

(A;) i. e. each of the *حَجَبَتَانِ*, which project above, or beyond, the *خَاصِرَتَانِ* [or two flanks]: (S:) or the dual signifies the two edges of the hip or haunch, that project above, or beyond, the *خَاصِرَة* [or flank]: (K:) or the two bones above the pubes, that project above, or beyond, the soft parts of the belly, on the right and left: (Zj in his "Khalḳ el-Insān,"* and K:) or the heads of the two hip-bones or haunch-bones, next the *حَرْقِفَتَانِ* [q. v.]; pl. [or rather coll. gen. n.] *حَجَبٌ*, and pl. of pauc. *حَجَبَاتٌ*: (TA:) and in a horse, the parts of the two hips, or haunches, that project above, or beyond, the [skin called] *صِفَاق*, of the belly. (K.)

حَجَابٌ [A thing that prevents, hinders, debars, or precludes:] a thing that veils, conceals, hides, covers, or protects; (S, Mṣb, K, TA;) because it prevents seeing, or beholding: (Mṣb:) a thing, (A, K,) or body, (Mṣb,) that intervenes (A, Mṣb, K) between two things, (A, K,) or between two bodies; which is [said to be] the primary signification; (Mṣb;) [a partition, a bar, a barrier, or an obstacle:] and sometimes applied to ideal things: (Mṣb:) pl. *حُجُبٌ*. (A, Mṣb, K.) You say, *ضُرِبَ الْحَجَابُ عَلَى النَّسَاءِ* [The veil, or curtain, was put, or let down, over the women]. (A, TA.) And *لَهُ دَعَوَاتٌ تَخْرِقُ الْحُجُبَ* [He has prayers that rend the veils]. (A, TA.) And *مَا لِدَعْوَةِ الظُّلُمِ حَجَابٌ* [There is no veil, or obstacle, to the prayer of the wronged]. (A, TA.) It is said in a trad., *مَنْ أَطْلَعَ الْحَجَابَ وَقَعَ مَا وَرَاءَهُ* [He who gets sight and knowledge of the veil falls into that which is behind it]: i. e., when a man dies, he falls into what is behind [one of] the two veils, that of Paradise and that of Hell: (ISh, TA:) or, accord. to some, *الْحَجَابُ* signifies the stretching out the head [and looking over the veil]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA.) And in another trad., a saying of Mohammad, (TA,) *إِنَّ اللَّهَ يَغْفِرُ لِلْعَبْدِ مَا لَمْ يَقَعْ الْحَجَابُ* [Verily God forgiveth the servant (his creature) as long as the precluding event shall not have happened]: *الحجاب* here meaning the dying in the belief in a plurality of gods: (K,* TA:) as though one were precluded from true belief by death. (TA.) One says also, *العَجْزُ حَجَابٌ بَيْنَ الْإِنْسَانِ وَمُرَادِهِ* [Inability is a bar between man and his desire]. (Mṣb.) And *المَعْصِيَةُ حَجَابٌ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ* [Disobedience is a bar between the servant and his Lord]. (Mṣb.) — [Hence, in the present day, a written charm or amulet; generally worn in a case (called *بَيْتٌ حَجَابٌ*) suspended, on the right side, by a string passing over the left shoulder, or on some other part of the person: pl. of mult. *حُجُبٌ*, and of pauc. *أَحْجَبَةٌ* and *حُجَابَاتٌ*.] — [Hence also,] A thin piece of flesh, (K,) resembling a piece of skin, (TA,) in the interior of the body, between the two sides, intervening between the lungs and the *قَصَب* [in the *كَلْبِ*, but this is evidently a mistranscription for *القَصَب* the lower intestines; for the *حجاب* is the diaphragm, or midriff]:

(K, TA:) and *حِجَابُ الْقَلْبِ* (A,) or *حِجَابُ الْجَوْفِ* (S,) signifies [the same; as also *حِجَابُ الْكَبِدِ*; (see *حَلَبٌ*);] what intervenes between the heart and the rest of the *جَوْف*; (S;) the piece of skin that intervenes between the heart and the belly: (A, TA:) or *حِجَابُ الْقَلْبِ* signifies a certain fat that clothes the heart: (AHeyth, TA in art. *شَغَف*;) [or it signifies, or signifies also, the *septum cordis*: see *قَلْبٌ*:] pl. *حُجُبٌ* (A, TA.) Hence the saying, *هَذَا الْخَوْفُ حِجَابٌ قَلْبِي* [Fear rent open his midriff: or his *septum cordis*]. (A, TA.) — † The horizon: [because it terminates the view:] so in the phrase, *تَوَارَتْ بِأَلْحِجَابِ* † It (the sun) became concealed by the horizon; occurring in the *Kur* [xxxviii. 31], and in a trad. (TA.) — † A mountain: (A:) or an elevated part of a mountain. (K.) You say, *قَعَدَ فِي ظِلِّ الْحِجَابِ* † He sat in the shade of the mountain. (A.) — † The place where a [stony tract such as is called] *حَرَّةٌ* ends. (K.) — † A tract of sand uniformly continuous, and long. (K.) — † The light of the sun: or the tract, or side, of the sun: (K, TA:) or [like *حَاجِبٌ*] a side, or part, of the sun. (TA.)

حِجَابَةٌ (K,) or *حُجْبَةٌ* (S,) The office of door-keeper [or chamberlain]. (S,* K.) — And the former, The office of door-keeper and guardian of the Kaqbeh. (TA.)

