

(TA.) **الْحَمِيدُ**, meaning *He who is praised*, or *praiseworthy*, in every case, is an epithet applied to God; one of the names termed **الْأَسْمَاءُ الْحُسْنَى**. (L.) **الْمَقَامُ الْمَحْمُودُ** [mentioned in the *Kur* xvii. 81] means *The station in which its occupant shall be praised by all creatures [on the day of resurrection] because of his being quickly reckoned with, and relieved from long standing: or it is the station of the intercessor.* (L.)

حَمْدُكَ (S, L, K*) and **حَمْدُكَ أَنْ تَفْعَلَ كَذَا** (L) *The utmost of thy power, or of thine ability, [or the utmost of thy praiseworthy actions, (see an ex. of the pl. in what follows,) will be] thy doing such a thing; syn. مَبْلَغُ جَهْدِكَ*, (L,) or **قُصَارَاكَ**, (S, L,) and **غَايَتُكَ**, (S, L, K:) and in like manner, **حَمَادِي** *The utmost of my power, &c.* (K.) **حَمَادِيَاتِ النَّسَاءِ غَضُّ الطَّرْفِ**, said by Umm-Selemeh, means *The utmost of the praiseworthy qualities of women is the lowering of the eye.* (L.)

حَمَادٌ (TA) and **حَمْدَةٌ** (A, K) *A man (TA) who praises things much; a great, or frequent, praiser: (A, K, TA:) or the latter, a man who praises things much and extravagantly.* (S.) You say, **إِنَّهُ لِحَمَادٌ لِلَّهِ** *Verily he is one who praises God much, or repeatedly, or time after time.* (L, K.)

العَوْدُ أَحْمَدٌ is a prov., (S,) meaning *Repetition is more attributive of praise (أَكْثَرُ حَمْدًا)*: (S, A, K:) for generally you do not desire to return to a thing save after experience, or knowledge, [and approbation,] thereof: [the act of returning, therefore, implies praise:] or the meaning is, when one begins a kind act, he attracts praise to himself; and when one repeats, he gains more praise for himself: or **احمِد** is from the pass. part. n., and the meaning is, the beginning is praised, or praiseworthy; and *repetition is more deserving of being praised.* (K.) [See Freytag's Arab. Prov. ii. 130.]

مَحْمِدَةٌ (S, Mgh) and **مَحْمِدَةٌ** (Mgh) *[A cause of praise, commendation, or approval; a praiseworthy, commendable, or approvable, quality or action;] a thing for which one is, or is to be, praised, commended, or approved:* (Mgh:) [see 1, first sentence:] *contr. of مَذْمُومَةٌ*: (S:) [pl. **مَحَامِدٌ**.] You say, **هَذَا طَعَامٌ لَيْسَتْ عِنْدَهُ** *[This is food in which is no approvable quality;] the eating of which is not approved.* (A.) — [The pl.] **مَحَامِدٌ** signifies [also] *Forms of praise.* (Mgh in art. جمع; &c.) [See 2.]

مُحَمَّدٌ *A man praised much, or repeatedly, or time after time:* (L, K:) *endowed with many praiseworthy qualities.* (S, L.)

مَحْمُودٌ: see **حَمِيدٌ**, in two places.

يَوْمٌ مُحْتَمِدٌ *A day intensely, or vehemently, hot:* (K:) as also **مُحْتَمِدٌ** [from which it is formed by transposition: see 8]. (TA.)

مُتَحَمِدٌ: see 5.

حمير

Q. 1. **حَمِيرٌ**, (Msb and TA in art. **بَسَمِلٌ**) inf. n. **حَمِيرَةٌ**, (K.) *He said لِلَّهِ الْحَمْدُ*: (K, and Msb and TA ubi suprâ:) a word of the kind termed **مُنْحَوْتُ**. (TA.)

حمر

1. **حَمَرَ**, (S, K,) aor. **حَمَرَ**, (S,) inf. n. **حَمْرٌ**, (TA,) *He pared a thong; stripped it of its superficial part: (S, K:) or he (a sewer of leather or of skins) pared a thong by removing its inner superficial part, and then oiled it, previously to sewing with it, so that it became easy [to sew with; app. because this operation makes it to appear of a red, or reddish, colour].* (Yaqkoob, S.) — And [hence,] *He pared, or peeled, anything; divested or stripped it of its superficial part, peel, bark, coat, covering, crust, or the like: and حَمَرَ*, inf. n. **تَحْمِيرٌ**, signifies the same in an intensive degree, or as applying to many objects; syn. **قَشَرَ**. (TA.) — Also, (S, K,) aor. and inf. n. as above, (S,) *He skinned a sheep [and thus made it to appear red].* (S, K.) — *He shaved the head [and thus made it to appear red, or of a reddish-brown colour, the common hue of the Arab skin].* (K.) And **حَمَرَتِ الْمَرْأَةُ جِلْدَهَا** [The woman removed the hair of her skin]. (TA.) The term **حَمْرٌ** is [also] used in relation to soft hair, or fur, (**وَبَرٌ**) and wool. (TA.) — *He excoriated him (قَشَرَهُ) with the whip.* (TA.) — **حَمَرَ الْأَرْضَ**, aor. and inf. n. as above, *It (rain) removed the superficial part of the ground.* (TA.) — **حَمَرَهُ بِاللِّسَانِ** *He galled him (قَشَرَهُ) with the tongue.* (TA.) — **حَمِرَ**, aor. **حَمِرَ**, (Lth, S, K,) inf. n. **حَمْرٌ**, (Lth, S,) *He (a horse) suffered indigestion from eating barley: or the odour of his mouth became altered, or stinking, (K, TA,) by reason thereof: (TA:) or he became diseased from eating much barley, (Lth,) or he suffered indigestion from eating barley, (S,) so that his mouth stank: (Lth, S:) and in like manner one says of a domestic animal [of any kind]: part. n. **حَمِيرٌ**. (TA.) — **حَمِرَ عَلَيَّ**, (Sh, K,*) aor. and inf. n. as above, (Sh,) *He (a man) burned with anger and rage against me.* (Sh, K,*) — **حَمِرَتِ الدَّابَّةُ**, (K,) aor. and inf. n. as above, (TA,) [The horse] *became like an ass in stupidity, dulness, or want of vigour, by reason of fatness.* (K.)*

