



gation, a proof, an evidence, or a testimony. (A, Mṣb, K.) See 3. It is said in a prov., **لَجَّ فَحَجَّ** (S, TA) *He was pertinacious in litigation, dispute, or altercation, and overcame therein* [as is implied in the S, and expressed in the TA]: or *he persevered until he performed the pilgrimage* [not having intended to do so when he set out: see Freytag's "Arab. Prov." ii. 452]. (TA.) = Also, (TA.) [aor., accord. to rule, - , ] inf. n. **حَجَّ**; (K); and **حَجَّجَ**, (K), inf. n. **حَجَّجَةً**; (TA.) *He refrained, forbore, or abstained, (K, TA.)* **حَجَّجَ عَنْ شَيْءٍ** from a thing. (TA.) [See also the latter verb below.]

3. **حَاجَّة**, (S, A, Mgh, Mṣb,) inf. n. **مُحَاجَّة** (A, Mṣb, TA) and **حِجَاج**, (TA,) *He contended with him in, or by, an argument, a plea, an allegation, a proof, an evidence, or a testimony.* (S, Mgh, Mṣb, TA.) You say, **حَاجَّةً فَحَجَّجَهُ** *He contended with him in, or by, an argument, &c., and he overcame him therein, or thereby.* (S, A, \*Mgh, Mṣb.)—[And hence, **حَاجَّ** *He pleaded in a lawsuit.*]

4. **أَحَجَّهُ** *He sent him to perform the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof.* (S, Mṣb, K.)

6. **تَحَاجَّ** [inf. n. of **تَحَاجَّوْا**] *The contending, one with another, in a litigation, a dispute, or an altercation;* (S, K;) *the adducing arguments, pleas, allegations, proofs, evidences, or testimonies, one with another.* (KL.)

8: see 1. = **اِحْتَجَّ بِشَيْءٍ** *He adduced, or urged, or defended himself by adducing or urging, a thing as an argument, a plea, an allegation, a proof, an evidence, or a testimony.* You say, **اِحْتَجَّ عَلَى خَصْمِهِ بِحُجَّةٍ شَبَّاهَ** [*He argued against his adversary with a strong, or a difficult, argument, plea, &c.*]. (A.)

R. Q. 1. **حَجَّجَ**, inf. n. **حَجَّجَةً**: see 1, last signification. — Also *He retired, or drew back; or did so in fear:* (S, K;) or *he lacked power, or ability.* (TA.) One says, **حَمَلُوا عَلَى الْقَوْمِ حَمَلَةً ثُمَّ حَجَّجُوا** *They made a single charge, or assault, upon the party, and then retired, or drew back; or drew back in fear:* (S, TA:) or *lacked power, or ability.* (TA.) — *He refrained from saying what he desired, or was about, to say;* (S, K;) like **مَجَّجَ**: (S:) or *he did not reveal, or manifest, what was in his mind.* (M, TA.) It is said in one of the prov. of Meyd, **أَعْلَمَ نَفْسُكَ بِمَا تَحْجُجُ أَكْثَرَ** *Thou thyself knowest better than others [what thou refrainest from uttering, or] what is in thy mind.* (TA.) — *He remained, stayed, abode, or dwelt,* (K, TA,) **بِمَكَانٍ** *in a place; not quitting it; as also* **تَحَجَّجَ**. (TA.)

R. Q. 2. **تَحَجَّجَ**: see what next precedes.

**حَجَّ** and **حَجَّجَ**, the former an inf. n., and the latter a simple subst., (S, Mṣb, K,) or the latter also is an inf. n., (Sb, L,) [both used as substs.] *The pilgrimage to Mekkeh, (S, K,) or to the*

*Ka'abeh, (Mṣb,) to perform the religious rites and ceremonies prescribed to be observed on that occasion:* (S, Mṣb, K:) Ks makes no difference between these two words: some say that the former is employed to signify the religious rites and ceremonies of the pilgrimage because they follow the repairing to Mekkeh, or because they are completed by shaving [the head], or because people continue long going to and fro to perform them: accord. to Az, it signifies the performance of the religious rites and ceremonies of the pilgrimage of one year; and some say **حَجَّ** and **حَجَّجَ**: (TA:) or this last signifies a single pilgrimage, for the performance of its appointed religious rites and ceremonies; deviating from rule; (S, Mgh, Mṣb, K;) for by rule it should be **حَجَّجَ**, (S, Mgh, K,) which, Th says, has not been heard from the Arabs: (Mgh, Mṣb:) Ks says that **حَجَّجَتْ حَجَّةً** and **رَأَيْتُ رُؤْيَا** are the only deviations from the model of **رَأَيْتُ** in all the language of the Arabs: but El-Athram and others are related to have said, **حَجَّجَتْ حَجَّةً** We have not heard from the Arabs **حَجَّجَتْ حَجَّةً** nor **رَأَيْتُ رُؤْيَا**; they saying only **حَجَّجَتْ حَجَّةً**: (L, TA:) whence it appears that **حَجَّجَ** and **حَجَّجَتْ** were both used: (TA:) the pl. of the latter is **حَجَّجَ**: (Mgh, Mṣb:) so in the saying, **نَذَرْتُ خَمْسَ حَجَّجَ** [*He made a vow to perform five pilgrimages*]. (Mgh.) Hence, **ذُو الْحَجَّةِ**, (S, Mgh, Mṣb) and **ذُو الْحِجَّةِ**, (Mṣb, TA,) which latter is said by Kz and 'Iyād and Ibn-Kurṭool to be the more common, (TA,) [or, accord. to Fei, the contr. is the case, for he says,] some pronounce it in the latter manner, (Mṣb,) [*The last month of the Arabian calendar; the month of the pilgrimage;* (S, Mgh, Mṣb;) so called because the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof, are performed in it: (TA:) pl. **ذَوَاتُ الْحِجَّةِ**: (S, Mṣb:) they did not say **ذَوُ الْحِجَّةِ** agreeably with the singular. (S.) [Hence also,] **وَحَجَّةٌ** **أَفْعَلُ** **أَلَلَهُ لَا أَفْعَلُ** [*By the pilgrimage which is the ordinance of God, I will not do this or that thing*]: a form of oath used by the Arabs. (S, K.) What is commonly termed **الْحَجُّ** is sometimes termed **الْحَجُّ الْأَكْبَرُ** [*The greater pilgrimage*]: **الْعُمْرَةُ** [q. v.] being termed **الْحَجُّ الْأَصْغَرُ** [*the minor pilgrimage*]. (Kull, p. 168.) — See also **حَاجَّ**.

