

(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 "Khalk el-Insán,"\* and K:) or the heads of the two hip-bones or haunch-bones, next the *حَرْقَتَانِ* [q. v.]; pl. [or rather coll. gen. n.] *حَجَبَاتٌ*, 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] *صَفَاقٌ*, of the belly. (K.)

*حَجَابٌ* [A thing that prevents, hinders, debar, 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. *حَجَابَاتٌ*. (A, Mṣb, K.) You say, *ضَرَبَ الْحَجَابَ عَلَى النِّسَاءِ* [The veil, or curtain, was put, or let down, over the women]. (A, TA.) And *لَهُ دَعَوَاتٌ تَحْرُقُ الْحَجَابَ* [He has prayers that rend the veils]. (A, TA.) And *مَا لِدَعْوَةِ الْمَظْلُومِ حَجَابٌ* [There is no veil, or obstacle, to the prayer of the wronged]. (A, TA.) It is said in a trad., *مَنْ أَطَّلَعَ الْحَجَابَ وَأَقَعَ 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: (ISb, TA:) or, accord. to some, *إِطْلَاعُ الْحَجَابِ* 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 يَقَعِ الْحَجَابَ* [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, *إِنِّ الْعَجْزَ حَجَابٌ بَيْنَ الْإِنْسَانِ وَمُرَادِهِ* [Inability is a bar between man and his desire]. (Mṣb.) And *إِنَّ اللَّهَ يَغْفِرُ لِلْعَبْدِ مَا لَمْ يَقَعِ الْحَجَابَ* [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. *حَجَابَاتٌ*, and of pauc. *أَحْجَبَةٌ* and *حَجَابَاتٌ*.] — [Hence also,] A thin piece of flesh, (K,) resembling a piece of skin, (TA,) in the interior of the body, between the two sides, interossing between the lungs and the *قِصْبِ* [in the *كَلْبِ* *النَّصْبِ*, but this is evidently a mistranscription for *القِصْبِ* the lower intestines; for the *حَجَابِ* is the diaphragm, or midriff]:

(K, TA:) and *حِجَابُ الْقَلْبِ*, (A,) or *حِجَابُ الْجَوْفِ*, (S,) signifies [the same; as also *حِجَابُ الْكَبِدِ*; (see *حَلْبٌ*);] what intervenes between the heart and the rest of the *جَوْفِ*; (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. *شَغَفٌ*): [or it signifies, or signifies also, the *septum cordis*: see *قَلْبٌ*:] pl. *حِجَابَاتٌ* (A, TA.) Hence the saying, *هَتَكَ الْخَوْفُ حِجَابَ قَلْبِهِ* [Fear rent open his midriff: or his septum cordis]. (A, TA.) — †The horizon: [because it terminates the view:] so in the phrase, *تَوَارَتْ بِالْحِجَابِ* †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 *حِجْبَةٌ*, (S,) The office of door-keeper [or chamberlain]. (S,\* K.) — And the former, The office of door-keeper and guardian of the *Kaʿbah*. (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. *حِجَابَاتٌ* (S, Mṣb, K) and *حِجَابَةٌ*. (Mṣb, K.) And *حِجَابَةُ الْبَيْتِ* [The door-keepers and guardians of the *Kaʿbah*: 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. *حِجَابَاتٌ*. (S, Mṣb, K.) One says, *إِنَّهُ لَمَزَجَجَ 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 *حَاجِبِ* (A, Mgh) of the face (Mgh) of a man: (A:) and *حِجَابُ الشَّمْسِ* the sides of the sun. (S.) You say, *بَدَأَ حَاجِبُ الشَّمْسِ*, (T, A, TA,) and *القَمَرِ*, (T, TA,) †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 حَوَاجِبِهَا* †Eat of its edges, (As, 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.

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

*مُخْتَجَبٌ*: see the next preceding paragraph.

*مُحَوَّجَبٌ*: see *مَحْجُوبٌ*, in two places.

## حجر

*حَجَرٌ*, aor. *حَجَّرَ*, (ISd, TA,) inf. n. *حَجْرٌ* (ISd, Mgh, K) and *حَجْرٌ* and *حَجْرَانٌ* and *حَجْرَانٌ*, (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 mistranscription for *عَنْهُ*: for] you say, *لَا حَجْرَ عَنْهُ*, meaning *There is no prevention, &c., from him, or it*: (TA:) and *حَجَّرَ عَلَيْهِ*, aor. *حَجَّرَ*, inf. n. *حَجْرٌ*, (S, A,\* Mṣb,) He (a *kādee*, 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 *حَجَّرَ عَلَيْهِ* he (a *kādee*) prevented, or prohibited, him from consuming, or wasting, or ruining, his property. (Mgh.) — See also 5: — and 8.

2. *حَجَّرَهُ*: see 5. — *حَجَّرَ 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.]) — *حَجَّرَ 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 *حَجَّرَ 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.) — *حَجَّرَ الْبَعِيرُ* The camel had a mark burned round each of his eyes with a circular cauterizing instrument. (K. [Perhaps this may be a mistake for *حَجَّرَ الْبَعِيرُ*: or for *حَجَّرَ الْبَعِيرَ*, meaning he burned a mark round each of the eyes of the camel &c.: but see what follows.]) — *حَجَّرَ الْقَمَرُ*, (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 وَسَّعًا* He made strait what was ample: (Mṣb:) or he made strait what God made ample, and made it to be