

is dry, or tough. (S, K. [In the CK, by the accidental omission of وَكُفْرَاب, this signification and the next here following, from the K, are assigned to صَعْدَةُ حَطِير. See حَطِيرَة, which, accord. to some copies of the K, is syn. with حَطَام in the sense explained above.]) And Fragments of eggs; (A, TA;) or of an egg-shell; so in a verse of Et-Tirmidhi: (TA:) or the shell of the egg. (K.) — [See a tropical usage of it in an ex. cited, from a trad., voce حَطَامُ الدُّنْيَا. — The frail, or perishing, goods, or possessions, of the present world: accord. to Z, from حَطَام signifying the "fragments" of eggs: (TA:) or [simply] the goods of the present world. (TA in art. عرض.)

حَطِير The lion, (K,) that crushes, or bruises, everything that he devours; (TA;) as also حَطَامٌ and مُحَطِّرٌ. (K.) And A wind (ريح) that crushes everything. (TA.)

حَطِيرٌ Herbage remaining from the preceding year: (Lh, K:) because dry, and broken in pieces. (Lh, TA.) — الحَطِيرُ The حَجَر [q. v.] (Msb, K) of Mekkeh, (Msb,) [i. e.] of the Kaqbeh; (K;) which is excluded from the Kaqbeh; said in the M to be of the part next the spout; and in the T, to be that in [or rather over] which is the spout: so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or the wall of the حَجَر of the Kaqbeh; (I'Ab, S, K;) the wall over which is the spout of the Kaqbeh; (Ham p. 710;) the wall that [partly] encloses the حَجَر of the Kaqbeh, on the western [or rather north-western] side: (Har p. 389:) or the part between the angle [of the Black Stone] and [the well of] Zemzem and the Maḥām [-Ibrāheem] and, some add, the حَجَر: or from the Maḥām to the door: (K:) or the part between the black angle and the door and the Maḥām, where the people crowd together to offer up their supplications, so that they crush, or bruise, or press upon, one another: (K, TA:) and there the pagans used to confederate. (K.)

حَطِيرَة: see حَطِيرَة.

حَطَام: see حَطِير and حَطِير.

حَطَامٌ: see حَطِير. — Also †A digestive; syn. هَاضِمٌ. (K, TA. [In the CK, erroneously, هَاضِمٌ.]) It is implied in the K that this is also a signification of حَطِيرَة and حَطِير; which it is not. (TA.) One says, نَعْمَ حَطَامُ الطَّعَامِ الْبَيْضِ, [Excellently, or most excellently, is the digestive of food, the melon, or water-melon]. (A, TA.)

حَطِير: see حَطِير.

حظ

حَظٌّ, sec. pers. حَظَّطْتُ, (S, K,) aor. يَحْظُطُ, (S,) inf. n. حَظٌّ, (K,) He was, or became, fortunate, or possessed of good fortune, (S, K,) in the affair; (K;) as also أَحْظُ: (K, TA:) or †the latter signifies he was, or became, rich,

wealthy, or opulent; or in a state of, or possessed of, competence, or sufficiency; in no need; without wants; or with few wants. (O, TS.) Lth says, I have not heard any verb from حَظٌّ: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, هُمْ يَحْظُونُ بِهِمْ, and يُجْدُونَ بِهِمْ, (Az, TA,) meaning They become possessed of good fortune, and riches, or competence, or sufficiency. (L in art. جد.)

4: see 1, in two places. — أَحْظِيَهُ عَلَيْهِ [I preferred him above him] may be from the same root as the other words of this art.; the second ظ being changed into ي; [like as أَمَلَيْتُ is, accord. to some, formed from أَمَلْتُ;] or it may be from حَظْوَةٌ. (TA.)

حَظٌّ Fortune; or particularly good fortune; syn. جَدٌّ (S, Nh, Msb, K) and بَحْتٌ: (Nh:) and a share, portion, or lot: (S, Msb, K:) or particularly a share, portion, or lot, of something good or excellent: (Lth, K:) some of the people of Hims say حَظْرٌ; but when they form a pl., they return to the original, saying حَظُوظٌ: and the ن is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as رَزٌّ and أَرْجٌ, saying رَزْرَزٌ and أَرْجَرْجٌ: (Lth, L:) the pl. (of pauc., S) is أَحْظُ (S, K) and (of mult., S) حَظُوظٌ (AZ, S, Msb, K) and حَظُوظَةٌ (Ibn-'Abbād, K) and حَظَاظٌ (IJ, K) and حَظٌّ (AZ, K) and أَحَاطٌ, (S, L, K, [in the CK, erroneously, أَحَاطٌ,]) irregularly, as though it were pl. of أَحَاطٌ, (S, L,) or it is regularly formed from أَحَاطٌ, which latter is [irregular, being] originally أَحَاطَظٌ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is حَظَاظٌ, (L, [and so in the TA as from the K, but in several copies of the K حَظَاظٌ, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حَظَاظٌ by a change of the second ظ [into ي, and then into ء]. (L.) = See also حَظِيظٌ.

