

# ج

The fifth letter of the alphabet: called جيم, which is one of the names of letters of the fem. gender, but which it is allowable to make masc.: it is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed مَحْقُورَةٌ, and حُرُوفُ الْقَلْقَلَةِ, because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed شَجَرِيَّةٌ, from الشَّجَرُ, which is the place of opening of the mouth. (TA.) — It is sometimes substituted for ي, when the latter letter is doubled, (K,) or is so substituted by some of the Arabs; (AA, S;) as in فُقَيْمِجٌ, for فُقَيْمِي; (AA, S, K;) and مَرَجٌ, for مَرِي. (AA, S.) An Arab of the desert recited to Khalaf El-Ahmar,

• خَالِي عُوَيْفٌ وَأَبُو عَلِيٍّ • الْبَطْعِمَانِ اللَّحْمَ بِالْعَشِيِّ •  
[My maternal uncle is 'Oweyf, and Aboo-'Alijj, who feed with flesh-meat at nightfall]; meaning عَلِيٌّ and عَشِيٌّ. (S.) It is also sometimes substituted for a single ي. (S, K.) AZ gives the following ex.:

• يَا رَبِّ إِنْ كُنْتُ قَبِلْتُ حُجَّتِي •  
• فَلَا يَزَالُ شَاحِحٌ يَأْتِيكَ بِحِجِّ •

[O my Lord, if Thou accept my plea, a brayer (or mule) shall not cease to bring me to Thee (i. e. to thy temple)]; (S;) meaning حُجَّتِي (K) [and أُسْبِحُ and أُسْبِحَا are also mentioned as occurring in a verse, for أُسْبِيتُ and أُسْبِيْتُ [because originally أُسْبِيْتُ and أُسْبِيْتُ]. (S.) But all these substitutions are abominable, (S, Ibn-'Osoof, and only allowable in cases of poetical necessity. (Ibn-'Osoof.) It is further said that some of the Arabs, among whom were the tribe of Kud'ah, changed ي, when occurring immediately after ع, into ج; and said, for رَاعٍ, [originally رَاعِي] رَاعِجٌ: this is what is termed عَجَجَةٌ: Fr attributes the substitution of ج for ي to the tribe of Teiyi, and some of the tribe of Asad. (TA.) — Some of the Arabs also changed it into ي; saying شَبْرَةٌ for شَجْرَةٌ, and جُنْجَاتٌ for جُنَيْتٌ, and يَصَصٌ for جَصَصٌ. (AZ, S in art. يَص.) = [As a numeral, ج denotes Three; and, as such, is generally written without the dot, but thus ج, or thus ج, to distinguish it from ح, which denotes eight.]

## جَا

جُوْجُوْ The breast (صَدْرٌ, Zj in his "Khalk el-Insán," S, K, TA) of a human being, (TA,) and of a bird, and † of a ship: (S, TA:) or the sternum, or breast-bone: or the middle of the breast: or the part where the heads of the bones of the breast come together; as in the Nh and M: (TA:) pl. جَائِي. (S, K.) An Arab is related to have said, مَا أَطْيَبَ جُودَابَ الْأَرَزِّ, [How delicious is جُودَابُ of rice (i. e. rice prepared with sugar and flesh-meat) with the breasts of geese!]. (TA.) And you say, شَقَّتِ السَّفِينَةُ بِجُودَابِهَا † [The ship clave the water with her breast]. (TA.)

## جَاب

1. جَابٌ, aor. ج, (S, K,) inf. n. جَابٌ, (S,) He gained, earned, or acquired, (S, K,) wealth, or property: (K:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA.)

[See, however, جَابٌ, below.] The rájiz (Ru-beh Ibn-El-'Ajjáj, TA) says,

• وَاللَّهِ رَاعِي عَمَلِي وَجَابِي •

[And God is mindful of my work and my earning]. (S, TA.) — Also He sold جَابٌ, i. e. مَغْرَةٌ [red ochre]; (IAar, K;) and so جَابًا. (IAar, TA.)

جَابٌ Thick, gross, big, or bulky: (S, K:) or strong: (A:) applied to an ass, (A, K,) or to a wild ass: (S, K:) as also جَابٌ, without ء: (S:) pl. جُؤُوبٌ. (TA.) Accord. to the K [and the A], it signifies also Whatever is rude, or coarse; thick, gross, big, or bulky: (كُلُّ جَابٍ غَلِيظٌ): but in the L, we find كَاهِلٌ جَابٌ غَلِيظٌ [meaning that جَابٌ applied to the part of the back termed كَاهِلٌ signifies thick, or big]: and جَابٌ جَابٌ as meaning a thick, gross, big, or bulky, make. (TA.) — [Hence,] الجَابُ The lion. (A, Sgh, K.) — And جَابَةُ الْبَدْرِي, (S, A, K,) or, accord. to AO (S) and the Mj (TA) and Sh, (TA in art. جُوب, q. v.,) without ء, (S, TA,) A doe-gazelle having her horn just come forth; because the horn when it first comes forth is thick, and afterwards becomes slender; (S, K;) thus showing her to be young: (S:) or a doe-gazelle, and a cow, strong in the horn. (A.) [See also art. جُوب.] — You say also, فَلَانَ شَعَتْ الْإِلَّ جَابٌ, [Such a one is slender in body, or person,

[but] great in patience. (S.) = The navel. (K.) = Red ochre; syn. مَغْرَةٌ [read by Golius معزة]; (Mj, K;) with and without ء. (Mj, TA.)

جَابَةُ الْبَطْنِ, (Ibn-Buzurj, K,) as also جَابَةُ الْبَطْنِ, (Ibn-Buzurj, TA,) i. q. مَانَةُ الْبَطْنِ, (K,) i. e. The part of the belly that is between the navel and the pubes. (TA.)

جُؤْبَةٌ: see what next follows.

جُؤْبَةٌ (K) and جُؤْبَةٌ (K) accord. to some copies, but not in others nor in the TA) A grinning, and frowning, or contracting, of the face; or looking sternly, austere, or morosely. (K.)

جَابٌ A gainer, an earner, or an acquirer, of wealth, or property. (TA voce جَوَابٌ.)

## جَائِلِيْق

جَائِلِيْقٌ [an arabicized word, from the Greek καθολικός, The catholicos; i. e.] the primate of the Christians in the country of El-Islám, [residing] in the [chief] city of El-Islám: under him is the [chief] city of El-Islám بطريريق [or بطريك, or بطرك, i. e. patriarch] of Antioch: then, under him, is the مَطْرَانٌ [or metropolitan]; under whom is the أُسْقَفٌ [or bishop], in every province: then, the قَسْبِسٌ [or priest]: then, the شَمَّاسٌ [or deacon]: (K:) accord. to Sgh, a judge, or ruler: in the Tekmileh, a wise man, or sage. (TA.) ج and ق do not occur in any one word, unless it is arabicized or a word imitative of a sound: (S and K\* at the beginning of the section in which this word is mentioned:) accord. to El-Jawáleekee, they do not occur in any Arabic word unless separated, as in جَلُوبِقٌ and جَرْتَدِقٌ: accord. to Lh, they occur in many words, most of which are arabicized. (TA ib.)

## جَارٌ

1. جَارٌ, aor. ج, inf. n. جُؤَارٌ (S, A, K) and جَارٌ, (K,) He, (a bull, S and K, or a calf, A,) and جُؤَارٌ she, (a cow, K,) lowed. (S, A, K.) جُؤَارٌ is like جُؤَارٌ; and is substituted for the latter in a reading of the Kur vii. 146 and xx. 90. (Akh, S.) — Also, (S, A, K,) inf. ns. as above, (K,) He (a man praying, A and TA) raised his voice in prayer, or supplication: (Th, K:) he cried out: (Es-Suddee, TA:) he cried out, calling for aid, or succour; humbled, or abased, himself, and raised his voice: (A:) he humbled, or abased, himself, with earnest supplication; (S, K;) إِلَى اللَّهِ

to God; (S;) and cried out, or called, for aid, or succour. (K.) [Accord. to Katádeh, يَجَارُونَ in the Kur xxiii. 66 signifies يَجْرَعُونَ, as written in the TA; but this is app. a mistranscription for يَجْرَعُونَ, They manifest grief and agitation; &c.] — Also † It (a plant) grew tall; (A, K;) like as one says, صَاحَتِ الشَّجَرَةُ. (A.) And جَارَتِ الْأَرْضُ † The plants, or herbage, of the land grew tall. (A, K.)

جَارٌ, applied to herbage, (Az, A, K,) † Fresh, juicy, or sappy: (K, TA) or tall, and full-grown: (Az, TA) and abundant. (A, K.) — جَارٌ, (K,) and جَوَارٌ, (As, S, A, K,) and, accord. to As, جَوَارٌ, (TA voce جَوْر) as also جَوْرٌ, (K,) † A copious rain; (As, S, A, K;) that makes the plants, or herbage, to grow tall: (A:) or the second, a rain that makes a sound, or noise. (TA.)

جَوْرٌ : }  
جَوَارٌ : } see جَارٌ.

هُوَ جَارٌ بِاللَّيْلِ [He is one who cries out, calling for aid, or succour; who humbles, or abases, himself, and raises his voice; much, or often, by night]. (A, TA.)

جَاشَ

1. جَاشَتْ نَفْسُهُ, aor. ʿ, His soul rose, or heaved, by reason of grief or fear; (As, K;) a dial. var. of جَاشَتْ, aor. نَجِيشٌ. (TA.) — Also, both of these, His (a coward's) soul purposed flight: or was frightened. (TA in art. جِيش) — جَاشَ, aor. ʿ, He came, came forward, or advanced, towards him. (K.)

جَاشَ The return to its place, (روَاع, Lth, S, K,) or the fright, (رَوْع, as in a copy of the A, [which latter is agreeable with explanations of the verb given above,]) of the heart, when in a state of commotion on an occasion of fright. (Lth, S, A, K.) — The soul (نَفْس) of a man: (IDrd, A, K:) or his heart: or firmness, or constancy, of heart: or strength of heart when one hears a thing and knows not what it is: (TA:) sometimes, [جَاشَ,] without ʿ: (K:) pl. جَوُوشٌ (K) and جَاشٌ. (TA.) You say, فَلَانَ رَابِطٌ, جَاشٌ. (TA.) Such a one restrains his soul, or himself, from flight, by reason of his courage; (S, A;\*) is strong in heart; as also رَبِطَ الْجَاشِ: (S in art. رِبَط) or both signify is courageous. (K in art. رِبَط, q. v.) And وَاهِيَ الْجَاشِ [Infirm, or weak, in soul, or heart]. (A, TA.) And رَبَطَ رِبَطَ جَاشًا (A,) or جَاشًا only, [without ʿ,] (ISk, TA,) see art. رِبَط. And رَبَطَ جَاشُهُ His heart became strong. (K in art. رِبَط, q. v.) — See also جَوُوشٌ.

جَوُوشٌ : see what follows.

جَوُوشٌ The breast, or chest; (S, A, K;) as also جَاشٌ and جَوُوشٌ: (A:) or its حَمِزٌ, q. v. (Ibn-'Abbád, K.) — The forepart (صَدْر)

of the night; accord. to which explanation it is tropical: or what is between the beginning and the third thereof: or a while thereof: (TA:) or a portion thereof; (Lh, K;) and of people. (K.) — Also A thick, or gross, or coarse, man. (Ibn-'Abbád, K.)

جَالٌ

جِيَالٌ The ضَبْع [or female hyena]; (S, K;) a name thereof, of the measure فَيْعَلٌ, determinate without ال, (S,) imperfectly decl.; (K;) as also جِيَالَةٌ, (S, K,) accord. to Ks; (S;) and جِيَالٌ, without ʿ, (S, K,) the ى not being changed into ا as in نَابٌ and the like because the ʿ, though literally suppressed, is considered as though meant to be retained, and because the ى is considered as though meant to be quiescent; (Aboo-'Alee the grammarian, S, TA;) and الجِيَالُ, (K,) like the first, but with ال. (TA.) — Also, الجِيَالُ, accord. to Ibn-Es-Seed, The wolf: but MF deems this strange. (TA.)

جِيَالَةٌ : see above.

جَامٌ

جَامٌ : see art. جَوْمٌ.

جَامُوسٌ

جَامُوسٌ : see art. جِمَسٌ.

جَانٌ

جَوْنَةٌ A receptacle of the kind termed سَفَطٌ, covered with skin, for the perfumes of the seller of perfumes; as also جَوْنَةٌ: originally with ʿ: pl. like صُرْدٌ [i. e. جَوْنٌ: thus in the TA, without ʿ]. (K.) See also art. جَوْنٌ.

جَاهٌ

جَاهٌ : see art. جَوَهٌ.

جَاوِرٌ

جَاوِرٌ : see art. جَوْرٌ.

