

[We stayed in it during the two months of *Rabeea*, both of them, and the two months of *Jumada*; and they made *El-Moharram* to be profane; app. by postponing it, as the pagan Arabs often did]: the Arabs called it thus because they did not allow fighting in it [unless they had postponed it]: (TA:) the pl. is *مَحْرَمَات* (Mgh, K) and *مَحَارِم* and *مَحَارِير*. (K.) — See also *حَرَم*. — *مَحْرَم* applied to a camel means *Refractory*, or *untractable*: (TA:) [or,] thus applied, [like *عَرُوض*, q. v.,] *submissive in the middle part*, [but] *difficult to be turned about*, [i. e. *stubborn in the head*,] *when turned about*: (K: [in the CK, *الدَّلُولُ الوَسَطُ* is erroneously put for *الدَّلُولُ الوَسَطُ*: in my MS. copy of the K, *الدَّلُولُ الوَسَطُ*:]) and with *ه*, a she-camel not broken, or not trained: (TA:) or not yet completely broken or trained: (S, TA:) and *مَحْرَمَةُ الظَّهْرِ* a she-camel that is *refractory*, or *untractable*; not broken, or not trained: in this sense heard by Az from the Arabs. (TA.) — † A skin not tanned: (K:) or not completely tanned: (S:) or tanned, but not made soft, and not thoroughly done. (TA.) — † A new whip: (K:) or a whip not yet made soft. (S, A, TA.) — † An Arab of the desert rude in nature or disposition, chaste in speech, that has not mixed with people of the towns or villages. (TA.) — † The part of the nose that is soft in the hand. (K.)

*مَحْرُوم* Denied, or refused, a gift: (Mgh, TA:) or denied, or refused, good, or prosperity: (Az, K:) in the Kur lxx. 25, (I'Ab, S,) [it has this latter, or a similar, meaning;] i. q. *مَحَارِف* [q. v.]; (I'Ab, S, K;) *who hardly, or never, earns, or gains, anything*: (K:) or *who does not beg, and is therefore thought to be in no need, and is denied*: (Bd:) and *who has no increase of his cattle or other property*: (K:) opposed to *مَرْزُوق*: (Az, TA:) accord. to some, *who has not the faculty of speech*, like the dog and the cat &c. (Har p. 378.) — Held in reverence, respect, or honour; revered, respected, or honoured; and so *مُحْتَرَم*. (KL. [But the latter only is commonly known in this sense.]

*مَحَارِم* an anomalous pl. of *حَرَام*, q. v.: (TA:) — and pl. of *مَحْرَمَةٌ* and *مَحْرَمَةٌ*: (K:) — and also of *المَحْرَم*. (K.)

*مَحَارِير* a pl. of *المَحْرَم*. (K.)

*مُحْتَرَم* [erroneously written in the Lexicons of Golius and Freytag *مُحْتَرَم*]: see *مَحْرُوم*.

حرن

1. *حَرَن*, aor. 2; (S, Mgh, Mgh, K;) and *حَرَن*; (S, Mgh, K;) inf. n. *حَرَان* (Mgh, Mgh, K) and *حَرُون*, (Mgh, Mgh,) or the former is a simple subst., and the latter is the inf. n., (S,) and *حَرَان*; (K;) said of a horse (S, Mgh, Mgh, K) or similar beast, (Mgh, K,) *He was, or became, restive, or refractory, and, when vehemently running, stopped*: (S:) or *stopped, and was restive, or refractory*: (Mgh:) or *stopped when one desired to call into action his power of running*: said peculiarly of a solid-hoofed animal: (M, K:) or, accord. to Lh,

one says also *حَرَنْتُ النَّاقَةَ*, meaning *the she-camel stood still, and would not move from her place*: and *حَرَان* is used by AO in relation to a she-camel. (TA.) And *حَرَن*, inf. n. *حَرُون*, i. q. *تَأَخَّر* [He went back or backwards, drew back, receded, &c.]. (Aq, TA.) — *حَرَنَ بِالْمَكَانِ*, inf. n. *حَرُون*, [perhaps a mistranscription for *حَرُون*,] *He kept, or clave, to the place, and did not quit it*. (TA.) — *حَرَنَ فِي الْبَيْعِ* † *He did not exceed nor fall short in selling*. (S, K, TA.) — *حَرَنَ الْقَطْنِ* *He separated and loosened the cotton [by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet]; syn. نَدَفَه*. (K.)

*حَرَان* a subst. from *حَرَن* said of a horse [or similar beast; i. e. *Restiveness, or refractoriness, &c.*]: (S:) or an inf. n. (Mgh, Mgh, K.)

*حَرُون* an epithet applied to a horse (S, Mgh, Mgh, K) or similar beast, (Mgh, K,) [meaning *Restive, or refractory, &c.*], from *حَرَن* (S, Mgh, Mgh, K) or *حَرَن*: (S, Mgh, K:) pl. *حَرَان*, with two dammehs. (TA.) — Also An animal of the chase that does not quit the higher, or highest, part of the mountain. (S, K.)

*مَحْرَن* The wooden implement (a kind of mallet) with which, together with a bow, by striking with the former the string of the latter, cotton is separated and loosened; syn. *مِنْدَف*. (K.)

