

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 حظى, (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 محظية, the vulgar say, erroneously, محظية; [meaning thereby A concubine; in which sense حظية is used by late writers;] and making the pl. محاطي, which is also wrong. (TA.) Hence the prov., إلا حظية فلا ألية, (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.

حظوة: see حظوة.

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

هو أخطى 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 حَفْوَهُ (S, K,) or حَفْوَهُ (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 حَفَفُوا and حَفَفُوا; all signify the same; (K, TA;) They went round about, circuted, compassed, or surrounded, it, or him. (S, Ksh, Bd, Msb, TA.) You say, حَفَّ القَوْمُ بِالْبَيْتِ, [or rather حَفَّوْا بِالْبَيْتِ] The company of men went round about the House [called the House of God, i. e. the Kaabeh]. (Msb.) And it is said in a trad., فَيَحْفُونَهُمْ بِأَجْنِحَتِهِمْ And they circuit round about them

with their wings. (TA.) And in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلَيْقَتَصِدْ 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,) مَا لَهُ حَافٌ وَلَا رَافٌ [He has not any who goes round about him, and minds, or manages, his affairs, &c.]. And ذَهَبَ مَنْ كَانَ ذَهَبَ مَنْ كَانَ يَحْفَهُ وَيُرْفَهُ (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] حَفَّه signifies also he gave to him. (Msb.) And هُوَ يَحْفُ وَيُرْفُ He stands and sits: and he acts as a sincere, or faithful, adviser, and with benevolence and solicitude. (As, TA.) [See also art. ر.ف.] One says, of persons in want, حَقَّتْهُمُ الْحَاجَةُ, (S, K,) aor. حَفَّ, (S,) inf. n. حَفٌّ, (TA,) † [Want beset, or encompassed, them; or has beset, &c.;] and هُمْ قَوْمٌ مَحْفُوفُونَ † [They are persons beset, or encompassed, by want]. (S, K, TA.) — حَفَّهَ بِالشَّيْءِ, (S, O, K,) He surrounded it, or him, with the thing; (K, TA;) as, for instance, a هَوْدَجٌ with pieces of cloth; (S, O;) and so حَفَّفَهُ, inf. n. تَحْفِيفٌ. (S.) It is said in the Kur [xviii. 31] حَفَفْنَاهُمَا We made them, namely, the two gardens, to be surrounded by palm-trees; (Ksh, Bd;) We made palm-trees to encompass their أَحْفَافَهُ, (K,) i. e., their sides. (TA.) And you say, حَفَفْتُهُ بِهِمُ I surrounded it, or him, with them. (Ksh and Bd in xviii. 31, and TA.) And حَفَّتِ الْجَنَّةُ بِالْمَكَارِهِ (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' c'ç-Şagheer" of Es-Suyootce.) = حَفَّ شَارِبُهُ, (S, Msb, K,) and رَأْسُهُ, (S, K,) and اللَّحْيَةُ, (M,) aor. حَفَّ, (S,) or حَفَّ, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفٌّ, (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 حَفَّتْ مِنَ الشَّعْرِ, (S, Mgh, Msb, K,) aor. حَفَّ, (S, Msb,) inf. n. حَفٌّ (S, Msb, K) and حَفَّافٌ; (S, K;) and أَحْفَتَتْ; (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 أَحْفَتَتْ she ordered another to pluck out the hair of her face with two threads: (K, TA:) so some say: and أَحْفَتَتْ, inf. n. أَحْفَافٌ, signifies the same as أَحْفَتَتْ. (TA.) = حَفَّ رَأْسُهُ, aor. حَفَّ, inf. n. حَفُّوفٌ, 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 ذَا لِيَّةٍ *
يُطِيلُ الحَفُوفَ 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. شعث, where this verse is cited, but with ذى in the place of ذا,) the term اشعث 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., حَافٌ.] — [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, (IAar, K,) inf. n. حَفُوفٌ, (IAar, TA,) † His hearing went away entirely. (IAar, K.) = حَفَّ, (S, K,) aor. حَفَّ, (S,) inf. n. حَفُوفٌ, (S, K, KL,) He (a horse) made a sound, (S, K, KL,) such as is termed دَوِيٌّ [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: فَحَّ, inf. n. فَحِيجٌ, signifies "it made a sound to proceed from its mouth:" (Aboo-Kheyreh, K:) or حَفَّتْ, inf. n. as above, said of the female of the [kind of serpents called] أُسَاوِدُ, 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 حَفَّفَحَفَّ. (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. تَحْفِيفٌ, † 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.) حَفَّ وَجْهَهُ occurs in a trad. [app. in the same sense]. (TA.)