Quasi جَائِيٌ

3. جَائِيٌ : see 3 in art. جَائِيٌ.

جَبٌ

1. جَبٌّ, aor. ʿ, (Msb, TA,) inf. n. جَبٌّ (S, A, Mgh, Msb, K) and جَبَابٌ, (A, K, MF,) He cut it; or cut it off; (S, A, Mgh, Msb, K;) as also جَبٌّ, inf. n. جَبٌّ, جَبٌّ خُصَاهُ, (K, TA.) — جَبٌّ, inf. n. جَبٌّ, He cut off entirely, or extirpated, his testicles; (TA;) [as also جَبَّتْهَا; for] جَبٌّ (A, K) and جَبَابٌ and جَبَابٌ (TA) signify the cutting off entirely, or extirpating, (A, K, TA,) of the testicle, (K, TA,) or of the genitals: (A:) [or] جَبَابٌ signifies [or signifies also, as inf. n. of جَبٌّ,] the having the testicles, (S, TA,) or genitals, (Msb,) entirely cut off. (S, Msb, TA.) You say also, جَبَّتَهُ, meaning I cut off entirely,

or extirpated, his genitals; (Msb;) [or his testicles; or his penis; as is implied in the TA:] and جَبٌّ, inf. n. جَبٌّ, (Mgh, TA,) [or جَبَابٌ,] he had his penis and his testicles [or either of these] cut off entirely, or extirpated. (Mgh, TA.) — جَبَّتِ السَّنَامُ, aor. ʿ, inf. n. جَبٌّ; and جَبَّتَهُ; He cut off the hump of the camel: accord. to Lth, جَبٌّ signifies the cutting off entirely, or extirpating, of the hump. (TA.) — جَبَّتِ التَّخْلُفُ, (As, S, Msb, TA,) [aor. ʿ,] inf. n. جَبٌّ, (A, K,) or جَبَابٌ, (S, TA,) or جَبَابٌ, (A,) or both the second and last, (Msb, [the first is disallowed by MF,]) He fecundated the palm-trees [with the pollen of the male tree]. (As, S, A, Msb, TA.) You say, جَاءَ زَمَنُ الْجَبَابِ, (S,) or الْجَبَابِ, with fet-ḥ, (A,) or both, (Msb,) [The time of the fecundating of the palm-trees came]. — جَبَّتِ الْقَوْمُ, (S,) aor. ʿ, (TA,) inf. n. جَبٌّ, (K,) He surpassed, or overcame, the people, or company of men; (S, K, TA;) accord. to some, in grounds of pretension to respect or honour, or in beauty, and in any or every manner. (TA.) And جَبَّتِ النِّسَاءُ She surpassed the [other] women in her beauty. (TA.) The saying

جَبَّتِ نِسَاءَ الْعَالَمِينَ بِالسَّبَبِ

[She overcame the women of the whole world by means of the string] relates to a woman who measured round her hinder parts with a string, and then threw it to the women of the tribe, that they might do with it the like; but they found it to be much exceeding their measures. (TA.) See 3, in three places. — See also 2.

2. تَجَبُّبٌ The reaching of the [whiteness termed] تَحْجِيلٌ, in a horse, to the knee and the hock: (S:) or the rising of the whiteness to [the extent of] what is termed الْجَبَبُ. (K.) You say of a horse, فِيهِ تَجَبُّبٌ [In him is a rising of the whiteness to the knee and the hock]: and in this case, the horse is said to be مُجَبَّبٌ: and the subst. is جَبَبٌ [meaning a whiteness of the legs rising to the knee and the hock]. (S.) [See مُجَبَّبٌ] — The act of shrinking [from a thing]; or the being averse [from it]; or the act of withdrawing; (S, K, TA;) outwardly or inwardly. (TA.) You say of a man, جَبَبَ فَذَهَبَ [He shrank, or was averse, or withdrew, and went away]. (S.) And جَبَبَ النَّاسُ عَنِ طَاعَةِ اللَّهِ The people forsook, or relinquished, the obeying of God. (TA from a trad.) — The act of fleeing. (K.) You say of a man, جَبَبَ He fled. (TA.) El-Ḥotei-ah says,

وَنَحْنُ إِذَا جَبَبْتُمْ عَنْ نِسَائِكُمْ  
كَمَا جَبَبْتُمْ مِنْ عِنْدِ أَوْلَادِهَا الْحُمُرُ

[And we, when ye flee from your women, like as the wild asses have fled from the presence of their young ones]. (TA.) And جَبَبٌ, said of a man, [if not a mistranscription for جَبَبٌ,] signifies He went quickly, fleeing from a thing. (TA.) — The act of satisfying with water (K, TA) the earth, (الجُبُوبُ, TA,) or cattle. (K, TA.)

3. **جَبَابٌ** The act of *vying*, or *contending for superiority*, in *goodliness*, or *beauty*, &c., (K,) as, for instance, in grounds of pretension to respect or honour, and in lineage: (TA:) and **مُجَابَةٌ** the *vying*, or *contending for superiority*, in *goodliness*, or *beauty*, (K,) &c., (TA,) and in *food*: (K:) but [SM says,] I know not whence this addition, respecting food, is derived. (TA. [See, however, what follows, from the A.]) You say, **جَابَيْتُ فُجَيْبَتَهُ** *He vied with me, or contended with me for superiority, and I overcame him.* (TA.) And **جَابَتِ الْمَرْأَةُ صَاحِبَتَهَا** *The woman vied, or contended for superiority, with her fellow, and surpassed her in beauty.* (TA.) And **جَابَهُ فِي الْقَرَى فُجَيْبَةً** *He vied with him, or contended with him for superiority, in the entertainment of guests, and he overcame him therein.* (A.)

4. **اجَبَّ** It (camels' milk) *had*, or *produced*, what is termed **جَبَابٌ** [q. v.]. (K.)

5. **تَجَبَّبَ** He *clad himself with a جَبَّةٌ [q. v.]. (MA.) [And so, app., **اجْتَبَّبَ**, explained by Golius, on the authority of Ibn-Maaroof, as signifying *He put on a vest, or tunic.*]*

8: see 1, in three places: = and see also 5.

R. Q. 1. **جَبَبَ** He *dealt*, or *trafficked*, in **جَبَابٍ** [pl. of **جَبَابَةٌ**, q. v.]. (TA.)

R. Q. 2. **تَجَبَّبَ** i. q. **اَتَّقَى**; (S, TA;) i. e. *He prepared what is called جَبَابَةٌ*: (TA:) or *he put what is called جَبَابَةٌ into a خَلْعٌ* [q. v.]. (AZ, TA.)

**جَبٌّ** A well: (A, K:) or a well not cused with stone or the like: (S, A, Mṣb, K:) or a well containing much water: or a deep well: (A, K:) or of some other description: (A:) or a well in a good situation with respect to pasture: or one that people have found; not one that they have dug: (K:) or a well that is not deep: (Lth, TA:) or a well that is wide, or ample: (El-Kilábeeyeh, TA:) or a well that is cut through rock, or smooth rock, or stones, or smooth stones, or hard and smooth and large stones: (Aboo-Habeeb, TA:) of the masc. gender; (Mṣb, TA;) [not fem. like **بَيْتْرٌ**]; or masc. and fem.: (Fr, Mṣb:) pl. [of pauc.] **أَجْبَابٌ** (Mṣb, K) and [of mult.] **جَبَابٌ** and **جَبِيَّةٌ**. (S, Mṣb, K.) — A well that is dug wherein a grape-vine is planted; like as one is dug for the shoot of a palm-tree: pl. **جَبَابٌ**. (Ish, TA.) — The inside of a well, from its bottom to its top, whether cased with stone or the like or not. (Sh, TA.) — The **جَبْنُ** of a well [app. meaning *A hollowed stone, or stone basin, for water, placed at the mouth of a well: or, perhaps, a hollowed stone placed over the mouth; for many a well has such a stone, forming a kind of parapet.*] (Zeyd Ibn-Kuthweh, TA.) — [A kind of leathern bag;] a **مَزَادَةٌ** of which one part is served to another, (K, TA,) wherein they used to prepare the beverage termed **نَبِيدٌ**, until, by use, it acquired strength for that purpose; mentioned in a trad., forbidding the use of it; and also called **مَجْبُوبَةٌ**. (TA.) — The *spathe*, or

*envelope*, of the spadix, or flowers, of the palm-tree; also called **جُفٌّ**: the former word was unknown to A'Obeid: both occur, accord. to different readings, in a trad., where it is said that a charm contrived to bewitch Moḥammad was put into the **جَبِّ**, or **جُفِّ**, of a **طَلْعَةٌ**: accord. to Sh, (TA,) it means the *inside* of a **طَلْعَةٌ** [which latter here app. signifies, as it does in some other instances, the spathe, not the spadix, of a palm-tree]; (K, TA;) in like manner as the inside of a well, from its bottom to its top, is called **جَبٌّ**: the pl. is **جَبَابٌ**. (TA.) Hence the well-known prov., **جَبَابٌ فَلَا تَعَنَّ أَبْرًا** [They are merely envelopes of the flowers of palm-trees; therefore weary not thyself to effect fecundation]; applied to a man in whom is little or no good; meaning he is like the spathes of the palm-tree in which are no flowers; therefore weary not thyself by attempting to make him good; **لَا تَعَنَّ** being for **لَا تَتَعَنَّ**. (MF.)

**جَبَّةٌ** A well-known garment [or coat], (Mṣb, K, TA,) of the kind of those called **مُقَطَّعَاتٌ**: (TA:) accord. to 'Iyád, a garment cut out and sewed: accord. to Ibn-Hajar and others, a double garment quilted with cotton; or, sometimes, if of wool, a single garment, not quilted with anything: (MF:) [most probably not so much resembling the modern garment more generally known by the same name (for a description and representation of which see my "Modern Egyptians," ch. i.) as a kind of **جَبَّةٌ** still worn in Northern Africa, described in this Lexicon voce **مُدْرَعَةٌ**: accord. to Golius, "*tunica ex panno gossipino, cui pallium seu toga imponitur, cum subductitio panno et intercedente gossipio punctim consuta: Italis consona voce giuppa: si ita cum gossipio consuta non sit, دَرَاعَةٌ tunica illa gossipina dicitur:*"] pl. **جَبَبٌ** (Mṣb, K) and **جَبَابٌ**. (S, K.) — I. q. **دِرْعٌ** [A coat of mail; or any coat of defence]: (K:) pl. **جَبَبٌ**. (TA.) Er-Rá'ee says,

• **لَنَا جَبَبٌ وَأَرْمَاحٌ طَوَالٌ**  
• **بَيْنَ نَمَارِسِ الْحَرْبِ الشَّطُونَا**

[We have coats of mail, or of defence, and long spears: with them we ply distant war]. (TA.) — The part of a spear-head into which the shaft enters: (S, K:) and the **تُعَلْبُ** is the part of the spear-shaft that enters into the head. (TA.) — [In the TA, **جَبَّةُ الرَّوْمِ** is also explained as meaning *The part of the spear-head that enters into the shaft*: but it seems that **من** has been inserted here by a mistake of the copyist; and that the true meaning intended is *the part of the spear-shaft into which the head enters*; though in general the shaft enters into the head.] — The part in which is the **مُشَاشَةُ** [q. v.] of a horn. (Zeyd Ibn-Kuthweh, TA.) — The **جَبَاجٌ** [or bone that surrounds the cavity (see art. **حَجَجٌ**)] of the eye. (K.) — The contents of the solid hoof: or the horny box (**قَرْنٌ**) of the solid hoof: or the joint between the **سَاقٌ** [which seems to mean here, as it does in many other instances, the hind shank,] and the thigh:

(K:) or the *shank-joint* of a horse or the like (**مَوْصِلُ الْوَطِيفِ** [commonly applied, as in the S and K voce **رَسْغٌ**, to the upper extremity of the pastern, i. e. the fetlock-joint, which seems to be the meaning intended in this instance,]) in the **ذِرَاعٌ** [which here app. means the fore leg, not the arm]: or, accord. to Aṣ, the part where the **وَطِيفٌ** [or shank] is set into the hoof: (S:) or the part of the **رَسْغٌ** [or pastern], of a horse, where the **وَطِيفٌ** [or shank] joins upon the **حَوْشَبٌ** [which seems here to mean the upper pastern-bone]: or, as AO says, the part where a horse's **وَطِيفٌ** joins to the upper part of the **حَوْشَبٌ**: or, as he says in another place, the place where each tibia and hind shank, of a horse, meet; [the hock-joint;] expl. by **مَلْتَقَى سَاقَيْهِ وَوَطِيفِي رَجْلَيْهِ**: and the place of junction of any two bones, except in the back-bone. (TA.) — Accord. to Lth, *Whiteness of the بَطَانِيَّةُ* [a word which I have not found anywhere but in this instance] of a horse or similar beast, extending to the hairs that surround the hoof. (TA.)

