

i. q. **عَامَةً**. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the **سِ وَالْحَامَةُ الْخَاصَّةُ يُقَالُ كَيْفَ الْحَامَةُ وَالْعَامَةُ**; but accord. to the TK, one says, **جَاءُوا حَامَةً**, meaning **عَامَةً**, i. e. *They came generally, or universally*.]

**أَلْ حَمِيرٍ** and **ذَوَاتُ حَامِيرٍ** (K,) or **أَلْ حَمِيرٍ** and **ذَوَاتُ حَمِيرٍ** (S,) **أَلْ** being prefixed in this case in like manner as in **أَلْ فَلَانٍ**, (Fr, S,) *Certain chapters of the Kur-án* (S, K) *commencing with Hamir* [or **حَمِيرٍ**], (K,) [namely, the fortieth and six following chapters,] called by *Ibn-Mes'ood* **حَوَامِيرِ الْقُرْآنِ**: (S:) one should not say **حَوَامِيرِ**: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) — Also, (K,) accord. to I'Ab, **حَمِيرٌ** is *One of the names of God*; (Mgh;) or it is *the most great name of God*; (K;) occurring in a trad., in which it is said, **إِنْ بَيْتَهُمْ فَقُولُوا حَمِيرٌ لَا يَنْصُرُونَ**, meaning *If ye be attacked by night, say ye حَمِيرٌ*; and when ye say this, *they shall not be made victorious*: (Mgh:) or the meaning is, [say ye] *O God, they shall not be made victorious*; not being an imprecation; for were it so, it would be **لَا يَنْصُرُوا**: (Iath, TA:) or it is an oath; (Mgh, K;) and the meaning of the trad. is, [say ye] *By God, they shall not be made victorious*: but **حَمِيرٌ** is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Kur-án commencing therewith: (Mgh:) or it is *an abbreviation of الرَّحْمَنِ*, wanting the letters **الْرِن** to complete it: (Zj, K:) or, as some say, it means [حَمِيرٌ مَا هُوَ كَائِنٌ, i. e.] **قَضَى مَا هُوَ** [What is taking place has been decreed]. (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like **قَابِيلٌ** and **هَابِيلٌ**, (Ksh, Bd,) and determinate. (Ksh.)

**أَحْمَرٌ** *Black*; (S, K;) applied to anything; as also **يَحْمُومٌ**, (K,) and **حَمِيرٌ**, (Aṣ, K,) or this signifies *intensely black*, (S,) and **حُمُومٌ**, (K,) which IB explains as *a black hue of dye*: (TA:) [the fem. of the first is **حَمَاءٌ**: and the pl. **حَمْرٌ**: and] the pl. of **حَمِيرٌ** is **يَحَامِيرٌ**, and by poetic license **يَحَامِرٌ**. (Sb, TA.) You say, **رَجُلٌ أَحْمَرٌ** *A black man*. (S.) And **رَجُلٌ أَحْمَرُ الْمُقْلَتَيْنِ** *A man having black eyes*. (TA.) And **كُمَيْتٌ أَحْمَرٌ** [*A blackish bay horse*]: pl. **كُمَيْتٌ حَمْرٌ**; which are the strongest of horses in skin and hoofs. (S.) And **شَاةٌ حَمِيرٌ** *A black sheep or goat*. (TA.) And **لَيْلٌ أَحْمَرٌ** *Black night*. (TA.) — [Hence,] **الْحَمَاءُ** The anus (**سَافِلَةٌ**, S, or **أَسْتٌ**, K) of a human being: (S:) pl. **حَمْرٌ**. (S, K.) — And **أَحْمَرٌ** *An arrow before it has been furnished with feathers and a head*; syn. **قَدْحٌ**. (K.) — **حَمَاءٌ** applied to a lip (**شَفَةٌ**) and to a gum (**لِثَةٌ**) means *Of a colour between دُهْمَةٌ and كُمَيْتَةٌ*. (M, TA.) [See **حَمِيمَةٌ**.] — Accord. to some, (TA,) **أَحْمَرٌ** also signifies *White*: thus having two contr. mean-

ings. (K, TA.) = Also *A more, or most, particular, or special, and beloved, friend or the like*.

(Az, TA.) [See **حَمِيمَةٌ**, and **حَمِيرٌ**, and **حَامَةٌ**.]

مَحْمَرٌ: see مَحْمَرَةٌ: = and see also حَمِيرٌ.

مَحْمَرٌ i. q. قُمَيْمَةٌ; (Mgh, Mṣb;) i. e. *A vessel of copper [or brass], in which water is heated, (KL, and Mṣb in art. قَمْر) having a long and narrow neck: (KL:) or a small قُمُومٌ [here meaning the same as قُمَيْمَةٌ], in which water is heated.* (S.)

مَحْمَرَةٌ, applied to food [ &c. ], (TA,) *Any cause of fever; or a thing from the eating of which one is affected with fever*: (K, \*TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.) And **أَرْضٌ مَحْمَرَةٌ** (S, M, K) and **مَحْمَرَةٌ**, (M, K,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy, [see its verb, 4.] (M, TA,) *A land in which is fever*: (S, K:) or *in which is much fever*. (K.)

مَحْمُومٌ *Fevered, or affected with fever, or sick of a fever*. (S, Mgh, Mṣb, K.) = Applied to water, like **مُتَمُودٌ** [q. v.]. (Az, TA.) = *Decreed, or appointed*. (S, TA.)

