

رَكَبَ هَجَاجَ, (indecl., S,) and هَجَاجَ, [in form], like قَطَامَ هَجَاجَ, (S, K,) or رَكَبَ مِنْ أَمْرِ هَجَاجَ, and رَكَبَ هَجَاجِيَهُ, in the dual. form, (TA,) *He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course.* (S, K.)

هَجِيجَ (S, K) and هَجِيجَ (K) *A deep valley:* (S, K:) or deep, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هَجَاجَانِ. (TA.)

هَجَاجَةٌ, (K,) without the art. ال, (TA,) or هَجَاجَةٌ, رَجُلٌ هَجَاجٌ, (S,) and هَجَاجَةٌ and هَجَاجَةٌ, (K,) *A stupid, or foolish, man; one of little sense:* (S, K:) and the first, *one who consults not any one, but follows his own judgment whether he err or take a right course:* (Sh:) or without heart and without intellect or intelligence: (AA in TA, art. رَع:) and the second, *a rude, coarse, or churlish, and stupid, or foolish, man:* (K:) and the third, *a man of much evil, or mischief, and of little understanding:* or, accord. to AZ, *of no understanding, and of no judgment.* (TA.)

هَجَاجٌ *A camel that brays vehemently.* (K.) *A word imitative of the sound which a stallion-camel makes in his braying.* (TA.) — هَجَاجٌ *Went to take fright, and to run away.* (S, K.) — See هَجَاجَةٌ.

هَجَاجَةٌ: see هَجَاجَةٌ.

هَجَاجَةٌ, (S, L,) and هَجَاجَةٌ, (L,) *An eye sunk in its socket.* (S, L.) [See 2.]

هَجَاجٌ and هَجَاجَةٌ *A person chiding a lion by a cry.* (L.) [See هَجَاجَ.]

هَجَاجَةٌ: see هَجَاجَةٌ.

هَجَا

1. هَجَا, (S, K,) aor. ٤, inf. n. هَجَاجٌ, (K,) *It (his hunger) became appeased,* (S, K,) and departed, or ceased. (K.) — هَجَا *He ate food.* (K.) — هَجَا, (K,) inf. n. هَجَاجٌ, (TA,) *He filled his belly.* (K.) — هَجَا and هَجَا *He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture.* (K, TA.) هَجَى, aor. ٤, *He had raging hunger.* (K.)

4: see 1. — هَجَا جَوْعَةً, inf. n. هَجَا, *It (food) appeased his hunger; or caused it to depart, or cease.* (S, K.) — هَجَا حَقَّهُ, (K,) and هَجَى, (TA,) *He paid him his due.* (K.) — هَجَاهُ شَيْئًا *He gave him a thing to eat.* (K.)

5. هَجَى. تهجى i.q. تهجأ الحرف. (K.)

هَجَا *Any state, or case, in which one has been,*

and which has ceased. (K.) It also occurs without هَجَا. (TA.)

هَجَا *Foolish; stupid.* (K.)

هَجَب

1. هَجَبَ, aor. ٤, inf. n. هَجَبٌ, *He drove, or urged along.* (K.) — Also, *He beat with a stick, or staff.* (K.) — Also, هَجَبَ, inf. n. as above, *He was quick, or swift, (K,) in his pace* &c. (TA.) — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)

هَجَدَ

1. هَجَدَ, (S, A, L, Msh,) aor. ٤, (L, Msh,) inf. n. هَجُودٌ; (L, Msh, K;) and تَهَجَّدَ, (S, A, L, Msh, K,) and اهجد, (L, K,) and هَجَدَ; (IAar, L;) *He (a man, L) slept:* (L, Msh, K:) or *slept in the night:* (IAar, S, A, L:) or, in the latter part of the night. (L.) — Also هَجَدَ and تَهَجَّدَ (S, A, L, Msh, K) [in some copies, of the last of which the former verb is written هَجَدَ and so in the TA] *He remained awake, or was sleepless or wakeful in the night:* (S, A, L:) and hence the *praying in the night* is called تَهَجُّدٌ: (S, L:) or *he awoke from sleep (K) to pray, or for some other purpose:* (TA:) or *he prayed in the night;* (Msh;) as also هَجَدَ: (IAar, L:) thus these verbs bear two contr. significations: (S, A, L, Msh, K:) and تَهَجَّدَ *he relinquished sleep for prayer:* (A:) so in the Kur, xvii., 81. (Beyd.)

