

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

8. احتجر (TA,) or احتجر حَجْرَةً (S, Mgh, K,) and استحجر and تحجر (K,) He made for himself a حَجْرَةٌ [i. e. an enclosure for camels]. (S, Mgh, K.) — And hence, (Mgh,) احتجر الأرض (Mgh, Mgh, K,) and حَجْرَهَا (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.) — احتجر به (Mgh, TA.) — He sought protection by him, (A, \*K,) as, for instance, by God, مِنَ الشَّيْطَانِ from the devil. (A.) — احتجر اللوح He put the tablet in his حجر [or bosom]. (K.)

10. استحجر : 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 تحجر. (A.) — † He became emboldened or encouraged, or he emboldened or encouraged himself, (K, TA,) عَلَيْهِ against him. (TA.)

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

حَجْرٌ : see حَجْرٌ, in three places. — Also, and حَجْرٌ (S, A, Mgh, Mgh, K, TA,) [the latter of which I have found to be the more common in the present day,] and حَجْرٌ (K, [but this I have not found in any other lexicon, and the TA, by implication, disallows it,]) The حِضْنُ; (Mgh, Mgh, K;) [i. e. the bosom; or breast; agreeably with explanations of حِضْنُ in the K: or] the part beneath the armpit, extending to the flank; (Mgh, Mgh;) [agreeably with other explanations of حِضْنُ;] of a man or woman : (S, A, Mgh, Mgh, K:) pl. حَجُورٌ. (S, Mgh.) Hence the saying, (Mgh,) فُلَانٌ فِي حَجْرِ فُلَانٍ † Such a one is in the protection of such a one; (AZ, T, Mgh, Mgh;) as also فِي حَجْرَتِهِ. (TA.) And نَشَأَ فِي حَجْرِهِ † He grew up in his care and protection. (K.) — Also حَجْرٌ (T, K) and حَجْرٌ (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 مَحْجَرُ الْعَيْنِ. — Also An extended gibbous tract of sand. (K.)

حَجْرٌ : see حَجْرٌ, in three places : — and حَجْرٌ : — and مَحْجَرُ الْعَيْنِ.

حَجْرٌ (S, A, Mgh, Mgh, K) and حَجْرٌ (S, Mgh, Mgh, K) and حَجْرٌ (S, K,) of which the first is the most chaste, (S,) and مَحْجَرٌ (S, K) and حَاجُورٌ (K) [and مَحْجُورٌ], 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 حَجْرٌ 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, حَجْرًا مَحْجُورًا 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 مَائَتْ in the expression مَوْتٌ مَائَتْ. (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 حَجْرًا, or حَجْرًا, or حَجْرًا, 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, لَهْ حَجْرًا, with damm, meaning, May it be averted. (S.) — Homeyd Ibn-Thowr says,

\* فَهَمَّتْ أَنْ أَعْشَى إِلَيْهَا مَحْجَرًا \*  
\* وَلَمِئَلَهَا يَغْشَى إِلَيْهِ الْمَحْجَرُ \*

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.) حَجْرٌ is also explained as signifying حَرَمَةٌ; [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, حَائِطٌ [i. e. garden, or walled garden of palm-trees,] which one prohibits [to the public]. (S.) — And الحَجْرُ That [space] which is comprised by [the curved wall called] the حَاطِيطِ, (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 حَاطِيطِ [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, حَجْرٌ, The anterior pudendum of a man and of a woman; and so حَجْرٌ: (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.] حَجُورٌ (A, Mgh, K) and حَجُورَةٌ. (K.) A poet says,

\* إِذَا خَرِسَ 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 حَجْرٍ In that is an admonition to him who possesses understanding, &c. (A.) — See also حَجْرٌ, in three places.

حَجْرٌ [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) حَجَارٌ and [more commonly] حَجَارَةٌ, (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 فَعَالٌ or of that of فَعُولٌ, as in the instances of ذِكَاةٌ and فَحَاةٌ and ذُكُورَةٌ and فُحُولَةٌ. (AHeyth.) And (metonymically, TA) † Sand: (IAar, K:) pl. أَحْجَارٌ. (TA.) — [Hence,] أَهْلُ الْحَجْرِ The people of the desert, who dwell in stony and sandy places: occurring in a trad., coupled with أَهْلُ الْمَدِينِ. (TA.) — الحَجْرُ الْأَسْوَدُ, and simply الحَجْرُ, The [Black] Stone of the Ka'beh. (K, TA.) El-Farezdaq applies to it, in one instance, the pl. أَحْجَارٌ, considering the sing. as applicable to every part of it. (TA.) — One says, فُلَانٌ حَجْرٌ الْأَرْضِ, meaning † Such a one is unequalled. (TA.) And فُلَانٌ حَجْرٌ الْأَرْضِ † Such a one has had a very sagacious and crafty and politic man made to be an assailant against him. (K, \*TA.) El-Ahnaf Ibn-Keys said to 'Alee, when Mo'awiyyeh named 'Amr Ibn-El-'As as one of the two umpires, قَدْ رُمِيَ بِحَجْرٍ الْأَرْضِ فَاجْعَلْ مَعَهُ آيَةً, 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-'Abbás; 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 بِحَجْرِهِ, meaning † Such a one was coupled [or opposed] with his like: (A:) [as though he