

مُهَوَّانٌ (S, K) and مُهَوَّنٌ (K) *A wide desert, or wide tract of the kind called صَحْرَاءَ.* (S, K.) — *Custom*: syn. عَادَةٌ. (K.) — *A part of the night.* (K.) — The mention of مُهَوَّانٌ in this art., by J, says IB, and F after him, is wrong; for its measure is مَفْعُولٌ; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هَوْنٌ, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مَفْعَالٌ.] ISd gives it as formed by transposition from the root هَآءُ, and explains it as signifying *a wide place.* (TA.)

مُهَوَّنٌ: see مُهَوَّانٌ.

هوب

1. هُوبٌ: see art. هيب.

تَرْكُنُهُ Distance; remoteness. (S, K.) — تَرْكُنُهُ هُوبٌ (S, K,) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, فِى هُوبٍ دَابِرٍ, with هوب as a prefixed n., (TA,) *I left him in such a place that it was not known where he was:* (S, K:) هوب دابِرٍ being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.) = هُوبٌ *A stupid, or foolish, and loquacious, man:* (A'Obeyd, S, K:) pl. أَهْوَابٌ. (TA.) = هُوبٌ *The heat, or burning, of fire;* (S, K;) and *its flaming, or blazing;* of the dial. of El-Yemen: also, the *heat, or burning of the sun:* also of the dial. of El-Yemen. (TA.)

هُوبٌ: see هُوبٌ.

هُوبٌ: see art. هيب.

هوت

2. هَوَّتْ بِهِ, inf. n. تَهْوَيْتُ, *He called out to him;* (K;) saying حَوَّتْ حَوَّتْ: (TA, art. حيت:) *he cried out to him, and called him.* (S.) A dial. form of هَيْتٌ. (TA.) [See هَيْتٌ.]

هُوتَةٌ: see what follows.

هُوتَةٌ (S, K) and هُوتَةٌ (K) *A low, or depressed, tract, or piece, of land:* (S, K:) or *a deep place:* (IAth:) or *the space between two mountains:* (IAar:) pl. هُوتٌ (as in the CK) or هُوتٌ (as in the TA.) It may be said that هُوتٌ and هُوتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) — Also هُوتَةٌ *A road, or way, descending to water.* (IAar.) — صَبَّ اللَّهُ عَلَيْهِ وَهْوَتَهُ an imprecation, respecting which ISd says, I know not what is هوتة here. [It probably signifies *A cry, such as destroyed the tribe of Thamood:* see هَوَّتٌ.] (TA.)

مَضَى هَيْتًا مِنْ اللَّيْلِ *A certain time, or portion, of the night passed.* Accord. to Aboo-'Alee, هيتاء is of the measure فَعْلَاءُ, and quasi-coordinate to سِرْدَاخٌ, and belonging to this art. (TA.)

هَيْتًا هَيْتًا *A cry by which the Arabs urge on a dog against the game which they are pursuing.* (TA.) [In the L written هَيْتَاهُ, and mentioned in art. هَيْتٌ.]

هوت

تَرَكَّهُمْ هَوْتًا بَوْتًا *He made a great slaughter among them.* (TA.) [See art. بوث.]

هُوتَةٌ *A thirst.* (K.)

هوج

1. هَوَّجَ, aor. َ, inf. n. هَوَّجٌ; (L;) and تَهَوَّجٌ; (A, TA;) *He (a man) was characterized by what is termed هَوَّجٌ, (L, A,) which is similar to هَوَّكٌ; (L;) i.e., stupidity, foolishness, or paucity of sense:* (JK, L:) *tallness, combined with hastiness, and stupidity or foolishness or paucity of sense:* (S:) or *tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness:* (K:) or *tallness, with levity or fickleness or unsteadiness, and hastiness:* (TA:) or *tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense.* (L.)

4. اهْوَجُهُ *He found him to be such a man as is termed اهْوَجٌ.* (L.)

5: see 1.

هَوَّجٌ: see 1. — هَوَّجٌ هَوَّجٌ, inf. n. هَوَّجٌ, in such a one is a deviation from rectitude]. (AA, L.)

هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.)

