

benefit. (Mṣb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it **الْحَمْدُ**, putting the former word in the accus. case as the absolute complement of the verb **أَحْمَدُ** understood: and others, **الْحَمْدُ**; assimilating the final vowel of the former word to the vowel immediately following it: and others, **الْحَمْدُ**; assimilating the first vowel in **الله** to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, **بَدَأْتُ بِالْحَمْدِ**, meaning *I began with the saying Praise be to God.* (L.) [See also **حَمْدٌ** below.] You say, **أَحْمَدُ إِلَيْكَ اللهُ** *I praise God* (Az, A, \* L, K) *to thee, or in thy presence:* (L:) or *with thee:* (Kh, Az:) or *I praise to thee God's benefits, and his blessings, or favours; or I praise to thee God's blessings, or favours, and discourse to thee of them.* (L.) And **أَمَرَ اللهُ** *He approved of a thing for him.* (L, K, \*) And **أَمَرَ اللهُ** *He approved of a thing for him, and commanded, or enjoined, him to do it.* (L.) And **جَاوَرْتُهُ فَمَا حَمِدْتُ جَوَارَهُ** [I became his neighbour, and did not approve of being so]. (A.) See also 4. — Also, (aor. and inf. n. as above in the beginning of this art, K,) *He recompensed, or requited, him: he gave him, or paid him, his due.* (L, K, \*) **حَمِدَ عَلَيْهِ**, aor. -, (L, K, \*) inf. n. **حَمِدَ**, (TA,) *He was angry with him.* (L, K.)

2. **حَمِدَ**, inf. n. **تَحْمِيدٌ**, has a more intensive signification than **حَمِدَ**; (S;) [*He declared the praises of God: or he praised God much, with good forms of praise (بِالْحَمَائِدِ الْحَسَنَةِ):* (T, L:) or *repeatedly; or time after time.* (L, K.) **تَحْمِيدٌ** [used as a simple subst.] has a pl., namely, **تَحْمِيمٌ**. (A.) [See an ex. voce **خَاتَمٌ**, in the latter part of the paragraph.]

4. **أَحْمَدُ** (a man, S) *came to a state, or result, such as was praised, or commended, or approved; properly, his affair, or case, came to such a state or result:* (S, L, K:) or (so in the K, but in the L "and") *he did, or said, that for which he should be praised, or commended; or that which was praiseworthy, or commendable;* (A, L, K, \*) *contr. of أَدْرَمَ.* (A.) And **أَحْمَدُ أَمْرَهُ** *His affair, or case, was, or became, praiseworthy, or approvable, in his estimation:* (K:) or **أَحْمَدُ أَمْرَهُ** (as in the L) *he esteemed his affair, or case, praiseworthy, or approvable.* (L [agreeably with what next follows].) **أَحْمَدُهُ** *He found him (a man, A, L) [or it] to be such as is praised, commended, or approved; or praiseworthy, commendable, or approvable;* (S, A, L, Mṣb;) *contr. of أَدْرَمَهُ:* (TA in art. **ذَمٌّ**;) *he made it manifest that he was worthy of praise, eulogy, commendation, or approbation:* (L:) *he approved of his action, and his course of conduct, or his tenet or tenets, and did not expose it, or them, to others.* (K.) And **أَحْمَدْتُ صَنِيعَهُ** [I found his action to be praiseworthy, or commendable, or approvable]. (A.) And **أَحْمَدُ الْأَرْضَ** *He approved the land as a dwelling-place:* (A:) or *he found*

*the land to be such as is praised, commended, or approved; as also حَمِيدَهَا; (L, K;) but the former verb is the more chaste in this sense.* (L.) And **أَحْمَدُ مَوْضِعًا** *He found a place to be such as is praised, commended, or approved, and convenient, or suitable, so that he approved it as a dwelling-place, or for its pasture.* (S, L.)

5. **أَحْمَدُ** *He affected, or made a show of, (تَكَلَّفَ) praise.* (A.) You say, **وَجَدْتُهُ مُتَحَمِّدًا** [I found him affecting, or making a show of, praise and thanks]. (A.) — *He praised himself.* (KL.) [Golius assigns this meaning to **أَحْمَدُ**, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] — **فَلَانَ يَتَحَمِّدُ النَّاسَ** [app. a slight mis-transcription, for **لِلنَّاسِ**, *i. q. إِلَى النَّاسِ*, as in an ex. in the next sentence but one.] *Such a one pretends to men, or shows them, that he is praiseworthy, بِجُودِهِ for his liberality.* (L.) — **تَحَمَّدَ عَلَيْهِ** *He reproached him for a favour, or benefit, which he (the former) had bestowed, or conferred; or recounted his gifts, or actions, to him; syn. مَن أَنْفَقَ مَالَهُ عَلَى، ائْتَمَنَ.* (S, L, K.) One says, **فَلَا يَتَحَمَّدُ بِهِ عَلَى النَّاسِ** [Whoso expends his property upon himself, he shall not reproach men therewith as for favours, or benefits, bestowed]: (S, A:) or **فَلَا يَتَحَمَّدُ بِهِ إِلَى النَّاسِ** [he shall not pretend to men that he is praiseworthy on account of it]: a prov., meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (L.)

