

the مَرَسِن [or part of the nose which is the place of the halter] and the حَنَك [or part beneath the chin and lower jaw], of silver or iron or thong: (IDrd in his Book on the Saddle and Bridle:) or a ring which is upon (فِي) the mouth of the horse: (ISh, TA:) pl. حَكَمَات (S, TA) and [coll. gen. n.] حَكْمٌ. (TA.) Zuheyr says, describing horses,

\* قَدْ أُحْكِمَتْ بِحَكَمَاتِ الْقَدِّ وَالْأَبْقَا meaning قَدْ أُحْكِمَتْ بِحَكَمَاتِ الْقَدِّ وَبِحَكَمَاتِ الْأَبْقِ [That had been curbed with curbs of untanned thong, and with curbs of hemp]: (S, TA:) or, accord. to Abu-l-Hasan, [the meaning is that had been furnished with curbs &c.; for he says that] حَكْمٌ is here made trans. because it implies the signification of قَلَّدَتْ: (TA:) some relate the hemistich thus:

\* مَحْكُومَةٌ بِحَكَمَاتِ الْقَدِّ وَالْأَبْقَا [furnished with curbs of untanned thong, and hemp]. (S, TA.) — † The chin of a sheep (S, K) or goat. (S.) — And, of a man, † The fore part of the face: (K, TA:) or, as some say, the lower part of the face: a metaphorical term from the حَكْمَةُ of the لَجَامِ: (TA:) or [in some copies of the K "and"] † his head: [accord. to the CK, or the fore part of the head of a man:] and † his state, or condition: and † rank, and station. (K, TA.) You say, رَفَعَ اللَّهُ حَكْمَتَهُ † God exalted, or may God exalt, his head, or his state, or condition, and his rank, and station: because the stooping of the head is a characteristic of the low, or abject. (TA.) And لَهُ عِنْدَنَا حَكْمَةٌ † He has rank in our estimation. (TA.) And فَلَانٌ فُلَانٌ † [Such a one is elevated in respect of rank, or station.] (TA.) = [See also حَاكِمٌ, of which it is a pl.]

حَكِيمٌ Possessing knowledge or science; [in its most usual sense,] possessing حَكْمَةً [as meaning wisdom]; (S, TA; [see also أَحْكَمُ الْحَاكِمِينَ];) [wise; a sage: and in the modern language, a philosopher: and particularly a physician:] one who performs, or executes, affairs firmly, solidly, soundly, thoroughly, skilfully, judiciously, or well; (S, IATH;) so that it is, in this sense, of the measure فَعِيلٌ in the sense of the measure مَفْعُلٌ: (IATH, TA:) one who executes well, and firmly, solidly, &c., the niceties of arts: (TA:) [pl. حَكَمَاءُ.] الحَكِيمُ [as meaning The All-wise] is one of the names of God. (TA.) — الذِّكْرُ الحَكِيمُ, applied to the KUR-ÁN, means [The admonition] that decides judicially in your favour and against you: or that is rendered free from defect or imperfection; in which is no incongruity, nor any unsoundness. (TA.)

حُكْمٌ an inf. n. of حَكَمَ [q. v.]: (K:) [and used as a simple subst.; pl. حُكُومَاتُ:] see حَكْمٌ, in two places. — Also [Judicial authority; authority to judge, give judgment, pass sentence, or decide judicially, فِي أَمْرِ respecting an affair, or a case;] a subst. from احْتَكَمَ and تَحَكَّمَ; and so أَحْكُومَةٌ. (K, TA.)

حَاكِمٌ One who judges, gives judgment, passes sentence, or decides judicially; a judge; an arbiter, arbitrator, or umpire; (S, \* Mṣb, K, TA;) between people: (Mṣb, TA:) [one who exercises judicial authority, jurisdiction, rule, dominion, or government; a ruler, or governor:] and حَكْمٌ signifies the same: (S, Mgh, Mṣb, K:) the حَاكِمُ between people is so called because he restrains from wrongdoing: (Aṣ, TA:) the pl. is حَكَّامٌ (Mṣb, K) and حَكْمَةٌ, meaning judges, &c. (TA,) and حَاكِيُونَ is allowable. (Mṣb.) It is said in a prov., فِي بَيْتِهِ يُؤْتَى الْحَكْمُ [In his house the judge is to be come to]. (S. [See Freytag's Arab. Prov. ii. 204.]) الحَاكِمُ [as meaning The Supreme Judge] is one of the names of God. (TA.) See also the next paragraph. — [The pl. حَكْمَةٌ also signifies Mockers, scoffers, or deriders. (TA. [The ح in this case seems to be a substitute for ه: see art. هَكَم.])]

أَحْكَمُ الْحَاكِمِينَ [The most qualified to judge of those who judge: or] the most knowing and most just [of them]: (Bd and Jel in xi. 47, where it is applied to God:) or it may mean the wisest of those who possess attributes of wisdom; supposing حَاكِمٌ to be [a possessive epithet] from الحَكْمَةُ, like دَارِعٌ from الدَّرْعِ. (Bd.)

حُكُومَةٌ: see أَحْكُومَةٌ.

