

making an exception, or saying ان شاء الله, in it. (TA.) One says to him who goes to a great length in threatening, or him who exceeds the due bounds in what he says, حَلًّا أبا فلان, meaning +Make thou an exception, or say ان شاء الله, in thine oath; regarding him as a swearer: and in like manner one says, يَا حَالِفَ أَذْكَرُ حَلًّا +[O swearer, bear in mind the making an exception, or saying ان شاء الله]. (S, TA.) [See a similar saying in the second sentence of this art.] In the saying كَذَا لَا تَفْعَلَنَّ كَذَا إِلَّا حَلًّا, [the particle] إِلَّا is syn. with لَكِنَّ; and the meaning is said to be, +[I will assuredly do such a thing: but] the annulling of the obligation, or the expiation, of [that] my asseveration (تَحْلِيْلُهُ, or تَحْلِيْلُهُ قَسْمِي) shall be my doing such a thing. (TA.) One says also, فَفَعَلْتَهُ تَحْلِيْلًا, meaning +I did it only enough to annul the obligation of, or to expiate, the oath; not exceeding therein the ordinary bounds. (S, Mṣb.) It is said in a trad., لَا يَمُوتُ لِلْمُؤْمِنِ ثَلَاثَةٌ أَوْلَادٍ قَتِمَسَهُ النَّارُ إِلَّا تَحْلِيْلًا الْقَسْمِ, meaning +[Three children of the believer shall not die and the fire of Hell touch him] save enough to annul the obligation of, or to expiate, the oath that is implied in the saying in the Kur [xix. 72], "There is not any of you that shall not come to it." (A' Obeyd, S, TA.) Hence تَحْلِيْلٌ came to be applied to anything in which the ordinary bounds were not exceeded. (S, Mṣb.) One says, ضَرْبًا تَحْلِيْلًا, (S, TA.) or ضَرْبًا تَحْلِيْلًا, (K,) meaning +I beat him moderately; not exceeding the ordinary bounds. (K, TA.) And Kaṣb Ibn-Zuheyri says, speaking of the feet of a she-camel, وَقَعْنَ الْأَرْضَ تَحْلِيْلًا, meaning Their falling on the ground is without vehemence. (S.) [In like manner, also,] تَحْلِيْلٌ الْقَسْمِ is descriptive, by way of comparison, of littleness; as is تَحْلِيْلٌ الْيَمِينِ: (Mgh:) or of anything occupying little time: (TA:) and إِلَّا تَحْلِيْلًا الْقَسْمِ, in the trad. cited above, means +[slightly, or] with a slight touch. (Mgh.) A poet says,

أَرَى إِبِلِي عَافَتْ جَدُودَ فَلَمْ تَذُقْ

بِهَا قَطْرَةً إِلَّا تَحْلِيْلًا مُقْسِمِ

+ [I see my camels loathed the water of Jadood, so that they did not taste in it a drop save sparingly]. (S.) — تَحْلِيْلٌ مَا بِهِ مِنَ الدَّاءِ, inf. n. تَحْلِيْلٌ, +He, or it, removed what was in him, of disease. (Har p. 231.) — حَلُّهُ الْحَلَّةَ He clad him with the حَلَّة. (TA.)

3. حَالَهُ He alighted, or descended and stopped or sojourned or abode or lodged or settled, with him; and simply he took up his abode, lodged, or settled, with him; eyn. حَلَّ مَعَهُ. (K.) You say, يَحَالُهُ فِي دَارٍ وَاحِدَةٍ [He takes up his abode, lodges, or settles, with him in one house]. (S.) And, of a woman, تَحَالَتْ زَوْجَهَا فِي فِرَاشٍ [She takes her place with her husband in a bed]. (Mgh.)

4. حَالَهُ He made him to alight, or descend

and stop or sojourn or abide or lodge or settle; and simply he made him to take up his abode, to lodge, or to settle; syn. أَنْزَلَهُ; (S, K;) as also حَلَّهُ, and حَلَّ بِهِ (K:) said also of a place [as though meaning it invited him to alight, &c.]. (ISd, TA.) So in the phrases حَالَهُ الْمَكَانَ and حَالَهُ بِالْمَكَانِ, and حَلَّهُ بِالْمَكَانِ, He made him to alight, or descend and stop &c., in the place. (K.) — أَحَلَّ بِنَفْسِهِ + [He caused punishment (the العقوبة being understood) to alight, or descend, upon himself; or] he did what necessitated, or he deserved, punishment. (S, K.) — أَحَلَّهُ اللَّهُ عَلَيْهِ + God necessitated it, as suitable to the requirements of justice, to take effect upon him; namely, his threatened punishment (أَمْرُهُ). (K, TA.) — أَحَلَّهُ + He (God, Mṣb and K, and a man, S, Mṣb) made it lawful, allowable, or free; as also حَلَّهُ, (S, Mgh, Mṣb, K, TA.) inf. n. تَحْلِيْلٌ and تَحْلِيْلَةٌ. (S.) Hence, [in the Kur ii. 276,] أَحَلَّ اللَّهُ الْبَيْعَ + God has made selling to be lawful, or allowable, giving the choice to practise it or abstain from it. (Mṣb.) And hence also, أَحَلَّتُ لَهُ الشَّيْءَ + I made, or have made, lawful, allowable, or free, to him, the thing. (S.) And أَحَلَّتُ الْمَرْأَةَ لِرَجُلٍ + I made, or have made, the woman lawful to her husband. (S.) — And أَحَلَّتُهُ and حَلَّيْتُهُ + I made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to what was between me and him. (Ham p. 446.) And تَحَلَّيْتُهُ + He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to himself. (TA.) — أَحَلُّوا اللَّهَ يَغْفِرُ لَكُمْ, or أَجَلُّوا, with accord. to different readings of a trad.: see 4 in art. جَلَّ = أَحَلَّ as an intrans. verb: see 1, near the end of the paragraph. Also + He entered upon [any of] the profane months. (S, K.) And + He went forth to the حَلَّ: (S, K:) or he became in the حَلَّ; which means the region without the حَرَم [or sacred territory]: (Mṣb:) or he became free from, or quit of, an obligation [of any kind] that was upon him. (S, K.) —

It is said in a trad., أَحَلَّ بَيْنَ أَحَلِّ بِكَ, meaning + Whoso quits the state of إِحْرَامٍ, and makes it lawful to attack thee, and fights with thee, do thou so with him, though thou be in the state of إِحْرَامٍ: or it means, if a man make lawful to him what is unlawful to him, as thy honour or reputation, and thy property, repel him from thyself in such a way as thou canst. (Sgh, TA.) — أَحَلَّتْ + She (a ewe or goat) secreted milk in her udder without bringing forth: (S, O:) or + she, (a ewe or goat, K, and a camel, TA.) after her milk had become scanty, or had dried up, yielded her milk abundantly in consequence of her having eaten the [herbage termed] رَبِيع: in which case she is said to be مُحَلَّلٌ. (K.) And أَحَلَّتْ عَلَى وَدَيْهَا + She (a camel) yielded her milk abundantly to her young one. (ISd, TA.)

5. تَحَلَّلَ It passed away by becoming dissolved, melted, or liquefied. (KL.) [And تَحَلَّلَ إِلَيْهِ + It became reduced by analysis to it: occurring in