

act. part. n. of **حَلَّ** in the phrase **حَلَّ الْعُقْدَةَ**. (Mṣb.) — [And hence, (see 1,)] *Alighting, or descending and stopping or sojourning or abiding or lodging or settling; or simply taking up one's abode; or abiding, lodging, or settling; in a place; syn. نَازِلٌ; (K, TA;) as also حَلَّ; occurring in the Kur xc. 2: (TA:) pl. of the former حُلُولٌ and حَلَالٌ and حَلَلٌ, (K,) and quasi-pl. n. حَلَّةٌ; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of حَلَّ];) and the pl. of حَلَّةٌ is حَلَالٌ. (TA.) You say **حَى حُلُولٌ** *A tribe that is [abiding] in one place.* (Ham p. 171.) And **حَى حَلَّةٌ** *A people, or party, alighting, &c., (S, Mṣb, K,) and comprising a numerous company: and in like manner, حَى حَلَّةٌ, (S,) and حَى حَلَالٌ, (S, TA,) a numerous tribe [alighting, &c.]. (TA.) [See also نَظَرٌ.] — Hence, **حَلَّ الْحَالُ الْمُرْتَحِلُ** *He who completes the reading, or reciting, of the Kur-án, and then immediately recommences it; likened to him who travels much, and does not come to his family: or the warrior who does not return from his warring.* (TA.) — **حَلَّ دَيْنٌ حَالٌ** *A debt of which the appointed term, or period, is ended; (Mṣb;) a debt falling due; (TA;) contr. of مُؤَجَّلٌ. (Mgh.) — See also مُحَلَّلٌ.***

أَحَلَّ *Having what is termed حَلَلٌ [q. v.]: fem. حَلَاةٌ: and pl. حُلٌّ, applied to horses, (K, TA,) and to camels, and to wolves: (TA:) a camel having a weakness in the عَرْقُوب [i. e. hock, or hock-tendon]: (Fr, S:) and having a laxness in his legs: it is discommended in everything, except the wolf. (S.) — The fem., applied to a woman, signifies *Having little flesh in the posteriors and thighs; or having small and close buttocks; or having little flesh in the thighs.* (TA.)*

أَحْلَيْلٌ (S, Mṣb, K) and **أَحْلَيْلٌ** (K) *The orifice through which the urine passes forth (S, Mṣb, K) from the penis of a man: (K:) and the orifice through which the milk passes forth from the breast (S, Mṣb, K) and from the udder. (S, Mṣb.)*

أَحْلَى: see 2, near the beginning.

أَحْلَى: see 2, in nine places: and see also 4. — Also **أَحْلَى** *A thing with which an oath is expiated; (K;) [and so حَلَانٌ; as in the saying,] أَعْطَاهُ حَلَانَ يَمِينِهِ *Give thou to him that with which he may expiate his oath.* (ISd, K.)*

أَحْلَى: see **أَحْلَى**.

أَحْلَى *A place where a person or party alights, or descends and stops or sojourns or abides or lodges or settles; a place of alighting, or descending and stopping &c.; or simply where one takes up his abode, abides, lodges, or settles; (S, Mṣb, TA;) as also مُحَلَّلٌ: (Mṣb:) and مُحَلَّلَةٌ (S, Mṣb, K) and مُحَلَّلَةٌ, (S,) or مُحَلَّلَةٌ, (K,) signify a [particular, or special,] place of alighting, or descending and stopping &c., (S, Mṣb, K,) of a people or party: (S, Mṣb:) the pl. of مُحَلَّلٌ is*

مَحَالٌّ; and the pl. of مُحَلَّلَةٌ is مَحَالَّاتٌ. (TA.) You say **فِي مُحَلَّلَةٍ صِدْقٌ**, i. e. **فِي مُحَلَّلَةٍ صِدْقٌ**, [He is in a good, or an excellent, place of alighting, &c.]. (S.) — [Hence, **أَحْلَى** in a general sense. Thus in the phrase, **حَلَّ مَحَلَّ كَذَا**: see 1. And in the phrases, used in grammar, مُحَلَّلَةٌ **أَحْلَى** *Its place in construction is that of the nominative case; and مَرْفُوعٌ مُحَلَّلًا *Virtually in the nominative case by reason of the place which it occupies in construction; and the like.] — [Hence, also,] a term applied by Ks to **أَحْلَى** *An adverbial noun of place or time. (T voce ظَرْفٌ.) — [Hence, also, **أَحْلَى** a person, considered as one in whom some quality has place.] You say, **هُوَ مُحَلَّلٌ** *He is a person fit, or proper, for one's saying of him, Verily he is good, and may-be he will do good]. (A and TA in art. ان.) — It is also an inf. n. (S, TA. [See 1.]****

مَحَلَّلٌ: see مُحَلَّلٌ. — Also *The lawful place of slaughter of a beast for sacrifice; (S;) accord. to some, to the pilgrim on the general day of sacrifice, and to the performer of the عُمْرَةَ on the day of his entering Mekkeh; or, as others say, to him who is in the state of إِحْرَامٍ. (TA.) — And The term, or period, of falling due of a debt. (S, TA.) — It is also an inf. n. (K, TA. [See 1.]*

مَحَلَّلٌ: see مُحَلَّلٌ.