6. **تَحَامَدُوا** [They praised, or commended, a thing, one to another]. You say, **الرُّعَاةُ يَتَحَامَدُونَ** [The pastors praise, or commend, one to another, the herbage]. (A.)

8. **أَحْتَمَدُ**: see 5. — Said of heat, [It burned, or burned fiercely; or was, or became, vehement: formed by transposition from **أَحْتَدَمُ**. (S.)

10. **أَسْتَحْمِدُ اللَّهَ إِلَى خَلْقِهِ بِإِحْسَانِهِ إِلَيْهِمْ وَإِنْعَامِهِ عَلَيْهِمْ** [so I find it written, as though meaning Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them: but I think that we should read **أَسْتَحْمِدُ اللَّهَ**, and that the meaning is, *God hath demanded praise of his creatures by his beneficence, &c.*]. (A.)

**حَمْدٌ** *Praise, eulogy, or commendation; &c.* (S, &c. [For further explanations of this word, and respecting the phrase **الْحَمْدُ لِلَّهِ** and its variations, see 1: and see also **شَكَرَ**].) **سُبْحَانَكَ اللَّهُمَّ** [سُبْحَانَكَ اللَّهُمَّ] said by a person praying, means [I extol, or celebrate, or declare, thy remoteness, or freedom, from every impurity, or imperfection, &c., O God, (see art. **سَبَّحَ**)] and *I begin with praising Thee; أَيْتَدِي being understood:* (Az, L, Mṣb:) or by **بِحَمْدِكَ** is meant **الْحَمْدُ لَكَ** *praise be to Thee:* and nearly the same is said in explanation of the phrase in the Kūr [ii. 28], **حَامِدِينَ بِحَمْدِكَ**, that by **بِحَمْدِكَ** is meant **حَامِدِينَ** **لَكَ**: [see, again, art. **سَبَّحَ**:] or by the expression

**وَبِحَمْدِكَ** is meant, accord. to Aboo-'Othmán El-Mázinee, and by praising Thee I extol thy remoteness, or freedom, from every impurity, &c.; **سَبَّحْتُكَ** being understood: or the **و** is redundant, as it is in the phrase, **رَبَّنَا وَلَكَ الْحَمْدُ** [O our Lord, praise be to Thee], in which the **و** is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the **و** is corroborative, as in the phrase, **هُوَ لَكَ، وَهُوَ لَكَ**. (Mṣb.) **لَوْأَنَّ الْحَمْدَ** [The standard of praise shall be in my hand on the day of resurrection (said by Moḥammad)] means that he shall be singularly distinguished by praise, or praising, on that day. (L.) — See **حَمَادَاكُ**: — and **حَمَادَاكَ**. — See also **حَمِيدٌ**. — It is also said to signify *The young one of the kind of bird called قَطَا*: so in the prov.,

\* **حَمْدٌ قَطَاةٌ يَسْتَبِي الْأَرَانِبَ** \*  
*A young one of a haṭà desires to make the hares its prey: applied to a weak man who desires to insnare a strong one.* (Meyd, TA.) — See also what next follows.

**حَمْدَةٌ** *The sound of the flaming, or blazing, of fire;* (S, K;) as also **حَدْمَةٌ** [from which it is formed by transposition: see 8: and **حَمْدٌ** app. signifies the same: see **حَدَمٌ**]. (TA.)

**حَمَادٌ**: see **حَمْدَةٌ**.  
**حَمَادٌ لَهُ** *Praise, and thanks, be to him:* (S, L, K:) *i. e., to such a one:* (S, L:) *contr. of أَفْ حَمَادٍ* [q. v.]. (S and A in art. **حَمْدٌ**) **حَمَادٌ** is indecl., with **kesr** for its termination, because it deviates from its original, which is the inf. n. [**الْحَمْدُ**]: (S, L:) [*i. e., it is [a quasi-inf. n., (see **أَسْمَرٌ مَصْدَرٌ** in art. **صَدَرَ**)] being] a proper name for **الْمَحْمُودَةُ** [as syn. with **الْحَمْدُ**]. (Sharḥ Shudhoor edh-Dhahab.)*

**حَمُودٌ**: see what next follows.  
**حَمُودٌ** and **مَحْمُودٌ** (S, A, L, K) and **حَمِيدٌ** (as in copies of the K, but this seems to be an intensive epithet,) *Praised, eulogized, or commended; spoken well of; mentioned with approbation; approved; such as is praised, &c.; praiseworthy, laudable; commendable, or approvable:* (S, L, K: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin "laudatus," which means both "praised" and "praiseworthy:"]) the fem. of the first is with **ة**, (L, K,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, **هِيَ حَمِيدَةٌ** *She is praised, &c.; and* **أَفْعَالُهُ حَمِيدَةٌ** [His actions are praised, &c.]. (A.) **حَمِيدٌ**, also, [originally an inf. n., like its contr. **ذَمٌّ**], used as an epithet applied to a man, is *syn. with مَحْمُودٌ*; (K;) and as an epithet applied to a woman, *syn. with مَحْمُودَةٌ*, (TA,) as is also **حَمِيدَةٌ**: (K, TA:) and you likewise say **مَنْزِلٌ حَمِيدٌ** and **مَنْزِلَةٌ حَمِيدَةٌ** (Lh) *A place where one alights, sojourns, or abides, such as is praised, or approved,* (K, TA,) and *convenient, or suitable.*