

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

حَطُومٌ The lion, (K.) that crushes, or bruises, everything that he devours; (TA;) as also حَطَامٌ and حَطِيرٌ. (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.) — حَجْرُ الحَطِيرِ [q. v.] (Msb, K) of Mekkeh, (Msb,) [i. e.] of the Ka'beh; (K;) which is excluded from the Ka'beh; 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 حَجْرِ of the Ka'beh; (I'Ab, S, K;) the wall over which is the spout of the Ka'beh; (Ham p. 710;) the wall that [partly] encloses the حَجْرِ of the Ka'beh, 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 حَجْرِ: 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.)

حَطِيمَةٌ: see حَطِيمَةٌ.

حَطَامٌ: see حَطُومٌ and حَطِيرٌ.

حَاطُومٌ: see حَطِيمَةٌ. — Also †A digestive; syn. حَاضُومٌ. (K, TA. [In the CK, erroneously, حَاضُومٌ.]) It is implied in the K that this is also a signification of حَطِيمَةٌ and حَطِيمَةٌ; which it is not. (TA.) One says, نَعْمَ حَاطُومِ الطَّعَامِ البَطِيخِ, †[Excellent, or most excellent, is the digestive of food, the melon, or water-melon]. (A, TA.)

حَطِيرٌ: see حَطُومٌ.

حظ

حَظٌّ, sec. pers. حَظَّطَتْ, (S, K,) aor. حَظَّطَ, (S,) inf. n. حَظَّطَ, (K,) He was, or became, fortunate, or possessed of good fortune, (S, K,) in the affair; (K;) as also حَظَّطَ: (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 حَظَّطَ: 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, هُمُ يُحَدِّثُونَ بِهَمِّهِمْ, and يُحَدِّثُونَ بِهَمِّهِمْ, (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. — أَحْظَيْتُهُ 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 أَمَلَيْتُ]; or it may be from حَظُوتَةٌ. (TA.)

حَظٌّ Fortune; or particularly good fortune; syn. حَظٌّ (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 Himṣ say حَظٌّ; but when they form a pl., they return to the original, saying حَظُوتٌ: 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 رُزٌّ and أُتْرَجٌّ, saying رُزٌّ and أُتْرَجٌّ: (Lth, L:) the pl. (of pauc., S) is أَحْظُ (S, K) and (of mult., S) حَظُوتٌ (AZ, S, Msb, K) and حَظُوتَةٌ (Ibn-'Abbād, K) and حَظَّاطٌ (IJ, K) and حَظَّ (AZ, K) and أَحْظَا (S, L, K, [in the CK, erroneously, أَحْظَا]) irregularly, as though it were pl. of أَحْظُ, (S, L,) or it is regularly formed from أَحْظُ, which latter is [irregular, being] originally أَحْظُطٌ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is حَظَّاتٌ, (L, [and so in the TA as from the K, but in several copies of the K حَظَّاتٌ, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حَظَّاطٌ] by a change of the second ظ [into ي, and then into ء]. (L.) — See also حَظِيظٌ.

حَظَّاتٌ and حَظَّاتٌ: see حَظَّاتٌ.

حَظِيٌّ, or حَظِيٌّ: see what next follows.

حَظِيظٌ and حَظَّ (S, K) and حَظِيٌّ, as a relative n., accord. to [most of] the copies of the K, or as a defective word, [i. e. حَظِيٌّ, with a single ظ, as we find it in the CK,] accord. to Az, who says that it is originally حَظَّطَ, (TA,) and حَظُوتٌ, (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 أَحْظَا. (So in the L: [in the TA written أَحْظَا, which I think a mistake, though it seems to be there implied that it is pl. of حَظَّ,

and if so, we must suppose it to be originally أَحْظَا, like as حَظَّاتٌ, a pl. of the subst. حَظَّ, if correct, is originally حَظَّاطٌ.])

فَلَانٌ أَحْظُ مِنْ فَلَانٍ Such a one is more fortunate than such a one. (S,* Msb,* TA.)

أَحْظُ said to be an irreg. pl. of حَظَّ, q. v.

مَحْظُوتٌ: see حَظِيظٌ.

حظير

1. حَظِيرَةٌ, (Msb, K,) and حَظِيرٌ عَلَيْهِ, (K,) aor. حَظَّرَ, (Msb,) inf. n. حَظَّرَ (S, A, Msb) and حَظَّارٌ, (TA,) He forbade it; prohibited it; interdicted it. (S, A, Msb, K.) The Arabs say, لَا حَظَّارَ 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.) — حَظَّرَ الشَّيْءَ عَلَيْهِ It (anything intervening) debarred the thing from him. (L.) And حَظَّرَ عَلَيْهِ كَذَا Such a thing was debarred from him, by something intervening. (A.) — Also حَظِيرَةٌ, (Msb, K,) inf. n. حَظَّرَ, (Mgh,) He took it to, or for, himself; (Mgh, Msb, K, TA;) as though he withheld it from others. (TA.) — And حَظَّرَ, (K,) aor. حَظَّرَ, inf. n. حَظَّرَ, (TA,) He confined cattle in a حَظِيرَةٍ. (K.) And حَظَّرَ عَلَى نَعْبِهِ He confined his cattle in a حَظِيرَةٍ. (Az.) — And حَظَّرَ, (K,) [aor. app. as above,] inf. n. حَظَّرَ; (TA;) and حَظَّرَ; (A, Msb, K;) He made a حَظِيرَةٍ: (A, Msb, K:) or the former, (Mgh,) or حَظَّرَ inf. n. حَظَّارٌ, (TA,) he made a حَظِيرَةٍ for another: and حَظَّرَ he made a حَظِيرَةٍ for himself. (Mgh, TA.)

2. [حَظَّرَ, inf. n. حَظَّيرٌ, app. signifies He made a limit of separation, or the like. For] زَمَنَ الحَظَّيرِ (used as an era, Mgh) points to what 'Omar did, in dividing Wādi-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 حَظَّرَ بِهِ †He protected, or defended, himself by means of him, or it. (TA.)

حَظِيرٌ Trees with which a حَظِيرَةٍ is made. (A, K.) — And Fresh thorns. (K.) وَقَعَ فِي الحَظِيرِ †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 بِالْحَظِيرِ الرَّطْبِ †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 الحَظِيرِ الرَّطْبِ †He uttered calumny, or slander: (K:) or he went about with calumny, or slander, and foul conduct. (TA.)

حَاطِرٌ (Sh, T, K) and حَظَارٌ (T, K) i. q. حَاطِرٌ