حَاجِبٌ, an epithet in which the quality of a subst. predominates, (TA,) A door-keeper; (Mṣb, K;) so called because he prevents persons from entering: (Mṣb:) [a chamberlain:] pl. *حُجَابٌ* (S, Mṣb, K) and *حُجْبَةٌ*. (Mṣb, K.) And *حُجْبَةُ الْبَيْتِ* [The door-keepers and guardians of the Kaqbeh: see *حِجَابَةٌ*]. (TA.) — Each of the two bones over the eyes, with the hair and flesh upon them: (IF, Mṣb, K:) or the eyebrow; the hair growing on either of those bones: (AZ, K:) so called because it precludes the rays of the sun from the eye: (TA:) of the masc. gender: (Lh, TA:) pl. *حَوَاجِبٌ*. (S, Mṣb, K.) One says, *إِنَّهُ لَمَزَجَ الْحَاجِبَ* [Verily he has the eyebrow made narrow and long, by the removal of redundant hairs; or made narrow and long and arched; or lengthened with antimony]. (Lh, TA.) — [Hence, as being likened thereto,] † The piece of wood that is over the lintel of a door-frame. (Az, TA.) [See *عَتَبَةٌ*.] — † The edge, (A,) or side, (K,) or upper limb of the disk, that appears when it begins to rise, (T, TA,) or the first part that appears, (Mgh,) of the sun, (T, A, Mgh, K,) and of the moon: (T, TA:) likened to the *حَاجِب* (A, Mgh) of the face (Mgh) of a man: (A:) and *حَوَاجِبُ الشَّمْسِ* the sides of the sun. (S.) You say, *بَدَأَ حَاجِبٌ* † The upper limb of the disk, (T, TA,) or the edge, (A,) of the sun appeared, (T, A, TA,) and of the moon. (T, TA.) — † The edge of anything. (K.) A woman said to a man who was eating of the middle of a round cake of bread, *كُلْ مِنْ حَوَاجِبِي* † Eat of its edges, (Aq, TA,) or its sides. (A.) — † [The beginning of the dawn.] You say, *لَا حَتَّ*

حَوَاجِبُ الصُّبْحِ † The beginnings of the dawn appeared. (A, TA.)

مُحَجَّبٌ: see what next follows.

مَخْجُوبٌ [pass. part. n. of 1]. You say *مَلِكٌ مُخْجُوبٌ* (A) and *مُحَجَّبٌ* (S) and *مُخْجَبٌ* (A) and *مُخْجَبٌ* (TA) [A king secluded, or concealed, from the people]. And *امْرَأَةٌ مُخْجُوبَةٌ* A woman veiled, or concealed by a curtain or the like. (TA.) And *هُوَ مُخْجُوبٌ عَنِ الْخَيْرِ* [He is debarred from good.] (A, TA.) — † Blind; (S, K;) and so *مُخْجَبٌ*. (TA.)

مُخْجَبٌ: see the next preceding paragraph.

مُخْجَبٌ: see *مَخْجُوبٌ*, in two places.

حجر

حَجَرٌ, aor. *حَجَرْتُ*, (ISd, TA,) inf. n. *حَجْرٌ* (ISd, Mgh, K) and *حَجَرٌ* and *حَجَرٌ* and *حَجَرَانِ* and *حَجَرَانِ* (ISd, K,) He prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted, (ISd, Mgh, K,) *عَلَيْهِ* from him, or it: (ISd, TA:) [or *عَلَيْهِ* is here a mis-transcription for *عَنْهُ*: for] you say, *لَا حَجَرَ عَنْهُ*, meaning There is no prevention, &c., from him, or it: (TA:) and *حَجَرَ عَلَيْهِ*, aor. *حَجَرْتُ*, inf. n. *حَجْرٌ*, (S, A,* Mṣb,) He (a *kāḍee*, or judge, S, A) prohibited him (a young or a lightwitted person, TA) from using, or disposing of, his property according to his own free will: (S, A, Mṣb, TA:) or *حَجَرَ* *عَلَيْهِ* he (a *kāḍee*) prevented, or prohibited, him from consuming, or wasting, or ruining, his property. (Mgh.) — See also 5: — and 8.

2. *حَجَرَهُ*: see 5. — *حَجَرَ حَوْلَ أَرْضِهِ* [He made a bound, or an enclosure, around his land]. (A. [Perhaps from what next follows; or the reverse may be the case.]) — *حَجَرَ عَيْنَ الْبَعِيرِ* (Mṣb,) inf. n. *تَحْجِيرٌ*, (S, L,) He burned a mark round the eye of the camel with a circular cauterizing instrument: (S, L, Mṣb:) and *حَجَرَ عَيْنَ الدَّابَّةِ* and *حَوْلَهَا*, [i. e. *حَوْلَ عَيْنِهَا*, like as is said in the A,] he burned a mark round the eye of the beast. (L.) — *حَجَرَ الْبَعِيرَ* The camel had a mark burned round each of his eyes with a circular cauterizing instrument. (K. [Perhaps this may be a mistake for *حَجَرَ الْبَعِيرَ*: or for *حَجَرَ الْبَعِيرَ*, meaning he burned a mark round each of the eyes of the camel &c.: but see what follows.]) — *حَجَرَ الْقَمَرَ*, (S, K,) inf. n. as above, (K,) The moon became surrounded by a thin line, which did not become thick: (S, K:) and (S [in the K "or"]) became surrounded by a halo in the clouds. (S, K.)

5. *تَحَجَّرَ عَلَيْهِ* He straitened him, (K, TA,) and made [a thing] unlawful to him, or not allowable. (TA.) And *تَحَجَّرَ مَا وَسَّعَهُ اللَّهُ* He made strait to himself what God made ample. (A.) And *تَحَجَّرْتُ عَلَى مَا وَسَّعَهُ اللَّهُ* Thou hast made strait and unlawful to me what God has made ample. (Mgh.) And *تَحَجَّرَ وَاسِعًا* He made strait what was ample: (Mṣb:) or he made strait what God made ample, and made it to be