The *act of numbering, counting, calculating, reckoning,* or *computing:* a subst. from الإِحْصَآءُ. (Az, IB, TA.)

نَهْرٌ حَصَوِىٌّ : } see أَرْضٌ مَحْصَاةٌ.
أَرْضٌ حَصِيَةٌ :

حَصِىٌّ *Possessing full, sound, and strong, intelligence* or *understanding.* (Ḳ,* TA.)

حَصَاوِىٌّ Bread *made upon the pebbles:* but this is a vulgar term. (TA.)

المُحْصِى one of the [ninety and nine] best names of God; *He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great.* (TA.)

مَحْصِىٌّ : see 1, last sentence.

أَرْضٌ مَحْصَاةٌ *A land containing pebbles,* or *small stones:* (Ṣ:) or *abounding therewith;* (Ḳ;) as also ▼ أَرْضٌ حَصِيَةٌ: and in like manner, نَهْرٌ ▼ حَصَوِىٌّ *a river,* or *rivulet,* or *the like, abounding therewith.* (TA.)

حض

1. حَضَّهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. حَضٌّ (Ṣ, Mṣb, Ḳ) and ▼ حُضٌّ, (IDrd, Ḳ,) or this latter is a simple subst., (Ṣ, Ḳ,) and ▼ حِضِّيضَى, (Ḳ,) or this also is a simple subst., (Ṣ, TA,) and ▼ حُضِّيضَى, (Ḳ,) or this also is a simple subst., and is the only instance of the measure فُعِّيلَى; and of these last two, the former is the more approved; (TA;) [both of these, accord. to some, have an intensive signification;] *He excited, incited, urged,* or *instigated, him;* syn. حَثَّهُ; (T, Ṣ, A, Ḳ;) or حَمَلَهُ; (Mṣb;) *and roused him to ardour;* (Ḳ;) عَلَيْهِ *to do it;* (Ḳ;) i. e. عَلَى الأَمْرِ *to do the thing;* (Mṣb;) or عَلَى الخَيْرِ *to do good;* (T, A;) or عَلَى القِتَالِ *to fight;* (Ṣ;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Ḥareeree says, on the authority of Kh, that حَثَّهُ is used peculiarly in relation to pace, or journeying, or marching: (TA in art. حث:) and ▼ حَضَّضَهُ, (T, Ṣ, Ḳ,) inf. n. تَحْضِيضٌ, (T, Mṣb,) signifies the same; (Ḳ;) or has a more intensive signification; (Mṣb;) or *i. q.* حَرَّضَهُ [which is equivalent to حَثَّهُ with the addition given above from the Ḳ]; (T, Ṣ;) and this is used as relating to fighting: (T, TA:) or تَحْضِيضٌ signifies the *asking,* or *requiring, with urgency.* (Mughnee voce أَلَّا.) It is said in the Ḳur [lxxxix. 19], accord. to the reading of the people of El-Medeeneh, وَلَا يَحُضُّونَ عَلَى طَعَامِ المِسْكِينِ; and accord. to that of El-Ḥasan, تَحَضُّونَ; [*Nor do they,* or *ye, excite* one another *to feed the poor,* or *destitute*]: (TA:) or *nor do they,* or *ye, command to feed the poor,* &c.: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles هَلَّا and أَلَّا and لَوْلَا and لَوْمَا the term حُرُوفُ ▼ التَّحْضِيضِ [*Particles of exciting*]; and say that when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Mṣb.)

2. حَضَّضَهُ, inf. n. تَحْضِيضٌ: see 1, in two places.

3. حَاضَّهُ, (TḲ,) inf. n. مُحَاضَّةٌ, (Ṣ, Ḳ,) *He excited him,* &c., as above, *being excited,* &c., *by him.* (Ṣ, Ḳ, TḲ.) In the Ḳur ubi suprà, among the various readings are these two: وَلَا يُحَاضُّونَ and وَلَا تُحَاضُّونَ, meaning, accord. to Fr, *Nor are they,* or *ye, mindful.* (TA.)

6. تَحَاضُّوا *They excited,* &c., *one another.* (Ṣ, Ḳ.) In the Ḳur ubi suprà, some read وَلَا تَحَاضُّونَ (Fr, Ṣ, TA) *Nor do ye excite one another.* (Fr.)

حُضٌّ, said to be a subst.: see 1.

حَضِيضٌ *A depressed piece* (قَرَار) *of ground at the place where a mountain ends;* (Ṣ;) or *a depressed piece* (قرار) *of ground at,* or *by, the* سَفْح [i. e. *foot,* or *bottom,* or *lowest part,*] *of a mountain;* or *in,* or *at, the lower,* or *lowest, part thereof,* (فِى أَسْفَلِهِ,) *the* سفح *being behind the* حضيض; *the* حضيض *being in the part next the* سفح, *and the* سفح *being* دُونَ ذٰلِكَ [which seems to be virtually a repetition, signifying *behind that part,* or it may mean *above that part*]: (TA:) or *i. q.* سَفْحٌ: (Ḳ in art. سفح:) or *a depressed piece* (قرار) *of ground:* (A:) or *a tract* (حِجْزٌ [in the CḲ, erroneously, حَجَر]), and a *depressed piece* (قرار), *in land* or *ground:* (Ḳ:) and *any low piece* (سَافِلٌ) *of land* or *ground:* (TA:) and the *ground* [in an absolute sense]: (Ṣ:) pl. [of pauc.] أَحِضَّةٌ and [of mult.] حُضُضٌ. (Ḳ.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Moḥammad, he, not finding anything upon which to put it, said, ضَعْهُ بِالحَضِيضِ, meaning بِالأَرْضِ; [i. e. *Put thou it upon the ground;*] adding, for I am only a servant; I eat as the servant eateth. (Ṣ.)

