

work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Moḥammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A.D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods.

- 1st. [Mon.] Apr. 19, 622
- 2nd. [Sat.] May 7, 623
- 3rd. [Th.] Apr. 26, 624
- 4th. [Mon.] Apr. 15, 625
- 5th. [Sat.] May 3, 626
- 6th. [Th.] Apr. 23, 627
- 7th. [Tu.] Apr. 12, 628
- 8th. [Mon.] May 1, 629
- 9th. [Fri.] Apr. 20, 630
- 10th. [Tu.] Apr. 9, 631

Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Moḥammad's arrival at Ḳubà, was Monday: therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A.D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year

when the luni-solar reckoning was instituted, see [زَمَنَ]. *الهِجْرَتَانِ* means [The two emigrations, or flights; namely,] the هِجْرَة to Abyssinia and the هِجْرَة to El-Medeeneh. (S, K.) And *ذُو الْهِجْرَتَيْنِ* He (of the صَحَابَة [or Companions of Moḥammad] TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeeneh. (K.)

هَجْرَاءَ: see هَجْرًا.

هَجْرَانِ: see هِجْرَة.

هَجْرِيًّا: see هِجْرِيًّا.

هَجِيرٌ Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) = See also هَاجِرَة, in three places.

هَجِيرَة: see هَاجِرَة.

هَجِيرٌ Custom; manner; habit; wont: state; condition; case; syn. دَابٌّ, (T, S, A, K,) and عَادَة, (S, TA,) and دَيْدَنْ, (TA,) and شَأْنٌ, (T, A, K:) and the speech, or language, of a man; [or what one is accustomed to say;] syn. كَلَامٌ: (T, TA:) as also هِجِيرِيٌّ, (T, S, A, K,) and هِجِيرِيٌّ, (S, K,) and هِجِيرِيَّةٌ, and هِجِيرِيَّةٌ, (S.) You say, مَا زَالَ ذَلِكَ هِجِيرَةً, (A, K,* TA [in the CK, هَذَا هِجِيرَتُهُ,]) and هِجِيرَاهُ, (S, A, K,) and هِجِيرَاهُ, &c., (K,) That ceased not to be his custom, &c. (S, A, K.*) And مَا لَهُ هِجِيرِيٌّ غَيْرَهَا He has no custom, &c., other than it. (TA, from a trad.)

هِجِيرِيٌّ: see هِجِيرِيٌّ.

هَاجِرٌ, act. part. n. of 1, q. v. — Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one.

هَاجِرَة: see هَجْرٌ, in four places. = الهَاجِرَة, (S, A, Mgh, Mṣb, K,) and هِجِيرٌ, (S, Mṣb, K,) and هِجِيرَة, (A, K,) and هَجْرٌ, (S, K,) Midday when the heat is vehement: (S:) or midday in summer, or in the hot season: (Mgh, Mṣb:) or the period from a little before noon to a little after noon in summer, or in the hot season, only: (En-Nadr, ISk:) or from the time when the sun declines from the meridian: (Aboo-Sa'eed:) or midday, when the sun declines from the meridian, at the ظَهْر: or from its declining until the غَضْر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (K:) or the vehemence of the heat (K, TA) therein: (TA:) and الهَوِيجِرَة [dim. of

الهَاجِرَة] the period a little after the هَاجِرَة: (Es-Sukkaree:) [pl. of the first, هَوَاجِرٌ.] You say, طَبَخَتْهُ الْهَوَاجِرُ [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And صَلَاةُ الْهَجِيرِ The prayer of noon; as also الهَجِيرُ, elliptically. (TA.) See also ظَهِيرَة.

أَهْجُورَة: }
إِهْجِيرِيٌّ: } see هِجِيرٌ.
إِهْجِيرَاءَ: }

أَتَيْنَا أَهْلَنَا مُهْجِرِينَ We came to our family in the time of the هَاجِرَة. (S.) — مُهْجِرَاتٌ and مُهَاجِرٌ: see هَجْرٌ.

هَلْ مُهَجِّرٌ كَمَنْ قَالَ Is one who journeys in the هَاجِرَة like him who stays during the time of mid-day? (TA, from a trad.)

مُهْجُورٌ Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Mṣb.) In like manner مُهْجُورًا is used in the Ḳur, [xxv. 32,] signifying avoided, or forsaken, with the tongue, or with the heart or mind. (B.) [But see what here follows.] = Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Aboo-'Obeyd, on the authority of Ibráheem, that the words of the Ḳur, إِن قَوْمِي اتَّخَذُوا هَذَا, [xxv. 32,] mean, Verily my people have made this Ḳur-án a thing of which they have said what is not true: because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (S.)

مُهَاجِرٌ A place to which one emigrates. (Mṣb.)

مُهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence الْمُهَاجِرُونَ applied to The emigrants to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.)

هَجَسَ

1. فِي صَدْرِهِ, (A,) or هَجَسَ الشَّيْءُ فِي قَلْبِهِ, (K,) or بِالْقَلْبِ, (Mṣb,) aor. -, (S, K, Mṣb, TA,) or هَجَسَ, (Mṣb,) inf. n. هَجْسٌ, (Mṣb, TA,) The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been fur-