حَظَاظٌ and حَظَاظٌ: see حَظَاظٌ.

حَظِيظٌ, or حَظِيظٌ: see what next follows.

حَظِيظٌ and حَظٌ (S, K) and حَظِيظٌ, as a relative n., accord. to [most of] the copies of the K, or as a defective word, [i. e. حَظِيظٌ, with a single ظ, as we find it in the CK,] accord. to Az, who says that it is originally حَظٌّ, (TA,) and حَظُوظٌ (AA, S, Msb, K,) Fortunate; or possessed of good fortune; (S, Msb, K;) possessing a good share (حَظٌّ) of the means of subsistence: (TA:) or the first, accord. to Fr, possessing competence, or sufficiency; or rich, or wealthy, or opulent: (TA:) the pl. [accord. to analogy of حَظِيظٌ] is أَحْظَاظٌ. (So in the L: [in the TA written أَحْظَاظٌ, which I think a mistake, though it seems to be there implied that it is pl. of حَظٌّ,

and if so, we must suppose it to be originally أَحْظَاظٌ, like as حَظَاظٌ, a pl. of the subst. حَظٌّ, if correct, is originally حَظَاظٌ.])

فُلَانٌ أَحْظٌ مِنْ فُلَانٍ Such a one is more fortunate than such a one. (S, *Msb, *TA.)

أَحَاطٌ said to be an irreg. pl. of حَظٌّ, q. v.

حَظِيظٌ: see حَظِيظٌ.

حظير

1. حَظِيرَةٌ, (Msb, K,) and حَظِيرٌ عَلَيْهِ, (K,) aor. ٢, (Msb,) inf. n. حَظِيرٌ (S, A, Msb) and حَظَارٌ, (TA,) He forbade it; prohibited it; interdicted it. (S, A, Msb, K.) The Arabs say, لَا حَظَارَ عَلَى الْأَسْمَاءِ, There is no prohibition against names; i. e., no one is forbidden to be named, or to name himself, as he pleases. (TA.) — حَظَرَ الشَّيْءُ عَلَيْهِ It (anything intervening) debarred the thing from him. (L.) And حَظَرَ عَلَيْهِ كَذَا Such a thing was debarred from him, by something intervening. (A.) — Also حَظَرَهُ, (Msb, K,) inf. n. حَظَرٌ, (Mgh,) He took it to, or for, himself; (Mgh, Msb, K, TA;) as though he withheld it from others. (TA.) — And حَظَرَ, (K,) aor. ٢, inf. n. حَظَرٌ, (TA,) He confined cattle in a حَظِيرَةٍ. (K.) And حَظَرَ عَلَيْهِ حَظَرٌ He confined his cattle in a حَظَار. (Az.) — And حَظَرَ, (K,) [aor. app. as above,] inf. n. حَظَرٌ; (TA;) احتَظَرَ; (A, Msb, K;) He made a حَظِيرَةٍ: (A, Msb, K:) or the former, (Mgh,) or احتَظَرَ inf. n. إحْظَارٌ, (TA,) he made a حَظِيرَةٍ for another: and احتَظَرَ he made a حَظِيرَةٍ for himself. (Mgh, TA.)

2. [حَظَرٌ, inf. n. تَحْظِيرٌ, app. signifies He made a limit of separation, or the like. For] زَمَنُ التَّحْظِيرِ (used as an era, Mgh) points to what 'Omar did, in dividing Wādī-l-Kurā among the Muslims and Benoo-'Odhrāh, after the expulsion of the Jews: (Mgh, K, TA:) as though he assigned to every one a limit of separation. (TA.)

4: see 1.

8: see 1, in two places. — Also احتَظَرَ بِهِ †He protected, or defended, himself by means of him, or it. (TA.)

حَظَرٌ Trees with which a حَظِيرَةٍ is made. (A, K.) — And Fresh thorns. (K.) وَقَعَ فِي الْحَظَرِ †He fell into that to which he was not equal, (K, TA,) is a prov., originating from the fact of the Arabs' collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) And بِالْحَظَرِ الرَّطْبُ †He came with, or brought, a large number of cattle, and of men: or an odious lie: (K:) [or calumny, or slander, and falsehood:] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up. (A.) And أَوْقَدَ فِي الْحَظَرِ الرَّطْبُ †He uttered calumny, or slander: (K:) or he went about with calumny, or slander, and foul conduct. (TA.)

حَاطٌ (Sh, T, K) and حَاطٌ (T, K) i. q. حَاطٌ