meaning *I will not imitate*, or *emulate, the words of my Lord.* (ISk, Mṣb.) And you say, حَكَيْتُ فُلَانًا; and ▼ حَاكَيْتُهُ, (Ḳ,) inf. n. مُحَاكَاةٌ; (TA;) [*I imitated such a one;*] *I did the deed of such a one:* (Ḳ:) or *I said the like of the saying of such a one, exactly;* (Ḳ,* TA;) *not exceeding it:* (TA:) and حَكَيْتُ فِعْلَهُ, and ▼ حَاكَيْتُهُ, *I did the like of his deed:* (Ṣ:) but in relation to what is bad, foul, or unseemly, the latter verb is most used. (TA.) — And حَكَيْتُهُ and ▼ حَاكَيْتُهُ *I resembled him,* (Ḳ,) and *it.* (TA.) You say, فُلَانٌ يَحْكِى الشَّمْسَ حُسْنًا; and ▼ يُحَاكِيهَا, inf. n. as above; *Such a one resembles the sun in beauty.* (Ṣ.) = حَكَى and ▼ احكى *He tightened* a knot; (Ṣ, Ḳ;) and *made* it *strong:* (IḲṭṭ, TA:) dial. vars. of حَكَأَ and أَحْكَأَ. (Ṣ.)

3: see 1, in four places.

4: see 1, last sentence. = احكى عَلَيْهِمْ *i. q.* أَبَرَّ [*He overcame them;* &c.]. (Ṣgh, Ḳ.)

8. احتكى أَمْرِى *My affair was,* or *became, in a firm, solid, sound,* or *good, state.* (Ḳ.) — احتكى ذٰلِكَ فِى صَدْرِى *That came into my mind.* (Fr, TA.) [See also احْتَكَأَ; and see احْتَكَّ in the first paragraph of art. حك.]

امْرَأَةٌ حَكِىٌّ *A calumnious woman;* (Ḳ;) *one who repeats the sayings of others in a calumnious manner.* (TA.)

حِكَايَةٌ inf. n. of 1. (Ṣ, Mṣb, Ḳ.) — [Used as a simple subst., it signifies *A narrative, story,* or *tale:*] pl. حِكَايَاتٌ. (TA.) — As a conventional term in grammar, [meaning *Imitation,* or *conforming,* in language,] it is of two kinds: حِكَايَةُ جُمْلَةٍ [*The imitation of a proposition,* or *phrase*], and حِكَايَةُ مُفْرَدٍ [*The imitation of a single word*]: the former is of two sorts; one of which is termed حِكَايَةُ مَلْفُوظٍ [*The imitation of a thing uttered*], whereof قَالُوا الْحَمْدُ لِلّٰهِ [They said, "Praise be to God," (Ḳur vii. 41,)] is an ex.; and the other, حِكَايَةُ مَكْتُوبٍ [*The imitation of a thing written*], whereof قَرَأْتُ عَلَى فَصِّهِ مُحَمَّدٌ رَسُولُ اللّٰهِ [I read upon his ring-stone, "Moḥammad is the Apostle of God,"] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative أَىٌّ or مَنْ, as when, to one who says, رَأَيْتُ رَجُلًا [pronounced رَجُلَا, I saw a man], you say, أَيًّا [What (man)?], or مَنًا [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, هَاتَانِ تَمْرَتَانِ [These are two dates], دَعْنَا مِنْ تَمْرَتَانِ [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik.) [حِكَايَةُ صَوْتٍ signifies *A word imitative of a sound; an onomatopœia:* see اِسْمُ صَوْتٍ in art. سمو.]