**جَبَبٌ** A cutting off of the hump of a camel: (K:) or a cutting in the hump of a camel: (TA:) [or the state of having the hump cut off; as seems to be indicated in the S:] or an erosion of the hump of a camel, by the saddle, so that it does not grow large. (K, TA.) — See also 2.

**جَبَابٌ** Butter, or what is produced by churning, of camels' milk; like as **زُبْدٌ** is what is produced by churning of cows' or sheep's or goats' milk: (Mṣb in art. **زَبْدٌ**;) *what rises upon the surface*, (T, S,) or *what has collected together* [or coagulated], (K,) of the milk of camels, resembling **زُبْدٌ**, (T, S, K,) which camels' milk has not: (S, K:) when a camel shakes about a skin of camels' milk, suspended to him, what is termed **جَبَابٌ** collects at the mouth of the skin. (T.)

**جَبُوبٌ** The earth, (Lḥ, K,) in general; (Lḥ;) sometimes written **جَبُوبٌ**, as a proper name, without the article, and imperfectly decl., like **شُعُوبٌ**: (TA:) so called because it is cut, i. e. dug; or because it cuts, i. e. disunders, the bodies of those buried in it: (Sub, TA:) and hence **جَبَابٌ** and **جَبَانَةٌ**, signifying a burial-ground; from **الْجَبُّ** and **الْجَبُوبُ**; accord. to Kh; but others derive these two words from **جَبِينٌ**: (TA:) or rugged land: (Aṣ, S, K:) or hard or rugged land, composed of rock, not of soil: (IAṣr, TA:) or earth, or dust: (Lḥ, K:) or the surface of the earth; (Ish, S, K;) whether plain or rugged or mountainous: (Ish:) a word without a pl.: (S:) also coarse, or big, lumps or clods of clay or mud; or of dry, or tough, or cohesive, clay or mud; plucked from the surface of the ground: (TA:) or crumbled clods of clay or mud; or of dry, or tough, or cohesive, clay or mud: (IAṣr, TA:) and with **ة**, a lump, or clod, of clay or mud; or of dry, or tough, or cohesive, clay or mud. (K.)

**جَبَابِيٌّ**: see what next follows.  
**جَبِيٌّ** [app. a contraction of **جَبِيٌّ**], or **جَبَابِيٌّ**, A seller of **جَبَابٌ** [pl. of **جَبَابَةٌ**, q. v.]. (K.)

جَبَانٌ : } see جَبُوبٌ ; and see art. جَبِينٌ .  
جَبَانَةٌ : }

جَبَبَةٌ : see what next follows, in two places.

جَبَبَةٌ (S,) or جَبَبَةٌ (A,) or both, (K,) and جَبَابٌ [which is the pl.], (L, TA,) The stomach of a ruminant animal (S, A, K, TA) in which خَلْعٌ [q. v.] is put, (S, TA,) i. e., (TA,) in which is put flesh-meat cut in pieces; (K, TA;) or in which is put flesh-meat to be used as provision in travelling; (TA;) or in which melted grease (S, K) is collected (S) or put: (K:) or the skin of the side of a camel, cut out in a round form, in which is prepared flesh-meat, (K, TA,) such as is called وشيقة (TA,) which is flesh-meat that is boiled once, and then cut into strips, and dried, or salted and sun-dried; the most lasting of all provision [of the kind]: (S, TA:) or the first and second both signify tripe; in Persian, اشكنبه or اشكنبه (MA.) A coward is likened to a جببة in which خلع is put; because of his turpitude and his little profitableness. (TA.) — Also, the first, A vessel, or receptacle, made of skin, in which water is given to camels, and in which one macerates هبید [i. e. colocynths, or the pulp thereof, or the seeds thereof]. (TA.) — And A basket, (S, K, TA,) of small size, (TA,) made of skins, (S, K, TA,) in which dust, or earth, is removed: (S, TA:) or, accord. to Kt, it is [جببَةٌ] with fet-h: (TA:) pl. جَبَابٌ (S.) — And A drum: pl. جَبَابٌ [which is explained in the K as meaning “a drum” instead of “drums”]: as in the saying, ضَرَبْتُ عَلَى بَابِهِ الجَبَابُ [The drums were beaten at his door]. (A.)

جَبَبِيٌّ A tripe-seller. (Golius from Meyd. [See جَبَبَةٌ.]

جَبَبِيَّةٌ Food made with tripe; in Persian, سُخْتُو; (Golius from Meyd;) in Turkish, شورباسی (MA.)

أَجَبٌ A camel having his hump cut off: (S, K:) or having his hump eroded by the saddle, so that it does not grow large: (K:) or having no hump: (A, TA:) fem. جَبَاءٌ (A, K.) — And [hence,] the fem., † A woman not having [prominent] buttocks: (K:) or i. q. وَشَاءَةٌ [i. e. having small buttocks sticking together; or having little flesh in her posteriors and thighs]: (Ish, TA:) or whose bosom and breasts have not become large: (K:) or whose breast has not become large: (Sh, TA:) or small in the breast; from the same epithet applied to a she-camel; (A;) for a woman having small breasts is like the camel that has no hump: (TA:) or having no thighs; (K;) i. e. having lean thighs; as though having no thighs. (TA.) Also, the masc., † A pubes having little flesh. (TA.) — [Hence, also,] الأَجَبُ i. q. الفَرْجُ [as meaning The pudendum muliebre]; (K;) from the same word as applied to a camel [having no hump]. (TA.)

مَجَبَّةٌ The middle, or main part, (جَادَةٌ) of a road. (S.)

مَجَبٌّ A horse in which the [whiteness termed] تَحْجِيلٌ reaches to the knee and the hock; (S;)

[i. e.] in which the whiteness [of the lower part of the leg] reaches to the knee and the hock or the knees and the hocks: (TA:) or in which the knees and the hocks: (Lth, TA:) or in which the whiteness rises to [the extent of] what is termed الجَبَبُ; (K, TA;) or more than this, [perhaps a mistake of a copyist for less than this,] so as not to reach to the knees: or in which the whiteness reaches to the hairs that surround his hoof. (TA.) — بَثْرٌ مَجَبَّةٌ الجَوْفُ A well having in the middle a part wider than the rest, hollowed out like a cupola. (Fr, TA.)

مَجْبُوبٌ Having the genitals, (Msb,) or the testicles (S, \* Mgh, TA) and the penis, (Mgh,) cut off entirely, or extirpated: (S, \* Mgh, Msb, TA:) or having the penis cut off. (TA.)

مَجْبُوبَةٌ : see جَبُّ .

### جَبَا

1. جَبَا and جَبَى, aor. جَبَى, He restrained, or withheld, himself; refrained, forbore, or abstained; or turned back, or reverted. (K, TA.) You say, جَبَا عَنْهُ, and جَبَى, meaning He restrained, or withheld, himself, &c., from him, or it; and regarded him, or it, with reverence, veneration, dread, awe, or fear: (TA:) [or,] accord. to AZ, جَبَا عَنْ الرَّجُلِ, inf. n. جَبَى and جَبُوهُ, [to which Golius adds جَبُوهُ and جَبَا, but, I suspect, from incorrect MSS.,] means I drew, or held, or hung, back from the man; or remained behind him; or shrank from him; or shrank from him and hid myself: and he cites (from Nuṣayb Ibn-Mihjen, TA)

• فَهَلْ أَنْ إِلَّا مِثْلَ سَيْقَةِ الْعَدَى •  
• إِنْ أَسْتَدَمَّتْ نَحْرًا وَإِنْ جَبَا عَنْ عَقْرٍ •

[And am I otherwise than like the beasts driven away by the enemy? If they go before, slaughter befalls them; and if they remain behind, hocking].

(S, TA.) You say also, مَا جَبَا عَنْ شَيْئِي He did not draw back from reviling me; did not desist, or abstain, therefrom. (TA.) — It (a sword) recoiled, or reverted, without penetrating, or without effect: (K:) or so the former verb [only]. (TA.) — It (the sight, or the eye,) recoiled, or reverted: (K:) or so the former verb [only]; and disliked, or disapproved, or hated, the thing [that was before it]. (TA.) You say, جَبَا عَيْنِي عَنِ الشَّيْءِ My eye recoiled, or reverted, from the thing. (S.) And of a woman of displeasing aspect you say, إِنَّ الْعَيْنَ لَتَجَبَا عَنْهَا [Verily the eye recoils from her with dislike]. (Aṣ, TA.) — He disliked, disapproved, or hated: (K:) or so the former verb [only]. (TA.) You say, جَبَا الشَّيْءَ He disliked, &c., the thing. (TA.) — He inclined his neck: (K:) or so the former verb [only]. (TA.) — He hid himself; (K, TA;) [app. from fear;] as, for instance, a ضَبٌّ [q. v.] in its hole. (TA.) — He, or it, came, or went, forth, or out: (K:) [or so the former verb only.]

You say of a serpent, جَبَا عَلَيْهِ It came forth upon him from its hole (S, TA) so as to frighten him; and in like manner one says of a hyena,

جَبَا عَلَى and جَبَا, and a jerboa. (TA.) And جَبَا عَلَى الْقَوْمِ He came forth unexpectedly upon the people, or company of men. (TA.) And جَبَا الْجَرَادُ The locusts invaded, or came suddenly upon, the country. (TA.)

4. أَجَبَاتٌ said of a land, (S,) or أَجَبَا said of a place, (K,) It abounded with [the kind of truffles called] كَمَاءَةٌ (S,) or كَمْرٌ, (so in some copies of the K,) or [rather] جَبَا [a pl. or quasi-pl. n. of جَبٌ]. (So in other copies of the K.) — أَجَبَا He hid a thing. (K.) And hence, He hid his camels from the collector of the poor-rate. (IAṣr, TA.) — He sold seed-produce before it showed itself to be in a good state, (S, K, TA,) or before it came to maturity. (TA.) Hence, in a trad., مَنْ أَجَبَى فَقَدْ أَجَبَى [He who sells seed-produce before it shows itself to be in a good state, or before it has come to maturity, practices the like of usury]: (S, TA:) originally with ء, (S,) which is suppressed for the purpose of assimilation [to أَجَبَى]. (TA. [See 4 in art. جَبُو and جَبَى.] — أَجَبَا عَلَى الْقَوْمِ He overlooked the people, or company of men; or commanded, or had, a view of them; or came in sight of them; syn. أَشْرَفَ. (K.)

جَبَةٌ sing. of جَبَا, like as فَعْعَةٌ is of فَعَعٌ, and غَرْدَةٌ of غَرَدَةٌ (S:) or i. q. كَمَاءَةٌ (K:) or n. un. of جَبَا, which is a coll. gen. n., like كَمَاءَةٌ: (MF and TA, voce فَعَعٌ:) [J says,] جَبَا signifies Red كَمَاءَةٌ [or truffles]: or, accord. to El-Aḥmar, those [truffles] that incline to redness; كَمَاءَةٌ signifying those that incline to dust-colour and blackness; and فَعْعَةٌ, the white; and بَنَاتٌ أَوْبَرٌ, the small: (S:) accord. to Aḥn, جَبَا signifies a white thing resembling a كَمْرٌ, of which no use is made: but accord. to IAṣr, the black كَمَاءَةٌ; which, he says, are the best of كَمَاءَةٌ: (TA:) the pl. of جَبَةٌ is أَجَبُو, (S, K,) a pl. of pauc., (S,) and جَبَا, [as mentioned above,] or, accord. to Sb, this is a quasi-pl. n., (TA,) and جَبَا, (K,) or this also is a quasi-pl. n. (TA.) — I. q. أَكْمَةٌ [q. v., i. e. A hill, or mound, &c.]: pls. as above. (K.) — A hollow, or cavity, (T, K,) in a mountain, (TA,) in which the water (T, K) of the rain (TA) stagnates, (T,) or collects: (K:) pl. as above. (K.)

جَبَا: see the next preceding paragraph.

جَبَا: see جَبٌ, in two places. — Also A shoemaker's board, (S, K,) on which he cuts his leather; also called قَرْزُومٌ (S.) — And The place where the false ribs of the camel end, and thence as far as the navel and udder. (K.) — And The part of the belly called the مَائَةٌ thereof; as also جَابَةٌ; (Ibn-Buzurj, TA;) i. e. the part between the navel and the pubes. (TA in art. جَابٌ.)

جَبَا (S, K) and جَبَا (Sb, K) Fearful, or cowardly: (S, K:) fem. with ة: and therefore the pl. is formed by the addition of و and ن.

(Sb, TA.) Mafrooḡ Ibn-'Amr Esh-Sheybānee says,

- قَمَا أَنَا مِنْ رَبِّبِ الْمُنُونِ بِجَبَاً
- وَلَا أَنَا مِنْ سَبِّ إِلَهِ بَآيسٍ

[But I am not fearful of the vicissitudes of fortune, nor despairing of the favour of God]. (S, TA.)

