

gation, a proof, an evidence, or a testimony. (A, Mṣb, K.) See 3. It is said in a prov., **لَحَّ 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,) *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, **حَاجَّةُ 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. **احْتَجَّ** *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. — **احتجَّ بشئ** *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, **احتجَّ على خصمه بحجة شبهة** [*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, **حملوا على القوم حملًا ثم رجعوا** *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 provs. of Meyd, **أعلم نفسك بما تحجج أعلم** *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,) *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 an inf. n., (Sb, L,) [both used as substs.,] *The pilgrimage to Mekkeh*, (S, K,) or *to the*

Ka'beh, (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 **حَجَّجَ** and **رَأَيْتَ** *are the only deviations from the model of رَأَيْتَ* in all the language of the Arabs: but El-Athram and others are related to have said, *We have not heard from the Arabs حَجَّجَ حَجَّجَةً*: nor **رَأَيْتَ حَجَّجَةً**; they saying only **حَجَّجَ حَجَّجَةً**: (L, TA:) whence it appears that **حَجَّجَ** and **حَجَّجَ** 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 الْحَجَّةِ**, (Mṣb, TA,) which latter is said by Kz and 'Iyād and Ibn-Kurkool 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 الْحَجَّةِ**: (S, Mṣb:) they did not say **ذَوُو الْحَجَّةِ** agreeably with the singular. (S.) [Hence also, **وَحَجَّجَ** **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 **الْحَجَّ** is sometimes termed **الْحَجَّ الْأَكْبَرُ** [*The greater pilgrimage*]: **الْغَمْرَةُ** [q. v.] being termed **الْحَجَّ الْأَصْغَرُ** [*the minor pilgrimage*]. (Kull p. 168.) — See also **حَاجَّ**.

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

حَجَّجَ: see **حَجَّجَ**, in five places. — Also, (IAar, K,) and **حَجَّجَ**, (S, K,) the former of which is the word commonly known, (IAar in a marginal note in a copy of the S,) and **حَاجَّجَ**, 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 **حَاجَّجَ**. (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 (**لِتَنْبَاحِ حُجَّتُكَ**, i. e. **تَقْضُدُ**): (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 **ثَبَّتَ**; (A and Mgh and TA in art. **ثَبَّتَ**;) [as in the saying, **مَنْ حَفِظَ حُجَّتَهُ 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. **حُجَجٌ** (A, Mṣb) and **حِجَاجٌ**. (TA.)

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

حُجَجٌ: see **حِجَاجٌ**, in two places: — and see also **حِجَاجٌ**.

حِجَاجٌ and **حِجَاجٌ** *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 **حِجَاج** 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.] **أَحْجَاجَةٌ** (S, Mṣb) and [of mult.] **حُجَاجٌ**, 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, **حَوَاجِجٌ**, contr. to rule, for **حَوَاجٌ**. (TA.) The expression **فِي حِجَاجٍ حَاجِبٍ ضَمِيرٍ** is used by poetic license for **فِي حِجَاجٍ حَاجِبٍ ضَمِيرٍ**. (TA.) — [Hence,] both words also signify **† The upper limb of the dish (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.

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