2: see 1, in three places. — Also هَجَدَهُ, inf. n. تَهَجُّدٌ, *He made him, or caused him, to sleep;* (S, L, K;) as also اهجدَهُ. (Ibn-Buzurj, L, K.) — Also, *He awoke him from sleep.* (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) — See also 4.

4: see 1: and 2. — Also اهجدَهُ *He found him (namely a man, K) sleeping.* (L, K.) — And اهجد *He (a camel) laid the fore-part of his neck (the part called جَرَان) upon the ground;* (ISk, S, L, K;) as also هَجَدَ, (IKtt, El-Basā'ir, K, TA, [in the CK هَجَدَ]) inf. n. تَهَجُّدٌ. (IKtt, El-Basā'ir, TA.)

5: see 1, in three places.

هَجَدَ, (as in some copies of the K,) or هَجَدَ, (accord. to others and the TA,) *A cry by which a horse is chidden.* (K.)

هَجُودٌ: see هَجُودٌ.

هَجُودٌ *Sleeping:* (T, L, Msh:) pl. هَجُودٌ and هَجْدٌ. (Msh.) [See an ex. in a verse cited voce هَجْدٌ, in art. رَم.] — Also, (L,) and هَجُودٌ (L,

K) and مُتَهَجِّدٌ (T, L) *Praying in the night:* (T, L, K:) pl. of the first, (L,) or second, (L, K,) هَجْدٌ and هَجُودٌ. (L, K.) هَجْدٌ and هَجُودٌ are also fem. pls. [app. in both of the above senses]. (A.)

هَجْدٌ: see هَجْدٌ.

هَجَرَ

1. هَجَرَهُ, (S, A, &c.) aor. ٤, (Msh,) inf. n. هَجْرٌ (S, A, Mgh, Msh, K) and هَجْرَانِ, (S, A, Mgh, K,) or the latter is a simple subst., (Msh,) *He cut him off from friendly or loving, communion or intercourse; contr. of وَصَلَهُ:* (S, Mgh:) *he forsook, or abandoned, him; syn. قَطَعَهُ:* (Msh, TA:) *he cut him; meaning, he ceased to speak to him, or to associate with him; syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ.* (Mgh.) It is said in the Kur, [iv. 38,] وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ, i.e., [And cut ye them off from loving intercourse] in the sleeping-places, in order to obtain their obedience. (Msh.) See also 3. — *He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned or avoided it; was averse from it: syn. تَرَكَهُ:* (A, Msh, K, TA;) and رَقَضَهُ; (Msh;) and فَارَقَهُ: (B:) and أَغْفَلَهُ: and أَغْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also أَهْجَرَهُ; (K;) which latter is of the dial. of Hudheyl: (TA:) and هَجَرَ *he, or it, was left; &c.* (IKtt.) هَجْرَانِ may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxxiii. 10,] وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا, [And avoid thou them, i.e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind]: and it is with all the three in the following ex. in the Kur, [lxxiv. 5,] وَالْإِجْرَ فَافْجُرْ [And idolatry avoid thou]. (B.) You say also, هَجَرَ التَّرْكَ, inf. n. هَجْرٌ and هَجْرَانِ, [He abstained from, or avoided, polytheism, or the associating of others with God,] هَجْرَةً حَسَنَةً [with a good manner of abstaining, or avoiding]. (Lh, K.) And it is said in a trad., لَا يَسْمَعُونَ الْقُرْآنَ إِلَّا هَجْرًا, meaning, [And they hear not the Qur-an save] with neglect of it, and aversion from it: the reading هَجْرًا, mentioned by IKt, and his explanation of it, *save with foul speech*, are both said by El-Khattābee to be erroneous. (TA.) — هَجَرَ, [aor. ٤,] inf. n. هَجْرٌ, *He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off.* (TA.) —