جَبَاً: see what next precedes.

جَابِي The locust, or locusts: (S, K:) so called because of the coming forth thereof [suddenly or unexpectedly: see 1, last two sentences]: (S, TA:) as also جَابٍ [q. v.]. (TA.)

أَرْضٌ مَجْبَاةٌ A land abounding with [the truffles called] جَبَاةٌ. (S.)

جبت

الجِبْتِ, not a pure Arabic word, because it comprises the letters ج and ت without any of the letters of the kind called ذَوْلَقِي [which are ج and ل and ن]; (S;) The idol: (S, K:) or idols: (Ksh in iv. 54:) or the name of a certain idol, (Bd and Jel on that verse,) belonging to Kureysh; as also الطَّاعُوتُ: (Jel:) and that which is worshipped instead, or to the exclusion, of God; whatever it be: (Ksh, Bd, K:) said to be originally الجَيْسِ, i. e., (Bd,) he, or that, wherein is no good: (Bd, K:) and the diviner: (S, K:) and the enchanter: (S, K, Kull:) and the like thereof: (S:) or the Devil; Satan: (Kull:) and enchantment. (Esh-Shaabee, K.) Accord. to Esh-Shaabee, يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاعُوتِ, in the Kur [iv. 54], means They believe in enchantment and the Devil: or, accord. to I'Ab, by الجِبْتِ is meant Hoyef Ibn-Akhtab; and by الطَّاعُوتِ, Kaab Ibn-El-Ashraf: (TA:) or the words relate to these two men, Jews, who, in order to induce Kureysh to join with them in a league against Moḡammad, prostrated themselves to the gods of Kureysh: (Ksh, Bd:) or to certain Jews, who said that the worship of idols is more pleasing to God than that to which Moḡammad invited. (Bd.) It is said in a trad. that what are termed الطَّرِيقُ and العَيْاقَةُ and الطَّيْرَةُ are مِنَ الْجِبْتِ [app. meaning of things wherein is no good: or kinds of divination: or from the Devil]. (S.)

جبد

1. جَبَدَهُ, (S, A, Mgh,\* L, Mṣb, K,\*) aor. 2, (Mgh, Mṣb, K,) inf. n. جَبْدٌ, (T, Mgh, Mṣb, K, &c.) i. q. جَذَبَهُ (T,\* S, A, Mgh,\* L, Mṣb, K,\* &c.) i. e. He drew it; &c.: (T, TA:) formed by transposition from the latter; (A'Obeyd, S, A;) accord. to some: (Mṣb:) or it is a dial. var. of the latter; (M, L, K, &c.) of the dial. of Temeem; (T, Mṣb;) not formed from the latter by transposition, (Ibn-Es-Sarráj, IJ, M, L, K,) for both are equally conjugated: (Ibn-Es-Sarráj, IJ, L, Mṣb:) and اجْتَبَادٌ [inf. n. of اجْتَبَدَ] signifies the same as جَبْدٌ. (K.) جَبْدَنِي رَجُلٌ meaning A man pulled me from

behind me, occurs in a trad. (L.) — You say also, جَبَدْتُهُ and جَذَبْتُهُ, meaning, † She repelled him, or rejected him; namely, a man who sought her in marriage. (T and TA in art. اجذب.)

7. اِنْجَبَادٌ [inf. n. of اِنْجَبَدَ] i. q. اِنْجَذَابٌ, (K,) meaning Quick going or journeying or travelling. (TA.)

8: see 1.

جبر

1. جَبَّرَ, (S, Mṣb, K, &c.) aor. 2, (Mṣb,) inf. n. جَبْرٌ, (S, A, Mṣb, K, &c.) and جَبُورٌ, (M, K,) which latter, accord. to MF, is an inf. n. of the intrans. verb only, but it has been heard as an inf. n. of the trans. verb also, (TA,) and جَبَارَةٌ, (Lh, K,) He set a bone; reduced it from a fractured state; (S, A, Mṣb, K, &c.) as also جَبَّرَ, (A, Iamb, K,) inf. n. تَجْبِيرٌ; (TA;) and اجْبِرْ, (Ibn-Talḡah, MF, TA,) but this is extremely strange, and not found in the lexicons of celebrity, (MF,) and not heard by AO; (TA;) [and اجْتَبِرْ.] One says also, جَبَّرَ يَدَهُ, (A, Iamb,) or جَبَّرَهَا, (Mṣb,) He (a bone-setter) set his arm, or reduced it from a fractured state: (A:) or put upon it the جَبِيرَةَ [or splints]. (Mṣb.) — Hence, (TA,) جَبَّرَ, (AAF, M, K, &c.) inf. n. جَبْرٌ, (S, A, K) and جَبُورٌ [but respecting this latter see above] and جَبَارَةٌ; (K;) and جَبَّرَ, (K,) inf. n. تَجْبِيرٌ; (TA;) and اجْبِرْ; (Ibn-Talḡah, MF, TA; [but respecting this form see above;]) and اجْتَبِرْ; (K;) † He restored a man from a state of poverty to wealth, or competence, or sufficiency: (AAF, S, A, K, &c.) or he benefited a poor man; conferred a benefit, or benefits, upon him: (M, K:) but the former is the more appropriate explanation: (AAF, TA:) and this signification is tropical; (IDrst, MF, TA;) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called فُقَيْرٌ, as though the vertebrae of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions جَبَّرْتُ فَلَانًا as tropical in the sense of نَعَّمْتُه: [I recovered such a one from his embarrassment, &c.; repaired his broken fortune, or his condition]. (TA.) One says also, جَبَّرْتُ فَاقَةَ الرَّجُلِ, † [I repaired the broken fortune of the man;] I restored the man to wealth, or competence, or sufficiency. (AHeyth, TA.) And جَبَّرْتُ الْيَتِيمَ, † [I put the affairs of the orphan into a right, or good, state: or] I gave to the orphan. (Mṣb.) And جَبَّرَ † He restored anything to a sound, right, or good, state. (IDrst, TA.) And جَبَّرَهُ اللَّهُ, † [May God render him sound, and strong]: said in relation to a child. (S and K in art. زرع.) And جَبَّرْتُ نَصَابَ الزَّكَاةِ بِكَذَا † I made the amount of the property equal to that which renders it incumbent on the possessor to pay the poor-rate, by [adding] such a thing: the name of that thing is جَبْرَانٌ [app. جَبْرَانٌ]: and the person who does this is termed جَبَارٌ. (Mṣb.) — جَبَّرَ also signifies He compelled, or constrained,

another. (B.) You say, جَبَّرَهُ عَلَى الْأَمْرِ, (Lh, Az, Mṣb, K,) aor. 2, inf. n. جَبْرٌ and جَبُورٌ, (Mṣb,) a chaste form of the verb, of the dial. of El-Hijáz, (Az, TA,) or of the Benoo-Temeem and of many of the people of El-Hijáz, (Mṣb,) or of Temeem alone; (Lh, TA;) [but said in the Mgh to be of weak authority;] and اجْبِرْهُ; (Th, S, Mṣb, K, &c.) both these forms of the verb mentioned by AZ, Fr, A'Obeyd, and others, (Mṣb,) but the latter is the form used by the generality of the Arabs, (Lh, TA,) and by the grammarians [in general]; (TA;) He compelled him, against his will, to do the thing: (Lh, Th, Az, S, Mṣb, K:) اجْبَارُ originally signifying the inciting, urging, or inducing, another to restore a thing to a sound, right, or good, state. (B.) And اجْبِرْهُ عَلَى الْحُكْمِ He (a judge) compelled him to submit to, or to perform, the sentence. (L.) — Also جَبَّرَ, [aor. 2,] inf. n. جَبُورٌ (S, Mṣb, K) and جَبَّرَ, (Mṣb, K,) which latter, accord. to MF [and the Mgh], is an inf. n. of the trans. verb only, but it has been heard as an inf. n. of the intrans. verb also; (TA;) and اجْبِرْ, (T, S, K,) and اجْتَبِرْ, (T, S,) and تَجْبِرْ; (K;) It (a bone) became set, or reduced from a fractured state. (T, S, Mṣb, K.) — And [hence,] the first of these verbs, with the same inf. ns.; (K;) and اجْتَبِرْ, (S,\* K,) and اجْبِرْ, and تَجْبِرْ, and استَجْبِرْ; (K;) He (a poor man, K, and an orphan, TA) became restored from a state of poverty to wealth, or competence, or sufficiency: (S,\* K:) or received a benefit, or benefits: (K:) اجْتَبِرْ is syn. with انتعش; [he recovered, or became recovered, from his embarrassment, &c.]. (A.) [And † It (anything) became restored to a sound, right, or good, state.] El-'Ajjáj has used جَبَّرَ transitively and intransitively in the same sentence, saying,

\* قَدْ جَبَّرَ الدِّينَ الْإِلَآهَ فَجَبَّرَ \*

[† God hath restored the religion to a sound, right, or good, state, and it hath become restored thereto]: (S:) or, accord. to some, the second verb is corroborative of the first; the meaning being, God hath desired, or purposed, to restore the religion, &c., and hath completed its restoration. (B.)

2: see 1, in three places.

4: see 1, in five places. — اجْبِرْهُ also signifies He imputed to him [the tenet of] الجَبْرِ; (S,\* L, K,\*) he called him a جَبْرِي: (L:) like as اكْفَرَهُ signifies “he imputed to him infidelity.” (S.)

5. تَجَبَّرَ: see 1, latter part, in two places. Also † What had gone from him (a man) returned to him: (K:) or some of his property that had gone from him returned to him. (T, TA.) † He (a sick man) became in a good state. (K.) † It (a plant, TA, and a tree, K) became green, and put forth leaves (K, TA) and fresh green twigs, when dry: produced fresh shoots in its dry parts: (TA:) it (herbage) became somewhat restored to a good state after having been eaten: (K,\* TA:) or grew after having been eaten. (S.) — He (a man, S) magnified himself; behaved proudly, haughtily, or insolently. (S, A, K.) — † He (a man) obtained wealth, or property: (K:) but

Lh explains it as meaning, intransitively, *he obtained wealth, or property.* (TA.)

: see 1, latter part, in two places.

8: see 1, in five places. You say also, *أصابته مصيبة لا يجتبرها* [† *A calamity befell him from which he will not recover*]; i. e. *لا يجتبر منها* [† *there is no recovering from it*]. (TA.)

10: see 1, latter part. = *استجبره* † *He exerted himself much, or exceedingly, or to the utmost, in paying frequent attention to him, taking care of him, or putting his affairs into a right, or proper, state.* (A.)

*جبر*, in computation, † *The addition of something for the purpose of reparation.* (TA.) [Hence, *الجبر* † *Algebra*; more commonly called *الجمع والمقابلة* *perfective addition and compensative subtraction*; or *restoration and compensation*; because of the frequency of these operations in the reduction of equations.] = *The contr. of قدر*: (S, Mṣb, K:) it is the *assertion that God compels his servants, or mankind, to commit acts of disobedience*; (Mṣb;) *the virtual denial that actions proceed from man, and attributing them to God*; the sect that hold the tenet thus termed asserting that man, with respect to his actions, is like the feather suspended in the air; whereas *قدر* signifies the “virtual attributing of optional, or voluntary, actions to man; asserting that man creates his own optional, or voluntary, actions:” (IbrD:) *A 'Obeyd* says that it is a post-classical term. (S.) = *A king*; (AA, T, M, K;) of uncertain derivation: (M:) and *a slave, or servant*: (A 'Obeyd, Kr, K, &c. :) thus bearing two contr. significations: (K:) and *a man*: (AA, A 'Obeyd, K, &c. :) [see *جبرئيل*:] and *a young man*: and [a] *courageous* [man]. (K.) = [Also, app., *Aloes-wood*: *الجبر* is explained in the K as signifying *العود*, which means *wood* in general, as well as *aloes-wood* in particular; and to this is added in the TA, *الذي يجبر به*, as though the meaning were the *wood with which one sets bones*; but I think that *جبر* is a mis-transcription for *جحر*; and that the meaning is *aloes-wood with which one fumigates*.]

*جبري* or *جبري*: see *جبرية*.

*جبروة* and *جبروة* and *جبروت* &c.: see what next follows.

