

veil, or conceal, him. (L.) — **لَيْسَ دُونَهُ وَجَاحٌ** There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — **لَيْسَ بَيْنِي وَجَاحٌ** There is nothing that veils, or conceals, between me and him, or it. (L.) — **وَجَاحٌ** Water in a tank or cistern sufficient to cover its bottom. (S.) — **وَجَاحٌ** The remains of a thing, such as property, &c. (Az.) — **لَقَيْتُهُ أَدْنَى وَجَاحٍ** I met him, he being the first object that I saw. (S, K.) = Smooth rock. (K.)

وَجَاحٌ :
وَجَاحٌ :
أَجَاحٌ :
أَجَاحٌ : see وَجَاحٌ .
أَجَاحٌ :
وَجَاحٌ :
وَجَاحٌ :
وَجَاحٌ :
مُوجِحٌ : see وَجَاحٌ .

مُوجِحٌ A garment closely woven, (S, K,) and firm : (S:) or of close texture, and thick : or strong : or narrow and firm : (TA:) as also **وَجَاحٌ** (S, K, TA:) from **أَوْجَحَهُ الْبَوْلُ** **مُوجِحٌ** (S.) — **مُوجِحٌ** A smooth skin. (K.) = **مُوجِحٌ** Constrained, compelled, or necessitated, to have recourse to, or to betake himself to, a thing or place, for protection or concealment or the like; syn. **مُلَجًا**. (L, K, TA [in the CK **مُلَجًا**, which is the signification of **وَجَاحٌ**]) Az says, that the word which he retains in his memory is **مُلَجِحٌ**, with the **ح** before the **ج**; and that the two words may be two dial. forms. = **مُوجِحٌ**, or **مُوجِحٌ**, accord. to two different relations of a trad. in which it occurs, *Oppressed by the want to void his urine.* (L.)

مُوجِحٌ One who veils, or conceals, or hides, a thing. (L.) = See **مُوجِحٌ**.

بَابُ مُوجِحٌ A closed door : (S, K:) or a door before which is a curtain. (TA.)

طَرِيقٌ مُوجِحٌ A conspicuous, open, wide road. (L.)

وجد

1. **وَجَدَهُ**, aor. **يَجِدُ** and **يَجِدُ**, (S, L, Mṣb, K,) the latter of the dial. of the tribe of 'Amir (S, L, Mṣb) Ibn-Ṣaṣṣa'ah, (MF,) and without a parallel (S, L, Mṣb, K) in verbs of this class, (S, L, Mṣb,) the **و** in it being dropped because it falls out in the original form of the aor., (Mṣb,) both of

which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. **وَجُودٌ** (S, L, Mṣb, K) and **وَجْدَانٌ** (L, Mṣb, K,) and **إِجْدَانٌ** (IAḡr, L, K,) in which the **و** is changed into **ع**, (L,) and **وَجْدٌ** and **وَجْدٌ** and **وَجْدَةٌ**; (L, K;) and **وَجْدَةٌ**, aor. **يَجِدُ**; (K;) but this form of the verb is not found in the lexicons, [the **ك** only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it;* (F, in the **ك** and in the Baṣā'ir, on the authority of Abu-l-Kāsim El-Iṣbahānee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) **وَجُودٌ** is of several kinds. It is The *finding*, &c., by means of any one of the five senses: as when one says **وَجَدْتُ زَيْدًا** [I found, &c., Zeyd]: and **وَجَدْتُ طَعْمَهُ**, and **رَأَيْتُهُ**, and **صَوْتَهُ**, and **خُشُونَتَهُ**, [I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness]. Also, The *finding*, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:] as when one says **وَجَدْتُ الشَّبَعِ** [I found, experienced, or became sensible of, satiety]. Also, The *finding*, &c., by the intellect, or by means of the intellect: of which kind is one's knowing God: and here it should be observed, that **وَجُودٌ** attributed to God is simple knowledge: (Abu-l-Kāsim El-Iṣbahānee, cited in the Baṣā'ir:) **وَجَدَ اللَّهُ**, wherever it occurs, means *God knew*. (Er-Rāghib, Z, &c.) i.e., in the **ك**ur-ān. (TA.) — **وَجَدَ** [He found, in the sense of] he knew [by experience]. (A, TA, &c.) [In this sense, it is a verb of the kind called **أَفْعَالُ الْقُلُوبِ**; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. **وَجَدْتُ إِحْفَافِ** **زَيْدًا** I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable. (A.) Used in this sense, as doubly trans., its inf. n. is **وَجْدَانٌ** (Akh) and **وَجُودٌ**. (Seer.) It is also used as singly trans., as syn. with **عَلِمَ**. (TA.) — When **وَجَدَ** signifies *he found*, or *lighted on*, a thing after it had gone away, its inf. n. is **وَجْدَانٌ**. (IKṭṭ.) — **وَجَدَ الضَّالَّةَ**, (S, A, Mṣb,) aor. **يَجِدُ** (Mṣb) and **يَجِدُ**, (MF,) inf. n. **وَجْدَانٌ** (S, Mṣb) and **وَجْدٌ** (Mṣb) [He found the stray beast]. — **لَمْ أَجِدْ مِنْ ذَلِكَ بَدًّا**, for which one also says **لَمْ أَجِدْ**, I found no means of avoiding, or escaping, that. (Kz, TA.) — **وَجَدَ**, (L,) and **وَجَدَ فِي النَّهْلِ**, (Fṣ, T, S, L, Mṣb,) and **وَجَدَ الْمَالَ وَغَيْرَهُ**, (Lḡ, M, K,) aor. **يَجِدُ**, (Lḡ,