مُحْكَمٌ [pass. part. n. of أَحْكَمَهُ]; applied to a building [&c.], Made, or rendered, firm, stable, strong, solid, compact, &c.; held to be secure from falling to pieces. (KT.) — And hence, A passage, or portion, of the KUR-ÁN of which the meaning is secured (أَحْكَمَ) from change, and alteration, and peculiarization, and interpretation not according to the obvious import, and abrogation. (KT.) And سُورَةٌ مُحْكَمَةٌ A chapter of the KUR-ÁN not abrogated. (K.) And الْآيَاتُ الْمُحْكَمَاتُ, [see KUR iii. 5, where it is opposed to آيَاتُ مُتَشَابِهَاتُ] The portion commencing with قُلْ تَعَالَوْا أَنزَلْنَا مَا حَرَّمَ رَبِّي [KUR vi. 152], to the end of the chapter: or the verses that are rendered free from defect or imperfection, so that the hearer thereof does not need to interpret them otherwise than according to their obvious import; such as the stories of the prophets; (K;) or so that they are preserved from being susceptible of several meanings. (Bd in iii. 5.) And الْمُحْكَمُ The portion of the KUR-ÁN called الْمُفْصَلُ [q. v.]; because nought thereof has been abrogated: or, as some say, what is unequivocal, or unambiguous; because its perspicuity is made free from defect, or imperfection, and it requires nothing else [to explain it]. (TA.)

مَحْكَمَةٌ A place of judging; a tribunal; a court of justice.]

مُحْكَمٌ فِي نَفْسِهِ [One who is made to judge respecting himself: and particularly] one who is given his choice between denial of God and slaughter, and chooses slaughter. (Mgh.) In a trad., in which it is said, إِنَّ الْجَنَّةَ لِلْمُحْكَمِينَ, [Verily Paradise is for the مُحْكَمُونَ], (S,)

لِلْمُحْكَمِينَ, (S, K,) or, as some read, لِلْمُحْكَمِينَ, (K,) denotes a people of those who are called أَصْحَابُ الْأُخْدُودِ, who were given their choice between slaughter and the denial of God, and chose the remaining constant to El-Islám, with slaughter: (S, K:) or الْمُحْكَمُونَ means those who fall into the hand of the enemy, and are given their choice between [the profession of] belief in a plurality of Gods, and slaughter, and choose slaughter. (IATH, TA.) — الْمُحْكَمُ occurring in a poem of Tarafeh, (S,) or this is a mistake, and the right reading is الْمُحْكَمُ, (K,) An old man, tried, or proved, and strengthened by experience in affairs; (S, K;) to whom حِكْمَةٌ [or wisdom, &c.] is attributed: (S:) or both are correct, like مُجَرَّبٌ and مُجَرَّبٌ, as several authors have allowed; the former meaning one whom events have controlled (حَكَمَتْهُ الحَوَادِثُ), and tried, or proved; and the latter, one who has controlled (حَكَّمَ), and experienced, events. (MF.)

مُحْكَمٌ, and its pl. مُحْكَمُونَ: see مُحْكَمٌ. — الْمُحْكَمَةُ is an appellation applied to the [schismatics called the] حَوَارِجُ because they disallowed the judgment of the حَكَمَانِ [or two judges], (S,) namely, Aboo-Moosà El-Ash'aree and 'Amr Ibn-El-'As, (K, TA,) and said that judgment (الحُكْمُ) belongs not to any but God. (S.)

فَرَسٌ مُحْكُومَةٌ A horse [furnished with a حَكْمَةٌ; or] having a حَكْمَةٌ upon his head. (Az, TA.) See حَكْمَةٌ.

مُحْكَمٌ A judge who judges without evidence: and one who judges in the way of asking respecting a thing with the desire of bringing perplexity, or doubt, and difficulty, upon the person asked. (Har p. 97.)

## حكو

1. حَكْوَتُهُ, (S, Mṣb, K,) aor. 2, (Mṣb, K,) i. q. حَكَيْتُهُ; (S, Mṣb, K;) mentioned by AO. (S.) See art. حكى.

رَجُلٌ حَكْوِيٌّ A man who relates stories, or tales, and extraordinary things: but this is a vulgar word. (TA.)

## حكى

1. حَكَيْتُ الْحَدِيثَ, aor. 2, (K,) inf. n. حِكَايَةٌ; (TA;) and حَكْوَتُهُ, aor. 2; (K;) [I related, recited, rehearsed, narrated, or told, the narrative, story, tradition, &c.:] both signify the same. (K.) And حَكَيْتُ عَنْهُ الْكَلَامَ, inf. n. as above; (S, K;) and حَكْوَتُهُ; (AO, S;) i. q. نَقَلْتُهُ [meaning I transmitted, quoted, or transcribed, from him, the speech, discourse, saying, sentence, or the like; reported, related, recited, rehearsed, narrated, told, or mentioned, the speech, &c., as from him]. (K.) — حَكَيْتُ الشَّيْءَ, aor. and inf. n. as above, I did the like of the thing; as, for instance, another person's art: I imitated it; or emulated it: as also حَكْوَتُهُ, aor. 2. (Mṣb.) One is related to have said, لَا أُحْكُو كَلَامَ رَبِّي, (S,)