*جبرية* (S, K) and *جبرية* and *جبرية* and *جبرية* and *جبرية* (K) and *جبرية* (Aboo-Naṣr, TA) and *جبروة* (S, K) and *جبروة* (K) and *جبروت* (S, Mṣb, K, one of the forms most known, of the measure *فعلوت*, like *مكوت* and *رهوت* and *رعوت* and *رحوت*, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and *جبروت* (K) and *جبروت* (Et-Tedmoree, TA) and *جبروتى* (K, like *رحموتى* [&c.], TA) and *جبروة* (S, K) and *جبروة* (Lh, Kr) and *جبروة* (Lh, TA) and *جبروة* and *جبروة* (K,) all inf. ns., (TA,) [or simple subst.,] meaning *The quality denoted by the epithet جبار*; (K;) i. e. *self-magnification, pride, haughtiness, or in-*

*solence; or proud, haughty, or insolent, behaviour*; (S, Mṣb, K;) &c. (K, TA.) Hence, *ما كانت نبوة إلا تناسخها ملك جبرية* [There has been no prophetic office but a kingly office has succeeded in its place through some one's self-magnification, pride, haughtiness, or insolence]; i. e., but kings have magnified themselves, or behaved proudly or haughtily or insolently, after it. (A, TA.) = *الجبرية* (S, K) and *الجبرية*, (Th, Mṣb,) or the latter is a mispronunciation, or is the correct form, (K,) and the former is so pronounced in order to assimilate it to *القدرية*; (Mṣb, K;\*) the latter is the pronunciation of the scholastic theologians of the persuasion of Esh-Sháfi'ee (El-Háfídh in the “Tabṣeer,” B) in old times, but the term used in the conventional language of the modern scholastic theologians is *المجبرة*; (B;) and *الجبرية*, also, is a post-classical term; (TA;) *The contr. of القدرية*; (S, K;) *the sect who hold the tenet termed جبر* [q. v.]; (Mṣb;) *a sect of those who follow their own natural desires, whose founder was El-Hoseyn Ibn-Mohammad En-Nejjár El-Baṣree, who assert that man has no power; that [what are termed] voluntary motions are of the same predicament as a tremour; though this does not oblige them to deny the imposition of duties*; (Lb, TA;) *a sect who assert that God compels his servants, or mankind, to commit sins*: (AHeyth, TA:) n. un. *جبري* or *جبري*. (Mṣb.)

*جبرئيل* and *جبرائيل*: see *جبرئيل*.

*جبران*: see 1.

*جبريل* and *جبريل* &c.: } see *جبرئيل*.

*جبرين* and *جبرين*:

*جبرية* and *جبرية*: see *جبرية*.

*جبرئيل* (S, Mṣb, K, &c.) imperfectly decl., because having the quality of a proper name and that of a foreign word, or being a compound regarded as forming a single word, as some say, (TA,) originally Syriac, or Hebrew, [גַּבְרִיאֵל] (Esh-Shiháb [El-Khafájee,]) *A proper name of an angel*; (TA;) [*Gabriel*: and also, of a man:] signifying *the servant of God*: (A 'Obeyd, S, Mṣb, K, TA:) or (rather, TA) *the man of God*: (A 'Obeyd, TA:) being said to be composed of *جبر*, (S, Mṣb, TA,) signifying “servant,” or “slave,” (Mṣb, TA,) or rather “man,” (TA,) and *إيل*, (S, Mṣb, TA,) signifying “God:” (Mṣb, TA:) or both together signify *the servant of the Compassionate: or the servant of the Mighty, or Glorious*: (TA:) this form of the word is of the dialects of Keys and Temeem: (TA:) and there are other dial. vars.; namely, *جبرئيل*, without ة, and *جبرئيل*, (S, K,) and *جبرئيل*, and *جبرئيل*, (K,) and *جبرئيل*, (Es-Suyooṭee, TA,) and *جبرائيل*, (K,) and *جبرائيل*, (Es-Suyooṭee, TA,) and *جبريل*, (S, Mṣb, K, which is the form most known and most chaste, and is of the dial. of El-Hijáz, TA,) and *جبريل*, (Mṣb, K, reckoned of weak authority by Fr,

because the measure *فَعِيل* [or *فَعْلِيل*] does not exist in the language, for as to *سَمَوِيل*, mentioned by Esh-Shiháb as against the objection of Fr, it is of the measure *فَعْوِيل*, MF, TA,) and *جبرئيل*, and *جبرائيل*, and *جبرائيل*, (K,) and *جبرين*, and *جبرين*, (S, K,) and *جبرائين*. (Es-Suyooṭee, MF.)

*جبرئيل*:

*جبرائيل* and *جبرائيل*:

*جبرائيل* and *جبرائيل*:

*جبرائين*:

} see *جبرئيل*.

*جبار* A thing of which no account, or for which no revenge or retaliation or mulct, is taken. (S, A, Mṣb, K, TA.) You say, *ذهب دمه جبارا*, *His blood went unrevenged, unretaliated, or unexpiated by a mulct.* (S, A.) And *جرح جبار* A wound for which is no retaliation, nor any expiatory mulct. (A, TA.) And *حرب جبار* A war in which is no retaliation, (K, TA,) nor any expiatory mulct. (TA.) And *المعدن جبار* [The mine is a thing for which no mulct is exacted]: i. e., if the mine fall in upon him who is working in it, and he perish, his hirer is not to be punished for it. (S and Mṣb from a trad.) And *البئر جبار* [The well is a thing for which no mulct is exacted]: i. e., if a man fall into an ancient well, and perish, his blood is not to be expiated by a mulct: (TA:) or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he fall into it and die. (TA in art. *بار*.) And *جرح العجماء جبار* The wound of the speechless beast, if it get loose and wound a man or other thing while loose, is a thing for which no retaliation or expiatory mulct is exacted. (T, A,\* Mṣb.\*) — *Clear, or quit, of a thing*: so in the saying, *أنا منه خلأوة وجبار* [I am clear, or quit, of it]. (K. [See also *فالج*].) = *A torrent*. (K.) — *Anything that corrupts, or mars, and destroys*; (so accord. to some copies of the K, and the TA;) as the torrent, &c.: (TA:) or *anything that is corrupted, or marred, and destroyed*. (So accord. to other copies of the K.) = *Tuesday*; (S, K;) an ancient name thereof, (S,) used in the Time of Ignorance; (TA;) as also *جبار*. (K.)

*جبار*: see what next precedes.

*جبارة* and *جبروة* Splints; pieces of wood with which bones are set, or reduced from a fractured state: (S, K:) or bones which are put upon a diseased part of the person, to reduce it to a sound state: pl. *جبارت*. (Mṣb.) — Also, both words, A wide bracelet; syn. *يارق*: (S, K:) a bracelet (سوار) of gold or silver: pl. *جبارة* [or *جبارت*, as above?]. (A 'Obeyd, TA.)

*جبرية*: see *جبروة*.

*جبرية*: see *جبارة*.

*جبار* One who magnifies himself, or behaves

proudly or haughtily or insolently, and does not hold any one to have any claim upon him, or to deserve anything of him: (K:) one who slays when in anger: (S, A:) one who slays unjustly: (K:) imperious, or domineering, by absolute force and power; overbearing; tyrannical; a tyrant: (TA:) any one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; who is bold, or audacious, and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient, or rebellious; or who exalts himself and is inordinate in infidelity; or who is extravagant in acts of disobedience and in wrongdoing; or who is refractory, or averse from obedience; (K,\*TA;) as also جَبِيرٌ: (K:) or this latter signifies one who magnifies himself much, or behaves very proudly or haughtily or insolently: (S:) and the former, one who proudly, haughtily, or insolently, disdains the service of God: (Lh, TA:) fem. with ة: pl. masc. جَبَارُونَ and جَبَابِرَةٌ. (A, TA.) — الجَبَارُ [A name of] God; so called because of his magnifying Himself [above every other being], (K,) and his highness: (TA:) meaning the Compeller of his creatures to do whatsoever He willeth: (Bd and Jel in lix. 23:) or the Compeller of his creatures to obey the commands and prohibitions which He pleaseth to impose upon them: (Msb, TA:) accord. to Fr, from أَجْبَرُ, and the only instance known to him of an epithet of the measure فَعَالٌ from a verb of the measure أَفْعَلَ except دَرَاكٌ [q. v.] from أَدْرَكَ: (Az, TA:) or, accord. to Fr, from جَبَرٌ as syn. with أَجْبَرُ: (Msb:) it is also explained as meaning the Supreme; the High above his creatures: (Az, TA:) or the Unattainable; and hence applied to the palm-tree [of which the branches cannot be reached by the hand]: (Iamb, TA:) or it may signify †the Restorer of the poor to wealth or competence or sufficiency. (Az, TA.) [God is also called] جَبَّارُ الْقُلُوبِ عَلَى فِطْرَاتِهَا †The Establisher of hearts according to their natural constitutions which He hath given them in the mothers' wombs, disposing them to know Him and to confess Him, both the unfortunate of them and the fortunate. (TA from a trad. of 'Alee.) — Also †A name of الجَوْزَاءُ [the constellation Orion]; (A, K;) because it is [represented] in the form of a crowned king upon a throne. (A.) — ذِرَاعُ الْجَبَّارِ †The cubit of the king: (A, TA:) or the long cubit: or, as Kt thinks, by الجَبَّارِ is here meant a certain foreign king whose fore arm was of full length. (TA.) — قَلْبٌ جَبَّارٌ †A heart that receives not admonition: (A:) or that admits not compassion. (K.) — جَبَّارٌ, (Seer, K,) without ة, (Seer, TA,) applied to a palm-tree (نَخْلَةٌ), signifies †Tall and young; (Seer, K, TA;) as also جَبَّارٌ: (K:) or is applied to palm-trees collectively (نَخْلٌ), and signifies tall, and above the reach of the hand; (T, S;) and the epithet applied to a single palm-tree is with ة; (S, A;) in this sense; meaning less than سَحْوَقٌ: (A:) or, with ة, it signifies a young palm-tree, that has attained its utmost height and has borne fruit: (M:) or that has been ascended [for the

purpose of cutting off its fruit], and retains its excellence, surpassing therein other palm-trees. (AHn, TA.) — Also, hence, as Az thinks, (TA,) †Huge, tall, and strong; a giant. (T, A,\*K.) — And, with ة, (S, A,) and also without ة, (A,) applied to a she-camel, †Great (S, A) and fat. (S.)

جَبَّارٌ: see جَبَّارٌ.  
جَبْرِيَّةٌ and جَبْرٌ: see جَبْرِيَّةٌ.  
جَبِيرٌ: see جَبَّارٌ.  
جَبْرِيَّةٌ: see جَبْرِيَّةٌ.  
جَبَّارٌ, (S,) and جَبَّارٌ بِنُ حَبَّةٍ, (S, A, K,) names of †Bread; (S, A, K;) and أَبُو جَبَّارٍ is a surname thereof; (S, K;) and so أَمْرٌ جَبَّارٌ: which last also signifies the ear of corn: (T in art. امر:) and i. q. الهَيْسَةُ [grain, or wheat, bruised, or brayed, and then cooked]. (Har p. 227.) — فَلَانٌ جَبَّارٌ i. q. †[Such a one exerts himself much, or exceedingly, or to the utmost, in paying frequent attention to me, taking care of me, or putting my affairs into a right, or proper, state]. (A.) — See also 1.

تَجَبَّرٌ: see جَبْرِيَّةٌ.  
مَجْبَرٌ [an inf. n. of 1]: see 8.  
الْمَجْبُورَةُ: see جَبْرِيَّةٌ.  
مُجَبِّرٌ One who sets bones, or reduces them from a fractured state; a bone-setter. (S, A, K.)  
مَجْبُورَةٌ A woman possessed by a jinnee, or genie; syn. مَجْنُونَةٌ; but this is held to be of weak authority. (Mgh.)  
الْمَتَجَبِّرُ The lion. (K.)  
مُسْتَجَبِرٌ: see جَبَّارٌ.

جبرئيل

جَبْرَائِيلٌ and its vars.: see art. جبر.

جبس

جَبْسٌ [Gypsum;] i. q. جَبَّسٌ, or جَبَّسٌ, (K,) with which one builds. (Kr, TA.)\*  
جَبَّاسَةٌ The place of جَبْسٍ; [i. e., in which gypsum is found, or prepared;] as also مَجْبَسَةٌ [i. e. †مَجْبَسَةٌ, or, more probably, it is a mistranscription, for †مَجْبَسَةٌ, like مَحْصَاةٌ (originally مَحْصِيَّةٌ and مَيْقَلَةٌ &c.).] (TA.)  
جَبَّاسَةٌ or مَجْبَسَةٌ: see جَبَّاسَةٌ.

