

[See also 10.] — *He* (God) *caused him to have, or be sick of, a fever.* (S, Mṣb, K.) — *It* (an affair, an event, or a case,) *rendered him anxious, disquieted him, or grieved him; syn. أهته; (S, K;)* as also *حمة*. (K.) And *أحمر* *He* (a man) *was affected with confusion, perplexity, fear, impatience, disquietude, or agitation, and anxiety, or grief.* (TA.) — *He* (God) *rendered him, or caused him to be, أحمراً, (S, K,)* i. e. *black.* (S.) — *He caused it to draw near, or approach.* (Mṣb.) — *The land had fever in it: (S, K;)* or *had much fever in it.* (TA.) — *It drew near, or approached; (S, Mṣb, K;)* as also *حمر*, [in the Ham p. 530, written حمر,] *eor. , inf. n. حمر: (Mṣb:)* *it was, or became, present: (K:)* *its time drew near, or came; as also أحمراً: so says Ks; and thus this last verb is explained by Aṣ; but he knew not أحمراً in this sense.* (S, TA.) *You say, أحمته and أحمته The object of want became near; (ISk, TA;)* and both are mentioned by Fr. (S.) And *أحمراً قدومهم and أحمراً Their coming drew near.* (Fr, TA.) The Kilábceyh says, *أحمراً رحيلنا فنحن سائرُونَ غدًا, [Our departure has drawn near, and we are going to-morrow]: and أحمراً رحيلنا فنحن سائرُونَ اليوم [Our departure is determined upon, and we are going to-day]; meaning we have determined upon our going to-day.* (TA.) — *أحمراً له كذا; and أحمراً: see 1, near the end of the paragraph.*

5: see 1: — and see also 10.

8. *أحمراً He was, or became, anxious, disquieted, or grieved, syn. اهتمراً, (S, TA,)* *له for him; as though for one near and dear to him: (TA: [see حميم:])* *or he was, or became, anxious, disquieted, or grieved, and sleepless: (Ham p. 90:)* *or he was, or became, anxious, disquieted, or grieved, by night: (K, and Ham ibid.:)* *أحمراً differing from أحمراً in being [often] by day: (Ham p. 433:)* *and he slept not by reason of anxiety, disquietude, or grief. (K.)* And *أحمراً العين The eye was, or became, sleepless, without pain. (K.)* Also *أحمراً لفلان He was, or became, sharp, hasty, or irascible, towards such a one.* (TA.)

10. *أحمراً He washed himself with hot water: (S, Mṣb, K:)* *or accord. to some copies of the K, أحمراً بالحميم has this meaning:)* *this is the primary signification: (S:)* *then applied, (S, Mṣb,)* *by reason of frequency of usage, (Mṣb,)* *to mean he washed himself with any water. (S, Mṣb. [See also 4.])* — *He entered the حمام [or hot bath]: (Mgh, TA:)* *أحمراً [in this sense] is not of established authority. (Mgh.)* — *He sweated: (S, K:)* *said of a man, (TA,)* *and of a horse (S, TA) or similar beast. (TA.)*

12: see 1, second sentence.

R. Q. 1. *أحمراً, [inf. n. أحمراً,] He (a horse) uttered his cry, [or neighed,] when desiring fodder; as also أحمراً: (S:)* *accord. to Az, أحمراً is app. a word imitative of the cry of the horse when he desires fodder; or when he sees*

his master to whom he has been accustomed, and behaves familiarly towards him: (TA:)

or it signifies a horse's uttering a cry with a kind of yearning sound, in order that his master may feel tenderness for him; as also أحمراً: (EM p. 250:)

or, of a برذون [or hack, or the like,] the uttering of a cry [or neighing] such as is not loud; and of a horse [of good breed], the uttering of a cry not so loud as the صهيل [or usual neighing]: (Lth, TA:)

or, of the برذون, the uttering of a cry when desiring the barley: (K, TA:)

and the عر, or عز, [accord. to different copies of the K, but each is app. a mistranscription, for عر as meaning faltering of the voice or cry.] of the horse, when falling, or stopping, short in neighing, and seeking self-help [to finish it]; as also أحمراً: (K:)

and the bull's uttering a cry with the desire of leaping the cow. (Az, K.)

R. Q. 2. *أحمراً: see 1, second sentence: — and see also R. Q. 1, in three places.*

أحمراً: see حامير, throughout.

أحمراً: see art. حمو.

