

wife; or a concubine; (K;) because both require to be maintained: (TA:) and, as also **حُوبٌ**, The father and mother: and a sister: and a daughter. (K.) You say, **لِي فِي بَنِي فَلَانٍ حُوبَةٌ** and **حُبِيَّةٌ** (ISK, S, K*) and **حُوبَةٌ** (K) I have, among the sons of such a one, a female relation such as any of those above specified: (ISK, S:) or one to whom I bear relationship on the side of the mother: (K:) or a relation within the prohibited degrees of marriage. (AZ, TA.) — A sacred, or an inviolable, right of a person, which it would be sinful to disregard; as in the saying, **فَعَلْتُهُ لِحُوبَةِ فَلَانٍ** [I did it for the sake of the sacred, or inviolable, right of such a one]. (A.) — A horse, or similar beast; syn. **دَابَّةٌ**: (K:) for this, also, cannot do without some one to take constant care of it, and to sustain it. (TA.) = The middle of a house. (K.) Perhaps the **ب** in this instance is a substitute for **م**. (TA.)

حُوبَةٌ: see **حُوبٌ**: = and see also **حُوبَةٌ**, in two places. = **حُوبَةٌ مِنَ الْأَرْضِ** A bad tract of land; as also **حُبِيَّةٌ**. (TA.)

حُبِيَّةٌ: see **حُوبٌ**: = and see also **حُوبَةٌ**, in six places: = and **حُوبَةٌ**.

حُوبَاءٌ The soul; syn. **نَفْسٌ**; (AZ, S, K;) as also **حُوبٌ**: (AZ, K:) or the soul whose seat is in the heart; syn. **رُوحُ الْقَلْبِ** [also called the animal soul, **رُوحُ حَيَوَانِي**; see art. **رُوح**]: AHei asserts, in a disquisition on the heart, that this word is formed by transcription form **حَيَوَاءٌ**: (TA:) pl. **حُوبَاوَاتٌ**. (S, K.) You say, **حَرَسَ اللَّهُ حُوبَاءَكَ** [May God guard, or preserve, thy soul]. (A.) — [Also] The body, or person; in Persian **تَن**. (KL.)

حَائِبٌ Slaying; or a slayer: of the dial. of the tribe of Asad. (TA.)

أَحُوبٌ, as an epithet applied to a man, *More, or most, or very, sinful, or criminal.* (S, TA.) [This meaning is implied, but not expressed.]

مُحُوبٌ, (K,) or, accord. to some, **مُحَوَّبٌ**, (MF,) and **مُتَحَوَّبٌ**, (K,) A man whose wealth passes away from him, and then returns. (K.)

مُتَحَوَّبٌ: see what next precedes.

حوت

1. **حَاتَ عَلَى الشَّيْءِ**, aor. **يَحُوتُ**, (S,) inf. n. **حُوتٌ** and **حُوتَانٌ**, (K,) + *He went, or circuted, round about the thing; said of a bird, (S, K, TA,) going, or circuiting, round about water [like a fish (حُوتٌ) in water]; (TA;) and of a wild animal: (K:) as also بِهِ*. (TA.)

3. **حَاتَهُ** † *He strove, or endeavoured, to turn him, or to entice him to turn, syn. رَاوَعَهُ, (S, L, A, &c.) in the **كُرَامِيَّةِ**, but the former is the right explanation, (TA,) **عَنْ شَيْءٍ** from a thing, as, for instance, his family, and his property; (S, TA;) † *he strove, or endeavoured, to beguile him.* (A.) You say, **ظَلَّ بِحَاوَتِي بِخَدَعَةٍ** † *He passed the day striving, or endeavouring, to turn**

me, or entice me, by guile, like as the fish (حُوتٌ) does in the water. (A.) — † *He strove, or contended, with him, to repel him.* (K.) — † *He consulted him, or consulted with him.* (K.) — † *He talked with him, consulting, or making promises, in the case of a sale.* (K.)

حُوتٌ Fish: (M, A, K:) or [rather] a fish: (S, TA:) or a great fish; any great fish: (M, Mṣb, TA:) of the masc. gender: (Mṣb:) pl. [of mult.] **حَيْتَانٌ** (S, Mṣb, K) and **حُوتَةٌ** and [of pauc.] **أَحْوَاتٌ**. (K.) — [Hence,] **صَاحِبُ الْحُوتِ** (in the **كُر** lxviii. 48) [a surname of *The prophet*] **Jonas**. (Bd, Jel.) — [Hence also,] **الْحُوتُ** † [The constellation *Pisces*;] a certain sign of the Zodiac.

(S, K.) And **الْحُوتُ الْجَنُوبِي** † *The constellation *Piscis Australis*.* (Kzw &c.) And **فَمُّ الْحُوتِ** † *The bright star [α, called by European astronomers *Fomalhaut*,] in the mouth of *Piscis Australis*.* (Kzw &c.)

حُوتِيٌّ [Of, or relating to, or like, a fish, or great fish]. You say, **هُوَ حُوتِيٌّ الْإِلْتِقَامِ** [He is like a fish, or great fish, in swallowing]. (A, TA.)

حَيْوَتٌ The male of the **حَيَّةٌ** [or *serpent*]. (A.) [But the proper place of this is art. **حَيَو**.]