حل

1. حَلَّ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, inf. n. حَلٌّ, (Ṣ, Mgh, Mṣb,) *He untied,* or *undid,* (Ḳ, TA,) or *opened,* (Ṣ,) a knot: (Ṣ, Mgh, Mṣb, Ḳ:) this is the primary signification. (Er-Rágheb, TA.) Hence, يَا عَاقِدُ اذْكُرْ حَلًّا [*O tyer of a knot, bear in mind* the time of *untying:* or يَا حَابِلُ *O binder,* or *tyer, of the rope:* (see art. حبل:)] (Ṣ, TA:) or, as IAạr relates it, يَا حَامِلُ [*O loader*]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA. [See also a similar saying below, in the second paragraph.]) And الشُّفْعَةُ كَحَلِّ العِقَالِ [*The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together*]: meaning that it is accomplished as quickly and easily as the عقال is untied: the explanation that it passes away quickly, like the camel when his عقال is untied, is improbable. (Mgh, Mṣb.*) And hence the saying [in the Ḳur xx. 28], وَاحْلُلْ عُقْدَةً مِنْ لِسَانِى †[*And loose Thou an impediment of,* or *from, my tongue*]. (Er-Rágheb, TA.) The pass. is pronounced by some حُلَّ, and by others حِلَّ: thus in the saying of El-Farezdaḳ,