جبل

1. جَبَلَةٌ, (S, Msb, K,) aor. 2 (Msb, K) and 3, (K,) inf. n. جَبَلٌ, (KL,) He (God) created him. (S, Msb, K, KL.) So in the phrase, جَبَلَهُ عَلَى كَذَا, (Msb,) or عَلَى الشَّيْءِ, (K,) He (God) created him with an adaptation, or a disposition, to such a thing, or to the thing; adapted him, or disposed him, by nature thereto. (Msb.) It is

said in a trad., جَبَلْتُ الْقُلُوبَ عَلَى حُبِّ مَنْ أَحْسَنَ, [Hearts are created with a disposition to the love of him who does good to them, and the hatred of him who does evil to them]. (TA.) — Also, (K,) inf. n. as above, (TA,) i. q. جَبَّرَهُ [evidently as meaning He compelled him, against his will, عَلَى الأَمْرِ to do the thing; for he who is created with a disposition to do a thing is as though he were compelled to do it]; and so أَجْبَلَهُ, (K, TA,) inf. n. أَجْبَلٌ. (TA.) — جَبَلٌ †He (a man) became like a mountain (جَبَلٌ) in bigness, thickness, coarseness, or roughness. (TA.) — جَبَلٌ حَدِيدُهُمْ (K, TA; in the CK, جَبَلٌ; and in a MS. copy of the K, without any vowels;) †Their iron was, or became, blunt, such as would not penetrate. (K,\*TA.)

3. جَابِلٌ He (a man) alighted, or descended and abode, or sojourned, or settled, in a mountain. (AA, TA.)

4. اجْبَلٌ He came, or went, or betook himself, to the mountain. (ISk, S, K.) — †He (a digger) reached a hard place, (S, K,) or stone, (Mgh,) in his digging. (TA. [الحَافِرُ, meaning "the digger," Golius seems to have misunderstood as meaning "the hoof" of a horse.] — [Hence,] †He (a poet) experienced difficulty in diction, (K, TA,) so that he said nothing original, nor anything in the way of repetition. (TA.) — And طَلَبَ حَاجَةً فَأَجْبَلٌ †He sought a thing that he wanted, and failed of attaining it. (TA.) — And سَأَلْتَاهُمْ فَأَجْبَلُوا †We asked them, and they refused, and did not give. (Ibn-'Abbád, Z, TA.) — And أَجْبَلُوا †Their iron became blunt, so that it would not penetrate. (K,\*TA.) — أَجْبَلَهُ †He found him to be a جَبَلٌ, i. e. a niggard: (K, TA:) it is considered as implying fixedness. (TA.) — See also 1.

5. تَجَبَّلُوا They entered a mountain: (K:) or, accord. to the O, you say, تَجَبَّلَ الْقَوْمُ الْجِبَالَ, meaning, the people, or company of men, entered the mountains. (TA.)

جَبَلٌ †Big, thick, coarse, or rough; (TA;) as also جَبَلٌ, applied to a thing (S, O, K) of any kind: (K:) or this latter is applied to an arrow, signifying †coarsely, roughly, or rudely, pared. (K.) You say رَجُلٌ جَبَلٌ الرَّأْسِ, (K, TA, [in the CK, erroneously, رَجُلٌ الرَّأْسِ]) and الوَجْهَ, (TA,) †A man having a big, thick, coarse, or rough, head, and face; (TA;) having little sweetness. (K, TA.) [See also جَبِيلٌ.] And †رَجُلٌ مَجْبَلٌ †A big, thick, coarse, or rough, and heavy, man. (Ham p. 818.) And أَمْرَةٌ جَبَلَةٌ (K [in one place in the CK جَبَلَةٌ and جَبَلَةٌ, but only جَبَلَةٌ accord. to the TA,]) and †مَجْبَلٌ (S, K) †A woman big, thick, coarse, or rough, (S, K, TA,) in make; (S;) large in make. (TA.) And خَلَقَةٌ جَبَلَةٌ †A big, thick, coarse, or rough, make. (Ham p. 821.) And نَاقَةٌ جَبَلَةٌ السَّامِ †A she-camel having an increasing hump. (TA.) And سَيْفٌ جَبَلٌ and †مَجْبَلٌ †A sword not made thin. (TA.) — Also (K, TA, [in the CK, جَبَلٌ]) †A court [of a house]; syn. سَاحَةٌ. (K.)

جَبَلٌ : see جَبَلٌ : — and جَبَلٌ. — Also *Dry trees*. (K.)

جَبَلٌ *Much*; or *numerous*; (S, K;) as also جَبَلٌ. (K.) So in the phrases مَانَ جَبَلٌ [*Much property*; or *numerous cattle*]; and حَى جَبَلٌ *A numerous tribe*. (S.) — See also جَبَلٌ, in two places.

جَبَلٌ [*A mountain*: or] *any of the mountains* (أَوْتَادٌ [lit. "pegs," or "stakes," a term applied to the mountains because they are supposed to make the earth firm, or fast,] *of the earth, that is great and long*; (Mgh, K;) or, as some say, *only such as is long*; (Msb;) such as is isolated being called أَكْثَمَةٌ, or قَتْنَةٌ. (K;) [and also applied to a rocky tract; any rocky elevation, however little elevated:] and sometimes it means *stone*; [or *rock*]; such, for instance, as is reached by the digger: and hence it is applied to Es-Safà and El-Marweh: (Mgh:) pl. [of mult.] جَبَالٌ (S, Msb, K) and (of pauc., Msb) أَجْبَلٌ (Msb, K) and أَجْبَالٌ. (K.) — [Hence,] + *A man who does not remove from his place*: you say of such a one, هُوَ جَبَلٌ. (TA.) — † *A niggard*. (K, TA.) [See 4.] — † *The lord, or chief, of a people, or company of men*: and *their learned man*. (Fr, K, TA.) — *The serpent*: (K:) because it keeps to the جَبَلٌ. (TA.) — † *Calamity, or misfortune*. (K.) — † *The bow that is made from the tree called نَبَعٌ*; (K, TA;) because this is one of the trees of the جَبَلٌ. (TA.) — † *The echo*. (Har p. 472.)

جَبَلٌ : see جَبَلٌ.

جَبَلٌ : see جَبَلٌ. — Also, applied to the iron head, or blade, of an arrow, or of a spear, or of a sword, &c., † *Blunt*; that will not penetrate into a thing: (Ibn-'Abbád, K, TA:) and so, with ة, applied to a فَأْسٌ. (TA.)

جَبَلٌ : see جَبَلٌ.

جَبَلَةٌ (K, TA, [in the CK جَبَلَةٌ,]) and جَبَلَةٌ *The face*: or the بَشْرَةٌ [or *external shin*] thereof: or the *part thereof that is turned towards one*. (K.) — Also, (K,) or the former, (TA,) *A vice, fault, defect, or blenish*. (K.) — And *Strength*. (K.) — And *Hurdness of the earth, or ground*. (Lth, K.) — See also جَبَلَةٌ: — and see جَبَلَةٌ.

جَبَلَةٌ *A camel's hump*; (S, K;) as also جَبَلَةٌ. (K.) — See also جَبَلٌ: — and see جَبَلَةٌ, in two places.

جَبَلَةٌ : see جَبَلَةٌ. — Also *The origin, or stock*, (K, TA,) of any created thing; (TA;) and so جَبَلَةٌ. (K, TA.) — *The fundamental nature, or composition, of a mountain*. (TA.) — ثَوْبٌ جَبَلَةٌ † *A garment, or piece of cloth, good in respect of the thread* (K, TA) and *the weaving*. (TA.) — *A big, thick, coarse, or rough, man*. (S, K.) — See also جَبَلٌ, in two places: — and see جَبَلَةٌ.

جَبَلَةٌ : see جَبَلَةٌ.

جَبَلٌ : see what next follows.

جَبَلٌ and جَبَلٌ and جَبَلٌ [accord. to the CK like عَدَلٌ, but correctly like عَدَلٌ,] and جَبَلٌ and جَبَلٌ, (S, K,) accord. to different readings of the instance occurring in the Kur xxxvi. 62, the first being the reading of the people of El-Medeeneh, (S,) [and the most common,] *A great company of men*; as also جَبَلَةٌ and جَبَلٌ: (K:) or [simply] *a company of men*; (S;) as also جَبَلٌ, accord. to Kh; (Sgh, TA;) and so جَبَلَةٌ and جَبَلَةٌ and جَبَلَةٌ: which last three signify also the same as أُمَّةٌ [*a nation, or people, &c.*]: (K:) it is said [by some] that جَبَلٌ is pl. [or coll. gen. n.] of جَبَلَةٌ meaning *a numerous company*: (TA:) جَبَلَةٌ is pl. of جَبَلٌ: one says, قَبَحَ اللَّهُ جَبَلَتَكُمْ [*May God remove far from prosperity, or success,] your companies*: (Fr, TA:) and جَبَلٌ is pl. of جَبَلَةٌ. (Bd in xxxvi. 62.)

جَبَلَةٌ *Much, or an abundance, or a large quantity or number, of anything*; as also جَبَلَةٌ. (K.) — See also جَبَلَةٌ: — and see what next follows, in two places.

جَبَلَةٌ (S, Msb, K) and جَبَلَةٌ and جَبَلَةٌ (Sgh, MF) and جَبَلَةٌ (AA, S, K) and جَبَلَةٌ and جَبَلَةٌ and جَبَلَةٌ, (K,) but this last, accord. to MF, is unknown, (TA,) *Nature*; or *natural, native, innate, or original, constitution, disposition, temper, or other quality or property*; *idiosyncrasy*; syn. خَلْقَةٌ (AA, S, Sgh, Msb, K) and طَبِيعَةٌ (Msb, K) and غَرِيْزَةٌ; all these signifying the same: (Msb:) pl. of the first جَبَلَاتٌ. (S.) Hence, in the Kur [xxvi. 184], وَالْجِبَلَةُ الْأُولَى, (S,) meaning الخَلِيقَةُ, (Jel,) or ذَوَى الْجِبَلَةِ, i. e. *And the preceding created beings*: (Bd:) El-Hasan read with dāmm [i. e. جَبَلَةٌ or جَبَلَةٌ]. (S.) — See also جَبَلٌ, in three places: — and see جَبَلَةٌ.

جَبَلِيٌّ *Of, or relating to, a mountain or mountains*; contr. of سَهْلِيٌّ. (The Lexicons &c. passim.)

جَبَلِيٌّ *Natural*; i. e. *of, or relating to, the natural, native, innate, or original, constitution, disposition, temper, or other quality or property*; like طَبِيعِيٌّ; i. e. *essential; resulting from the Creator's ordering of the natural disposition in the body*. (Msb.)

جَبَلٌ † *The body, with, or without, the members*; syn. جَسَدٌ and بَدَنٌ; (K, TA;) as being likened to a mountain in bigness [?]. (TA.) One says, أَحْسَنَ اللَّهُ جَبَالَهَ, meaning, † [*May God render beautiful] his body* (جَسَدَهَ): and [*render good] his created خُلُقٌ [or mind, with its qualities and attributes*: but I rather think that خُلُقٌ is here a mistranscription for خَلَقَ, meaning *make*]. (Ibn-'Abbád, TA.)

جَبَلٌ : see جَبَلٌ. — جَبَلٌ الْوَجْهِ † *A man having*

*a bad, or an ugly, face*. (K, TA.) [See also جَبَلٌ.]

جَبَلَةٌ : see جَبَلَةٌ.

مَجْبَالٌ : see جَبَلٌ, in three places.

مَجْبُولٌ, applied to a man, + *Great, large, or big*, (K, TA,) *in make*; as though he were a mountain. (TA.)

## جبن

1. جَبْنٌ, (S, Msb, K,) aor. 2, inf. n. جَبُنٌ (Msb, K) and جَبْنٌ (K) and جَبَانَةٌ; (Msb, K;) and جَبْنٌ, (S, ISd, Msb,) aor. 2; (Msb, TA;) *He (a man) was, or became, such as is termed cowardly, (K,) or weak hearted*. (Msb.) And جَبْنٌ *He held back, or refrained, from him, or it, through cowardice*. (TA in art. عرس.)

2. جَبْنَةٌ, inf. n. تَجْبِينٌ, *He attributed to him cowardice* (جَبْنٌ). (S.) And هُوَ يُجَبَّنُ, inf. n. as above, *He is accused of cowardice*. (K.)

4. اجْتَبَنَهُ *He found him to be such as is termed cowardly*; (S, Msb, K;) i. e. *a coward, or cowardly, (K,) or weak-hearted*: (Msb:) or *he reckoned him a coward*; (M, K;) as also اجْتَبَنَهُ. (K.)

5. تَجَبَّنَ *It (milk) became like جَبْنٌ [i. e. cheese]*. (K.) — And hence, perhaps, (TA,) + *He (a man) became thick, gross, coarse, or big*. (S, TA.)

8. اجْتَبَنَهُ *He made cheese of it*; i. e. of milk. (T, K.) — See also 4.

