

in their estimation; i. e., among those women and in the estimation of those women]; and he adds that one does not say this except in relation to a state subsisting between men and women: (TA:) and the mullà 'Alee, in his "Námoos," [an Expos. of the Kámoos,] says that حظوة seems to apply peculiarly to the case of a woman, as it does in the common conventional language: but it is of common application, agreeably with the explanations in the K, as is expressly asserted on the authority of Th and others. (MF.) See also حظوة.

حظوة: see حظوة: and see also حظوة.

حظي part. n. of حظي, (Msb,) [Fortunate or happy,] in favour with, or beloved by, and in high estimation with, others; (S, Msb, TA;*) occupying a high place or rank [in the estimation of another or others]; (S, TA;) and حظ signifies the same: (Har p. 623:) fem. حظية, (S, Msb, K,) applied to a woman in favour with, or beloved by, and in high estimation with, her husband; (Msb;) pl. حظايا. (S, TA.) You say, هي حظيتي [She is my favourite], and إحدى حظاياي [one of my favourites]. (S, TA.) For حظية, the vulgar say, erroneously, محظية; [meaning thereby A concubine; in which sense حظية is used by late writers;] and making the pl. محظياتي, which is also wrong. (TA.) Hence the prov., فلا أية حظية (S, K, TA,) explained in art. الو. الحظي also is applied to The eighth of the horses that are started together in a race. (Ham p. 46.)

حظية: see what next precedes, in three places.

حظية: see حظوة.

حظيا A certain gentle, or leisurely, manner of going. (K.)

هو أحظي منه He is nearer to him, [or more in favour with him, more beloved and esteemed by him,] and more fortunate or happy [with him]. (TA.) [It may also mean He is nearer, or more in favour, &c., than he.]

محظية: see حظي.

ح ف

حَفْوَهُ (Ksh and Bd in xviii. 31,) or حَفْوًا (S, K,) or حَفْوًا (Msb, and W p. 153, [and so in the present day, because syn. with احاطوا به and اطافوا به and استداروا به, &c.,]) but the verb is properly trans. by itself, (W ibid.,) aor. حَفَّ, (S,) inf. n. حَفٌّ (S, TA) and حَفَّافٌ; (TA [accord. to a meaning there assigned to it];) and حَفَّفُوا and حَفَّفُوا; all signify the same; (K, TA;) They went round about, circuited, compassed, or surrounded, it, or him. (S, Ksh, Bd, Msb, TA.) You say, حَفَّفَ القَوْمَ بالبَيْتِ, [or rather حَفَّفَ البَيْتِ], The company of men went round about the House [called the House of God, i. e. the Ka'bah]. (Msb.) And it is said in a trad., قَبَّحُوا بِأَجْنِحَتِهِمْ And they circuit round about them

with their wings. (TA.) And in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ us, and minds, or manages, our affairs, (K, TA,) and treats us with honour; (TA;) or [in the K "and"] serves us, (S, K,) and guards us, defends us, or takes care of us, and regards us, or behaves towards us, with benevolence and solicitude; (S, TA;) or [in the K "and"] praises us; (A 'Obeyd, K, TA;) let him [act moderately, and] not exceed the due bounds, (A 'Obeyd, K, TA,) but speak truth. (A 'Obeyd, TA.) Hence the saying, (K,) وَلَا رَأْفَ وَلَا حَافٍ [He has not any who goes round about him, and minds, or manages, his affairs, &c.]. And ذَهَبَ مَنْ كَانَ وَرَفَهُ يَحْفَهُ وَيَرْفُهُ (S, K) [He went away, or has gone away, who used to go round about him, &c.; or] who used to give to him, and bring him corn or food: (TA:) [for] حَفَّهُ signifies also he gave to him. (Msb.) And هُوَ يَحْفُ وَيَرْفُ He stands and sits: and he acts as a sincere, or faithful, adviser, and with benevolence and solicitude. (As, TA.) [See also art. رَف.] One says, of persons in want, حَفَّتْهُمُ الْحَاجَةُ, (S, K,) aor. حَفَّ, (S,) inf. n. حَفٌّ, (TA,) † [Want beset, or encompassed, them; or has beset, &c.]; and هُمُ قَوْمٌ مَحْفُوفُونَ † [They are persons beset, or encompassed, by want]. (S, K, TA.) — حَفَّهُ بِالشَّيْءِ, (S, O, K,) He surrounded it, or him, with the thing; (K, TA;) as, for instance, a هُدُوجٌ with pieces of cloth; (S, O;) and so حَفَّفَهُ, inf. n. حَفْفِيفٌ. (S.) It is said in the Kur [xviii. 31], حَفَّفْنَا هُمَا We made them, namely, the two gardens, to be surrounded by palm-trees; (Ksh, Bd;) We made palm-trees to encompass their أَعْفَافَهُ, (K,) i. e., their sides. (TA.) And you say, حَفَّفْتُهُ بِهِمُ I surrounded it, or him, with them. (Ksh and Bd in xviii. 31, and TA.) And حَفَّتِ الْجَنَّةُ بِأَلْمَكَارِهِ (TA) a trad., meaning † Paradise is encompassed by things that one dislikes to do: these being likened to a wall, through which alone one can enter Paradise. (Gloss in a copy of the "Jámi' es-Sagheer" of Es-Suyootee.) حَفَّفَ شَارِبُهُ, (S, Msb, K,) and رَأْسُهُ, (S, K,) and اللَّحْيَةُ, (M,) aor. حَفَّفَ, (S,) or حَفَّفَ, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفْفٌ, (S, M, TA,) He cut, or clipped, (S, M, Msb, K,) his mustache, (S, Msb, K,) and the hair of his head, (S, K,) and the beard, (M,) much, or short, or to the utmost degree. (S, Msb, K.) — حَفَّتْ مِنْ الشَّعْرِ, (S, K,) aor. حَفَّتْ, (S, Msb,) inf. n. حَفْفٌ (S, Msb, K) and حَفَّفَاتٌ; (S, K;) and حَفَّتَتْ; (S, K;) said of a woman; (S, Mgh, Msb, K;) She plucked out the hair of her face: (Mgh:) or she embellished her face by removing the hair thereof: (Msb:) or she scraped off the hair of her face (K, TA) with a razor: (TA:) and حَفَّتَتْ she ordered another to pluck out the hair of her face with two threads: (K, TA:) so some say: and حَفَّتَتْ, inf. n. حَفْفَاتٌ, signifies the same as حَفَّتَتْ. (TA.) حَفَّفَ رَأْسَهُ, aor. حَفَّفَ, inf. n. حَفْفٌ, His head

