

far, or how free, is God from every imperfection!]: (Mughnee:) or this phrase means **مَعَاذَ اللَّهِ** [I seek protection by God; or, as often used by late writers, and in the present day, *God forbid!*]; as also **حَاشَ لِلَّهِ**; (S, K;) the former being the original expression: (S:) it occurs, read in both these ways, in the Kur xii. 31 and 51; where it implies wonder at the power of God as manifested in the creation of such a person as Joseph. (Ksh, Bd.) Mbr and IJ and the Koofees hold that it is a verb; and that, in the [latter] verse the meaning is, *Joseph hath kept aloof from disobedience for the sake of God*; but such an interpretation as this is not suitable in the case of [the former verse,] **حَاشَ لِلَّهِ مَا هَذَا**: the truth is, that it is a noun, syn. with **التَّنْزِيهِ** or **الْبِرَاءَةُ**, [accord. to different copies of the Mughnee, meaning *تنزيهاً* or *برأةً*,] as is shown by another reading, **حَاشَا لِلَّهِ**, with tenween, like **بِرَاءَةُ اللَّهِ**; and by the reading of Ibn-Mes'ood, **حَاشَ لِلَّهِ**, like **مَعَاذَ اللَّهِ**: some assert that it is a verbal noun, meaning **أَتَبَرَأُ** [I assert myself to be free, or clear, to God], or **تَبَرَأْتُ** [I have asserted myself &c.]; but its being decl. in some dials. contradicts this. (Mughnee.) One says also, **حَاشَاكَ** and **حَاشَى لَكَ** [Far art thou from being included among those of whom I speak! or from any cause of reproach! or the like]; both meaning the same. (S, K.) And some of the Arabs say **حَاشَى**, (Fr, IAmb, TA,) dropping the l. (IAmb, TA.) — Sb says, (S, Mughnee,) with most of the Basrees, (Mughnee,) that it is only a particle governing the gen. case, (S, Mughnee,) syn. with **إِلَّا**; (Mughnee;) because, if it were a verb, it would be allowable to make it a connective to **مَا**, like **خَلَا**; and this he asserts to be not allowable. (S.) Mbr says that it is sometimes a verb; as is shown by the verse of En-Nábighlah cited above; and by the saying **حَاشَى لَزَيْدٍ**, because a particle cannot be made to precede immediately another particle; and because it suffers elision, as in the phrase **حَاشَ لَزَيْدٍ**, seeing that elision takes place in nouns and verbs only, exclusively of particles: (S, Mughnee*) and IJ and the Koofees say the like: but Mbr also holds, in common with El-Jarmee and El-Mázinee and Zj and Akh and AZ and Fr and Aboo-Amr Esh-Sheybánee, that it is often a particle governing the gen. case, and seldom a trans. verb having but one tense and no inf. n., because syn. with **إِلَّا**. (Mughnee.) = See also 5, in two places.

5. **حَاشَى** [He went aside, apart, or aloof, or he removed, withdrew, or retired to a distance,] is from **الْحَاشِيَّةُ**; like **التَّاحِيَّةُ** from **تَنَحَّى**: (TA:) and [**حَاشَى** has a similar meaning:] you say, **حَاشَى مِنْ كَذَا** I kept aloof from, shunned, or removed myself far from, such a thing; from **الْحَاشَى** [or **الْحَشَى**] meaning **التَّاحِيَّةُ**. (Har p. 194.)

— And **حَاشَى مِنْهُ**; (IAar, K;) and **حَاشَى مِنْهُ**, (Har p. 294,) inf. n. **مَحَاشَاةٌ**; (KL;) He abstained, or refrained, (IAar, K, KL, Har,) from him, (IAar, K, Har,) or it, (IAar, KL,) through disdain and pride; or he disdained, or scorned, or was ashamed of, him, or it. (IAar, K, Har.)

— And **يَتَحَشَّى**, (El-Báhilee, TA,) and **يَحَاشَى**, (Har p. 294,) He will not care, mind, heed, or regard. (El-Báhilee, Har, TA.) = See also 3, in two places, first and second sentences.

6: see 5.

حَشَى, for **حَاشَى**: see 3.

حَشَى, [in some copies of the S written with a final l, (see **حَشَا** in art. **حَشُو**)] The contents of the ribs; or what the ribs enclose: (S:) or the contents of the belly, below the **حِجَاب** [or diaphragm], consisting of the liver and the spleen and the **كَرْش** [or stomach, properly that of a ruminant, but also applied to that of a man,] and what succeeds to this: or the portion between the shortest rib, which is in the extremity of the side, and the hip, or haunch: or the exterior of the belly: (K: [in the CK, **الظَّاهِرُ الْبَطْنِ** or **الظَّاهِرُ الْبَطْنِ** is erroneously put for **الظَّاهِرُ الْبَطْنِ**]) and, accord. to the copies of the K, the **حِضْنِ**: [in the CK, **الْحِضْنِ**:] but correctly, the **خَصْر** [or waist]: (TA:) the dual is **حَشَوَان**, (Az, TA,) and the dual of **حَشَا** is **حَشْيَان**: (TA in art. **حَشُو**:) and the pl. [of both these sings.] is **أَحْشَاءُ** [generally meaning the bowels, or intestines]. (S, TA.) [It is often used as meaning The belly: and the waist.] You say **رَجُلٌ خَمِيصٌ حَشَى** A man lank in the belly. (S and K in art. **خَمِصٌ**.) And **هُوَ لَطِيفٌ حَشَى** He is slender in the waist: and of a woman, **هِيَ ضَامِرَةٌ حَشَى**: and of women, **هُنَّ ضَوَامِرُ الْأَحْشَاءِ**. (TA.) — A side, quarter, region, or tract: (S, K:) a vicinage, or neighbourhood: shelter, or protection. (Z, K, *TA.) You say, **أَنَا فِي حَشَاهُ** I am in his quarter, vicinage, or protection: (Z, K:) [see also **حَشَا**, in art. **حَشُو**:] and **هَؤُلَاءِ حَاشِيَتُهُ** These are in his quarter, or vicinage, and shadow, or protection. (TA.) = Also inf. n. of **حَشَى** [q. v.]. (S, *K.)