جَبْنٌ and جَبْنٌ and جَبْنٌ, (S, Msb, K,) the first of which is the most approved, and the last the most rare, and said by some to be used only in a case of necessity in poetry, (Lth, Msb,) [*Cheese*]; *a certain thing that is eaten*, (S, Msb,) well known: (K:) n. un. جَبْنَةٌ, (TA,) a word having a more particular signification than جَبْنٌ, (S,) meaning *a قُرْصٌ [or round, flattened, loaf] thereof*, (Mgh,) [*or a cheese, or piece of cheese,*] as also جَبْنَةٌ (TA) and جَبْنَةٌ. (S, TA.) — Also جَبْنٌ and جَبْنٌ, [inf. ns. of جَبْنٌ, used as simple subst.,] *Cowardice*; *weak-heartedness*; the quality denoted by جَبَانٌ. (S.)

جَبْنٌ : see جَبْنٌ, in two places.

جَبْنٌ : see جَبْنٌ.

جَبْنِيٌّ *A seller of جَبْنٌ [i. e. cheese]*. (TA.) — And a rel. n. from سَوْقِ الْجَبْنِ [*The cheese-market*] in Damascus. (K.)

جَبَانٌ, (S, Msb, K,) an epithet from جَبْنٌ, (S,) applied to a man and to a woman, (S, Msb, K,) in the latter case like حَصَانٌ and رِزَانٌ, (Ibn-Es-Sarráj, S,) and with ة also applied to a woman; (M, Msb, K;) and جَبِينٌ, (S, K,) from جَبْنٌ, (S,) applied to a man and to a woman; and جَبَانٌ; (K;) *A coward*; or *cowardly*; i. e. *wont to dread things, so as not to venture upon them boldly*, (K, TA,) *by night or by day*; (TA;) *weak-hearted*: (Msb:) جَبَانٌ is contr. of شَجَاعٌ: (Msb in art. شجع.) pl. masc. جَبَانَةٌ, (Msb, K,)



[properly of جَبِينِ,] and fem. جَبَانَاتُ. (Lth, Mṣb, TA.) *هُوَ جَبَانُ الكَلْبِ* [He is one whose dog is cowardly,] means †he is extremely generous: (K, TA:) because, by reason of guests' coming to him, his dog does not growl. (TA.) And you say, *فَلَانٌ شَجَاعُ القَلْبِ جَبَانُ الوَجْهِ* †[app. meaning Such a one is courageous in heart, mild in face]. (TA. [Expl. by اجنى الوجه, which seems to be a mistranscription.]])

جَبِينُ: see جَبَانٌ. — Also The part above the temple, on the right of the forehead, and on the left thereof; the two being called جَبِينَانِ: (S:) the side of the forehead, [so Bḍ in xxxvii. 103,] from the part over against the place where the hair falls off, to the temple, on the right of the forehead, and on the left thereof: so say Az and IF and others: the forehead (الجبهة) is between the جَبِينَانِ: (Mṣb:) or the جَبِينَانِ are the two borders of the forehead, on either side thereof, in the part between the two eyebrows (فِيمَا بَيْنَ الحَاجِبَيْنِ [so in the copies of the K, a mistake for فيما يلي الحاجبين]), rising to the place where the growth of the hair terminates: (K:) or between the place where the growth of the hair terminates and the eyebrows: (TA:) or the جَبِينِ is the borders (in the T, the border, TA) of the forehead, between the two temples, uniting with the نَاصِيَةِ [or place where the hair grows in the fore part of the head, or the hair of that part]: (K, TA:) and it sometimes occurs as meaning the forehead: (MF, TA:) [see an ex. voce تَرَبُّبٌ, where it is used in this last sense, and is fem., perhaps because syn. with جَبِيَّةٌ, for] Lh says that it is always masc.: (TA:) pl. [of mult.] جَبِينٌ and [of pauc.] أَجْبِيَّةٌ (Mṣb, K) and أَجْبِنٌ. (K.)

جَبَانٌ: see جَبَانٌ. — Also One who keeps, or guards, the produce of land in the desert. (TA.) — See also what next follows.

جَبَانَةٌ (S, Mgh, Mṣb, K) and جَبَانٌ (S, Mṣb, K,) the former of which is the more common, (Mṣb,) A place of prayer, (Mṣb,) or common place of prayer, (Mgh,) in a صَحْرَاءُ [or desert tract]. (Mgh, Mṣb.) — A burial-ground: (K:) this is sometimes called جَبَانَةٌ because the place of prayer is generally in the burial-ground: (Mṣb:) accord. to Kh, these two words, in this sense, are from الجَبُّ and الجُبُوبُ; but others derive them from جَبِن. (TA in art. جَبِن.) — A [desert tract such as is termed] صَحْرَاءُ. (S, K.) — A place that produces much herbage: and level, elevated land: (AḤn, K:) or the latter, level, elevated land, that produces much herbage: (Aboo-Kheyreh, TA:) accord. to Ish, it is smooth, without trees; but it may have in it hills, and a tract abounding with trees: and sometimes the جَبَانَةٌ is level, without hills and without any tract abounding with trees; but it is not in sand nor in mountains, though it may be in [high grounds such as are termed] قَفَافٌ [pl. of قَفٌّ] and in [what are termed] شَقَائِقُ [pl. of شَقِيقَةٌ]. (TA.)

Bk. I.

صَحْرَاءُ جَبَانِيٌّ A dweller in the جَبَانِ, meaning صَحْرَاءُ. (TA.)

أَجْبِنٌ [More, and most, cowardly, or weak-hearted]. (TA.) You say *أَجْبِنُ مِنْ صَافِرٍ*, i. e. [More cowardly] than a whistling bird: (S in art. صَفِر:) or, as some say, than a thief. (TA in that art. [See also Freytag's Arab. Prov., i. 326.]])

مَجْبِنَةٌ [A cause of cowardice, or weak-heartedness]. One says, *الوَلَدُ مَجْبِنَةٌ مَبْعَلَةٌ* [Children are a cause of cowardice and a cause of niggardliness]; because one loves continuance of life, and property, on account of them. (S, TA.)

جبه

1. جَبِيَّةٌ (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. جَبِيَّةٌ, (Ḥam p. 355,) He slapped, (S,) or struck, (K,) or hit, (Mṣb,) or struck him on, (Ḥam ubi suprà,) his جَبِيَّةٌ [or forehead]. (S, Mṣb, K, and Ḥam ubi suprà.) — And [hence], (K,) aor. and inf. n. as above, (TA,) † He turned him back (K, TA) from the thing that he wanted: (TA:) or † he met him, or encountered him, with, or he said to him, or did to him, a thing disliked, or hated: (K, TA, TK:) or † he encountered him, or confronted him, with speech in which was roughness: (JK, M, TA:) or † he encountered him with that which he disliked, or hated; or he accused him thereof to his face; (M, TA, and Ḥam ubi suprà;) or so جَبِيَّةٌ بِالْمَكْرُوهِ. (S, TA.) — جَبِيَّةٌ الْهَاءِ (JK, S, K,) inf. n. as above, (JK, S,) † He came to the water, (JK, S, K,) when there was at it no apparatus for drawing, (S,) i. e. no pulley &c., (JK, TA,) or having no means of drawing, so that he only looked at the surface of the water. (Z, K.) [See also جَبِيَّةٌ.] — جَبِيَّةٌ الْقَوْمِ † It (winter) came upon the people unprepared for it. (A, K.)

2. تَجْبِيَّةٌ The mounting a fornicator, or an adulterer, upon an ass, and turning his face towards the tail; whence the trad. of the Jews respecting the adulterer, *يُحْمَرُ وَجْهَهُ وَيُجَلَّدُ* [He shall have his face blackened with charcoal, and be mounted on an ass with his face towards the tail, and be flogged]: (Mgh:) or the mounting two fornicators, or adulterers, upon an ass, and turning the backs of their heads towards each other, (JK, Mgh,) and parading them round about; thus accord. to the Tekmileh: (Mgh:) or the blackening [with charcoal] the faces of two fornicators, or adulterers, (أَنْ يُحْمَرَ) in the K being a mistake for أَنْ يُحْمَرُ, i. e. يُسَوَّدُ, TA,) and mounting them upon a camel or an ass, and turning their faces in contrary directions: accord. to analogy, it should mean turning their faces towards each other; for it is from الجَبِيَّةُ: تَجْبِيَّةٌ also signifies the bending, inclining, lowering, or hanging down, the head towards the ground: and it may be hence; (i. e. it may be hence that it is applied to him who is mounted on a beast in the manner described above; TA;) because he to whom this is done bends down his head in shame and confusion: or it may be from جَبِيَّةٌ meaning “he did to him a thing disliked, or hated.” (K.)

8. اجْتِبَاءٌ The deeming [one] rude, coarse, unkind, hard, or churlish. (JK.) — And The fearing [a person or thing]. (JK.) — And اجْتَبَاهُ He disliked, or hated, and feared, it, or him; namely, a country, or town, and a man. (JK.) — He disapproved it, or disliked it, and did not find it wholesome; namely, water, (En-Nawádir, K,) &c. (K.)

جَبِيَّةٌ Largeness, (S,) or width (JK, M, K) and beauty, (M, K,) of the جَبِيَّةِ [or forehead]: (JK, S, M, K:) or protuberance, or prominence, thereof. (M, K.)

جَبِيَّةٌ [The forehead;] the part of the face which is the place of prostration: (Aṣ, Mṣb, K:) or the even part that is between the eyebrows and the نَاصِيَةِ [or place where the hair grows in the fore part of the head]: (Kh, JK, Mṣb, K:) so of a man, (S, Mṣb,) and of others: (S:) [or,] of a horse, the part that is below the ears and above the eyes: (TA:) pl. جَبِيَّاتٌ. (Mṣb, TA.) — [Hence,] الجَبِيَّةُ † A certain Mansion of the Moon; [the Tenth Mansion;] (S, K, Kzw;) consisting of four stars; (S;) the four stars [ζ, γ, η, and α,] in the neck and heart of Leo; [regarded by the Arabs as the fore-part, or forehead, of Leo;] (Kzw in his descr. of Leo;) between each of which and the next to it is the space of a whip's length; the northernmost of them called by astrologers الأَسَدُ. (Kzw in his descr. of the Mansions of the Moon.) — Also † The moon (K, TA) itself: but [it rather seems to mean the upper part of the disc of the moon; for] it is said in the M that a certain unknown poet has metaphorically assigned a جَبِيَّةٌ to the moon. (TA.)

— Also جَبِيَّةٌ, † The chief of a people, or company of men; (JK, Mgh, K, TA;) like as one says the وَجْهَ thereof. (Mgh, TA.) — † The generous and manly, or manly and noble, persons of a people, or company of men: or men exerting themselves in the case of a bloodwit or a debt or other obligation, (K, TA,) or in repairing the condition of a poor man, (TA,) and who come not to any one but he is ashamed to turn them back, (K, TA,) or who are seldom or never turned back by anyone: so, accord. to Aboo-Sa'eed, in a trad. in which it is said that there shall be no poor-rate in the case of the جَبِيَّةُ. (TA.) — † A company, or collected number, of men, (JK, S, Mṣb,) and of horses: (JK, Mṣb:) or, of horses, the best: (TA:) and [simply] horses; (Lth, S, M, Mgh, K;) a word having no sing., or n. un.: (M, K:) accord. to Lth, (TA,) having this last meaning in the trad. above mentioned; (S, Mgh, TA;) because horses are the best of beasts. (Mgh.) — † Abjectness, or ignominy; (JK, M, K, TA;) and a state of annoyance, or molestation: (Z, TA:) thought by ISd to be from جَبِيَّةٌ meaning “he encountered him with that which he disliked or hated,” or “he accused him thereof to his face;” because the doing this causes one to experience abjectness, or ignominy. (TA.) It is said to have this meaning in a trad., in which it is said, *فَإِنَّ اللَّهَ قَدْ أَرَاكُمْ مِنْ الجَبِيَّةِ وَالسَّجَةِ وَالْبَجَةِ*, i. e. For God hath relieved you from abjectness, or ignominy, &c., and milk diluted with water, and blood drawn

from a vein [of a camel], which the Arabs used to eat: or in this trad., (TA,) the *جِبَّة* is the name of a certain idol (ISd, K, TA) that was worshipped in the Time of Ignorance: (TA:) and *السجة* and *البيجة* were two idols. (§ and K in art. *سج*.)

*جِبَّة* We came to a water that was salt, so that the drinking thereof did not take away the thirst of our cattle: (ISk, JK, S:) or that was altered for the worse in taste and colour, from some such cause as long standing, though still drinkable; or covered with the green substance called *طُحْلَب* and with leaves: or that was deep in the bottom, difficult to give to drink. (ISk, S.) [See also 1, last meaning but one.]

*جِبَّة* i. q. *جَبَّ*, (K,) i. e. A fearful, or cowardly, man. (TA.)

*جَابَة*, applied to a gazelle, (JK,) or to a bird or a wild animal, (K,) That meets one with its face or forehead; and such is of evil omen: (K:) *قَعِيد*. (JK.) — Coming to water: so in a saying cited and explained in art. *اذن*, conj. 2. (IAqr, TA.)