M, L, K,) inf. n. **وَجْدٌ** and **وَجْدٌ** and **وَجْدَةٌ** (Lḡ, T, S, M, K) and **وَجْدَانٌ** (T, L) and **وَجُودٌ**, (Yz,) *He became possessed of wealth, or property:* (T:) or *he was, or became, rich; possessed of competence, or sufficiency; in no need; without wants, or with few wants;* (S, M, L, K;) so *as not to be poor afterwards:* (L:) and *he gained, acquired, or earned wealth.* (Exps. of the Fṣ.) Hence the saying of the Arabs, **وَجْدَانُ الرَّقِيبِ يُغْطِي أَفْنَ الْأَفِينِ** [The possession of money hides the weakness of judgment of the weak in judgment]. (T, L.) = **وَجَدَ عَلَيْهِ**, (S, L, K, &c.) aor. **يَجِدُ** (Fṣ, M, L, K) and **يَجِدُ**; (M, L, K;) and **وَجَدَ**, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. **مُوجِدَةٌ**, (Fṣ, S, A, L, Mṣb, K,) by some pronounced **مُوجِدَةٌ**, (Fr,) and **وَجْدٌ** and **وَجْدَةٌ** (L, K) and **وَجْدَانٌ** (Lḡ, S, M, L) and **وَجُودٌ** (Fr, Kzz) *He was angry with him:* (Fṣ, S, A, L, Mṣb, K) or *he was angry with him with the anger that proceeds from a friend.* (TA, voce **عَتَبَ**) = **وَجَدَ بِهِ**, (aor. **يَجِدُ**, L,) inf. n. **وَجْدٌ**, *He loved him.* (L, K.) **وَجَدَ بِهَا**, (A, L,) and **تَوَجَّدَ**, (A,) *He loved her;* (A, L;) *he loved her passionately or fondly.* (L.) **لَهُ بِهَا وَجْدٌ** *He has a love [or passionate or fond love] for her.* (A.) = **وَجَدَ**, [aor. **يَجِدُ**] ('Eyn, Fṣ, S, L, Mṣb, &c.) and **وَجَدَ**, [aor. **يُوجِدُ**] (El-Hejoree, M, K,) the latter the only form mentioned in the **ك**, but the former is the only form generally known, (MF, TA,) and **وَجَدَ**, (Lḡ, M, L,) inf. n. **وَجْدٌ**, (S, L, Mṣb, K, &c.,) *He grieved; mourned; sorrowed.* (S, L, Mṣb, K, &c.) You say, **وَجَدْتُ** **بِهِ**, (Mṣb,) and **تَوَجَّدْتُ** **لَهُ** (S, L,) *I grieved, mourned, or sorrowed, for such a one.* (S, L, Mṣb.) Ibn-Hishām El-Lakhmee says, that in this sense **وجد** is not transitive: (MF:) [i. e., without a prep.] = **وَجَدَ**, (inf. n. **وَجُودٌ**, A, Mṣb,) *It existed; it became existent* (A, Mṣb) from a state of nonexistence. (S, L, K.)

4. **اَوْجَدَهُ إِيَّاهُ** *He (God, S, A, L,) made him to find, attain, or obtain, it;* (Lḡ, S, A, L, K;) namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) — **اَوْجَدَهُ** *He (God, S, &c.) enriched him; made him to be possessed of wealth or property; to be possessed of competence or sufficiency; to be in no need, or without wants, or with few wants.* (S, A, L, K.) Ex. **الْحَمْدُ لِلَّهِ الَّذِي أَوْجَدَنِي بَعْدَ فَقْرٍ وَأَجَدَنِي بَعْدَ ضَعْفٍ** *Praise be to God who enriched me after poverty and strengthened me after weakness.* (S, L.) — **أَجَدَهُ** *strengthened him after weakness; like* **أَجَدَهُ**. (K.) [But see what immediately precedes.] = **اَوْجَدَهُ**, (inf. n. **إِيجَادٌ**, TA,) *He (God) made it; meaning, created it; originated it; caused it to*