حِضِّيضَى and حُضِّيضَى, said to be substs.: see 1.

حضأ

1. حَضَأَ النَّارَ, (Ṣ, Ḳ,) aor. ـِ, (Ḳ,) *He lighted,* or *kindled, the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (Ṣ, Ḳ:) or *he opened it,* (Ḳ,) i. e. *stirred it,* (TA,) *in order that it might blaze,* or *flame;* as also ▼ احتضأها. (Ḳ.) It is also without ء. (Ṣ. [See art. حضو.]) = حَضَأَتِ النَّارُ *The fire became lighted* or *kindled;* or *it burned, burned up,* &c. (Ḳ.)

8: see above.

أَبْيَضُ حَضِئٌ, (Ḳ,) so accord. to the correct copies of the Ḳ, but in some copies حَضِىٌّ, (TA,) *Very white.* (Ḳ.)

مِحْضَأٌ *A stick,* or *piece of wood, with which a fire is stirred;* as also مِحْضَاءٌ; (Ṣ, Ḳ;) the latter accord. to those who pronounce the verb without ء. (Ṣ.)

حضر

1. حَضَرَ, aor. ـُ; (Ṣ, A, Mṣb, Ḳ, &c.;) and حَضِرَ, (AA, Kh, Lth, Fr, Ṣ, Mṣb, Ḳ, &c.,) aor. as above, (Kh, Lth, Fr, Az, Ṣ, Mṣb, &c.,) not ـِ, as is implied in the Ḳ; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Mṣb;) and is like فَضِلَ, aor. ـَ, and نَعِمَ, aor. ـَ; which are said by IḲoot to be the only instances of the kind; (MF;) inf. n. حُضُورٌ (Ṣ, Mṣb, Ḳ) and حَضَارَةٌ; (Ḳ;) and ▼ احتضر, and ▼ تحضّر; (Ḳ;) *He was,* or *became, present; contr. of* غَابَ: (Ṣ, Ḳ:) *he came after having been absent.* (Mṣb.) — حَضَرَتِ الصَّلَاةُ, (Lth, A, L, Mṣb,) and, as the people of El-Medeeneh say, حَضِرَتْ, but all say تَحْضُرُ, (Lth, L,) originally حَضَرَ وَقْتُ الصَّلَاةِ, ‡*The time of prayer came,* or *arrived.* (Mṣb.) — [حَضَرَ also signifies † *He,* or *it, was,* or *became, ready,* or *prepared.* See 4; and see also حَاضِرٌ.] = حَضَرَهُ, (AA, Fr, A, Mgh, Ḳ, &c.,) and حَضِرَهُ, (AA, Fr, &c.,) aor. and inf. ns. as above; (TA;) and ▼ احتضره, (Mgh, TA,) and ▼ تحضّره; (Ḳ;) *He was,* or *became, present with him; attended him; came into his presence; came to him:* (Ḳ, &c.:) and *he was,* or *became, present at it,* or *in it;* namely, a place. (Mgh.) One says, حَضَرَتِ القَاضِىَ امْرَأَةٌ, (Az,) and حَضِرَتْ, (Fr, Ṣ,) and حَضِرَ, in which the ت is elided because القاضى intervenes between the verb and امرأة, (Sh,) but the first is the most approved, (Az,) [*A woman came into the presence of,* or *presented herself before,* or *came to, the judge.*] And حَضَرْتُ مَجْلِسَ القَاضِى, aor. ـُ, inf. n. حُضُورٌ, *I was present at,* or *attended, the court of the judge.* (Mṣb.) [And حَضَرَ دَرْسًا *He attended a lecture.*] And حَضَرُوا المِيَاهَ *They stayed,* or *dwelt, by the waters.* (Ṣ. [See حَاضِرٌ.]) — أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ [in the Ḳur xxiii. 100] means [*I seek thy protection, O my Lord,*] *from their* (the devils') *bringing evil upon me:* (Ṣ:) or [*from their being present with me:* or] *hovering around me.* (Ksh, Bḍ.) — الجِنُّ تَحْضُرُ اللَّبَنَ, (Ṣ, Ḳ,) or ▼ تَحْتَضِرُهُ, (T, TA,) †[*The jinn,* or *genii, come to, and taint, the milk.*] — حُضِرَ, (A,) and ▼ أُحْتُضِرَ, (A, Mgh, Ḳ,) *i. q.* حَضَرَهُ المَوْتُ, (A, Ḳ,) i. e. ‡[*He was visited by the angel of death;*] *he became at the point of death; in the agony of death;* as also ▼ احْتَضَرَهُ المَوْتُ: (Mṣb:) or *he was visited by death,* or *by the angels of death;* meaning *he died:* (Mgh:) or ▼ أُحْتُضِرَ means *he died a youth.* (Ṣ and TA voce أَجْزَرَ, q. v.) — حَضَرْنَا عَنْ مَآءِ كَذَا ‡*We removed from such a water.* (Ḳ, TA.) — حَضَرْتُ الأَمْرَ ‡*I was present at the affair,* or *event.* (A.) — حَضَرْتُ الأَمْرَ بِخَيْرٍ ‡*I formed a right opinion,* or *judgment, respecting the thing,* or *affair.* (A.) — حَضَرَهُ الهَمُّ, and ▼ احتضره, and ▼ تحضّره, ‡[*Anxiety befell him.*] (Ṣ, A.) — حَضَرَنِى كَذَا †*Such a thing occurred to my mind.* (Mṣb.) And قُولُوا مَا يَحْضُرُكُمْ †[*Say ye what is in your minds;* or] *what is ready with you.* (TA from a trad.) = حَضَرَ,