remained long without ointment, (As, S, K,) and its hair was shaggy, matted, frouzy, or dusty: (TA:) and حَفَّتِ اللَّحْيَةُ, aor. and inf. n. as above, The beard was shaggy, matted, frouzy from long want of ointment, or dusty. (M, TA.) El-Kumeyt says, describing a wooden peg or stake, (S, L,) long neglected, (L.)

* وَأَشَعَّتْ فِي الدَّارِ ذَاتِيَةً *
* يُطِيلُ الحُفُوفَ فَلَا يَقْمَلُ *

[And a wooden peg or stake, in the dwelling, having a head of battered and pendent fibres, long neglected, but not lousy: the fibres being likened to hair; and (as is said in the TA in art. شَعَت, where this verse is cited, but with ذِي in the place of ذَاتِيَةً,) the term اشعت being used to signify a wooden peg or stake because its head is bruised, or battered, and separated, so that the parts do not cohere]. (S, L.) — حَفَّتِ التَّرِيدَةُ The تريدة [or mess of crumbled bread moistened with broth] became dry in its upper part [by reason of paucity of broth], and cracked open in several places. (TA.) [See the part. n., حَفَّافٌ.] — [The inf. n.] حَفُوفٌ signifies The being dry, without grease. (TA.) — And حَفَّ بَطْنُهُ His (a man's) belly became dry in consequence of his not having eaten greasy food nor flesh-meat. (TA.) — حَفَّتِ الأَرْضُ, (Msb, K,) aor. حَفَّتْ, (Msb, TA,) inf. n. حَفُوفٌ, (TA,) The earth, or land, dried up: (TA:) or its plants, (Msb,) or its herbs, or leguminous plants, (K,) dried up, (Msb, K,) for want of water. (TA.) — حَفَّ سَمْعُهُ, (IAqr, K,) inf. n. حَفُوفٌ, (IAqr, TA,) † His hearing went away entirely. (IAqr, K.) — حَفَّ, (S, K,) aor. حَفَّ, (S,) inf. n. حَفْفِيفٌ, (S, K, KL,) He (a horse) made a sound, (S, K, KL,) such as is termed ذَوِي [i. e. a confused and continued sound], (S,) with his fore and hind feet, (KL,) in his running, (S, K,) or in going along. (KL.) Said also of violent rain, It made a [pattering] sound. (As, TA.) And of a viper, It made a [rustling] sound with its skin: فَحَّحَ, inf. n. فَحْحِيفٌ, signifies "it made a sound to proceed from its mouth:" (Abou-Kheyreh, K:) or حَفَّتْ, inf. n. as above, said of the female of the [kind of serpents called] أَسَاوِدُ, she made a [rustling] sound with her skin by rubbing one part thereof with another. (L.) And in like manner it is said of a tree, meaning It made a [rustling] sound (K, TA) by the blowing of the wind upon its branches. (TA.) And of a bird, meaning It made a [rustling] sound (K, TA) with its wing [or wings]: (TA:) and حَفَّفَ signifies the same, said of the wing of a bird; and likewise, of a hyena, (IDrd, K,) as also حَفَّفَ. (TA.) [Hence,] said of the [beetle called] جَعَلٌ, [because of the humming that it makes in flying,] It flew. (TA.)

2: see 1, in two places: — see also 4. — Also حَفَّفَ, inf. n. حَفْفِيفٌ, † He (a man, TA) was in a state of embarrassment, or distress, and his property became little: (K, TA:) from حَفَّتِ الأَرْضُ "the earth, or land, dried up." (TA.) حَفَّفَ occurs in a trad. [app. in the same sense]. (TA.)