2. **حَمَرَ**, inf. n. **تَحْمِيرٌ**: see 1. — Also *He cut [a thing] like pieces, or lumps, of flesh-meat.* (K.) — *He dyed a thing red.* (Msb.) — [He wrote with red ink. — See also **تَحْمِيرٌ**, below.] — *He called another an ass; saying, O ass.* (K.) — *He rode a مَحْمَرٌ; i. e. a horse got by a stallion of generous race out of a mare not of such race; or a jade.* (A, TA.) — *He spoke the language, or dialect, of Himyer; (S, K;) as also **تَحْمِيرٌ**.* (K.)

4. **احمير** *He (a man, TA) had a white child (وَلَدٌ أَحْمِرٌ) born to him.* (K.) — *He fed a beast so as to cause its mouth to become altered in odour, or stinking, (K, TA,) from much barley.* (TA.)

5. **تَحَمَّرَ** *He asserted himself to be related to*

[the race of] *Himyer: or he imagined himself as though he were one of the Kings of Himyer: thus explained by IAqr.* (TA.)

7. **انحمر ما على الجلد** [What was upon the skin became removed]: said of hair and of wool. (TA.)

9. **احمير**, (S, Msb, K,) inf. n. **احميرار**, (K,) *It became أَحْمَرٌ [or red]; (Msb, K;) as also **احميرار**: (K:) both these verbs signify the same: (S:) or the former signifies it was red, constantly, not changing from one state to another: and the latter, it became red, accidentally, not remaining so; as when you say, **جَعَلَ يَحْمَارٌ مَرَّةً وَيَصْفَارٌ أُخْرَى** *He, or it, began to become red one time and yellow another.* (TA.) [It is also said that] every verb of the measure **افْعَلْ** is contracted from **افْعَالٌ**; and that the former measure is the more common because [more] easy to be pronounced. (TA.) — **احمير البأس** *War, or the war, became vehement, or fierce: (S, A, IAth, Msb, K:) or the fire of war burned fiercely.* (TA.)*

11: see 9, in two places.

Q. Q. 2. **تَحْمِيرٌ**: see 2. — Also *He (a man, TA) became evil in disposition.* (K.)

حَمِيرٌ, applied to a horse &c.: see **حَمِيرٌ**. — Also *A man burning with anger and rage: pl. حَمِيرُونَ.* (Sh.)

حَمْرٌ (incorrectly written, by some physicians and others, **حَمِيرٌ**, with teshdeed, MF) and **حَوْمَرٌ** (which is of the dial. of the people of 'Omán, a form disallowed by MF, but his disallowal requires consideration, TA) *The tamarind-fruit: (K:) it abounds in the Saráh (السَّرَاة) and in the country of 'Omán, and was seen by AHn in the tract between the two mosques [of Mekkeh and El-Medeeneh]: its leaves are like those of the خَلَّاف called البُخْيِيُّ: AHn says, people cook with it: its tree is large, like the walnut-tree; and its fruit is in the form of pods, like the fruit of the قَرْظ.* (TA.) — Also, the former word, *Asphaltum, or Jews' pitch; bitumen Judaicum; syn. قَفْرٌ يَهُودِيٌّ.* (Ibn-Beytár: see De Sacy's "Abd-allatif," p. 274.) — See also **حَمْرٌ**.

حُمْرَةٌ [Redness;] *a well-known colour; (Msb, K;) the colour of that which is termed أَحْمَرٌ: (S, A:) it is in animals, and in garments &c.; and, accord. to IAqr, in water [when muddy; for it signifies brownness, and the like: but when relating to complexion, whiteness: see أَحْمَرٌ].* (TA.) — **الحُمْرَةُ** [Erysipelas: to this disease the term is evidently applied by Ibn-Seenà, in vol. ii. pp. 63 and 64 of the printed Arabic text of his قانون; and so it is applied by the Arabian physicians in the present day:] *a certain disease which attacks human beings, in consequence of which the place thereof becomes red; (ISk, TA;) a certain swelling, of the pestilential kind; (T, K;) differing from phlegmone.* (Ibn-Seenà ubi suprâ.) — **ذُو حُمْرَةٍ** *Sweet: applied to fresh ripe dates.* (K.) — See also **حَمِيرٌ**.

حَمِيرَةٌ: see **حَمِيرٌ**.