

peculiar to himself, exclusively of others; as also **حَجْرَةٌ** and **حَجْرَةٌ**. (TA.) — See also 8: — and 10. — [Hence, perhaps,] **تَحَجَّرَ لِلْبُرَى** *It (a wound) closed up, and consolidated, to heal.* (TA from a trad.)

8. **احتَجَرَ**, (TA,) or **احتَجَرَ حَجْرَةً**, (S, Mgh, K,) and **تَحَجَّرَ** and **تَحَجَّرَ**, (K,) *He made for himself a حَجْرَةٌ* [i. e. an enclosure for camels]. (S, Mgh, K.) — And hence, (Mgh,) **احتَجَرَ الأَرْضَ**, (Mgh, Mgh, K,) and **حَجَرَهَا**, (TA,) *He placed a land-mark to the land, (Mgh, Mgh, K,) to confine it, (Mgh, Mgh,) and to prevent others from encroaching upon it.* (Mgh, TA.) — **احتَجَرَ بِهِ** *He sought protection by him, (A, K,) as, for instance, by God, مِنَ الشَّيْطَانِ from the devil.* (A.) — **احتَجَرَ اللُّوحَ** *He put the tablet in his حَجَرٍ* [or bosom]. (K.)

10. **استَحَجَرَ**: see 8. — Also *It (clay) became stone: (TA:) or became hard; as when it is made into baked bricks: (Mgh:) or became hard like stone; (A, Mgh;) as also تَحَجَّرَ. (A.) — † He became emboldened or encouraged, or he emboldened or encouraged himself, (K, TA,) عَلَيْهِ against him.* (TA.)

Q. Q. 1. **حَنَجَرَهُ** *He slaughtered him by cutting his throat [in the part called the حَنَجْرَةُ].* (K in art. حنجر.)

**حَجَرٌ**: see **حَجَرٌ**, in three places. — Also, and **حَجَرٌ**, (S, A, Mgh, Mgh, K, TA,) [the latter of which I have found to be the more common in the present day,] and **حَجَرٌ**, (K, [but this I have not found in any other lexicon, and the TA, by implication, disallows it,]) **حِجْنٌ**; (Mgh, Mgh, K;) [i. e. the bosom; or breast; agreeably with explanations of **حِجْنٌ** in the K: or] the part beneath the armpit, extending to the flank; (Mgh, Mgh;) [agreeably with other explanations of **حِجْنٌ**;] of a man or woman: (S, A, Mgh, Mgh, K:) pl. **حُجُورٌ**. (S, Mgh.) Hence the saying, (Mgh,) **فُلَانٌ فِي حَجَرِ فُلَانٍ** † *Such a one is in the protection of such a one; (AZ, T, Mgh, Mgh;) as also فِي حَجَرِهِ. (TA.)* And **نَشَأَ فِي حَجَرِهِ** † *He grew up in his care and protection.* (K.) — Also **حَجَرٌ** (T, K) and **حَجَرٌ** (T, TA) [The bosom as meaning] the fore part of the garment; or the part, thereof, between one's arms. (T, K.) — See also **حَجْرَةٌ**: — and **مَحَجَرُ الْعَيْنِ**. — Also *An extended gibbous tract of sand.* (K.)

**حَجَرٌ**: see **حَجَرٌ**, in three places: — and **حَجَرٌ**: — and **مَحَجَرُ الْعَيْنِ**.

**حَجَرٌ** (S, A, Mgh, Mgh, K) and **حَجَرٌ** (S, Mgh, Mgh, K) and **حَجَرٌ**, (S, K,) of which the first is the most chaste, (S,) and **مَحَجَرٌ** (S, K) and **حَاجُورٌ** (K) [and **مَحَجُورٌ**, *Forbidden, prohibited, unlawful, inviolable, or sacred.* (S, A, Mgh, Mgh, K.) Each of the first three forms occurs in different readings of the Kur vi. 139. (S.) You say, **هَذَا حَجَرٌ عَلَيْكَ** *This is forbidden, or unlawful, to thee.* (A.) In the time of paganism,

a man meeting another whom he feared, in a sacred month, used to say, **حَجَرًا مَحَجُورًا**, meaning *It is rigorously forbidden to thee* [to commit an act of hostility against me] in this month: and the latter, thereupon, would abstain from any aggression against him: and so, on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them: (Lth, S:\*) but Az says that I'Ab and his companions explain these words [occurring in the Kur xxv. 24] otherwise, i. e., as said by the angels, and meaning, the joyful annunciation is forbidden to be made to you: and accord. to El-Hasan, the former word will be said by the sinners, and the latter is said by God, meaning it will be forbidden to them to be granted refuge or protection as they used to be in their former life in the world: but Az adds, it is more proper to regard the two words as composing one saying: (TA:) and the latter word is a corroborative of the former, like **مَاتَتْ** in the expression **مَاتَتْ مَاتَتْ**. (Bd.) The same words in the Kur xxv. 55 signify *A strong mutual repugnance, or incongruity; as though each said what one says who seeks refuge or protection from another: or, as some say, a defined limit.* (Bd.) A man says to another, “Dost thou so and so, O such a one?” and the latter replies **حَجَرًا**, or **حَجَرًا**, or **حَجَرًا**, meaning [I pray for] preservation, and acquitment, from this thing; a meaning reducible to that of prohibition, and of a thing that is prohibited. (Sb.) The Arabs say, on the occasion of a thing that they disapprove, **لَهُ حَجَرًا**, with damm, meaning, *May it be averted.* (S.) — Homeyd Ibn-Thowr says,

