

a thing without knowing its measure or weight. (TA.) — And *A collection, or an aggregate.* (TA.) — See also *حَكْرٌ*.

حَاكُورَةٌ A piece of land retained and enclosed by its proprietor (*تحكر* [i. e. *أتحكر*]) for sowing [and planting] trees [&c.], near to the houses and abodes: of the dial. of Syria. (TA.) [See also *حَكْرٌ*.]

حكل

1. *حَكَلٌ*: see what next follows.

4. *احكل على الخبر* The information was dubious, confused, or vague, to me; (Zj, S, K;) as also *حَكَلٌ*, (K,) and *احتكل*: (S, * K, * TA:) and *احكل الأمر* (Msb) and *احتكل* The affair, or case, was dubious, or confused, (Msb, TA,) or *عليه* to him. (TA.)

8. *احتكل*: see 4, in two places. — Also *He learned a foreign language after Arabic.* (Fr, K.)

حُكَلٌ, [app. a pl., of which the sing. is not used; as though its sing. were *أحكل*; like *خُرسٌ*, pl. of *أخرسٌ*;] of animals, (TA,) *Having no voice, or sound, to be heard*; (S, K, TA;) like the *ذَرٌّ* [or young ones of ants], (K,) and *نَمَلٌ* [or ants in general]: or the *mute* of birds and beasts. (TA.) — *الحُكَلُ* is also [said to be] a name of Solomon: (K:) so, accord. to Lth, in the *rezej* of Ru-beh, where he says,

* *نَوَاتِنِي أَوْتَيْتَ عِلْمَ الْحُكَلِ* *
[Were I gifted with the knowledge of Solomon]. (TA.)

حُكَلَةٌ A barbarousness, or vitiousness, in speech or utterance; or an impediment therein; (S, Msb, K;) so that one does not speak distinctly. (S.) You say, *في لسانه حُكَلَةٌ* [In his speech, or utterance, is a barbarousness, &c.]. (S.)

حُكَلَةٌ: see *حُكَلَةٌ*.

حَكِيَّةٌ A mispronunciation; or a word mispronounced; syn. *لُثَغَةٌ*. (TA.)

حكم

1. *حَكَمَهُ*, (S, K,) [aor. 2,] inf. n. *حَكَمٌ*, (Msb, K, [in the TK *حَكَمٌ*]) in its primary acceptation, (Msb,) *He prevented, restrained, or withheld, him (S, Msb, K) from acting in an evil, or a corrupt, manner; as also* *احكمه*: (K:) and (K) *from doing that which he desired*; as also *احكمه*; and *تحكيم*, (S, K,) inf. n. *تحكيم*: (S:) and *حُكُومَةٌ* [is another inf. n. of *حَكَمَ*, and], accord. to As, primarily signifies the *turning a man back from wrongdoing*. (TA.) Ibraheem En-Nakha'ee is related to have said, *حَكَمِ الْيَتِيمَ كَمَا تَحَكَّمُ وَلَدَكَ*, meaning *Restrain thou the orphan from acting in an evil, or a corrupt, manner, and make him good, or virtuous, as thou restrainest thine offspring &c.*: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, *حَكَمْتُهُ* and *حَكَمْتُهُ* and *احكمته*: or, accord. to Aboo-

Sa'eed Ed-Dareer, as related by Sh, the fore-mentioned saying of En-Nakh'ee means *let the orphan decide respecting his property*, when he is good, or virtuous, as thou lettest thine offspring &c.; but this explanation is not approved. (Az, TA.) And Jereer says,

* *أَبْنِي حَنِيفَةٌ أَحْكِمُوا سَفَهَاءَكُمْ* *
* *إِنِّي أَخَافُ عَلَيْكُمْ أَنْ أَغْضِبَا* *

[O sons of Haneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, *عَنِ احْكُمُهُ*

الأمْر He made him to turn back, or revert, from the thing, or affair. (K.) — *حَكَمَ الْفَرَسَ*, and *احكمه*, and *حَكَمَهُ*, *He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him.* (TA.) And *حَكَمَ الدَّابَّةَ*, (S,) or *الفرس*, (K,) inf. n. *حَكَمٌ*; (S; [so in my two copies of that work;]) and *أَحْكَمَهَا*, (S,) or *احكمه*; (K;) *He put a حَكْمَةٌ* [q. v.] to the bit of the beast, or horse. (S, * K.) — And *حَكَمِ الْحَوَادِثَ* + [He controlled events: see *مَحَكَّمٌ*]. (MF.) — *حَكَمْتُ عَلَيْهِ بِكَذَا* originally signifies *I prevented, restrained, or withheld, him from doing, or suffering, any other than such a thing, so that he could not escape it.* (Msb.) [Hence it means *I condemned him to such a thing*; as, for instance, the payment of a fine or of a debt, and death.] And hence, (Msb,) *حَكَمَ*, (S, Mgh, Msb, K,) aor. 2, (S, K,) inf. n. *حَكَمٌ* (S, Mgh, Msb, K) and *حُكُومَةٌ*, (K,) *He judged, gave judgment, passed sentence, or decided judicially, between them*, (S, Msb, K, TA,) and *لَهُ* in his favour, and *عَلَيْهِ* against him. (S, TA.)

