

حجـز

1. حَجَزَهُ, aor. ² (S, K) and ², (K,) inf. n. حَجَزَ (S, K) and حِجَازَةٌ and حِجَازِيٌّ (K,) [or the last is rather a quasi-inf. n. of تَحَاجَزُوا, and, accord. to some, it is of an intensive form,] *He, or it, prevented, hindered, impeded, withheld, restrained, or debarred, him, or it; syn. مَنَعَهُ, (S, K,) and كَفَّهُ. (K.)* It is said in a trad., *وَلَا تَهْلُ الْقَتِيلَ أَنْ يَحْجِزُوا الْأَدْنَى فَلَا دَنَى* And it is for the family of the slain person to prevent the nearest [in relationship] and then the nearest [after him] from retaliating the slaughter. (TA.) And one says, *كَانَتْ بَيْنَ الْقَوْمِ رَمِيًّا ثُمَّ صَارَتْ إِلَى* حِجَازِيٌّ There was a shooting of arrows or the like [or a great shooting &c.] between the people; then they withheld themselves [or withheld themselves much] from each other: (S, L:) which is a prov. (TA.) It is also said in another prov., *كَانَ فِي الْعِلْمِ مَا يَحْجِزُ فُلَانًا فِي الْعِلْمِ* Such a one's case [with respect to knowledge or science] cannot be concealed. (A, TA.) — *حَجَزَ بَيْنَهُمَا, (A, Mṣb, K,) aor. ² (Mṣb, K) and ², (K,) inf. n. حَجَزَ, (Mṣb,) He, or it, intervened as, or made, or formed, a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between them two; he separated, or parted, them; (Mṣb, K;) i. e., two things; (Mṣb;) or two persons or things facing, or opposite to, each other. (Az, A, TA.)*

2. حَجَزَ لَمْ يَحْجَزْ بِجِدَارٍ [A flat roof that has not been fenced round with a wall to prevent persons falling from it]. (K in art. جـلح.)

3. حَاجَزُوا عَدُوَّهُمْ, (A,) inf. n. مُحَاجَزَةٌ, (S, K,) They reciprocally prevented their enemy from fighting with them, or reciprocally abstained from fighting with them, and made peace with them; syn. مُمَاعَةٌ, (A,) and syn. of the inf. n. مُمَاعَةٌ, (S, K, TA,) and مَسَالِمَةٌ. (TA.) It is said in a prov., *إِنْ أُرِدْتَ الْمُحَاجَزَةَ قَبْلَ الْمُنَاجَزَةِ* [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (S, TA:) or *الْمُحَاجَزَةُ قَبْلَ الْمُنَاجَزَةِ* [The reciprocal prevention of fighting, and the making of peace, should be before fighting]. (A.) [See also art. نـجـز.]

4: see 8.

6. تَحَاجَزَا They prevented one another, or mutually abstained, from fighting, [and made peace, one with another; (see also 3;)] syn. تَمَانَعَا (S, \*K, TA:) said of two troops. (S.) — *تَحَاجَزَ الْقَوْمُ* The people separated themselves, one from another; they left, forsook, or relinquished, one another; as also *انْحَجَزُوا* and *احْتَجَزُوا*. (TA.) = Also *تَحَاجَزَ الْقَوْمُ* The people took, or took hold of, one another by the حَجَزَ [pl. of حَجَزَةٌ]; took hold of one another's حَجَزَ: (TA:) [or sought aid, or refuge and protection, one of another: see حَجَزَةٌ.]

7. حَجَزَهُ quasi-pass. of حَجَزَهُ in the first of the senses explained above; (TA;) *He, or it, was, or became, prevented, hindered, impeded, withheld, restrained, or debarred; he withheld, or restrained, himself; he refrained, forbore, or*

*abstained. (S, K, TA.) — انْحَجَزَ عَنْهُ He left, forsook, or relinquished, it. (TA.) — See also 6. — See also 8.*

8. احْتَجَزَ بِهِ *He, or it, was, or became, defended, or he defended himself, by it; syn. اِمْتَنَعَ. (TA.)* [See also another explanation in what follows.] — *احْتَجَزَا* They two were, or became, separated, or parted, each from the other. (TA.) See also 6. — *احْتَجَزَهُ* He carried it in his حَجَزَهُ: (A, K,\*) like as *احْتَضَنَهُ* signifies "he carried it in his حَضَنَ." (A.) — *احْتَجَزَ بِإِزَارِهِ* He tied his *إِزَارَ* upon [or around] his waist; (S, Mgh, Mṣb, K;) he made the two ends thereof to meet, and tied it upon his waist; (A, TA;) he wrapped it round his waist. (TA.) — Hence, *احْتَجَزَ بِالْحَرَارِ وَالْجِبَالِ* It was encompassed by the stony tracts called *حَرَارَ* [pl. of حَرَّةٌ], and by the mountains. (Mgh.) — *احْتَجَزَ* He, (a man, TA,) or it, (a party of people, S,) came to the province called *El-Hijáz*; (S, K;) as also *انْحَجَزَ*; (ISK, S, K;) and *احْجَزَ*, (K,) inf. n. *إِحْجَازٌ*. (TA.)

حَجَزَ One who abstains from what is unlawful and indecorous. (TA.) [See also حَجَزَةٌ.]

حَجَزَ: see حَجَزَةٌ, in two places.

حَجَزَةٌ A severe year, that confines men to their tents or houses, so that they slaughter their generous camels to eat them. (L in art. نـبـت, on a verse of Zuheyr.)