مَحَلَّلٌ *Making one to alight, or descend and stop &c.]. [Hence,] المَحَلَّتَانِ *The cooking-pot and the hand-mill: and المَحَلَّاتُ the cooking-pot and the hand-mill and the bucket and the knife and the axe and the instrument for striking light (قَدَاةٌ, S, or زَنْدٌ, K) and the water-skin (S, K) and the bowl: (K:) for he who has with him these things alights, or abides, wheresoever he will; but he who has not must be near to persons from whom he may borrow some one or more thereof. (S.) [Hence, also,] تَلَعَةٌ مُحَلَّلَةٌ *A تَلَعَةٌ [q. v.] comprising one بَيْتٌ [or tent], or two. (O, K.) — [Making a debt to fall due.] The Arabs used to say, when they saw the new moon, لَا مَرَحَبًا بِمَحَلِّ الدَّيْنِ وَمَقَرِّبِ الْآجَالِ* *[No welcome be to that which makes the debt to fall due, and makes near the appointed periods!]. (TA.) — See also حَلَالٌ. — Also **أَحْلَى** *One with whom it is lawful to fight: (S in art. حَرَمٌ:) or whom it is lawful to slay: (TA:) contr. of مُحَرَّمٌ, in the former sense, (S ubi suprà,) or in the latter sense. (TA.) — **أَحْلَى** *One who has no claim, or covenanted right, to protection, or safeguard, or respect; (S, TA;) contr. of مُحَرَّمٌ, in this sense also. (S.) — **أَحْلَى** *A man who violates that which is sacred: or who does not hold that there is any sacredness pertaining to the sacred month. (K.) — See also 4, last sentence but one.******

مَحَلَّلَةٌ: see مُحَلَّلٌ, in two places: — and see also حَلَّةٌ.

مَحَلَّلٌ: see مَحَلَّلٌ. Also *Any water at which camels have abode, and which they have conse-*

quently rendered turbid. (K.) — مُحَلَّلٌ نَهٌ *A man whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man; (Mgh, TA;) as also مُحَلَّلٌ نَهٌ (Mgh) and مُحَلَّلٌ نَهٌ (TA) and مُحَلَّلٌ نَهٌ (El-Kurkhee, Mgh,) or this last signifies [properly] one whose wife is lawful to him. (TA.) — مُحَلَّلٌ also signifies A thing little in quantity. (K.)*

مَحَلَّلٌ *A man who marries a woman that has been trebly divorced, (S, Mṣb, K, TA,) on the condition of his divorcing her after consummation of the marriage, (TA,) in order that she may become lawful to [be remarried to] the former husband. (S, Mṣb, K, TA.) — In a case of racing, **أَحْلَى** *He that intervenes between two contending for a stake or stakes, (S,) or the third horse in a contest for a stake or stakes; (K;) if he outstrip, he takes [the stake or stakes]; and if he be outstripped, he is not fined: (S, K:) the case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without [laying] a stake; if one of the first two outstrip, he takes the two stakes, and this is lawful because of the third; but if the مُحَلَّلٌ outstrip, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed قِمَارٌ: and he is also called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful. (Mṣb.)**

مَحَلَّلٌ *A place, (S,) or a meadow (رَوْضَةٌ), (K,) and a land (أَرْضٌ), (TA,) and a house (دَارٌ), (Mgh and Mṣb in art. اتى,) in which people alight, or descend and stop, or abide, much, or often; (S, K, TA, and Mgh and Mṣb ubi suprà;) as also مُحَلَّلٌ applied to a place: (S, TA:) or chosen as a place of alighting, &c.: or, accord. to ISd, that makes [or invites] people to alight, &c., in it much, or often; because a word of the measure مَفْعَالٌ has only the meaning of an act. part. n.: and, as some say, a meadow and a land are only thus called if abounding with herbage wholesome to the cattle. (TA.)*

مَحَلَّلٌ: see مُحَلَّلٌ.

مَحَلَّلٌ: see حَلَالٌ.

حَلَا

1. **أَحْلَى**, aor. **أَحْلَى**; and **أَحْلَى**; *He applied the collyrium called حَلَاةٌ and حَلْوَةٌ to his eyes: (K:) or, accord. to AZ, **أَحْلَى**, inf. n. **أَحْلَى**, signifies, he rubbed for him powder from two stones, and applied their powder as a collyrium to his eyes when they were diseased: (TA:) and accord. to ISK, **أَحْلَى** **أَحْلَى** signifies he rubbed for him a stone upon another stone, then put the powder [thus obtained] upon the palm of his hand, and rubbed off with it the rust of a mirror, [see **أَحْلَى** and **أَحْلَى**, the mirror being of bronze, or other metallic substance,] then applied it as a collyrium*