

and *حَلِمَ* (TA,) and *حَلِمَهُ* also, (S,) *He dreamed, or saw a dream or vision, of it*: (S, K:) or *he saw it in sleep*. (M, K.) And *حَلِمَ بِالرَّوَاةِ* *He (a man) dreamed in his sleep that he was compressing the woman*. (TA.) — [Hence,] *حَلِمٌ* and *احْتَلِمٌ* signify [The dreaming of] *copulation in sleep*: (K:) and the verbs are *حَلِمَ* and *احْتَلِمَ*. (TA.) And [hence,] both signify *The experiencing an emission of the seminal fluid; properly, in dreaming; and tropically if meaning, without dreaming, whether awake or in sleep, or by extension of the signification*. (TA.) And hence, (Mgh,) *حَلِمٌ*, (Mgh, Mshb,) aor. *حَلِمَ*, inf. n. *حَلِمٌ*; (Mgh;) and *احْتَلِمَ*; (Mgh, Mshb;) *He (a boy) attained to puberty, (Mshb,) [or] to virility*. (Mgh, Mshb.) = *حَلِمَ*, with dāmm [to the J], inf. n. *حَلِمٌ*, (S, Mshb, K,) [He was, or became, forbearing, or clement;] *he forgave and concealed [offences]: or he was, or became, moderate, gentle, deliberate, leisurely in his manner of proceeding or of deportment &c., patient as meaning contr. of hasty, grave, staid, sedate, or calm*; (S, K;) and *+ intelligent*: (K:) or *he managed his soul and temper on the occasion of excitement of anger*. (TA.) [See *حَلِمٌ* below.] You say, *حَلِمَ عَنْهُ* and *احْتَلِمَ* [He treated him with forbearance, or clemency, &c.]: both signify the same. (TA.) And *يَحْلِمُ عَمَّنْ يُسَبِّهُ* [He treats with forbearance, or clemency, &c., him who reviles him]. (TA in art. *احْتَلِمَ*) = *حَلِمَ*, aor. *حَلِمَ*, (K,) inf. n. *حَلِمٌ*, (TA,) *He (a camel) had [upon him] many ticks, such as are termed حَلِمٌ*. (K.) — Also the same verb, (S, K,) with the same inf. n., (S,) *It (a hide, or skin,) had in it worms, such as are termed حَلِمٌ*, (S, K, TA,) *whereby it was spoilt and perforated*, (S, TA,) *so that it became useless*. (TA.) A poet says, (S,) namely, El-Weleed Ibn-'Oqbeh, (TA.)

\* فَإِنَّكَ وَالْكِتَابَ إِلَى عَلِيٍّ \*

\* كَدَابِغَةٍ وَقَدْ حَلِمَ الْأَدِيمُ \*

[For verily thou, as to the letter, or writing, to 'Alee, art like a woman tanning when the hide has become spoilt and perforated by worms]: (S, TA:) he was urging Mo'áwiyeh to contend in battle with 'Alee, [as though] saying to him, Thou labourest to rectify a matter that has become completely corrupt, like this woman who tans the hide that has become perforated and spoilt by the *حَلِمٌ*. (TA.) [The latter hemistich of this verse is a prov.: see Freytag's Arab. Prov. ii. 346.] = *حَلِمَهُ*, (K,) inf. n. *حَلِمٌ*, (TA,) *He plucked the حَلِمٌ from it; [app., accord. to the K, the worms thus called from a hide, or skin;] as also حَلِمَهُ*: (K:) or, accord. to Az, *he took from him, namely, a camel, the [ticks-called] حَلِمٌ*. (TA.)

