

[A wall, or wall of enclosure, &c.]: (Sh, T, K:) and anything intervening between a person and a thing, or between two things, and forming a barrier, an obstruction, a partition, or a fence. (TA.) See also the next paragraph, in two places.

حَظِيرَةٌ An enclosure of a thing, of wood, or of canes or reeds: (K:) [a kind of pen:] an enclosure for camels, (S, Mgh,) made of trees, to protect them from the cold and wind; (S;) as also **حَظَائِرُ**: (S, K:) an enclosure for sheep or goats, &c., made of trees, to confine and protect them: pl. **حَظَائِرُ** and **حَظَارٌ**: (Mṣb:) Az heard the Arabs apply the term **حَظَارٌ**, with fet-h [to the ح], to a wall made of trees placed one upon another to form a protection for camels or sheep or goats from the cold of the north wind in winter. (TA.) The pl. **حَظَائِرُ** is met. applied, by the poet El-Marrár Ibn-Munqidh, to †[Enclosures of] palm-trees. (TA.) [Hence,] **حَظِيرَةُ الْقُدْسِ** + Paradise: (K:) occurring in a trad. (TA.) And **حَظِيرَةُ** **هُوَ نَكِدُ الْحَظِيرَةِ** † He is a person of little good, or of no good: (S, K:) or niggardly, tenacious, penurious, or avaricious. (A.) — Also A place in which dates are dried: (K:) of the dial. of Nejd: as also **حَظِيرَةٌ** and **حَظِيرَةٌ**. (TA.)

مَحْظُورٌ Forbidden; prohibited; interdicted: (S, Mgh, K:) confined to one class of men, exclusively of others; thus in the Kur xvii. 21. (K.)

مُحْتَظِرٌ: see what next follows.

مُحْتَظِرٌ A maker of a **حَظِيرَةٌ**. (S, Mṣb.) In the Kur liv. 31, some read, **كَبَشِيرِ الْمُحْتَظِرِ**; and others, **الْمُحْتَظِرِ**: (S, TA:) the former meaning Like the dry fragments of plants, or trees, which the maker of a **حَظِيرَةٌ** collects: the latter, like the dry fragments of plants, or trees, of a **حَظِيرَةٌ**. (TA.)

حظل

1. **حَظَلَهُ**, (Mṣb,) or **حَظَلَ عَلَيْهِ**, (S, K, TA,) aor. ² (S, Mṣb, K) and ³, (K,) inf. n. **حَظَلٌ** (S, Mṣb, K) and **حَظَلَانٌ** and **حَظَلَانٌ**, (K,) He forbade, prohibited, or interdicted, him, (S, Mṣb, K, TA,) like **حَظَرَهُ**, (Mṣb, TA,*) or particularly (TA) from free action, and motion, (S, K, TA,) and walking, (K,) [or walking out,] or somewhat from walking. (TA.) **حَظَلٌ** also signifies A man's regarding his wife with jealousy, and forbidding her, or preventing her, from free action, and from walking [out]: (TA:) and **يَحْظَلُ**, he straitens, and withholds, restrains, or debars: (Fr, IAqr, TA:) or **يَحْظَلُهَا**, he prevents her, or restrains her, from appearing [in public]. (TA.) — **حَظَلَ الشَّى**, (S, K,) aor. ², (S,) inf. n. **حَظَلَانٌ**, He checked, or restrained, somewhat of his walking: and the inf. n. signifies the walking of him who is angry. (S, K.) El-Marrár Ibn-Munqidh says,

* وَحَشَوْتُ الْغَيْظَ فِي أَضْلَاعِهِ *
* فَهُوَ يَمْشِي حَظَلَانًا كَالنَّقْرِ *

[And I stuffed wrath within his ribs, so that he walks checking somewhat his pace, like the نَقْر]; (Isk, S;) i. e., like the ram that has a vein, or nerve, twisted in his hock; so that he somewhat checks his walk. (TA.) — **حَظَلٌ**, aor. ², signifies also He walked on one side, by reason of some complaint: (Az, TA:) and **حَظَلَانٌ**, a man's being lame. (TA.) — **حَظَلْتُ**, aor. ², (M, K,) inf. n. **حَظَلٌ**, (TA,) She (a ewe or a goat) limped, or was slightly lame, and her colour changed, in consequence of a tumour in her udder: (M, K:) or, said of a she-camel, and of a ewe or she-goat, her udder became swollen, and her milk became bad. (AḤei, TA.) — **حَظَلٌ**, (S, K,) aor. ², (K,) inf. n. **حَظَلٌ**, (TK,) He (a camel) ate much of **حَظَلٌ** [or colocynths]: (S, K:) or became sick from eating **حَظَلٌ**: (AḤei, TA:) but seldom does he eat them. (TA.)

4. **احْظَل** It (a place) abounded with **حَظَلٌ** [or colocynths]. (R, TA.)

حَظَلٌ A parsimonious man, who reckons with his family, or calls them to account, for what he expends upon them; as also **حَظَالٌ** (S, M, Sgh, K) and **حَظُولٌ**: (M, K:) which last also signifies [simply] niggardly, or avaricious. (TA.) — A camel eating much of **حَظَلٌ** [or colocynths]: (S, K:) or that eats **حَظَلٌ**: (Mṣb:) or that pastures upon **حَظَلٌ**, and becomes sick in consequence thereof: (AḤn, TA:) but it is seldom that he eats them: (TA:) pl. **حَظَالِي**. (S, K.)

حَظَلَانٌ The quality of parsimony, and reckoning with one's family, or calling them to account, for what one expends upon them. (S, K.)

