veil, or *conceal, him.* (L.) — لَيْسَ دُونَهُ وِجَاحٌ *There is nothing that veils*, or *conceals, before*, or *in the way to, him*, or *it.* (L.) — لَيْسَ بَيْنِى وَبَيْنَهُ وِجَاحٌ *There is nothing that veils*, or *conceals, between me and him*, or *it.* (L.) — وَجَاحٌ *Water in a tank* or *cistern sufficient to cover its bottom.* (Ṣ.) — وَجَاحٌ The *remains* of a thing, such as property, &c. (Az.) — لَقِيتُهُ أَدْنَى وَجَاحٍ *I met him, he being the first object that I saw.* (Ṣ, Ḳ.) = *Smooth rock.* (Ḳ.)

وُجَاحٌ: وِجَاحٌ: أُجَاحٌ: أُجَاحٌ: إِجَاحٌ: وجاح: جَاحٌ: see وَجَاحٌ.

وَجِيحٌ: see مُوجَحٌ.

مُوجَحٌ A garment *closely woven*, (Ṣ, Ḳ,) *and firm:* (Ṣ:) or *of close texture, and thick:* or *strong:* or *narrow and firm:* (TA:) as also وَجِيحٌ: (Ṣ, Ḳ, TA:) from أَوْجَحَهُ البَوْلُ. (Ṣ.) — مُوجَحٌ *A smooth skin.* (Ḳ.) = مُوجَحٌ *Constrained, compelled*, or *necessitated, to have recourse to*, or *to betake himself to, a thing* or *place, for protection* or *concealment* or *the like*; syn. مُلْجَأٌ. (L, Ḳ, TA [in the CḲ مَلْجَأٌ, which is the signification of وَجَحٌ]) Az says, that the word which he retains in his memory is مُلْحَجٌ, with the ح before the ج; and that the two words may be two dial. forms. = مُوجَحٌ, or مُوجِحٌ, accord. to two different relations of a trad. in which it occurs, *Oppressed by the want to void his urine.* (L.)

مُوجِحٌ One *who veils*, or *conceals*, or *hides, a thing.* (L.) = See مُوجَحٌ.

بَابٌ مُوجُوحٌ *A closed door:* (Ṣ, Ḳ:) or *a door before which is a curtain.* (TA.)

طَرِيقٌ مُوجَّحٌ *A conspicuous, open, wide road.* (L.)