And *حَكَمَ عَلَيْهِ بِالْأَمْرِ* *He decided judicially the thing, or affair, or case, against him.* (K, TA.) And *حَكَمَ لَهُ عَلَيْهِ بِكَذَا* [He awarded by judicial sentence in his favour, against him (i. e. another person), such a thing]. (Mgh.) [And *حَكَمَ عَلَيْهِ* *He exercised judicial authority, jurisdiction, rule, dominion, or government, over him.* And *حَكَمَ بِكَذَا* *He ordered, ordained, or decreed, such a thing.*] = *حَكَمَ عَنِ الْأَمْرِ* *He turned back, or reverted, from the thing, or affair.* (IAar, Az, K.) = *حَكَمَ*, (S, MA, TA,) with damm to the ك, (S,) like *حَكَمَ*, (TA,) [not *حَكَمَ* as in the Lexicons of Golius and Freytag,] inf. n. *حَكَمٌ* (KL, MA) and *حَكْمَةٌ*, (MA,) *He was, or became, such as is termed حَكِيمٌ* [i. e. wise, &c.]. (S, KL, MA, TA.) — And *حَكَمَ*, inf. n. *حَكَمَ*, [so in the TA, without any syll. signs, app. *حَكَمَ*, inf. n. *حَكَمٌ*,] is said of a man, signifying *He reached the utmost point, or degree, in its meaning (في مَعْنَاهُ* [i. e., app., in what is the radical meaning of the verb, namely, in judging; like *قَضُو*]); in praising, not in disparaging. (TA.)

2. *حَكَمَهُ*, inf. n. *تحكيم*: see 1, in five places. — Also [He made him judge; or] he committed to him the office of judging, giving judgment, passing sentence, or deciding judicially; (Mgh, Msb;) or he ordered him to judge, give judgment,

pass sentence, or decide judicially; (K;) or he allowed him to judge, &c.; (TA;) *في الأمر* in the affair, or case. (K.) And *حَكَمْتُهُ فِي مَالِي* *I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property.* (S, TA.) — Hence, *حَكَمَتِ الْخَوَارِجُ* The [schismatics called the] *خوارج* asserted that judgment (*الحُكْمُ*) belongs not to any but God. (Mgh.) *تَحَكُّمِ الْحُرُورِيَّةِ*, in the K, erroneously, *تَحَكُّمِ الْحُرُورِيَّةِ*, (TA,) signifies *The assertion of the [schismatics called] حرورية that there is no judgment (حُكْمٌ) but God's, (K, TA,) and that there is no judge (حَكْمٌ) but God.* (TA.)

3. *مُحَاكِمَةٌ إِلَى الْحَاكِمِ*, (K,) inf. n. *مُحَاكِمَةٌ*, (S,) *He summoned him to the judge, and litigated with him, (S, K, TA,) seeking judgment: and he made a complaint of him to the judge; or brought him before the judge to arraign him and litigate with him, and made a complaint of him.* (TA.) And *حَاكَمْنَاهُ إِلَى اللَّهِ* *We summoned him to the judgment of God [administered by the Kādee].* (TA.) *بِكَ حَاكَمْتُمْ*, occurring in a trad., is said to mean *I have submitted the judgment [of my case] to Thee, and there is no judgment but thine; and by Thee [or thy means or aid] I have litigated in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion.* (TA. [The past tense, here, is perhaps used as a corroborative present.])

4: see 1, in seven places. The saying of Le-beed, describing a coat of mail,

* *أَحْكَمَ الْجَنِيَّتِي مِنْ عَوْرَاتِي* *
* *كُلُّ حِرْبَاءٍ إِذَا أَكْرَهَ صَلَّ* *

is explained as meaning *Every nail repelled the sword from its interstices: [when it was struck with force, it made a clashing sound:]* or, as some say, [the right reading is *الجنيتي* and *كُلُّ*, (as in the S in arts. *جنث* and *صل*), and, accord. to some, *صَنْعَتِي* in the place of *عوراتي*, (as in the S and M in art. *صل*), and] the meaning is, *the manufacturer thereof made firm, or strong, every nail [of its interstices, or of its fabric: &c.]:* *احكمه*, (S, Mgh, Msb, K,) inf. n. *إحكامه*, (TA,) i. q. *أَتَقَنَهُ* [He made it, or rendered it, (namely, a thing, S, Mgh, Msb,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing: and he knew it, or learned it, soundly, thoroughly, or well; see 1, last sentence, in art. *حكك*]. (Msb, K.) Hence, in the Kur [xi. 1], *كِتَابٌ أُحْكِمَتْ آيَاتُهُ* (TA) i. e. [A book whereof the verses are rendered valid] by arguments and proofs; (Bd;) or by command