الإِزَارُ حَجَزَةٌ The place [or part] of the *إِزَارَ* where it is tied [round the waist]; (S, Mṣb, K, TA;) the place where the end of the *إِزَارَ* is folded, or doubled, in wrapping it round: (Lth, TA:) and [in like manner] حَجَزَةُ السَّرَاوِيلِ [the tuck, or doubled upper border, of the trousers, through which passes the waist-band, i. e., the band or string that binds them round the waist;] the part of the trousers in which is the تَكَّة [or waist-band]; (S;) the place of the تَكَّة: (K:) pl. حَجَزٌ (Mṣb, TA) and حَجَزَاتٌ and حَجَزَاتٌ: (TA:) and hence حَجَزَةٌ is applied to the garment called *إِزَارَ* itself; as also *حَجَزٌ*; of which latter the pl. is *حَجَزٌ*, with two dammehs, [app. contracted into *حَجَزٌ*,] and pl. pl. *حَجُوزٌ*: Z says that *حَجَزٌ* and *حَجَزَةٌ* signify the same. (TA.) — Hence, *شِدَّةُ الْحَجَزَةِ* † *Patience, (K, TA,) and hardiness. (TA.)* One says, *هُوَ شَدِيدُ الْحَجَزَةِ* † *He is patient in difficulty. (TA.)* And it is said in a trad. of 'Alee, when he was asked respecting the Benoo-Umeiyeh, *هُمُ أَشَدُّنَا حَجَزًا*, or *حَجَزَةً*, accord. to different relations, † *They are the most patient of us in difficulty. (TA.)* — You say also *رَجُلٌ حَجَزَةٌ* and *كَرِيمٌ الْحَجَزَةِ*, (A, TA,) and *كَرِيمٌ الْحَجَزِ*, [app. a contraction of *حَجَزِ*,] (TA,) † *He is one who abstains from what is unlawful and indecorous [especially with respect to women]; like طَيِّبُ الإِزَارِ. (TA.)* — And *هُوَ نَاتِقٌ حَجَزَةً* † *He is full in the flanks: the being so is a fault. (K, TA.)* — You also say, *أَخَذَ بِحَجَزَتِهِ*, meaning † *He sought aid of him: (A, TA:) or he had recourse to him for refuge and protection.*

(TA.) And *أَخَذَ بِحَجَزَةِ اللَّهِ*, i. e., *بَسَبَ مِنْهُ* [meaning, † *He laid hold of a means of obtaining access, or nearness, to God*]: said of Moḥammad, in a trad. (TA.) And *كَلَامٌ آخِذٌ بِحَجَزِ بَعْضٍ* † *This is language disposed in regular order, consecutively. (A, TA.)* It is said in a trad., *إِنَّ الرَّحِمَ أَخَذَتْ بِحَجَزَةِ الرَّحِمِينَ* [Verily the *رَحِمَ* is connected with *الرَّحِمِينَ*]: said to mean, that the name of *الرَحِمَ* is derived from *الرَّحِمِينَ*; so that it is as though it attached itself thereto, and laid hold of the middle thereof. (IAth, TA.)

حَجَزَةٌ A mode, manner, or form, of tying the *إِزَارَ*. (TA.)

حَاجَزَ: see حَاجَزٌ.

حَاجَزَيْكَ Separate thou, or part thou, the people; (S, A, K; and T in art. دـول, on the authority of IAqr;) time after time: (K:) app. meaning, without intermission: (TA:) or it may mean withhold thyself. (IAqr, T in art. دـول.)

حِجَازِيٌّ: see 1, in two places.

حَاجَزٌ A thing intervening, as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between two other things, (TA,) or between two things facing, or opposite to, each other; (Az, A, TA;) as also *حَاجَزٌ*. (Az, A, TA.) Hence the province called *El-Hijáz* is thus named, because it forms a separation between *Nejd* and the *Ghowr*, or *Ghór*; (S, Mgh, TA;) or between *Nejd* and the *Saráh*; (Mṣb, K;) or between the *Ghowr*, or *Ghór*, and *Syria* (Mgh, Mṣb, TA) and the *Bádiyeh*; (Mgh, TA;) or between *Nejd* and *Tihámeh*; (K;) or because the *Hirár* [or certain stony tracts] separate it from the high part of *Nejd*; (Az, TA;) or because it is encompassed by the *Hirár* and the mountains, (Mgh, Mṣb,\*) or by the five *Hirár*, namely, the *Harrah* of *Benoo-Suleym* and that of *Wákim* and that of *Leylà* and that of *Showrán* and that of *En-Nár*. (Aḡ, K.) — Also sing. of *حَجَزَةٌ*, (K,) which latter signifies *Wrongers, or wrongdoers, who prevent one from obtaining his right: (S:) or persons who defend men, one from another, and decide between them justly. (Az, TA.)* In the *K*, the signification of "wrongers, or wrongdoers," is combined with the contrary explanation given by *Az*. (TA.) It is said in a trad. of *Kyleh*, *أَبْعَجَزَ ابْنُ هَذِهِ أَنْ يَنْتَصِفَ مِنْ وَرَاءِ الْحَجَزَةِ* [Is the son of this woman unable to obtain his right in the absence of the wrongdoers who prevent his doing so?]: (S:) or [accord. to one relation] *أَبْلَامُ ابْنِ ذِهِ أَنْ يَفْضَلَ الْخُطَّةَ مِنْ وَرَاءِ الْحَجَزَةِ* [Is the son of this woman to be blamed for deciding the affair in the absence of those who defend men, one from another, and decide between them justly?]: by "the son of this woman" she means her own son: she says, if he suffer a wrong, and allege for himself that which repels from him the wrong, [without having recourse to the judge,] he is not to be blamed. (TA.) [See also خُطَّةٌ.]

مَحْجُوزٌ Hit, or hurt, in the place [or part of the body] where the *إِزَارَ* is tied. (K.)