* فَمَا حِلَّ مِنْ جَهْلٍ حُبَى حُلَمَائِنَا *

* وَلَا قَائِلُ المَعْرُوفِ فِينَا يُعَنَّفُ *

[*And the garments of our forbearing men by which they support themselves in sitting by binding them,* or *making them tight, round the shanks and back are not loosed through ignorance, nor is the accepter of the benefit, among us, reproached*]; the kesreh of the first ل [in the original form حُلِلَ] being transferred to the ح: but Akh heard it pronounced in this instance حُلَّ; and some, he says, in this word, and in others like it, as رُدَّ and شُدَّ, only impart to the ḍammeh somewhat of the sound of kesreh, by the pronunciation termed إِشْمَام. (Ṣ.) — [*He,* or *it, dissolved, melted,* or *liquefied,* a thing; as also ▼ حلّل, inf. n. تَحْلِيلٌ, often said of a medicine as meaning *it acted as a dissolvent.*] حُلَّ, (M, Ḳ,) inf. n. as above, (TA,) meaning *It was dissolved, melted,* or *liquefied,* is said of anything congealed, frozen, or solid. (M, Ḳ.) — [†*He solved* a problem, or riddle, &c. — †*He analyzed* a thing; as also ▼ حلّل, inf. n. as above.] — حَلَّ اليَمِينَ: see 2. — From حَلُّ الأَحْمَالِ عِنْدَ النُّزُولِ [*The untying, unbinding,* or *loosing, of the loads on the occasion of alighting*], حَلَّ, inf. n. حُلُولٌ, came to be used alone as meaning نَزَلَ [i. e. *He alighted;* or *descended and stopped* or *sojourned* or *abode* or *lodged* or *settled;* and simply *he took up his abode;* or *he abode, lodged,* or *settled;* in a place]. (Er-Rágheb, TA.) You say, حَلَّ بِالْمَكَانِ (Ṣ, Ḳ) or بِالْبَلَدِ, (Mṣb,) and حَلَّ المَكَانَ (Ṣ, Mgh,* Ḳ) or البَلَدَ, (Mṣb,) aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Ḳ,) both of which forms of the aor. are mentioned by Ibn-Málik, (TA,) inf. n. حُلُولٌ (Ṣ, Mgh, Mṣb, Ḳ) and حَلٌّ (Ṣ, Ḳ) and حَلَلٌ, which is extr., (Ḳ,) and مَحَلٌّ (Ṣ, TA) and مَحِلٌّ; (TA;) and ▼ احتلّ بِهِ (Ṣ,* Ḳ) and ▼ احتلّهُ; (Ḳ;) meaning نَزَلَ بِهِ [*He alighted,* or *descended and stopped* &c. (as above), *in the place* or *the country* or *town* &c.]. (Mṣb, Ḳ, TA.) And in like manner, حَلَّ بِالقَوْمِ and حَلَّ القَوْمَ (Ṣ, ISd, TA) and بِهِمْ ▼ احتلّ and ▼ احتلّهُمْ (ISd, TA) [*He alighted,* or *descended and stopped* &c., *at,* or *in, the abode of the people* or *party*]; and حَلَّ إِلَى القَوْمِ signifies the same. (TA.) And حُلَّ المَكَانُ *The place was alighted in,* or *taken as an abode;* (TA;) *was inhabited.* (Ḳ.) [Hence, in philosophy, حُلُولٌ signifies †*Temporary* or *separable,* and *permanent* or *inseparable, indwelling* or *inbeing:* and حَلَّ بِهِ or فِيهِ, †*It had,* or *became in the condition of having, such indwelling* or *inbeing in it.* And حَلَّ بِهِ or فِيهِ is often said of joy and grief and the like, meaning †*It took up its abode in him.* And ▼ حَلَّ مَحَلَّ كَذَا †*It took,* or *occupied, the place of such a thing.*] — And hence, (TA,) حَلَّ الهَدْىُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Mṣb,) inf. n. حِلَّةٌ and حُلُولٌ, (Ṣ, Ḳ,) ‡*The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed,* (Ṣ, Ḳ, TA,) or *at the place in which they should be sacrificed.* (Mṣb.) — حَلَّ said of a punishment has for its aor. ـُ and ـِ, and the inf. n. is حُلُولٌ: (Mṣb:) [but it is said that] حَلَّ العَذَابُ, aor. ـُ, means †*The punishment alighted,* or *descended:* and حَلَّ, aor. ـِ, †*it was,* or *became, due,* or *necessitated by the requirements of justice to take effect:* it is said in the Ḳur [xx. 83], فَيَحُلَّ عَلَيْكُمْ غَضَبِى †[*lest my anger alight upon you,* or *befall you*]; or فَيَحِلَّ عليكم †[*lest it become due to you*]; accord. to different readings: (Ṣ, O:) or when you say, حَلَّ بِهِمُ العَذَابُ, [you mean †*The punishment alighted upon them,* or *befell them;* and] the aor. is ـُ only: and when you say, حَلَّ عَلَىَّ, or لَكَ, [you mean †*It became due to me,* or *to thee;* and] the aor. is ـِ: أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ [in the Ḳur xx. 89,] means †*that anger should alight upon you,* or *befall you, from your Lord* [accord. to those who read thus instead of يَحُلَّ; but the latter is the common reading]. (TA.) You say also, حَلَّ أَمْرُ اللّٰهِ عَلَيْهِ, aor. ـِ, inf. n. حُلُولٌ, meaning †[*The threatened punishment of God*] *was,* or *became, due to him,* or *necessitated by the requirements of justice to take effect upon him.* (Ḳ.) And حَلَّ حَقِّى عَلَيْهِ, (Mṣb,* Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. حُلُولٌ, (Mṣb,) or مَحِلٌّ, (Ḳ,) ‡*My right,* or *due, was,* or *became, a thing the rendering of which was obligatory,* or *incumbent, on him.* (Mṣb,* Ḳ, TA.) And حَلَّ الدَّيْنُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, inf. n. حُلُولٌ, (Ṣ, Mṣb,) †*The debt was,* or *became,* or *fell, due;* (Ḳ,* TA;) *its appointed term,* or *period, ended,* (Mṣb, TA,) *so that the payment of it became due.* (TA.) And حَلَّ عَلَيْهِ الدَّيْنُ †*The payment of the debt became obligatory on him.* (Mgh.) — حَلَّ, aor. ـِ, inf. n. حِلٌّ (Ṣ, Mgh, Mṣb, Ḳ) and حَلَالٌ, (Ṣ,) ‡*It* (a thing, Ṣ, Mgh, Mṣb) *was,* or *became, lawful, allowable,* or *free;* (Ṣ, TA;) لَكَ *to thee:* (Ṣ:) *contr. of* حَرُمَ: (Mṣb, Ḳ:) a metaphorical signification, from حَلُّ العُقْدَةِ ["the untying of the knot"]. (TA.) Hence the saying, الزَّوْجُ أَحَقُّ