

like *ضَغْبَةٌ* (as an epithet applied to a woman) from *الصَّغَابِسُ*, which must be acknowledged to be radically quadriliteral. (TA.)

حنف

1. *حَنَفَ*, aor. َ, (K,) inf. n. *حَنَفٌ*, (TK,) *He*, or it, *inclined, or declined.* (K, TA.) You say, *حَنَفَ إِلَيْهِ* (TA) and *حَنَفَ إِلَيْهِ* (K) *He inclined to it.* (K, TA.) And *حَنَفَ عَنْهُ* and *حَنَفَ عَنْهُ* *He declined from it.* (TA.) — *حَنَفَ*, aor. َ, (Mṣb, K,) inf. n. *حَنَفٌ*; (Mṣb;) and *حَنَفَ*, aor. َ; (K;) *He had that kind of distortion which is termed حَنَفٌ as explained below.* (Mṣb, K.)

2. *حَنَفَهُ*, (K,) or *حَنَفَ رِجْلَهُ*, (S,) inf. n. *حَنَفٌ*, (K,) *He rendered him, (K,) or his leg, or foot, (S,) أَحْنَفَ.* (S, K.)

5. *حَنَفَ*: see 1, in two places. — [Hence,] *He did according to the حَنِيفِيَّةُ*; (S, K;) i. e. the *law of Abraham, which is the religion of El-Islām*: (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.* (S.) [See *تَحَنَّنَ*.]

حَنَفٌ, originally, *A natural wryness: and particularly an 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 *أَحْنَفٌ* by IAqr cited in the S:] or *an inclining [app. inwards] in the fore part of the foot.* (Lth, K.) — Accord. to Ibn-'Arafah and the K, it signifies also *A right state or condition or tendency*; and accord. to the former, the epithet *أَحْنَفٌ* is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rāghib explains *حَنَفٌ* better, as signifying *an inclining, from error, to a right state or tendency.* (TA.)

حَنِيفِيَّةٌ The persons called in relation to the *Imām Aboo-Haneefeh [because they hold his tenets]*; as also *أَحْنَفِيَّةٌ*. (TA.) *حَنِيفِيٌّ* [is its n. un.: and] signifies [also] *one who is of the religion of Abraham.* (Mgh. [See also *حَنِيفِيٌّ*].) — *A مِيضَاةٌ*; [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 post-classical. (TA.) — *سُيُوفٌ حَنِيفِيَّةٌ*, (L, K, TA,) or *حَنِيفِيَّةٌ*, (so accord. to the CK,) or *حَنِيفِيَّةٌ*, (so in a MS. copy of the K,) *Certain swords, so called in relation to El-Ahnaf Ibn-*

Keys; because he was the first who ordered to make them: by rule it should be أَحْنَفِيَّةٌ. (Lth, L, K.)

حَنِيفٌ *Inclining to a right state or tendency*: (Er-Rāghib, TA:) or *right, or having a right state or tendency*; (Akh, S, TA;) thus applied in like manner as *أَعْوَرٌ* is applied to a crow: (S:) [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-Islām, and continuing firm therein*: (K:) and any one who has performed the pilgrimage: (As, K, TA:) so say I'Ab and El-Ḥasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhāk: (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, Mṣb;) because he inclines to the right religion: (Mṣb:) 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-Islām 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-Zejjājee, 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 *حَنَابَةٌ* and was circumcised; and when El-Islām 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*: (Mṣb:) its predominant application is to Abraham: (Mgh:) pl. *حَنِيفَاءُ*. (AO, TA.) — [Hence,] *حَسَبَ حَنِيفٌ* *Recent [grounds of pretension to respect or honour]; of the time of El-Islām; not old.* (TA.) — *Short.* (K.) — *A maker of sandals.* (K.)

أَحْنَفٌ: see *حَنِيفٌ*.

حَنِيفِيَّةٌ, 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-Islām: also termed مِلَّةٌ حَنِيفِيَّةٌ.* (TA.) — See also *حَنِيفِيَّةٌ*.

أَحْنَفٌ *Having that kind of distortion which is termed حَنَفٌ as explained above*; (S, Mṣb, K;) applied to a man: (S, Mṣb;) and so [the fem.] *حَنِيفَاءُ* applied to a leg or foot: (K:) accord. to IAqr, *one who walks on the outer part of his foot, (S,) or of his feet, (Mṣb,) 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 *حَنِيفٌ*. (Mṣb.) See *حَنَفٌ*, in two places. — Also *حَنْفَاءُ*, *A curved staff or stick; 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 أَطُومٌ.* (K.)

— *A certain tree.* (IAqr, K.) — *† A changeable female slave, at one time lazy and at another brisk.* (IAqr, K.)

حَنِيفِيَّةٌ: see *أَحْنَفٌ*.

حنق

1. *حَنَقَ*, (S, Mṣb, K,) aor. َ, (Mṣb, K,) inf. n. *حَنَقٌ*, (S, Mṣb, K) and *حَنَقٌ*, (K,) *He was, or became, angered, or enraged*: (S, Mṣb, K:) or *vehemently angered or enraged*: (K, Ham p. 29:) *against him*: (S:) 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 also *حَنَقٌ*, below.]) — [Hence,] *لَا يُحَنِّقُ عَلَيَّ* *ما يحنق على جرته*: [thus written in 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 is *يُحَنِّقُ*, from *أَحْنَقُ* in the first of the senses assigned to it below:] see *جَرَّةٌ*.

2: see 4.

4. *أَحْنَقُ* *† He bore rancour, malevolence, malice, or spite, [cleaving to him, so as] not to 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, الصُّلْبُ) 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 *حَنَقٌ*. inf. n. *تَحْنِيقٌ*. (Ibn-'Abbād, K.) IAqr says that you say of seed-produce [or corn] *قَتَبَ لُحْمٌ أَحْنَقٌ* *لُحْمٌ مَدَّ لِلْحَبِّ أَغْنَاةُ لُحْمِ حَمَلِ الدَّقِيقِ*, 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, Mṣb, K,) or enraged, another.* (S, Mṣb.) — *He made a beast lean, or light of flesh.* (Ham p. 29.)

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

حَنَقٌ (S, Mṣb, K) and *حَنِيقٌ* (ISd, O, K) *Angered, or enraged*; (S, O, Mṣb, K;) as also *مُحَنَّقٌ*: (S, Mṣb:) or *vehemently angered or enraged.* (K.)

حَنِيقٌ: see *حَنَقٌ*: — and *مُحَنَّقٌ*.