**حَجَّ**: see **حَجَّجَ**, in two places: — and see also **حَاجَّ**.

**حَجَّةٌ**: see **حَجَّجَ**, in five places. = Also, (IAḡr, K,) and **حَجَّةٌ**, (S, K,) the former of which is the word commonly known, (IAḡr in a marginal note in a copy of the S,) and **حَاجَّةٌ**, which is a subst. like **كَاهِلٌ** and **غَارِبٌ**, (L,) *The lobe of the ear.* (S, L, K.) — And the first, *The bore, or perforation, of the lobe of the ear.* (AA, TA.) — And *A bead, or a pearl, that is hung in the ear;* (K;) sometimes called **حَاجَّةٌ**. (IDrd, TA.)

**حُجَّةٌ** *A mode [of argument or the like] by which one overcomes in a litigation, dispute, or altercation; so called because recourse is had to it* (**لَا تَبَا تَحُجُّ**, i. e. **تُقَصِّدُ**): (T, TA:) *that by which one rebuts, or refels, an adversary in a litigation, dispute, or altercation: an argument; a plea; an allegation: [it may be true or false: see Kur xlii. 15, and xlv. 24:] (TA:) a proof; an evidence; a testimony:* (S, Mṣb, K:) [*a title; a voucher: often thus used in the present day:*] also applied to a person; like **ثُبَّتَ**; (A and Mgh and TA in art. **ثَبَّتَ**;) [as in the saying, **مَنْ حَفِظَ مِنْ حِفْظِ حُجَّةٍ عَلَى مَنْ لَمْ يَحْفَظْ** *He who preserves in his mind a word, or an authority, &c., is an evidence against him who does not; occurring often in the larger lexicons, expressing the superior authority of hearsay, or usage, over analogy &c.; and in the saying,]* **أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ** [*Thou art an evidence against thyself*]; a phrase mentioned by Akh: (S in art. **بَصَرَ**;) [also, an excuse:] pl. **حُجَجَ** (A, Mṣb) and **حِجَاجَ**. (TA.)

**حَجَّةٌ**: see **حَجَّجَ**, in four places. — Also *A year:* (S, Mṣb, K:) pl. **حِجَاجَ**. (S, A, Mṣb.) You say, **أَقْبَتُ عِنْدَهُ حَجَّةً** [*I stayed at his abode a year*], and **ثَلَاثَ حِجَاجَ كَوَامِلَ** [*three complete years*]. (A.) = See also **حَجَّةٌ**.

**حُجَجَ**: see **حِجَاجَ**, in two places: — and see also **حِجَاجَ**.

**حِجَاجٌ** and **حَاجَاجٌ** *The surrounding bone of the eye, (Mṣb, TA,) upon [the upper part of] which grows the eyebrow; (TA;) the bone that surrounds the cavity of the eye, upon [the upper part of] which grows the hair of the eyebrow:* (ISK, TA:) it is said in a trad. that a female hyena and her young ones were within the **حِجَاجَ** of the eye of an Amalekite: (TA:) or the [supra-orbital] bone upon which grows the hair of the eyebrow; (S, K;) the bone that projects over the cavity of the eye: (IAmb, Mṣb:) or the upper bone, beneath the eyebrow: (TA:) of the masc. gender: (Mṣb:) pl. [of pauc.] **أَحْجَاجٌ** (S, Mṣb) and [of mult.] **حُجَجَاجٌ**, deviating from a general rule, accord. to which a sing. of the measure to which this belongs does not assume this form of pl. because the reduplication is disapproved: also, by poetic license, **حَوَاجِجَ**, contr.

to rule, for **حَوَاجَاجٌ**. (TA.) The expression **فِي حِجَاجِ حَاجِبٍ ضَمِرٍ** is used by poetic license for **فِي حِجَاجِ حَاجِبٍ ضَمِرٍ**. (TA.) — [Hence,] both words also signify **† The upper limb of the disk (i. q. **حَاجِبٌ**) of the sun, appearing when it begins to rise.** (A, K, TA: but in the A, only the latter form of the word is given.) — Also, [hence,] both words, **† A side.** (A, \*K.) You say, **مَرُّوا بِحِجَاجِي الْجَبَلِ** *They passed by the two sides of the mountain.* (A.)

**حِجَاجٌ**: see the paragraph next preceding.

**حِجَجٌ** *A man upon whom the operation termed* **حِجَجٌ** (the probing of a fracture of the head, &c.,)