

care, being careful; (M;) being mindful, regardful, attentive, or considerate: (M, K:) [see also 5:] and به احتفظ signifies the same as حَفِظَهُ. (S, Mṣb.) [Hence,] you say, حَفِظَ الْمَالَ *He kept and tended, or pastured and defended, the camels or the like.* (K.) [And حَفِظَ حُرْمَةَ صَاحِبِهِ *He was regardful of everything entitled to reverence, respect, honour, or defence, in the character and appertinances of his companion, or friend.*] And حَفِظَ السِّرَّ *He kept the secret.* (TA.) [And حَفِظَ بَيْعَتَهُ *He kept his oath:* but this has also another meaning, as will be seen below.] And حَفِظَ الْقُرْآنَ *He kept, or retained, the Kur-án in his mind, or memory; got it, knew it, or learned it, by heart.* (S, \*Mṣb, K.) [See also 5.] And حَفِظَ عَنْ فُلَانٍ [He learned by heart from such a one: and, followed by an accus. case, the same; or he retained in his memory, as learned, or heard, from such a one; or he remembered to have heard from such a one]. (TA &c. passim.) And one says of God, قَدْ حَفِظَ عَلَى خَلْقِهِ وَعِبَادِهِ مَا يَعْمَلُونَ [He hath preserved from oblivion, for, or against, his creatures and his servants, what they do of good or evil]. (TA.) — Also *He kept it from being used, or employed, on, or for, ordinary, mean, or vile, occasions, or purposes.* (Mgh, Mṣb.) You say, فَلَانٌ يَحْفَظُ نَفْسَهُ *Such a one keeps himself and his tongue from ordinary, mean, or vile, employment, in that which does not concern him.* (Mgh.) And hence the saying in the Kur [v. 91], وَاحْفَظُوا وَأَحْفَظُوا, accord. to one of the modes of interpreting it; i. e. *And keep ye your oaths from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes; agreeably with what is said in ii. 224 of the Kur, where ordinary and frequent swearing by God is forbidden.* (Mgh.) [Another meaning of which this phrase is susceptible has been shown above.]

2. حَفِظْتُهُ الْكِتَابَ *I incited him, or urged him, [or made him,] to commit to memory, or learn by heart, the book:* (S:) and [in like manner,] أَحْفَظْتُهُ الْحَدِيثَ *I made him to retain the narration, or tradition, in his mind, or memory; or to know it, or learn it, by heart.* (TA in art. زكت.)

3. مَحَافِظَةٌ *The defending of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend,* (K, TA,) on the occasions of wars; (TA;) as also حَفَاطٌ. (K, TA.) You say, حَافِظَ حَرِيمَتِهِ *He defended his wife, or wives, or the like.* (TK.) [And hence,] you say, إِنَّهُ لَذُو حَفَاطٍ, and ذُو مَحَافِظَةٍ, meaning *Verily he is disdainful, or scornful.* (S, TA.) — *The being mindful, watchful, observant, or regardful:* (S, and TA in art. رعى) [see also 5:] or the keeping, attending, or applying oneself, constantly, perseveringly, or assiduously, (K, TA,) to a thing, or an affair. (TA.) You say, حَافِظَ عَلَى الْأَمْرِ, (TA,) or حَافِظَ عَلَى الشَّيْءِ, inf. n. مَحَافِظَةٌ, (Mṣb,) *He kept, attended, or applied himself, constantly, &c., to*

the thing, or affair. (TA.) And hence the saying in the Kur [ii. 239], حَافِظُوا عَلَى الصَّلَوَاتِ *Perform ye the prayers in their proper times:* or, accord. to Az, *keep ye, attend ye, or apply yourselves, constantly, or perseveringly, to the performance of the prayers in their proper times.* (TA.) — حَفَاطٌ, is also explained as signifying *The being mindful, or observant, of a covenant, and the keeping, or fulfilling, of a promise, with forgiveness, and holding fast to love or affection.* (TA.)

4: see 2. — أَحْفَظُهُ, (S, K, TA,) and أَحْفَظُهُ حَفِظَةً, inf. n. إِحْفَاطٌ, [He made him to conceive what is termed حَفِظَةٌ, or حَفِيزَةٌ;] he angered him; made him angry: (S, K, TA:) and in the same sense it is said of a speech, or word: (TA:) or only he angered him by evil, or foul, speech, (K, TA,) and making him to hear what he disliked, or hated. (TA.)

5. حَفِظَ *He guarded himself; syn. أَحْتَرِزُ, (K, TA,) or تَحَرَّزُ, (Mṣb,) and تَحَرَّسَ, and أَحْتَرَسَ, (S and Mṣb and K in art. حرس) مِنْهُ from him, or it, (S in art. حرس, &c.) or عَنْهُ. (TA.) He was, or became, careful, mindful, attentive, or considerate; (TA;) watchful, vigilant, or heedful; (S, O, L, TA;) in affairs, and speech, and to avoid a slip, or fault; as though he were cautious, or careful, or fearful, of falling. (L, TA.) [See also 1, and 3.] — [In the last of the senses explained above, it is also trans.: you say, حَفِظَ أَمْرَهُ *He was careful, mindful, &c., of his affair, or case:* see Bd in xxxiii. 52.] — تَحَفَّظْتُ الْكِتَابَ *I learned the book by heart, one part, or thing, after another.* (S, TA.) [See also حَفِظَ الْقُرْآنَ, in the first paragraph.]*

8. أَحْفَظُهُ لِنَفْسِهِ: see 1. — أَحْفَظُهُ لِنَفْسِهِ, (K,) and أَحْفَظْتُ لِنَفْسِي, (TA,) *He appropriated it, took it, or chose it, to, or for, himself.* (K, TA.) — أَحْفَظُ [He conceived, or became affected with, what is termed حَفِظَةٌ, or حَفِيزَةٌ;] he became angered, or angry: (S, K:) or he became angered by evil, or foul, speech. (K.)

