:) against him: (إذ) or it may be from the signification of "cleaving," or "sticking;" as though meaning † rancour, malevolence, malice, or spite, clave to his bosom. (Ham p. 29. [See اً عَلَى [Hence,] مَنَقُ عَلَى [Hence,] مَنَقُ also مَنَقُ , below.]) ما يحنق على جِرَّةِ and : جِرَّتِه the TA; though it seems to be implied by the manner in which the two sayings are there introduced, in this art., that the verb in each case in the first of the senses , يُحْنِقُ أَ assigned to it below:] see جُرَّة.

4. احنق He bore rancour, malevolence, malice, or spite, [cleaving to him, so as] not be relaxed; or he hid, in his heart, enmity, and violent hatred, not to be relaxed. (K, TA.) See also 1. \_\_ It (the back-bone, or the back, الصُّلُّت) clave to the belly [by reason of leanness]. (K.) \_\_It (a camel's hump) became lean and thin. (S.) - He (an ass, K, or, as some say, a camel, and a horse or a mule or an ass, TA) became lean, or light of flesh, or slender, and lean, or lean, and lank in the belly, in consequence of much covering: (K, TA:) or, said of a horse or other animal, (A, TA,) or of a camel, (Har p. 173,) his belly clave to his back-bone, or back, by reason of leanness. (A, Har p. 173.) \_ And He (a camel) became fat; had much fat: thus it has two contr. meanings. (Az, TA.) \_\_ It (seed-produce [meaning corn]) spread forth the awn, or beard, of its ears, after they had formed, at the head, what resembled little compact balls; (K, TA;) as also احتق. inf. n. تَعْنِيتْ. (Ibn-'Abbad, K.) IAar says that vou say of seed-produce [or corn] قَنْبَعَ ثُمَّرً أَمْنَقَ وَمَا you say of seed-produce [or corn] وَنُبُعَ أُمُنَا وَلَا اللَّاقِيقَ i. e. Its ears had, at the head, what resembled little compact balls: then the extremities of its awn, or beard, appeared: then the internodal portions of its culms appeared: then [it bore farina; or] it increased, and [its heads] became like the heads of birds. (TA.) = He angered, (S, Msb, K,) or enraged, another. (S, Msb.) — He made a beast lean, or light of flesh. (Ham p. 29.)

Anger, or rage: (S, K:) or vehemence of anger or rage: (M,K, Ham p. 29:) or tanger, or rage, that cleaves to one: (Har p. 173:) or rancour, malevolence, malice, or spite: (Har p. 568 :) pl. حَنَاقٌ. (Ş, K.)

(ISd, O, K) حَنتُ (Ş, Mşb, K) and مَنتُ Angered, or enraged; (S, O, Msb, K;) as also t (S, Msb:) or vehemently anyered or enraged. (K.)

. مُحْنِقُ and - خَنِقُ see - حَنِيقُ