

gation, a proof, an evidence, or a testimony. (A, Mṣb, K.) See 3. It is said in a prov., **لَحَجَّ** (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** *from a thing.* (TA.) [See also the latter verb below.]

3. **حَاجَةً**, (S, A, Mgh, Mṣb,) inf. n. **مُحَاجَةً** (A, Mṣb, TA) and **حِجَاجًا**, (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, **حَاجَهُ فَحَجَّهُ** *He contended with him in, or by, an argument, &c., and he overcame him therein, or thereby.* (S, A, \*Mgh, Mṣb.)—[And hence, **حَاجَ** *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.* (K.L.)

8: see 1. = **أَحْتَجَّ 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, **أَحْتَجَّ عَلَى خَصْمِهِ بِحُجَّةٍ شَبَّاهَةٍ** [*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 حِمْلًا ثُمَّ رَجَعُوا** *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, **تَحَجَّجَ نَفْسُكَ بِمَا تَحَجَّجَ أَغْلَمُ** *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 تَحَجَّجَ** *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'abah,* (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 حَجَّةٌ** and **رَأَيْتَ رُيَّةً** are the only deviations from the model of **فَعَلَتْ فَعْلَةً** in all the language of the Arabs: but El-Athram and others are related to have said, **حَجَّجَتْ حَجَّةٌ** We have not heard from the Arabs **حَجَّجَتْ حَجَّةٌ** nor **رَأَيْتَ رُيَّةً**; they saying only **حَجَّجَتْ حَجَّةٌ**: (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, **نَذَرَ 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. **ذَوَاتِ الْحَجَّةِ**: (S, Mṣb:) they did not say **ذَوُ الْحَجَّةِ** agreeably with the singular. (S.) [Hence also,] **وَحَجَّةٌ وَأَفْعَلُ** [*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*]: **الْعَمْرَةَ** [q. v.] being termed **الْحَجَّ الْأَصْغَرُ** [*the minor pilgrimage*]. (Kull, p. 168.)

— See also **حَاجَ**.  
**حَجَّ**: see **حَجَّ**, in two places: — and see also **حَاجَ**.  
**حَجَّجَ**: see **حَجَّ**, in five places. = Also, (IAgr, K,) and **حَجَّجَ**, (S, K,) the former of which is the word commonly known, (IAgr 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 **حَاجَّةٌ**. (IDrd, TA.)

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

**حَجَّجَ**: see **حَجَّ**, in five places. = Also, (IAgr, K,) and **حَجَّجَ**, (S, K,) the former of which is the word commonly known, (IAgr 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 **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* (**لَأْتَى تَحَجَّجًا**, i. e. **تَقْصُدُ**): (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 **تَبَيَّنَ**; (A and Mgh and TA in art. **تَبَيَّنَ**;) [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. **حَجَّجَ** (A, Mṣb) and **حِجَاجًا**. (TA.)*

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

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

**حِجَاجًا** and **حَاجَّجًا** *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.] **أَحْجَجَةٌ** (S, Mṣb) and [of mult.] **حُجَّجَ**, 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, **حَوَاجَجَ**, contr. to rule, for **حَوَاجَجَ**. (TA.) The expression **فِي حِجَاجِ حَاجِبِ ضَمِيرٍ** is used by poetic license for **فِي حِجَاجِ حَاجِبِ 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.)

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

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