مُحَامِرٌ *Keeping constantly, firmly, steadily, steadfastly, or fixedly, عَلَى أَمْرٍ to an affair*. (AZ, K, \*)

مُسْتَحْمَرٌ, (TA,) or مُسْتَحْمَرَةٌ, (Mgh,) *A place in which one washes with hot water*. (Mgh, \*TA.)

يَحْمُومٌ: see أَحْمَرٌ, in two places. — Also *Smoke*: (S, M, K:) or *black smoke*: (Bd in lvi. 42:) or *intensely black smoke*. (Jel ibid. and TA.) — *A black mountain*: (K:) or *a certain black mountain in Hell*. (TA.) — *The canopy, or awning, that is extended over the people of Hell*: so, as some say, in the Kur lvi. 42. (TA.) — *A certain bird*: (K:) so called because of the blackness of its wings. (TA.) — **نَبْتٌ يَحْمُومٌ** *A plant, or herbage, green, full of moisture, and black*. (TA.)

## حَمَا

1. **حَمَا الْبَيْتَرِ**, (S, K,) aor. **حَمَى**, (K,) inf. n. **حَمْرٌ**, (S,) *He cleansed the well of its حَمَاءٌ [or black, fetid mud]*. (S, K.) In the T, this signification is assigned to **حَامِيًا**; and the signification assigned below to the latter is given to **حَمَا**: but Aṣ says that he does not find this authorized by usage. (TA.) = **حَمِيٌّ**, aor. **حَمَى**, inf. n. **حَمْرٌ**, *It (water) was, or became, mixed with black, fetid mud, and so rendered turbid*, (K, TA,) and *altered in odour*. (TA.) And **حَبِيتُ الْبَيْتَرِ**, inf. n. **حَمَا**, *The well had in it black [fetid] mud* (S, Mṣb) *in abundance*: (S:) and the like is also said of a spring. (TA.) = **حَمِيٌّ عَلَيْهِ** *He was angry with him*; (El-Umawee, S, K;) as also **حَمِيٌّ**. (Lh, TA.)

4. **أَحْمَا الْبَيْتَرِ**, (ISk, S, K,) inf. n. **أَحْمَاءٌ**, (ISk, S,) *He threw حَمَاءٌ [or black, fetid mud] into the well*. (ISk, S, K.) — See also 1.

حَمْرٌ and حَمْرٌ and حَمُو [only used as a prefixed

n. governing the gen. case (see **حَمْرٌ** in art. **حَمُو**)]

and **حَمَا** (S, Mṣb, K) and **حَمَاءٌ** (K) *A woman's husband's father*; (IF, Mṣb, K;) and *a man's wife's father*: (IF, Mṣb:) or *a man's wife's father or wife's brother or wife's paternal uncle*: (M, Mṣb:) or *any one of a woman's husband's [male] relations*, (S, O, K,) *as the brother and the father* (S, O) and *the paternal uncle*; (O, TA;) and *of a man's wife's relations*: (K:) pl. **أَحْمَاءٌ**: (S, K:) the fem. is **حَمَاءَةٌ**. (TA.) = See also **حَمَاءَةٌ**.

حَمَاءٌ: see حَمْرٌ: = and see also what next follows.

**حَمَاءَةٌ** (S, Mṣb, K) and **حَمَاءٌ**, (S, K,) but accord. to some, the latter is the pl. [or rather quasi-pl. n.] of the former; and sometimes, by poetic license, it is written **حَمْرٌ**; (TA;) *Black mud*: (S, Mṣb:) or *black fetid mud*. (K.) = Also, the former, *A certain plant*, (K,) *that grows in Nejd, in the sands, and in plain, or soft, land*. (TA.)

**حَمِيٌّ الْعَيْنِ** *A man of an evil eye*, (Fr, K,) *who injures with his eye him whom he sees and admires*: no verb belonging to it has been heard. (Fr, TA.) = **حَمِيَّةٌ** *A well (بئر) or a spring (عين) foul with black, fetid mud*. (TA.)

## حمد

1. **حَمَدَةٌ**, aor. **حَمَدَ**, inf. n. **حَمْدٌ** (S, L, Mṣb, K) and **مَحْمَدٌ** and **مَحْمِدٌ** (L, K) and **مَحْمَدَةٌ** (S, L, K) and **مَحْمَدَةٌ**; (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies "a praiseworthy quality," or "a quality for which one is praised;" (El-Fenúree, MF;) or the last may be a simple subst.; (Ḥar p. 392;) *He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation*; (Akh, S, L, Mṣb;) **عَلَى كَذَا** *for such a thing*; (L, Mṣb;) *contr. of دَمَةٌ*: (S, L:) accord. to I'Amb, formed by transposition from **مَدَحٌ**: (marginal note in a copy of the Mṣb:) but it is of less common application than the latter verb; (Mṣb in art. **مَدَحٌ**;) signifying *he praised him, &c., for something depending on his (the latter's) own will*: thus, the describing a pearl as clear is not **حَمْدٌ**, but it is **مَدَحٌ**: (Kull p. 150:) or i. q. **شَكَرَةٌ**: (Lh, K:) but it differs [sometimes] from this; (Mṣb;) for **شَكَرٌ** is only on account of favour received; whereas **حَمْدٌ** is sometimes because of favour received, (Th, Az, Mṣb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, **شَكَرْتُهُ** *حمدتُهُ على شجاعته*; but you say, **حمدتُهُ على شجاعته**, *I praised him, &c., for his courage*. (Mṣb.) **حمد** also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, **الحمد لله** *Praise be to God*; since in this case there is no worldly blessing, favour, or