أحمراً, [in the CK, erroneously, أحمراً,] *The vehemence, or intenseness, of the heat of the ظهيرة [or midday in summer]. (K, TA.)* *You say, أتيتته حر الظهيرة [I came to him during the vehemence of the heat of the midday in summer]. (TA.)* — *The main, or chief, part of a thing; (K;)* *and so أحمراً in the phrase حر أحمراً [the main, or chief, part of the heat]. (S, TA.)* — See also *أحمراً*. — *The remains of the ألية [or tail of a sheep] after the melting [of the fat]: n. un. with ة: and what is melted thereof: (S:)* *or the part of the ألية of which one has melted the grease, (Aṣ, T, K,)* *when no grease remains in it; (Aṣ, T, TA:)* *and of fat: n. un. with ة: or what remains of melted fat: (K:)* *accord. to Az, the correct explanation is that of Aṣ: but he adds, I have heard the Arabs call this what is melted of the hump of a camel: and they called the hump أحمراً. (TA.)* — *Property, or cattle and the like; and goods, commodities, or household-furniture and utensils. (Sh, TA.)* — *مَا لَهُ سِرٌّ, (K,)* *or مَا لَهُ سِرٌّ وَلَا سِرٌّ غَيْرُكَ, (S,)* *and مَا لَهُ سِرٌّ وَلَا سِرٌّ, (K,)* *and مَا لَهُ سِرٌّ وَلَا سِرٌّ وَلَا سِرٌّ, (S,)* *and مَا لَهُ سِرٌّ وَلَا سِرٌّ وَلَا سِرٌّ, (TA.)* *He has no object in his mind except thee; syn. أحمراً: (S, K, TA: [see also art. سِر:])* *or مَا لَهُ سِرٌّ وَلَا سِرٌّ, (K,)* *or مَا لَهُ سِرٌّ وَلَا سِرٌّ وَلَا سِرٌّ, (TA.)* *means he has neither little nor much. (K, TA.)* — *And مَا لِي مِنْهُ حُرٌّ, (S,)* *or مَا لِي مِنْهُ حُرٌّ, (S, K,)* *and مَا لِي مِنْهُ حُرٌّ, (TA.)* *I have not any means, or way, of separating myself from it, or of avoiding it. (S, K, TA.)*

أحمراً: see أحمراً, in three places.

أحمراً *A hot spring, (IDrd, S, Mgh, K,)* *by means of which the diseased seek to cure themselves. (IDrd, S, K.)* *In a trad., (S, TA,)* *the learned man (العالم) is said to be like the أحمراً, (S, Mgh, TA,)* *to which the distant resort, and which the near neglect. (TA.)*

أحمراً: see أحمراً: — and see also أحمراً. — Also *The vehemence, and main force, of the movements of two armies meeting each other. (TA from a trad.)* — *The sharpness of a spear-head. (TA.)* — *The venom, or poison, of the scorpion: (TA:)* *a dial. var. of أحمراً, (K,)* *accord. to IAṣ; but others allow not the teshdeed, [and among them J,] and assert the word to be originally حمو. (TA.)* — *A decreed, or predestined, case of separation: (S, K:)* *and of death: (TA:)* *as also أحمراً: (S, K:)* *you say أحمراً الموت, and أحمراً alone as in a verse cited voce عتب [q. v.]: (TA:)* *the pl. of أحمراً is أحمراً and أحمراً. (K.)* — *Blackness; (S, TA:)* *the colour denoted by the epithet أحمراً [q. v.]: (S, K:)* *a colour between أحمراً [or blackness] and أحمراً [or a blackish red], inferior [in depth, or brightness,] to what is termed أحمراً [app. as meaning redness inclining to blackness]. (M, K.)* — *The black sediment of clarified butter, and the like, in the bottom of the skin. (TA.)* — Also *i. q. أحمراً: so in the phrases أحمراً [Such a one is the beloved of my soul] (Az, TA) and أحمراً [He is of the beloved of my soul]: and the م is said to be a substitute for ب. (TA.)* [See also أحمراً, which is used as syn. with أحمراً.]

أحمراً: see أحمراً, in two places. — Also *Death; or the decreed term of life: (K:)* *pl. أحمراً. (TA.)*

أحمراً *Charcoal: (S, Mgh, K:)* *or cold charcoal: (TA:)* *or burnt wood and the like: (Mṣb:)* *or charcoal that does not hold together: (Mṣb in explanation of the n. un. in art. قيس:)* *and ashes: and anything burnt by fire: (S, TA:)* *n. un. with ة: (S, Mṣb, K:)* *which is tropically applied to live coals [or a live coal]. (Mṣb.)* [Hence] *the n. un. is also used as meaning † Blackness of complexion. (TA from a trad. of Luḳmān Ibn-'Ad.)* *And أحمراً جارية means † A black girl or female slave. (TA. [See also أحمراً.])*

أحمراً [The pigeon, both wild and domestic, but more properly the former; and sometimes not strictly confined to denote the pigeon-kind:] *a certain wild bird, that does not keep to the houses; well-known: (ISd, K:)* *or any collared, or ringed, bird: (S, Mṣb, K;)* *so with the Arabs; such as أحمراً قواربية and أحمراً قماربية and أحمراً ساق حمر and أحمراً قواربية and أحمراً قواربية and أحمراً قواربية and أحمراً قواربية, (S, Mṣb,)* *and the أحمراً [الدواجن], also, (El-Umawee, S, Mṣb,)* *that are taken into houses for the purpose of producing their young ones; (El-Umawee, S;)* *to which last alone the term is applied by the vulgar: accord. to Ks, it is the wild [species]; and the أحمراً is that which keeps to the houses: accord. to Aṣ, the latter is the أحمراً وحشي [or wild pigeon]; a species of the birds of the desert: (S, Mṣb:)* *or, accord. to Esh-Sháti'ee, أحمراً signifies any kind of bird that drinks in the manner denoted by the verb عتب [i. e. continuously,] and cooes; including أحمراً قماربية and أحمراً قواربية; whether it be, or be not, collared, or ringed; domestic or wild: (Az, TA:)* *the flesh*