حوت

حُوتٌ a dial. var. of **حَيْثٌ**, (S, K,) of the dial. of Teiyi, (Lh, IHsh, K,) or of that of Temeem: (L:) some of the Arabs say **حُوتٌ**, like as some say **حَيْثٌ**; (Ks, Lh, TA;) and some say **حُوتٌ**: (Mughnee and TA in art. **حَيْث**:) **حُوتٌ** is the original form; (ISd, TA;) but **حَيْثٌ** is the more chaste of the two forms, and that used in the **كُر-أَن**; though both forms are good. (AZ, TA.) See art. **حَيْث**.

حوج

1. **حَاجَ**, (S, Mṣb, K,) aor. **يَحُوجُ**, (S, Mṣb,) inf. n. **حُوجٌ**; (S, K;) and **أَحْتَاجُ**, (S, K,) inf. n. **أَحْتِاجٌ**; (K;) and **أُحُوجُ**; (S, Mṣb, K;) [the second of which is the most common;] the last, irreg. [for by rule it should be **أُحَاجُ**]; (MF;) are syn.; (S, Mṣb, *K;) and **حَاجَ**, aor. **يَحِجُّ**, inf. n. **حِجٌّ**, signifies the same; (M, TA;) *He, or it, wanted, needed, or required.* (KL, TA.) You say, **حَاجَ إِلَيْهِ**, (M, TA,) and **أَحْتَاجُ إِلَيْهِ**, and **أَحْتَاجُهُ**, *He, or it, wanted, needed, or required, him, or it.* (TA.) [And in like manner, **أَحْتَاجُ أَنْ يَفْعَلَ كَذَا** *He wanted, needed, required, or found it necessary, to do, or that he should do, such a thing.*] And **أَحْتِجُّ إِلَى فَلَانٍ** [Such a one was wanted, or needed]. (JK in art. **أَخَل**.) — Also **حَاجَ**, aor. and inf. n. as above, *He desired, sought, or sought after.* (TA.) — And **حَاجَ** and **أَحْتَاجُ** *He was, or became, poor, or in poverty or want or need.* (TA.)

2. **عَوَجَ**, i. q. **تَحَوَّبَ**, inf. n. **حُوجٌ** بِهِ الطَّرِيقَ, *The road led him aside.* (K.) — **حُوجَّتْ لَهُ**,

(K,) inf. n. as above, (TA,) *I forsook my way in, or in respect of, love of him.* (K.)

4. **أُحُوجُ**: see 1. — It is also transitive. (Mṣb.) You say, **أُحُوجَهُ إِلَيْهِ غَيْرَهُ** [Another made him to want, or be in need of, him, or it]. (S.) And **أُحُوجِنِي** **لَا أُحُوجِنِي** [Evil time, or evil fortune, made me to be in need of thee]. (A.) And **أُحُوجِنِي** **لَا أُحُوجِنِي** [May God not cause me to want such a one]. (A.) And **أُحُوجِتْ إِلَيْهِ** [I was caused to want him, or it]. (A.) And **أُحُوجَهُ** **اللَّهُ إِلَى كَذَا** [God caused him to want such a thing]. (Mṣb.)

5. **تَحُوجُ** *He sought an object of want, or what he wanted; (K;) or one object of want after another.* (TA.) And **يَخُوجُ** **خَرَجَ يَخُوجُ** *He went forth seeking, or seeking leisurely, or time after time, what he wanted, of the means of his subsistence.* (A, TA.) And **تَحُوجَ إِلَى الشَّيْءِ** *He wanted the thing, and desired it.* (L, TA.)

8: see 1, in five places. — Also **أَحْتَاجُ إِلَيْهِ** *He inclined to him.* (K.)

حَاجٌ: see **حَاجَةٌ**. — Also *A certain kind of thorny plant or tree.* (S, K.) See art. **حِج**.

حُوجٌ Safety; freedom from evil, harm, or the like: so in the phrase **حُوجًا لَكَ** [God grant safety to thee]: (K:) said to a person stumbling. (TA.)

حُوجٌ Poverty. (K.)

حَاجَةٌ (S, K, &c.) and **حَاجِيَّةٌ**, (AA, IDrd, &c.,) of which latter the former is a contraction, (Kh in the 'Eyn, TA,) or the latter word is unused [except as an epithet, as will be seen below], and **حُوجًا**, (S, K, &c.,) are syn. words, of which the meaning is well known: (S, K, TA:) *Want; need; necessity, or necessitude; exigency: (TA:) [whence,] أَحَابَةُ ابْنِ حَاجَةَ* one who is constantly in want, or need: (Har p. 143:) **حَاجَةٌ** is a more general term than **فَقْرٌ**; or each of these terms is more general than the other in some respects, and more particular in others: (TA:) and the former signifies also *a thing wanted, needed, or required; an object of want, of need, or of exigence; a want; a needful, or requisite, thing, affair, or business: (A, TA:) [and a thing to be done, an affair, or a business:]* pl. **حَاجٌ**, [or rather this is a coll. gen. n., of which **حَاجَةٌ** is the n. un.,] and **حَاجَاتٌ**, [which is of more frequent occurrence,] (S, Mṣb, K,) and **حُوجٌ**, [which is of rare occurrence,] (S, K,) and **حَوَائِجٌ**, (S, Mṣb, K,) which is anomalous, (S, K,) and was disapproved by Aṣ, and pronounced by him to be post-classical, but he disapproved it only because of its being anomalous, (S,) and he is said to have retracted his assertion of its being post-classical, (TA,) for it is of frequent occurrence in the [classical] language of the Arabs, (S,) in their verses and in the traditions: (IB, TA:) it seems as though formed from the sing. **حَاجِيَّةٌ**, (S, K,) which some assert to have been not used; or, accord. to some, it may be pl.