10. اسْتَحْفَظَهُ, (S, Kz, Sgh, Mṣb, K,) followed by أَيَّاهُ, (K,) or الشَّيْءَ, (Kz, Mṣb,) or مَالًا, or سِرًّا, (Sgh,) [but in the S, nothing follows it,] *He asked him to keep, preserve, guard, or take care of, or to preserve from perishing or becoming lost, or to be careful of, or mindful of, or attentive to,* (S, Sgh, Mṣb, K,) it, (S, K,) or the thing, (Mṣb,) or property, or a secret: (Sgh:) or he placed the thing with him for him to keep it, preserve it, guard it, or take care of it, &c.: (Kz:) or he intrusted him with the thing; intrusted it to him; or gave it to him in trust, or as a deposit. (Mṣb.) It is said in the Kur [v. 48], بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ, meaning *By that which they have been required to keep, &c., of the Book of God:* (Mṣb:) or *by that with which they have been intrusted, of the Book of God.* (Mṣb, TA.)

حَفِظَ inf. n. of 1 [q. v.]. (S, Mgh, Mṣb.) — See also حَافِظٌ, last sentence but one.

حَفِيزَةٌ: see حَفِيزَةٌ.

رَجُلٌ حَفِيزَةٌ *A man of much حَفِيزَةٌ [app. meaning retention in the mind, or memory: see 1].* (Sgh.)

حَفِيزٌ: see حَافِظٌ, in seven places: — and see مَحْفُوظٌ.

حَفِيزَةٌ *The defence of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend; a subst. from 3, in the first of the senses mentioned above:* (K, TA:) pl. حَفَائِظٌ. (TA.) Hence the saying, تَنْقُضُ الْأَحْقَادَ, (TA,) or الْحَفَائِظُ تَذْهَبُ الْأَحْقَادَ, (S,) [The acts of defending those whom one is bound to respect or honour, and to defend, put away, or annul, rancorous feelings;] i. e., when thou seest thy relation, or kinsman, wronged, thou defendest him, though rancour be in thy heart. (S, TA.) — Also, and حَفِيزَةٌ, *Indignation, and anger,* (S, K, TA,) by reason of violence, or injury, done to something which one is bound to honour or respect, and to defend, or of wrong done to a relation, or kinsman, in one's neighbourhood, or of the breach of a covenant. (TA.) It is said in a prov., الْمَقْدِرَةُ تَذْهَبُ الْحَفِيزَةَ [Power to revenge dispels anger, or indignation, &c.]; meaning that it is incumbent to forgive when one has power [to revenge]. (A, TA.) — *An amulet, or a charm, bearing an inscription, which is hung upon a child, to charm against the evil eye &c.* (TA.)

حَافِظٌ and حَفِيزٌ *Keeping, preserving, guarding, or taking care of, a thing; or a keeper, preserver, &c.: keeping and tending, or pasturing and defending, camels or the like; or a keeper and tender thereof:* (K:) *keeping a secret [and an oath]:* (TA:) *keeping, or retaining, the Kur-án [&c.] in the mind, or memory; knowing it, or learning it, by heart:* (K:) *intrusted with a thing, (K, TA,) to keep it, preserve it, guard it, or take care of it:* (TA:) [careful, mindful, attentive, or considerate: (see 1:)] and the latter, a keeper, or person mindful, of the ordinances prescribed by God: (Bd and Jel in l. 31:) pl. of the former حَفَائِظٌ and حَفَاطٌ: (Mṣb, K:) the latter pl. particularly applied to persons endowed with a faculty of retaining in the mind what they have heard, and seldom forgetting what they learn by heart. (TA.) You say, فَلَانٌ حَفِيزُنَا, *Such a one is our keeper over you.* (TA.) It is said in the S that حَفِيزٌ is syn. with مَحَافِظٌ; [but this seems to be a mis-transcription for حَافِظٌ;] and hence (it is there added) the saying in the Kur [vi. 104, and xi. 88], وَمَا أَنَا عَلَيْكُمْ بِحَفِيزٍ, [And I am not a defender, or a watcher, or, as I rather think, a keeper, over you]. (TA.) You say also, رَجُلٌ حَافِظٌ لِدِينِهِ وَأَمَاتِهِ وَبَيْعَتِهِ, &c., of his religion and his deposit and his oath; and حَفِيزٌ likewise: (Mṣb:) but حَافِظٌ لِبَيْعَتِهِ signifies also *who keeps his oath from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes.* (Mgh.) And رَجُلٌ حَافِظٌ