be or *exist*, or *to come to pass; brought it into existence* (Ṣ, L, Mṣb, Ḳ) from a state of non-existence, (Mṣb,) *not after the similitude of anything preëxisting.* (TA.) وَجَدَهُ in this sense is not allowable. (Ṣ, L, Ḳ.)

5. توجّدهُ *He complained of it;* namely, sleeplessness by night, (L, Ḳ,) &c., (Ḳ,) or a particular affair. (L.) = See 1, in two places.

6. تواجد *He feigned,* or *made a show of, love* [or *passionate love*]. (A.)

وَجْدٌ and جِدَةٌ: see وُجْدٌ; and see 1.

وُجْدٌ and ✝ وِجْدٌ and ✝ وَجْدٌ [and ✝ جِدَةٌ &c., see 1,] (the first of which is the most chaste, IKh, MF) *Richness,* or *competence,* or *sufficiency; state of being in no need,* or *of having no wants,* or *few wants:* (M, L, Ḳ:) *ability; capacity; power.* (M, L.) — هٰذَا مِنْ وُجْدِى *This is a result of my power,* or *ability.* (L.)

وَاجِدٌ, act. part. n of 1, *Finding;* or *a finder; &c.* (L.) — *Rich; possessing competence,* or *sufficiency; in no need; without wants,* or *with few wants;* (L;) *solvent; one who finds that wherewith to pay what he owes.* (A'Obeyd, L.) Ex. لَىُّ الوَاجِدِ يُحِلُّ عُقُوبَتَهُ *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable.* (L, from a trad. See Mgh art. لوى.)

الوَاجِدُ, as an epithet applied to God, *He who has no wants.* (IAth, L.) = هُوَ وَاجِدٌ عَلَى صَاحِبِهِ *He is angry with his companion.* (A.) = أَنَا وَاجِدٌ لِلشَّىْءِ *I am able to do the thing.* (Mṣb.) = هُوَ وَاجِدٌ بِفُلَانَةَ, and عَلَيْهَا, and ✝ مُتَوَجِّدٌ, *He is in love* [or *passionately in love*] *with such a female.* (A.) — وُجُدٌ is mentioned in the Towsheeh as a pl. of وَاجِدٌ; but this is strange. (TA.)

مَوْجُودٌ, part. n. of وُجِدَ, *Being,* or *existing; come to pass:* (Ṣ, L, Ḳ:) or, as an irreg. pass. part. n. of أَوْجَدَهُ, *caused to be,* or *exist;* or *to come to pass; brought into existence:* (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — [*Present.*] — مَوْجُودٌ A thing *within one's power; over which one has power.* (Mṣb.)

مُتَوَجِّدٌ: see وَاجِدٌ.

وجذ

وَجْذٌ *A small,* or *round, hollow,* or *cavity, in a mountain,* (Ṣ, L, Ḳ,) *in which water collects,* (Ṣ,) or *which retains water,* (L, Ḳ,) *and in which it stagnates:* (L:) or *a pool:* (L:) and (some say, TA) *a tank,* or *cistern:* (Ḳ:) pl. وِجَاذٌ (Ṣ, L, Ḳ) and وِجْذَانٌ. (L, Ḳ.)

مَكَانٌ وَجِذٌ *A place abounding with* وِجَاذ, pl. of وَجْذٌ. (Ḳ.)

وجر

1. وَجَرَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) and وَجَرَهُ دَوَآءً, (AZ, A,) [or وَجُورًا,] aor. يَجِرُهُ, (Mṣb,) inf. n. وَجْرٌ; (AZ, Ḳ;) and ✝ أَوْجَرَهُ, [which is the more common,] (Ṣ, A, Mgh, Mṣb, TA,) and اوجرهُ دَوَآءً, or وَجُورًا, (TA,) inf. n. إِيجَارٌ; (Mṣb;) *He put,* or *poured, medicine into his* (a child's, Ṣ, or sick person's, Mṣb) *mouth;* (AZ, Ḳ;) *into any part of his mouth:* (ISk, ISd:) or *into the middle of his mouth:* (Ṣ, Mgh:) or *into his fauces:* (Mṣb:) *with a* مِيجَرَة: (A:) and اوجرهُ المَآءَ [*he poured the water into his mouth:* or *into the middle of his mouth:* or *into his fauces*]. (A'Obeyd.) — وَجَرَهُ الرُّمْحَ; (IKtt;) or ✝ أَوْجَرَهُ الرُّمْحَ, (A'Obeyd, Ṣ, A, Ḳ,) which latter only is allowable; (A'Obeyd, Ṣ;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوْجَرَهُ بِالرُّمْحِ; (Lth;) ‡ *He pierced him in his mouth with the spear:* (A, Ḳ:) or *in his breast,* or *chest:* (Lth, Ṣ, IKtt;) and وَجَرَهُ بِالسَّيْفِ, inf. n. وَجْرٌ, occurs in a trad., signifying, ‡ *he pierced him with the sword.* (IAth, TA.) — And in like manner you say, ✝ أَوْجَرَهُ الغَيْظَ ‡ [app. *He infused into him wrath,* or *rage*]. (A'Obeyd, TA.) — Also, وَجَرَهُ, aor. يَجِرُهُ, inf. n. وَجْرٌ, ‡ *He made him to hear what he disliked,* or *hated:* (Ḳ, TA:) but the form commonly known is ✝ أَوْجَرَهُ, as A'Obeyd says. (TA.)

