

Punishment beset them, and befell them. (S.) And *حاَقَ بِهِ الْبَلَاءَ* Trial, or trouble, beset him. (TA in art. حَق) = *حاَقَ فِيهِ*, (K,) inf. n. *حَيْقٌ*, (TA,) i. q. *حاك*. (K.)

3. *حَايَقَهُ*, (AA, K,) inf. n. *مُحَايَقَةٌ*, (AA, TA,) *He envied him, and hated him.* (AA, K.)

4: see 1. = *إِحَاقَ اللَّهُ بِهِمْ مَكْرَهُمْ* God made their artifice to beset them: (Lth, TA:) or made it to befall them. (Th, K, \* TA.)

*حَاقَ الْجُوعَ* Vehemence of hunger. (TA.) See also *حَاقٌ*, in art. حَق.

*حَيْقٌ* What besets a man, ('Eyn, K,) and befalls him, of artifice, ('Eyn, TA,) or of an evil deed, that he has done. ('Eyn, K.)

*مَحْيُوقٌ*: see art. حَوَق.

### حيك

1. *حَاكٌ*, aor. *يَحِيكُ*, inf. n. *حَيْكٌ* and *حَيْكٌ* and *حِيَاكَةٌ*, accord. to Lth, signifies *He wove a piece of cloth*: [and it is said in the K, in art. حَوَك, that the root of the verb in this sense is with *و* and with *ي*:] but Az says that this is a mistake; and that the verb is only *حاك* having for its aor. *يَحُوَكُ*, inf. n. *حَوُوكٌ*. (TA. [See, however, what follows.]) = *حاكٌ فِي مَشِيَّتِهِ*, (S, K,) or *حاكٌ فِي مَشِيَّتِهِ*, (TA,) aor. *يَحِيكُ*, inf. n. *حِيَاكَةٌ* (S, K) and *حَيْكٌ* (K) and *حِيَاكَةٌ* (Mbr, TA) [and *حِيَاكَةٌ*, which see in what follows], *He (a man, TA) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back: or he moved about his shoulder-joints and his body in walking, (K, TA,) having much flesh; which manner of walking in women is commended, but in men it is discommended; for the woman walks thus by reason of the largeness of her thighs; but the man, when his thighs, or legs, are wide apart: or, as some say, it signifies he trod the ground vehemently: (TA:) or he moved about his shoulder-joints, and parted his legs widely, in walking, [as short persons do: for] *حِيَاكَةٌ* signifies the manner of walking of him who is short: (S:) or a walking in which a man moves about his posteriors: all which meanings are borrowed from the action of the *حَاكٌ* [or weaver, who straddles when at work]: *حِيَاكَةٌ*, likewise, signifies a walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back, and in a lagging manner. (TA.) And you say also, *يَحِيكُ*, and *يَحِيكُ*, meaning *He came walking with his legs parted as though there were something between them.* (TA.) = *حاكٌ*, (K,) aor. *يَحِيكُ*, inf. n. *حَيْكٌ*, (TA,) said of a sword, (K,) and of an axe, (TA,) *It made an impression, or had effect; as also* *أَحَاكُ*. (K, TA.) *حاكٌ فِيهِ* (S) and *أَحَاكُهُ* (S, K) and *أَحَاكُهُ* (K,) said of a sword, signify the same: (S, K:) one says, *ضَرَبَهُ فَمَا أَحَاكَ فِيهِ السِّيفُ*, i. e. [*He struck him, but the sword*] *made no impression, or had no effect, upon him.* (S, TA.) And *حَاكَتِ الشَّفْرَةُ**

*The [knife called] شَفْرَةٌ cut; as also* *أَحَاكَتِ*. (K.) And *مَا تَحِيكُ الْمُدْيَةَ اللَّحْمَ* [*The butcher's knife does not cut the flesh-meat*], and *مَا تَحِيكُ فِيهِ*: both signify alike. (El-Ámidee, TA.)—[Hence,] *حَاكَ الْقَوْلُ فِي الْقَلْبِ*, inf. n. *حَيْكٌ*, + *The saying took effect upon the heart; (Sh, S, K, TA;) and became fixed therein.* (Sh, TA.) And *مَا يَحِيكُ مَا يَحِيكُ كَلَامُكَ فِي فَلَانٍ* + *Blame does not make any impression upon him.* (S.) And *مَا يَحِيكُ كَلَامُكَ فِي فَلَانٍ* + *Thy speech does not make any impression upon such a one.* (TA.) And it is said [in a trad., as some read it], *إِلَّا تَمُرَّ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ* + *Sin is that which makes an impression upon thy mind, and becomes fixed [therein, and with which thou dislikest that men should become acquainted].* (Az, TA. [See also *حَاكَ*; and see *حَزَّ*].)

4: see 1, in five places.

5: } see 1.

6: }

8. *احْتَاكٌ*, mentioned in this art. in the K: see 5 in art. حَوَك.

*حَاكٌ* and *حَيْكٌ*: see *حَاكٌ*.

*حَاكَةٌ* and *حِيَاكَةٌ* and *حِيَاكَةٌ*: see *حَاكٌ*. The first also signifies *A man who walks with his legs parted as though there were something between them.* (TA.) And *A bulky [lizard such as is called] ضَبَّةٌ; that moves about its shoulder-joints, and parts its legs widely, in going along; (S;) as also the second and third.* (Ibn-'Abbád, TA.)