• **فَهَمْتُ أَنْ أَغْشَى إِلَيْهَا مَحَجَرًا** •  
• **وَلَمْ يَلْهَا يَغْشَى إِلَيْهِ الْمَحَجَرُ** •

meaning, *And I purposed doing to her a forbidden action: and verily the like of her is one to whom that which is forbidden is done.* (S, K.) **حَجَرٌ** is also explained as signifying **حُرْمَةٌ**; [app. meaning a thing from which one is bound to refrain, from a motive of respect or reverence;] and to have this meaning in the verse above. (Az.) — Also, the first of these words, **حَاطٌ** [i. e. garden, or walled garden of palm-trees,] which one prohibits [to the public]. (S.) — And **الْحَجَرُ** That [space] which is comprised by [the curved wall called] the **حَاطِرٌ**, (S, A, Mgh, K,) which encompasses the Ka'beh on the north [or rather north-west] side; (S, A, K;) on the side of the spout: (Mgh:) or the **حَاطِرُ** [itself], which encompasses the Ka'beh on the side of the spout. (Mgh.) [It is applied to both of these in the present day; but more commonly to the former.] — Also, **حَجَرٌ**, The anterior pudendum of a man and of a woman; and so **حَجَرٌ**: (K, TA:) the latter the more chaste. (TA.) — A mare; the female of the horse: (S, A, Mgh, K:) and a mare kept for breeding; (A;) as though her womb were forbidden to all but generous horses: (T:) but in the latter sense the sing. is scarcely ever used; though its pl., the first of the following forms, (as well as the second, A,) is used to signify mares kept for breeding: (K:)

**حَجْرَةٌ**, as a sing., is said by F and others to be a barbarism: it occurs in a trad.; but perhaps the **ة** is there added to assimilate it to **بَغْلَةٌ**, with which it is there coupled: (MF:) the pl. [of pauc.] is **أَحْجَارٌ** (Mgh, K) and [of mult.] **حُجُورٌ** (A, Mgh, K) and **حُجُورَةٌ**. (K.) A poet says,

• **إِذَا خَرَسَ الْفَحْلُ وَسَطَ الْحُجُورِ** •  
• **وَصَاحَ الْكِلَابُ وَعَقَّ الْوَلَدُ** •

*When the stallion, seeing the army and the gleaming swords, is mute in the midst of the mares kept for breeding, and does not look towards them, and the dogs bark at their masters, because of the change of their appearances, and children behave undutifully to their mothers whom fear diverts from attending to them.* (A.) — Relationship [that prohibits marriage]; nearness with respect to kindred. (Mgh, K.) — Understanding, intelligence, intellect, mind, or reason: (S, A, Mgh, K:) so in the Kur lxxxix. 4: (S, Bd:) thus called because it forbids that which it does not behoove one to do. (Bd.) One says, **فِي ذَلِكَ عِبْرَةٌ لِّذِي حَجَرٍ** *In that is an admonition to him who possesses understanding, &c.* (A.) — See also **حَجَرٌ**, in three places.

**حَجَرٌ** [A stone; explained in the K by **صَخْرَةٌ**; but this means “a rock,” or “a great mass of stone” or “of hard stone”]; (S, K, &c.) so called because it resists, by reason of its hardness; (Mgh;) and **أَحْجَرٌ** signifies the same: (Fr, K:) pl. (of pauc., of the former, S) **أَحْجَارٌ** (S, Mgh, K) and **أَحْجَرٌ** (K) and (of mult, S) **حَاجَرٌ** and [more commonly] **حِجَارَةٌ**, (S, K,) which last is extr. [with respect to rule], (S,) or agreeable with a usage of the Arabs, which is, to add **ة** to any pl. of the measure **فِعَالٌ** or of that of **فُعُولٌ**, as in the instances of **ذِكَاةٌ** and **فَحَالَةٌ** and **فُحُونَةٌ**. (AHeyth.) And (metonymically, TA) † **Sand**: (IAar, K:) pl. **أَحْجَارٌ**. (TA.) — [Hence,] **أَهْلُ الْحَجَرِ** *The people of the desert, who dwell in stony and sandy places: occurring in a trad., coupled with أَهْلُ الْبَدْرِ. (TA.) — [The] الْحَجَرُ الْأَسْوَدُ, and simply الْحَجَرُ, The [Black] Stone of the Ka'beh.* (K, TA.) El-Farezdaq applies to it, in one instance, the pl. **الأَحْجَارُ**, considering the sing. as applicable to every part of it. (TA.) — One says, **فُلَانٌ حَجَرٌ الْأَرْضِ**, meaning † *Such a one is unequalled.* (TA.) And **فُلَانٌ حَجَرٌ بِحَجَرِ الْأَرْضِ** † *Such a one has had a very sagacious and crafty and politic man made to be an assailant against him.* (K, TA.) El-Ahuf Ibn-Kays said to 'Alce, when Mo'awiyeh named 'Amr Ibn-El-'As as one of the two umpires, **قَدْ رُمِيتَ بِحَجَرِ الْأَرْضِ فَاجْعَلْ مَعَهُ آتِنَ**, **ثَوْبًا حَلَبًا** † *Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee: so appoint thou with him Ibn-'Abbās; for he will not tie a knot but he shall untie it: meaning one that shall stand firm like a stone upon the ground.* (L from a trad.) One says also, **رُمِيَ فُلَانٌ بِحَجَرِهِ**, meaning † *Such a one was coupled [or opposed] with his like:* (A:) [as though he