حَشَى A man having a complaint of his **حَشَى** [q. v.]. (Az, TA.) — Also, and **حَشْيَانٌ**, Breathing short, or unintermittedly; panting for breath; or out of breath; (S, K, TA;) applied to a man; (S;) in walking quickly, and in speaking with sharpness, or hastiness, of temper: (TA:) fem. [of the former] **حَشِيَّةٌ** and [of the latter] **حَشْيَا**, (K,) of the measure **فَعْلَى**. (TA.)

حَشْيَانٌ: see what next precedes.

حَاشَى اللَّهِ and **حَاشَا لِلَّهِ** and **حَاشَى لِلَّهِ**: see 3.

حَاشَى as a particle, and as a noun; as in **حَاشَى لِلَّهِ** and **حَاشَى لَكَ** and **حَاشَاكَ** and **حَاشَى لِلَّهِ** and **حَاشَى لِلَّهِ**: see 3, in four places.

حَاشِيَّةٌ [The selvage, or selvedge, i. e.] the side, (Mgh, Msb, TA,) or each of the two sides that have no unwoven extremity, (M, TA,) or each of the two long sides that have at their two ends the unwoven threads, (T, TA,) of a garment, or piece of cloth: (S, T, M, Mgh, Msb, K:) and in like manner, of other things; (K, TA;) as, for instance, †the side of a tract of herbage, and of the mirage; and †the extremity of the **مَقَام** [app. meaning **مَقَامُ إِبْرَاهِيمَ** in the Temple of Mekkeh]:

(TA:) pl. **حَوَاشٍ**. (S, Mgh, Msb.) — †The margin of a book or writing. (TA.) — †A writing, or writings, upon the margin [or margins] of a book: (TA:) [i. e. a marginal note, or marginal notes; an annotation, or a comment, scholium, or gloss: and hence, a series of annotations, comments, scholia, or glosses; a commentary on particular words and passages of a book; distinguished from a **شُرْح**, which is an exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds.] — †An indefinite portion of property, or of cattle: (Msb:) [or a portion from the side; not selected: for, accord. to some,] the saying, **خُذْ مِنْ حَوَاشِي أَمْوَالِهِمْ** means †Take thou from the sides of their collections of cattle, [for the poor-rate,] without choosing [the best]: this meaning being from **حَاشِيَّةٌ** as used in relation to a garment, or piece of cloth, meaning the “side.” (Mgh. [But see another explanation of this saying voce **حَشُو**].) — **حَاشِيَّةُ النَّسَبِ** †The collateral relation or relations; such as the paternal uncle, and his son: as though from **حَاشِيَّةٌ** as meaning the “side” of a garment, or piece of cloth. (Msb.) — **حَاشِيَّةٌ رَجُلٍ** †A man's family and dependents, (K, TA,) who are under his protection. (TA.) — See also **حَاشِيَّةٌ** and its dual and pl. voce **حَشُو**, in six places. — And see **حَشَى** (in the present art.), last sentence but one. — **رَجُلٌ رَقِيقٌ الْحَوَاشِي** †A man gentle, gracious, or courteous, to his associates. (TA.) — **عَيْشٌ رَقِيقٌ الْحَوَاشِي** †A plentiful, easy, life. (S, TA.) — **جَمْعٌ كَثِيفٌ الْحَوَاشِي** †A congregated body crowding close together, side against side. (Har p. 294.)

مُحَشِيَّةُ الْكِلَابِ [She that causes the dogs to pant for breath,] applied to the hare; meaning that the dogs run after her until they are out of breath. (ISK, S. [In one copy of the S, erroneously, **مُحَشِيَّةٌ**].)

حص

1. **حَصَّ**, aor. **حَصَّ**, (TA,) inf. n. **حَصٌّ**, (A, K,) He, or it, shaved it off; namely, hair. (A, K, TA.) You say also, **حَصَّتْ الْبَيْضَةُ رَأْسَهُ** (S, A) [The helmet rubbed off his hair: or] rendered his hair scanty. (S.) — He cut off from it, either with the **مَسَارَةٌ**, [a word for which I do not find any apposite meaning, and which is perhaps a mistranscription,] or with the shears: (Er-Rághib, as quoted in the TA:) whence, accord. to some, the word **حَصَّةٌ**. (TA.) — **حَصُوا بَيْنَهُمْ رَجِيماً** †They cut, or severed, a tie of relationship between them. (TA.) — **جَاءَتْ سَنَةٌ فَحَصَّتْ كُلَّ شَيْءٍ** †[There came a dearth, or drought, or a year of drought, and] it did away with, or consumed, or destroyed, everything. (TA, from a trad.) — **حَصَّ الْجَلِيدُ الثَّبِتَ** †The hoar-frost, or rime, nipped, shrunk, shrivelled, or blasted, (lit. burned, q. v.) the plant, or plants, or herbage: (AHn:) a dial. var. of **حَصَّ**, q. v. (TA.) = **حَصَّ**, quasi-pass. of **حَصَّ** in the first of the senses