حَظُولٌ: see **حَظَلٌ**. — Also A ewe, or she-goat, that limps, or is slightly lame, and changed in colour, in consequence of a tumour in her udder: (M, TA:) or a she-camel, and a ewe or she-goat, having her udder swollen, and her milk bad. (AḤei, TA.)

حَظَالٌ: see **حَظَلٌ**.

حَظَلٌ [act. part. n. of **حَظَلٌ**; Forbidding, &c.: — accord. to Az, Walking on one side, by reason of some complaint: and accord. to AḤei, flagging in his walking, by reason of pain or anger. (TA.)

حَظَلٌ, accord. to some derived from **حَظَلٌ**, the last verb in the first paragraph of this art.: see art. **حَظَلٌ**. (TA.)

حظو

1. **حَظَيْتُ عِنْدَ زَوْجِيهَا**, (S, K,* TA,) aor. ², (K,) inf. n. **حَظْوَةٌ** and **حَظْوَةٌ** and **حَظْوَةٌ**, (S, TA,) She was, or became, fortunate, or happy, with her husband; near to his heart; in favour with him, or beloved by him; (K,* TA;) as also **أَحْظَيْتُ**: **أَحْظَيْتُ** **هُوَ عِنْدَهَا** [he was, or became, fortunate, or happy, with her; &c.]; as also **أَحْظَيْتُ**. (K,* TA.) And **حَظَيْتُ عِنْدَ النَّاسِ**, aor. and inf. n. as above, He was, or became, in favour with, or beloved by, and in high estimation with, the people, or men. (Mṣb.) And **عِنْدَ الْأَمِيرِ** **حَظَيْتُ**

and **أَحْظَيْتُ** [He was, or became, in favour, and high estimation, or an occupant of a high place, with the prince, or commander:] both signify the same. (S, TA.) And **حَظَيْتُ بِكَذَا** He was, or became, fortunate by means of such a thing. (MA.) [In the vulgar dial., He acquired, or obtained, such a thing.] — **حَظَا**, aor. **يَحْظُو**, (K,) inf. n. **حَظْوٌ**, (TA,) He went in a gentle, or leisurely, manner, such as is termed **حَظِيًّا**. (K.)

4. **احْظَاهُ** It [or he] caused him [to be fortunate or happy, to be in favour or to be beloved, or] to occupy a high place or rank [in the estimation of another or others]. (Ḥar p. 379.) — [He favoured him, **بِكَذَا** with such a thing: for] **أَحْظَيْتُ** also signifies **تَفَضَّلَ** trans. by means of **عَلَى**. (Ḥar p. 687.) — And **أَحْظَيْتُهُ عَلَى فُلَانٍ** I preferred him above such a one. (S, TA.) [See also 4 in art. **حَظَا**.]

8: see 1, in three places.

حَظْوَةٌ:
حَظْوٌ, or **حَظْوٌ**: } see **حَظْوَةٌ**.

حَظَا: see **حَظَيْتُ**.

حَظِيًّا, or **حَظَا**; see **حَظْوَةٌ**.

حَظْوَةٌ: see **حَظْوَةٌ**. — Also, (S, K,) and **حَظْوَةٌ** (K) and **حَظْوَةٌ**, (MF, TA,) A small arrow, (S, K,) a cubit in length, (S,) with which children play, (K,) and with which they learn to shoot: (TA:) and any rod, or twig, growing upon the stock (أَصْل) of a tree, that has not yet become strong: (K:) pl. (in both senses, TA) **حَظَاةٌ** and **حَظَوَاتٌ**. (S, K.) — The dim. **حَظِيَّةٌ** signifies Such an arrow having no head: the pl. is **حَظِيَّاتٌ**: (S:) and [hence,] **إِحْدَى حَظِيَّاتِ لُقْمَانَ** One of the [small headless] arrows of Luqman, the son of 'Ad, is a prov., applied to him who is known for evil conduct, and from whom proceeds (S, K) something, (S,) or some good act. (K. [See Freytag's Arab. Prov. i. 52.]])

حَظْوَةٌ and **حَظْوَةٌ** (K) and **حَظْوَةٌ** (Th, MF) and **حَظْوَةٌ**, (K,) [all, except the third, said to be inf. ns. of **حَظَيْتُ** and **حَظَيْتُ**, A state of fortunate-ness or happiness; nearness to the heart; a state of favour, of being beloved, or of being in high estimation; (see 1;)] high rank or standing, in the estimation of another or others; (K, TA;) and ideal nearness: or rank, station, or dignity, and advancement in the favour of a man of power or authority, and the like: (TA:) and a good share of the means of subsistence: (K:) pl. **حَظَاةٌ** and **حَظَاةٌ**: (K:) and **حَظَاةٌ** [or **حَظَاةٌ**] signifies the same as **حَظْوَةٌ**; (IAmb, TA;) or the same as **حَظْوَةٌ**, (so in some copies of the K, in art. **حَظَيْتُ**) or **حَظْوَةٌ**, (so in other copies of the K and in the TA,) mentioned by Sgh, on the authority of Fr, (TA,) i. e. the same as **حَظْوَةٌ** [good fortune, &c.]: (Ibn-Buzurj, K:) pl. **أَحْظَاةٌ**, and pl. **أَحْظَاةٌ**. (K.) Accord. to AZ, one says, **عِنْدَهُنَّ** and **إِنَّهُ لَذُو حَظْوَةٍ فِيهِنَّ** [Verily he is a possessor of fortunateness, &c., among them and