*مَحْرَان* Honey: (K:) pl. *مَحَارِين*. (So in the TA, as from the K.) — See also the pl. below.

*مَحَارِن*: see what follows.

*مَحَارِين* (S, K) and *مَحَارِن* (S [in which the latter occupies the first place, the former occurring in an ex.,]) † *The bees that stick to the honey, and are extracted with the مَحَابِض*, (S, K, TA,) or wooden implements with which the honey itself is extracted: (TA:) or the bees that stick in the hive, and are with difficulty extracted: or the bees that die in the honey: (T, TA:) sing. *مَحْرَان*. (K.) — And The pods of cotton. (K.)

حرو

*حَرَوَةٌ* A burning (M, K) which a man experiences (M) in the fauces (*الْحَلَقِ*) and the chest and the head, by reason of anger, wrath, or rage, and of pain. (M, K.) — *Acridute* (S, K) of food, (S,) or in the taste of mustard (K, TA) and the like; (TA;) as also *حَرَاوَةٌ*. (S, K.) You say, *إِنِّي لِأَجِدُ لِهَذَا الطَّعَامِ حَرَوَةً*, and *حَرَاوَةٌ* *Verily I find that this food has an acrid quality*, (S,) or a burning quality. (TA.) [See also *حَرَّة*, and *حَرَارَةٌ*.] And one says, *لِهَذَا الكُحْلِ حَرَاوَةٌ* [This collyrium has a burning effect in the eye]. (TA.) — A disagreeable odour, that has a sharpness, or pungency, (M, K,) in the *خَيَاشِيم* [or air-passages of the nose]. (M.)

*حَرَاوَةٌ*: see above, in three places.

حرى

1. *حَرَى*, aor. *يَحْرِي*, (S, K,) inf. n. *حَرِي*, (S, K.)

*It (a thing S) decreased, diminished, or waned*, (S, K, TA,) after increase; (TA;) as does, for instance, the moon. (S, TA.) [See an ex. in a verse cited in art. *است*.] — *عَسَى* i. q. *حَرَى* *أَنْ يَكُونَ ذَلِكَ* [May-be, or may-hap, &c., that will be]. (TA.) — *حَرَى بِكَذَا* *He was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it*. (MA.) — *حَرَاهُ*: see 5.

4. *أَحْرَاهُ* *It (time) caused it (a thing, S) to decrease, diminish, or wane*. (S, K.) — *مَا أَحْرَاهُ*, and *أَحْرِبُهُ*, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (S, K.) [You say, *مَا أَحْرَاهُ بِذَلِكَ* *How well adapted or disposed, &c., is he for that!*]

5. *تَحْرَى* signifies *قَصَدَ الحَرَى*; i. e. *He sought, or repaired to, the vicinage, quarter, tract, or region, of a people*: this is said to be the primary signification: (Mgh:) and *تَحْرَاهُ* *he sought, or repaired to, his vicinage, &c.*; *he aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it; namely, a thing*. (S, Mgh, Mgh, K, TA.) Hence, in the Kur [lxxii. 14], *فَأُولَئِكَ تَحْرَوْنَ رَشَدًا* *Those have aimed at, or sought, &c., a right course*. (S, TA.) And *تَحْرَيْتُ مَرْضَاتَهُ* *I aimed at, or sought, &c., his approval*. (Mgh.) And the trad., *تَحْرُوا لَيْلَةَ القَدْرِ فِي العَشْرِ الأوَاخِرِ* *Seek ye the Night of theقدر in the last ten [nights of Ramaḍán]*. (TA.) — Also *He sought what was most meet, suitable, fit, proper, or deserving*, (S, Mgh, Mgh, K,) to be done, (S, K,) of two things, (Mgh, Mgh,) according to the opinion predominating in his mind, (S,) *فِي الأَمْرِ* [in the affair, or case]: (Mgh:) or *he sought, or endeavoured, and strove in seeking, and deciding upon, the singling out of a thing, by deed and by word*. (TA.) — And *He tarried, waited, or paused in expectation, بِالْمَكَانِ in the place*. (S, K.)

*حَرَى* The vicinage, quarter, tract, or region, (Aq, T, S, IATH, Mgh, K,) of a man, (Aq, T, IATH,) or of a people; (Mgh;) the environs (Aq, T, S) of a man, (Aq, T,) or of a house; (S;) and *حَرَاةٌ* signifies the same: (S, K:) and [it is said that] the former signifies also the place of the eggs of an ostrich: (S, K:) and a covert, or hiding-place, among trees, of a gazelle: (K, TA:) Lth says that it signifies the place of laying eggs of the ostrich; or the covert, or lodging-place, of the gazelle: but this is false; for with the Arabs the word signifies as explained above on the authority of Aq; and the *حَرَى* of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the environs thereof: (T, TA:) pl. *أَحْرَاءُ*. (K.) You say, *أَذْهَبْ فَلَا أُرِيكَ بِحَرَايَ*, and *حَرَاتِي* [Go thou, so that I may by no means see thee in my vicinage, &c.]. (S.) And *لَا تَطْرُقْ حَرَانًا* [Approach not thou our environs. (S.)] And *نَزَلْتُ بِعَرَاهُ* and *بِعَرَاهُ* [I alighted, or