وجد

1. وَجَدَهُ, aor. يَجِدُ and يَجُدُ, (Ṣ, L, Mṣb, Ḳ,) the latter of the dial. of the tribe of 'Āmir (Ṣ, L, Mṣb) Ibn-Ṣaṣṣa'ah, (MF,) and without a parallel (Ṣ, L, Mṣb, Ḳ) in verbs of this class, (Ṣ, L, Mṣb,) the و in it being dropped because it falls out in the original form of the aor., (Mṣb,) both of which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. وُجُودٌ (Ṣ, L, Mṣb, Ḳ) and وِجْدَانٌ (L, Mṣb, Ḳ,) and إِجْدَانٌ, (IAṣr, L, Ḳ,) in which the و is changed into ء, (L,) and وَجْدٌ and وُجْدٌ and جِدَةٌ; (L, K;) and وَجِدَهُ, aor. يَجِدُ; (Ḳ;) but this form of the verb is not found in the lexicons, [the Ḳ only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching* or *seeking; discovered it; perceived it; saw it; experienced it*, or *became sensible of it;* (F, in the Ḳ and in the Baṣáïr, on the authority of Abu-l-Ḳásim El-Iṣbahánee;) namely, a thing sought, sought for or after, or desired; (Ṣ, L, Ḳ;) and simply a thing. (L.) وُجُود is of several kinds. It is The *finding, &c., by means of any one of the five senses:* as when one says وَجَدْتُ زَيْدًا [*I found, &c., Zeyd*]: and وَجَدْتُ طَعْمَهُ, and رَائِحَتَهُ, and صَوْتَهُ, and خُشُونَتَهُ, [*I found*, or *perceived, &c., its taste*, and *its odour*, and *its sound*, and *its roughness*]. Also, The *finding, &c., by means of the faculty of appetite*, [*or rather of sensation*, which is the cause of appetite:] as when one says وَجَدْتُ الشِّبَعَ [*I found, experienced*, or *became sensible of, satiety*]. Also, The *finding, &c., by the intellect*, or *by means of the intellect:* of which kind is one's knowing God: and here it should be observed, that وجود attributed to God is simple knowledge: (Abu-l-Ḳásim El-Iṣbahánee, cited in the Baṣáïr:) وَجَدَ ٱللّٰهُ, wherever it occurs, means *God knew.* (Er-Rághib, Z, &c.) i.e., in the Ḳur-án. (TA.) — وَجَدَ [*He found, in the sense of*] *he knew* [*by experience*]. (A, TA, &c.) [In this sense, it is a verb of the kind called أَفْعَالُ القُلُوبِ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. وَجَدْتُ زَيْدًا ذَا الحِفَاظِ *I* [*found*, or] *knew Zeyd to possess the quality of defending those things which should be sacred*, or *inviolable.* (A.) Used in this sense, as doubly trans., its inf. n. is وِجْدَانٌ (Akh) and وُجُودٌ. (Seer.) It is also used as singly trans., as syn. with عَلِمَ. (TA.) — When وَجَدَ signifies *he found*, or *lighted on*, a thing after it had gone away, its inf. n. is وِجْدَانٌ. (IḲṭṭ.) — وَجَدَ الضَّالَّةَ, (Ṣ, A, Mṣb,) aor. يَجِدُ (Mṣb) and يَجُدُ, (MF,) inf. n. وِجْدَانٌ (Ṣ, Mṣb) and وَجْدٌ (Mṣb) [*He found the stray beast*]. — لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا, for which one also says لَمْ اجِدْ, *I found no means of avoiding*, or *escaping, that.* (Ḳz, TA.) — وَجَدَ, (L,) and وَجَدَ فِى المَالِ, (Fṣ, T, Ṣ, L, Mṣb,) and وَجَدَ المَالَ وَغَيْرَهُ, (Lḥ, M, Ḳ,) aor. يَجِدُ, (Lḥ, M, L, Ḳ,) inf. n. وُجْدٌ and وِجْدٌ and وَجْدٌ and جِدَةٌ (Lḥ, T, Ṣ, M, Ḳ) and وِجْدَانٌ (T, L) and وُجُودٌ, (Yz,) *He became possessed of wealth*, or *property:* (T:) or *he was*, or *became, rich; possessed of competence*, or *sufficiency; in no need; without wants*, or *with few wants;* (Ṣ, M, L, Ḳ;) *so as not to be poor afterwards:* (L:) and *he gained, acquired*, or *earned wealth.* (Exps. of the Fṣ.) Hence the saying of the Arabs, وِجْدَانُ الرَّقِينِ يُغَطِّى أَفَنَ الأَفِينِ [*The possession of money hides the weakness of judgment of the weak in judgment*]. (T, L.) = وَجَدَ عَلَيْهِ, (Ṣ, L, Ḳ, &c.) aor. يَجِدُ (Fṣ, M, L, Ḳ) and يَجُدُ; (M, L, Ḳ;) and وَجِدَ, as heard by Fr from certain of the Arabs; (Ḳzz;) inf. n. مَوْجِدَةٌ, (Fṣ, Ṣ, A, L, Mṣb, Ḳ,) by some pronounced مَوْجَدَةٌ, (Fr,) and وَجْدٌ and جِدَةٌ (L, Ḳ) and وِجْدَانٌ (Lḥ, Ṣ, M, L) and وُجُودٌ (Fr, Ḳzz) *He was angry with him:* (Fṣ, Ṣ, A, L, Mṣb, Ḳ) or *he was angry with him with the anger that proceeds from a friend.* (TA, voce عَتْبٌ.) = وَجَدَ بِهِ, (aor. يَجِدُ, L,) inf. n. وَجْدٌ, *He loved him.* (L, Ḳ.) وَجَدَ بِهَا, (A, L,) and ▼ تَوَجَّدَ, (A,) *He loved her;* (A, L;) *he loved her passionately* or *fondly.* (L.) لَهُ بِهَا وَجْدٌ *He has a love* [or *passionate* or *fond love*] *for her.* (A.) = وَجَدَ, [aor. يَجِدُ,] ('Eyn, Fṣ, Ṣ, L, Mṣb, &c.,) and وَجِدَ, [aor. يَوْجَدُ,] (El-Hejoree, M, Ḳ,) the latter the only form mentioned in the Ḳ, but the former is the only form generally known, (MF, TA,) and وَجُدَ, (Lḥ, M, L,) inf. n. وَجْدٌ, (Ṣ, L, Mṣb, Ḳ, &c.,) *He grieved; mourned; sorrowed.* (Ṣ, L, Mṣb, Ḳ, &c.) You say, وَجَدْتُ بِهِ, (Mṣb,) and ▼ تَوَجَّدْتُ لَهُ, (Ṣ, L,) *I grieved, mourned*, or *sorrowed, for such a one.* (Ṣ, L, Mṣb.) Ibn-Hishám El-Lakhmee says, that in this sense وجد is not transitive: (MF:) [i. e., without a prep.]. = وُجِدَ, (inf. n. وُجُودٌ, A, Mṣb,) *It existed; it became existent* (A, Mṣb) from a state of nonexistence. (Ṣ, L, Ḳ.)

4. اوجدهُ إِيَّاهُ *He* (God, Ṣ, A, L) *made him to find, attain*, or *obtain, it;* (Lḥ, Ṣ, A, L, Ḳ;) namely, the thing that he sought, sought for or after, or desired; (Ṣ, L, Ḳ;) or a stray beast. (A.) — اوجدهُ *He* (God, Ṣ, &c.) *enriched him; made him to be possessed of wealth* or *property; to be possessed of competence* or *sufficiency; to be in no need*, or *without wants*, or *with few wants.* (Ṣ, A, L, Ḳ.) Ex. الحَمْدُ لِلّٰهِ الَّذِى أَوْجَدَنِى بَعْدَ فَقْرٍ وَأَجَدَنِى بَعْدَ ضَعْفٍ *Praise be to God who enriched me after poverty and strengthened me after weakness.* (Ṣ, L.) — *He strengthened him after weakness;* like أَجَدَهُ. (Ḳ.) [But see what immediately precedes.] = اوجدهُ, (inf. n. إِيجَادٌ, TA,) *He* (God) *made it;* meaning, *created it; originated it; caused it to*