2. *حَلِمَهُ*, (S, Mgh, Mshb, K,) inf. n. *تَحْلِيمٌ*, (S, K) and *حَلَامٌ*, like *كِدَابٌ*, (K,) signifies *جَعَلَهُ حَلِيمًا* [i. e. He made him to be forbearing, or clement, &c.; or he pronounced him to be so; or he called him so; or he held, or believed, or thought, him to be so]: (S, K:) or *he enjoined him الحَلِمَ* [i. e. forbearance, or clemency, &c.]:

(K:) or *he attributed to him الحَلِمَ*. (Mgh, Mshb.) = *حَلِمَ* [so in the TA, evidently *حَلِمَ*, (see 5, its quasi-pass.,)] also signifies *It fattened a lamb, or kid; said of sucking*. (TA.) — And *He filled a skin*. (TA.) = See also 1, last sentence.

4. *احْلَمَتْ* She (a woman) brought forth *حَلِمَةً* [i. e. children that were forbearing, or clement, &c.]. (K.)

5. *تَحْلِمَ*: see 1, first and second sentences. — Also *He affected, or pretended, to dream, or see a vision in sleep*: whence, in a trad., *تَحْلِمَ مَا تَمَّ* [He affected, or pretended, to have dreamed that which he did not dream]. (TA.) And *He asserted himself falsely to have dreamed, or seen a vision in sleep*. (TA.) And *تَحْلِمَ الحَلِمَ* i. q. *اسْتَعْمَلَهُ* [He feigned the dream; or made use of it as a pretext]. (K.) = *He affected, or endeavoured to acquire, (تَكَلَّفَ) [the quality termed] الحَلِمَ* [i. e. forbearance, or clemency, &c.]. (S, K.) A poet says,

\* تَحْلِمَ عَنِ الْأَدْنِيِّنَ وَأَسْتَبَقِي وَدَهْمِ \*

\* وَلَنْ تَسْتَطِيعَ الحَلِمَ حَتَّى تَحْلِمَا \*

[Endeavour thou to treat with forbearance the meaner sort of people, and preserve their love; for thou wilt not be able to be forbearing unless thou endeavour to be so]. (S.) — See also *حَلِمَ عَنْهُ*. — [Hence,] *تَحْلِمَتِ القِدْرُ* † *The cooking-pot ceased to boil; contr. of جَبَلَتْ*. (TA in art. *جَبَلَ*) — See also 6. = *It became fat*; said of the [kind of lizard called] *ضَبٌّ*; (L in art. *ضَبٌّ*;) and likewise of cattle: (K:) [or] *it became fat and compact*; said of a child, and of the *ضَبٌّ*: (S:) [or] *it began to be fat*; said of a child, and of the *ضَبٌّ*, (K,) and of the jerboa, and of the *قِرَادِ* [or tick]; in the K, erroneously, *جِرَادِ*. (TA.) — *تَحْلِمَتِ القِرْبَةُ* *The skin became full*. (TA.)

6. *تَحَلِمَ* He made a show of having *الحَلِمَ* [i. e. forbearance, or clemency, &c.], not having it; (S, TA;\*) and *تَحْلِمَ* [in like manner] signifies [sometimes] *he made a show of الحَلِمَ*; expl. by *أَظْهَرَ الحَلِمَ*. (TA in art. *فَصَح*.)

7: see 1.

8: see 1, in four places.

*حَلِمٌ*: see *حَلِمٌ*.

*حَلِمٌ* an inf. n. of *حَلِمَ*; as also *حَلِمٌ*. (Mshb.) — And *A dream, or vision in sleep*; (S, K;) as also *حَلِمٌ*: (K:) accord. to most of the lexicologists, as well as F, *syn. with رُؤْيَا*: or it is specially *such as is evil*; and *رُؤْيَا* is the contr.: this is corroborated by the trad., *الرُّؤْيَا مِنَ اللَّهِ وَالْحَلِمُ مِنَ الشَّيْطَانِ* [The *رُؤْيَا* is from God, and the *حَلِمُ* is from the Devil]: (MF:) and by the phrase, in the Kur [xii. 44 and xxi. 5], *أَضْغَاثُ أَحْلَامٍ* [The confused circumstances of dreams, or of evil dreams]: but each is used in the place of the other: (TA:) *أَحْلَامٌ* is the pl. (K.) — *أَحْلَامٌ نَائِمٍ* [lit. The dreams of a sleeper;] a

kind of thick cloths, or garments, (IKh, Z, TA,) striped, of the people of El-Medeeneh. (Z, TA.)