اهْوَجٌ *A man characterized by what is termed هَوَّجٌ; (S, L, &c.): stupid, foolish, or having little sense:* (JK, L:) or *tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.:* (S, &c.): fem. هَوَّجَاءٌ: (A:) [pl. هَوَّجٌ.] — اهْوَجٌ الطَّوْلُ *A man exceedingly, or excessively, tall.* (A.) — Also اهْوَجٌ *A courageous man, who throws himself into a scene of war.* (A.) — اهْوَجٌ *A he-camel that goes quickly, as though characterized by what is termed هَوَّجٌ: fem. هَوَّجَاءٌ: [pl. هَوَّجٌ:] or the fem. epithet only is used, applied to a camel; and you say نَاقَةٌ هَوَّجَاءٌ; (TA;) i.e., a she-camel that goes quickly, &c., as explained above; (S, K;) and that does not*

*always care where she puts her feet on the ground.* (A.) — رِيحٌ هَوَّجَاءٌ *Any wind that blows violently:* (IAar:) or *a wind of which the blasts are closely consecutive, as though characterized by what is termed هَوَّجٌ: or a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt:* (TA:) or *a wind that tears up the tents:* (S, K:) pl. هَوَّجٌ. (S.)

هود

1. هَادَ, aor. يَهْوُدُ, (S, L, &c.) inf. n. هَوْدٌ, (S, L, K, &c.) *He returned (IAar, A, L, Mṣb) from evil to good or from good to evil:* (IAar, L:) *he repented, (S, A, L, K,) and returned to the truth;* (S, L, K;) as also تَهَوَّدُ: (L:) and the latter, *he repented and did righteously.* (AO, S, A, L.) — هَدَّنَا إِلَيْكَ *We have turned unto Thee with repentance.* [Kur, vii, 155.] So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of الِى because implying the meaning of رَجَعْنَا. (ISd, L.) — هَادَ, (S, A, L,) aor. يَهْوُدُ, inf. n. هَوْدٌ; (L;) and تَهَوَّدُ; (S, A, L, Mṣb, K;) *He became a Jew;* (S, A, L, K;) *he became of the Jewish religion.* (L, Mṣb.)

2. هَوْدَةٌ, (L, Mṣb, K,) inf. n. تَهْوِيدٌ, (S,) *He made him (his son [for instance] Mṣb) a Jew;* (S, L, Mṣb;) *he turned him to the religion of the Jews;* (L, K;) *taught him that religion, and initiated him in it.* (L.) = تَهْوِيدٌ *The talking together of jinn, or genii:* (L, K:) so termed because of the gentleness and weakness of their voices. (L.) — هَوْدٌ, inf. n. تَهْوِيدٌ, *He reiterated his voice, or quavered, or trilled, gently.* (Ibn-Jebeleh, L, K.) — هَوْدٌ, (L,) inf. n. تَهْوِيدٌ, (K,) *He sang;* syn. غَنَى: (Aboo-Málik, L:) *he sang, or gladdened, and diverted;* syn. طَرَّبَ وَالْهَبَى. (K.) See also مَهْوَدٌ = هَوْدٌ, inf. n. تَهْوِيدٌ, *He went, or proceeded, gently, or in a leisurely manner,* (S, L, K,) like the manner termed دَبِيبٌ: from الهَوَادَةُ. (S, L, K.) It is said in a trad., *أَسْرِعُوا الْمَشَى فِي الْجَنَازَةِ وَلَا تَهَوِّدُوا كَمَا أَتَّصَرَّى تَهَوِّدُ الْيَهُودُ وَالنَّصَارَى* [Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians]. (S.) See also 5. — هَوْدٌ, (L,) inf. n. تَهْوِيدٌ, (S, L, K,) *It beverage, or wine, intoxicated (S, L, K) a person: and rendered him languid, and caused him to sleep.* (L.) — تَهَوَّدُ, inf. n. تَهْوِيدٌ and تَهَوَّادٌ; (L, K;) and تَهَوَّدُ; (TA;) *He uttered a weak, gentle, (L, K,) and languid, (L,) voice.* (L, K.) — هَوْدٌ, inf. n. تَهْوِيدٌ, (S, L, K) and تَهَوَّادٌ; and تَهَوَّدُ; (K;) *He was low, not loud, in speech, or utterance.* (S, L, K.) — هَوْدٌ, inf. n. تَهْوِيدٌ, (L, K) and تَهَوَّادٌ; and