*حِيَاكَةٌ*: see art. حَوَك.

*حِيَاكَةٌ* Short, and thick and compact in body; applied to a woman. (Ibn-'Abbád, K.)

*حِيَاكَةٌ* and *حِيَاكٌ*: see *حَاكٌ*; for the former, in two places. — The latter also signifies *A female ostrich; as being likened to the حَاكٌ in her [manner of] walking.* (TA.)

*حَاكٌ*: see art. حَوَك. [In the present day, *حَاكٌ* signifies the same; i. e. *A weaver.*] = Also, and *حِيَاكٌ*, applied to a man; and *حِيَاكَةٌ* and *حِيَاكَةٌ* and *حِيَاكَةٌ* (K, TA,) and, accord. to the K, *حِيَاكٌ*, but this is an inf. n., and is here a mistake for *حِيَاكٌ*, originally *حِيَاكٌ*, mentioned by Sb, (TA,) applied to a woman; *Walking, or who walks, in the manner denoted by the verb حَاكَ, i. e., with an elegant and a proud and self-conceited gait, &c.* (K, TA.) = And the first, i. e. *حَاكٌ*, *Becoming fixed in the heart, and disquieting one.* (Az, TA in art. حَوَك.) [See 1.]

### حيل

1. *حَاَلٌ*, aor. *يَحِيلُ*, inf. n. *حِيُولٌ* *It became altered, or changed: (K:) a dial. var. of حَالٌ, aor. يَحُولُ, inf. n. حَوُولٌ.* (TA.) — *حَالُ الْمَاءِ*, aor. as above, *The water remained, or stagnated, and collected; or remained long, and became altered; or became yellow and altered; in the bottom of a valley.* (TA.)

4. *مَا أَحْيَلَهُ* a dial. var. of *مَا أَحْوَلَهُ*. (Fr, S.) See 4 (last sentence) in art. حَوْل.

5. *تَحِيلٌ*: see 8 in art. حَوْل.

*حَيْلٌ حَيْلٌ* A cry with which goats are chidden. (K.)

*حَيْلٌ* Water that remains, or stagnates, and collects, or that remains long, and becomes altered, or that becomes yellow and altered, in the bottom of a valley: pl. [of pauc.] *أَحْيَالٌ* and [of mult.] *أَحْيَالٌ*. (K.) = Also a subst. from *الْإِحْيَالُ*; (S, K;) and so *حَيْلَةٌ*, with kesr; (S;) or *حَيْلَةٌ* [perhaps a mistake for *حَيْلَةٌ*]; (K;) and *مَحَالَةٌ*, and *مَحَالٌ*. (AZ, S.) [See *حَيْلَةٌ* in art. حَوْل.] — *Strength, power, might, or force; syn. قُوَّةٌ; as also حَوْلٌ; (TA;) of which it is a dial. var.* (S, Mṣb.) So in the saying, *لَا حَيْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*. (S, \* Mṣb, TA. [See *حَوْلٌ*].) So, too, in the phrase, in a form of prayer, *اللَّهُمَّ ذَا الْحَيْلِ الشَّدِيدِ* [*O God, Possessor of great might*]: perverted by the relaters of traditions into *ذَا الْحَبْلِ*, with *ب*. (TA.) If it be a contraction of *حَيْلٌ*, originally *حِيُولٌ*, its proper place is art. حَوْل: otherwise, this is its proper place. (TA.)

*حَيْلَةٌ* A large number of goats: (S:) or a herd of goats: and a flock of sheep. (K.) — *Stones rolled down from the side of a mountain to its bottom until they become many: (K:) or an overhanging mass of rock that falls down from the head of a mountain to its bottom.* (Abu-l-Mekárim, O.) = See also *حَيْلٌ*.

*حَيْلَةٌ*: see *حَيْلٌ*, above; and see art. حَوْل.

*حَيْلِيٌّ*: see its syn. *حَوْلٌ*, in art. حَوْل.

*حَيْلُونَةٌ* an inf. n. of *حَالَ*, [aor. *يَحُولُ*], (Mgh and Mṣb in art. حَوْل,) like *كَيْلُونَةٌ* [ &c.]. (Mgh in that art. [See 1 in that art.])

*عَلَى حَيْالِهِ* and *بِحَيْالِهِ* and *حَيْالُهُ*: see art. حَوْل.

*حَيْلٌ*: see 4 in art. حَوْل, in the latter half of the paragraph.

*حَيْالٌ*: see its syn. *حَوْلٌ*, in art. حَوْل.

*أَحْيَلٌ*: see art. حَوْل.

*مَحَالٌ* } see *حَيْلٌ*, above; and see *حَيْلَةٌ* in art. حَوْل.

### حين

1. *حَانَ*, (Mṣb, K,) or *حَانٌ حِينُهُ*, (S,) aor. *يَحِينُ*, (S, Mṣb,) [inf. n. as in the exs. following,] *It, (Mṣb, K,) or its time, or season, (S,) was, or became, or drew, near; or was at hand: (S, Mṣb, K:) and its time came.* (Mṣb, K, \*) You say, *حَانَ لَهُ أَنْ يَفْعَلَ كَذَا*, aor. as above, inf. n. *حِينٌ* [and as in the next ex.], *The time came, or drew near, for him to do, or that he should*