*حَلِمٌ* [Forbearance; clemency;] the quality of *forgiving and concealing [offences]*: (Mshb:) or *moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning contr. of hastiness; gravity; staidness; sedateness; calmness*: *syn. أَنَاةٌ*: (S, K:) or *these qualities with power or ability [to exercise the contrary qualities]*; expl. by *أَنَاةٌ* and *سُكُونٌ* with *قُدْرَةٌ* and *قُوَّةٌ*: (Kull p. 167:) or *the management of one's soul and temper on the occasion of excitement of anger*: (TA:) or *tranquillity on the occasion of emotion of anger*: or *delay in requiting the wrongdoer*: (KT:) it is described by the term *ثَقَلٌ*, or *gravity*; like as its contr. [سَفَهٌ] is described by the terms *خَفَّةٌ* and *عَجَلٌ*, or *levity, or lightness, and hastiness*: (TA in art. *رَجَحَ*;) also *+ intelligence*; (K;) which is not its proper signification, but a meaning assigned because it is one of the results of intelligence: and *حَلِمٌ*, with fet-h, is likewise said to have this last meaning; but this requires consideration: (TA:) the former is one of those inf. ns. that are [used as simple subst., and therefore] pluralized: (ISd, TA:) the pl. [of pauc.] is *أَحْلَامٌ* and [of mult.] *حُلُومٌ*. (K.) Hence, in the Kur [lii. 32], *أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ*, (K,) said to mean *+ Do their understandings enjoin them this?* (TA.) And *أَوَلَوْ الْأَحْلَامِ*, occurring in a trad., means *+ Persons of understanding*. (TA.)

*حَلِمٌ*: see *حَلِمَةٌ*, in two places.

*حَلِمٌ* A camel having [upon him] many ticks, such as are called *حَلِمٌ*. (K.) And *A camel spoilt by the abundance of those ticks that were upon him*. (TA.) — Also *A hide, or skin, spoilt and perforated by [the worms termed] حَلِمٌ*: and *حَلِيمٌ*, [in like manner,] *a hide, or skin, spoilt by the حَلِمٌ before it is stripped off*. (TA.) And *عَنَاقُ حَلِمَةٍ* *A she-kid whose skin has been spoilt by the حَلِمٌ*; (K,\* TA;) as also *تَحْلِمَةٌ*, of which the pl. is *تَحْلِيمٌ*: (K:) the pl. of *حَلِمَةٌ* is *حَلَامٌ*. (TA.)

*حُلْمٌ*: see *حُلْمٌ*, in two places. — Also *A [dream of] copulation in sleep*. (K.) Hence, *بَلَغَ الحُلْمَ* *He attained to puberty, or virility, in an absolute sense*. (TA.) It is said in the Kur [xxiv. 58], *وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الحُلْمَ فَلْيَسْتَأْذِنُوا*, [And when your children attain to puberty, or virility, they shall ask permission to come into your presence]. (TA.) [And hence,] *أَضْرَاسُ الحُلْمِ*, (also called *أَضْرَاسُ العَقْلِ*, TA in art. *ضُرُوس*;) [The teeth of puberty, or wisdom-teeth,] so called because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Mshb, all in art. *نَجَدَ*;) they are *four teeth that come forth after the [other] teeth have become strong*. (TA in art. *ضُرُوس*.)

*حَلِمَةٌ* *A small tick*: (K:) or *a large tick*; (S, Mgh, Mshb, K;) like *عَلٌّ*; (S;) and said to be