4: see 1, throughout.

5. توجّر *He swallowed* a medicine (Ḳ, TA) *by little and little,* or *by degrees.* (TA.) — *He drank* water *against his will.* (Aboo-Kheyreh, Ḳ.)

8. إِتَّجَرَ, (Ṣ, Ḳ,) originally إِوْتَجَرَ, (Ṣ,) *He physiced himself with the medicine termed* وَجُورٌ. (Ṣ, TA.)

وِجَارٌ and وَجَارٌ The *hole,* or *den,* (جُحْر, A, Ḳ,) or *subterranean habitation,* (سَرَب, T, Ṣ,) of the hyena, (T, Ṣ, A, Ḳ,) &c., (A, Ḳ,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجِرَةٌ and [of mult.] وُجُرٌ. (Ḳ.) A poet uses the expression كِلَابُ وِجَارٍ, applying وجار metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضِبَاعُ وِجَارٍ: though it may be allowable to call hyenas كِلَاب, as her young ones are called جِرَآء. (M.)

وَجُور (Ṣ, A, Mgh, Mṣb, Ḳ) and وُجُورٌ (Ḳ) *Medicine which is put,* or *poured, into the mouth;* (Ḳ;) *into any part of the mouth:* (ISk, ISd:) or *into the middle of the mouth:* (Ṣ, Mgh:) or *into the fauces:* (Mṣb:) or *into the middle of the fauces:* (TA:) of a child, Ṣ, TA, or sick person; (Mṣb;) with a مِيجَرَة. (A.) — Also the former, ‡ [*A thing which one is made to hear and which he dislikes,* or *hates:*] a subst. from وَجَرَهُ in the last of the senses explained above. (Ḳ.)

مِيجَرٌ (Ṣ, Ḳ) and مِيجَرَةٌ (A, Ḳ) *A thing like the* مُسْعُط, *with which medicine is put, or poured,* (Ṣ, Ḳ,) *into the mouth,* (Ḳ,) or *into the middle of the mouth,* (Ṣ,) [or *into the fauces.*]

وجز

1. وَجُزَ, ـُ, inf. n. وَجَازَةٌ (A, Mṣb, TA) and وَجْزٌ, (M, TA,) [*It* (an expression, or speech, or language,) *was brief,* or *concise:* or] *it* (an expression] *was brief, and quickly intelligible:* (Mṣb:) or *it* (a man's speech) *was of few words;* (A;) as also ✝ أَوْجَزَ, said of language: (A, Ḳ:) or both signify *it* (language) *was of few words, with eloquence.* (M, TA.) — وَجُزَ فِى مَنْطِقِهِ, aor. ـُ; (A, Ḳ;) or فِى كَلَامِهِ; (Mṣb;) and وَجَزَ فِيهِ, aor. يَجِزُ; inf. n. وَجَازَةٌ; (A, Ḳ;) of the former verb; (TA;) and [of the latter] وَجْزٌ and وُجُوزٌ; (A, Ḳ;) and اوجز ✝ فِيهِ; (Mṣb;) [*He was brief,* or *concise, in his speech,* or *language; contr. of* أَطْنَبَ: or] *he was of few words in his speech:* (A, Ḳ:*) or *he was brief, and quickly intelligible, in his language:* (Mṣb:) or ✝ اوجز signifies *he was quick and brief* in speaking. (Nh, TA.) See this latter verb below. = وَجَزَ اللَّفْظَ: see 4.

4: see 1, in four places. = اوجز اللَّفْظَ [*He made the expression brief,* or *concise;* and in like manner, the speech, or language: or] *he made the expression brief, and quickly intelligible;* as also ✝ وَجَزَهُ, aor. يَجِزُهُ: (Mṣb:) or اوجز كَلَامَهُ, (A, Ḳ,) inf. n. إِيجَازٌ, (A,) *he made his language to be of few words:* (A, Ḳ:) or اوجز الكَلَامَ *he abridged the language;* (Ṣ;) *i. q.* اخْتَصَرَهُ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies *he expressed the correct meaning concisely, without regard to the original words;* and the latter, "he curtailed the words, preserving the meaning." (MF, in art. خصر.) — اوجز العَطِيَّةَ *He made the gift prompt,* or *speedy:* (A, Ḳ:) or *he made the gift little,* or *small.* (L, TA.) = اوجز عَلَى القَتِيلِ *He hastened and completed,* or *made certain, the slaughter of the slain man; i. q.* أَجْهَزَ عَلَيْهِ. (Abu-l-Miḳdám Es-Sulamee, in TA, art. نجز.)