*أَجْبَة*, applied to a man, Large, (§,) or wide (JK, M, K) and beautiful, (M, K,) in the *جَبَّة* [or forehead]: (JK, S, M, K:) or protuberant, or prominent, therein: (M, K:) applied to a horse, having a protuberant, or prominent, forehead, rising beyond the bone of the nose: (TA:) fem. *جَبَّيَّة*; (§, K) of which the dim. is *جَبَّيَّة*. (§.) — *الاجبة* The lion; (K;) because of the width of his *جَبَّة*. (TA.)

#### جى and جبو

[The words belonging to the former of these two arts. cannot well be classed by themselves, being intimately connected with those of the latter, which are the more numerous and common, and from which they are generally easily distinguishable.]

1. *جَبَّى*, (K,) first pers. *جَبَّيْتُ*, (Ks, S, Er-Rághib,) aor. *جَبَّيْتُ*; (K;) and *جَبَّيْتُ*, aor. *جَبَّيْتُ*, (K,) said by MF to be unknown, and also, because neither the second nor the third radical is a faucial letter, unreasonable, but mentioned by Sb, though held by him to be of weak authority, and mentioned also by IAqr, as extr., like *أَبَى*, aor. *أَبَى*; (TA;) and *جَبَّيْتُ*, (TA,) first pers. *جَبَّيْتُ*, (Ks, S, TA,) aor. *جَبَّيْتُ*; (TA;) inf. n. [of the first and second] *جَبَّيْتُ* (Sh, K) and [probably of the last only] *جَبَّيْتُ* and *جَبَّيْتُ* and [of the last, but whether in the first or the second of the senses here following is not shown,] *جَبَّيْتُ*; (K;) [or this last has a different application, explained below;] *He collected water in a trough or tank for beasts &c.* [Ks, S, K, Er-Rághib.] — And (hence, metaphorically, Er-Rághib, TA) the first of these verbs, (§, Mgh, Msh, K, Er-Rághib,) and the second, (K,) and the third; (§, Msh, TA;) inf. n. (of the first, §, Msh) *جَبَّيْتُ* (§, Mgh, Msh, K, Er-Rághib) and (of the last, §, Msh) *جَبَّيْتُ* (§, Msh, K) and *جَبَّيْتُ* (TA) [and probably *جَبَّيْتُ* also, which

see above]; † *He collected the [tax called] خَرَج*, (§, Mgh, Msh, K, Er-Rághib,) and [other] property. (Msh, TA.) The last of these verbs is said in the § to be originally with *ء*, though pronounced without *ء*; but IB says that this is not the case, and that it has not been heard with *ء*. (TA.) You say also, *جَبَّيْتُ الْقَوْمَ* + [He collected it from the people, or company of men]; (M, K, TA;) and *جَبَّيْتُ مِنْهُمْ* + [He collected from them]. (M, K, TA.) — Also *جَبَّيْتُ* [or *جَبَّيْتُ*], (TA,) first pers. *جَبَّيْتُ*, (Zj, TA,) + *He appropriated a thing purely to himself, exclusively of any partner; chose it, or took it in preference, for himself.* (Zj, TA.) And hence, (Zj, TA,) † *اجْتَبَاهُ* + *He chose it, or selected it, (Zj, S, K,) for himself.* (TA.) — And *جَبَّيْتُ* and *جَبَّيْتُ*, [originally *جَبَّيْتُ*,] *He returned, receded, retreated, or went back.* (TA.)

2. *جَبَّيْتُ*, inf. n. *تَجْبِيَّة*, *He placed his hands upon his knees, (K, TA,) in prayer; (TA;) or upon the ground: or he fell prostrate; or fell upon his face: (K:) or he lowered his body and his hands, and raised his buttocks: (Ham p. 801:) [or] تَجْبِيَّة* signifies a man's standing [with the hands upon the knees] in the manner of the *رَاعِع*: (§, K:\*) accord. to A'Obeyd, what is thus termed is of two kinds: one is the placing the hands upon the knees, while standing: the other, the prostrating oneself, or falling upon the face, lying down; which is *سَجُود*: (§:) or the bending down, and placing the hands upon the knees; because it is a bringing-together of the limbs. (Mgh.) — *جَبَّيْتُ*, inf. n. as above, meaning *He gave to him, is vulgar.* (TA.)

4. *مَنْ أَجَبَى فَقَدْ أَرَبَى* in the trad. *أَجَبَى* [q. v.]: (§:) accord. to IAth, it is a corruption of the relater, or the *ء* is suppressed to assimilate the verb to *أَرَبَى*. (TA.) The inf. n., *أَجَبَا*, is variously explained, as follows: (TA:) The selling seed-produce before it shows itself to be in a good state: (A'Obeyd, Th, S, K:) and a man's hiding his camels from the collector of the poor-rate: (IAqr, A'Obeyd, K:) and i. q. *عَيْنَة*; i. e. the selling to a man a commodity for a certain price to be paid at a certain period, then buying it of him with ready money for a less price than that for which it was sold. (TA.)

8. *أَجْبَا* + The drawing forth property from the places in which it is known, or presumed, or accustomed, to be. (TA.) — † The collecting in the way of choice, or selection. (Er-Rághib, TA.) — See also 1, last sentence but one. — Also † God's particular, or peculiar, distinguishing of men by abundant bounty, from which various blessings result to them without their labour; as happens to prophets and some others. (Er-Rághib, TA.) — Also *اجْتَبَاهُ*, † *He forged it: and he extemporized it.* (TA.) Hence, in the *Kur* [vii. 202], *قَالُوا نَوْلًا اجْتَبَيْتَهَا* + *They say, Wherefore hast thou not forged it, (Fr, TA,) or produced it, (Th, TA,) or invented it, (Jel,) or put it together by forgery, (Bd,) of thyself? (Fr, Th, Bd, Jel, TA:) or wherefore hast thou not sought it, or demanded it, of God? (Bd.)*

*جَبَّيْتُ*, or *جَبَّيْتُ*, (as in different copies of the K,) written with *ل* and with *ي*, (TA,) The camel-waterer's going in advance of the camels a day before their coming to the water, and collecting for them water in the drinking-trough, and then bringing them to it (IAqr, K, TA) on the morrow. (IAqr, TA.) [App. an inf. n., of which, in this sense, the verb is not mentioned.] So in the verse,

\* بِالرَّيْثِ مَا أَرَوَيْتَهَا لَا بِالْعَجَلِ  
\* وَبِالْجَبَا أَرَوَيْتَهَا لَا بِالْقَبْلِ

[Slowly I satisfied their thirst; not hastily: and by going in advance of them a day, and collecting for them water in the trough, and bringing them to it on the morrow, I satisfied their thirst; not by pouring the water into the trough while they were drinking, without having prepared any for them beforehand]. (IAqr, TA.) — Also the former, *Water collected [in a trough]; and so جَبَّوْة*, with *دamm*. (TA. [See *جَبَّيْتُ*].) — A watering-trough (K, TA) in which water is collected: (TA:) or the station of the drawer of water, upon the [upper part of the] casing. (K.) — The place where a well is dug: (K:) in this sense, and in the next, also written *جَبَّيْتُ*. (TA.) — The brink, or margin, of a well. (Abou-Leylâ, K.) The earth that is around a well, that is seen from afar; (§;) originally *جَبَّيْتُ*: (TA:) what is around a well: (K:) and what is around a watering-trough: (TA:) pl. *أَجْبَا*. (K.) — *جَبَّيْتُ* meaning A gift without compensation is a vulgar word. (TA.)

*جَبَّيْتُ* Water collected (T, S, K) in a trough, (T, K,) being drawn from a well, (T, TA,) for camels; (§;) [like *جَبَّيْتُ*]; as also *جَبَّوْة*, (K, TA, and so in a copy of the S, but omitted in the CK,) or *جَبَّوْة*, (so in two copies of the S,) and *جَبَّوْة*, also, (so in a copy of the S, [see *جَبَّيْتُ*],) and *جَبَّوْة*, (K, TA, and so in a copy of the S,) and *جَبَّوْة*, (K, TA, and so in another copy of the S, but omitted in the CK,) and *جَبَّوْة*: (TA as from the K, but not in the CK: [perhaps a mistranscription for *جَبَّيْتُ*];) but accord. to IAmb, *جَبَّيْتُ* is pl. of *جَبَّيْتُ*. (TA.)

*جَبَّوْة*: see *جَبَّيْتُ*.

*جَبَّوْة*: see *جَبَّيْتُ* and *جَبَّيْتُ*.

*جَبَّوْة*: see *جَبَّيْتُ*. — Also † A mode, or manner, of collecting the [tax called] *خَرَج*; and so *جَبَّيْتُ*, which Lh calls an inf. n. (TA.)

*جَبَّيْتُ*: see what next precedes: — and see *جَبَّيْتُ*.

*جَبَّيْتُ*: see *جَبَّيْتُ*.

*جَبَّوْة* and *جَبَّوْة*: see *جَبَّيْتُ*.

*جَبَّيْتُ*: see *جَبَّيْتُ*. — † The tax called *إِتَاوَة* [or *خَرَج*]. (TA in art. *اتو*.) [Originally an inf. n.]

*جَبَّيْتُ* [a pl. of which the sing. is not mentioned] Wells which are dug, and in which the shoots of grape-vines are set. (AHn, K.)

**جَاب** *A collector of water for camels*: belonging to arts. **جَبُو** and **جَبِي**. (TA.) — † The locust (K) that collects everything by eating it; as also **جَابِي** [q. v.]. (TA.) The Arabs say, **إِذَا جَاءَتْ السَّنَةُ جَاءَ مَعَهَا الْجَابِي وَالْجَانِي**, i. e. † [When the year of drought comes,] the locust and the wolf [come with it]. (IAqr, TA.)

**جَابِيَةٌ** *A watering-trough, (S) or large watering-trough, (K), in which water is collected (S) for camels*: (TA:) or a watering-trough that collects water: (Er-Rághib, TA:) pl. **جَوَابٍ**. (S.) Hence, in the Kur [xxxiv. 12], **وَجِفَانٍ كَالْجَوَابِي** [And bowls like watering-troughs, or great watering-troughs]. (S.) — † A company of men. (K, TA.)

**لَوْزَةٌ مُجَابَةٌ** *A hollowed pearl*: (Ibn-Wahb, TA:) the latter word thought by El-Khattábee to be formed by transposition from **مُجَوَّبَةٌ**. (TA.)

جث

1. **جَثَّ**, (S, Mgh, TA,) aor. 2, (Mgh, TA,) inf. n. **جَثَّ**, (A, K,) *He pulled it up, or out*; as also **جَثَّتْ**; (S, Mgh;) or the latter denotes a quicker action than the former; and properly signifies *he took its whole جَثَّة* [or body]: (TA:) or the former, *he cut it*; or *cut it off*: (A, L, K:) or *he cut it off from its root*: (L:) or *he pulled it up, or out, by the root*; namely, a tree: (A, K:) *he uprooted it, or eradicated it*. (A.) — **جَثَّ** said of a collector of honey, *He took the honey with its جَث and its مَحَارِين*, i. e., *the bees that had died in it*. (IAqr, TA.)

7. **أَنْجَثَتْ** (M, L, TA) and **أَجَثَّتْ** (M, A, L, TA) *It was, or became, pulled up, or out*: properly, *its whole جَثَّة* [or body] *was taken*; said of a tree: (TA in explanation of the latter:) *it was, or became, cut, or cut off*; (A, L;) or *cut off from its root*; (L;) *pulled up, or out, by the root*; uprooted, or eradicated: said of a tree. (A.)

8: see 1 and 7.

**جَثَّ**, so in the S [and L] and other lexicons, but in the K it is implied that it is **جَثَّتْ**, (TA,) *Bees' wax*: or any particles, of the wings of the bees, (S, K,) and of their bodies, (S,) intermixed with the honey: (S, K:) [or] the **خَرَشَةُ** of honey; (K;) i. e. the young bees, or the wings, that are upon honey; as in the M and L &c.: (TA:) or the bees that have died in the honey. (IAqr, TA.) — Also *Dead locusts*. (IAqr, K.)

**جَثَّ**: see **جَثَّ**. — Also *Elevated ground* (S, TA, but not in all the copies of the former) *such as has a form visible from a distance*: (TA:) or *ground that is elevated so as to be like a small [hill of the kind called] أَكْمَةٌ*. (K.) — The envelope of a fruit; (K;) [or of the spadix of a palm-tree:] like **جَفَّ**; the ث being a substitute for ف. (TA.)

**جَثَّةٌ** *The body, or corporeal form or figure, (شَخْصٌ) of a man, (S, A, Mgh, K,) [absolutely, or] sitting, (S, A, Mgh,) or sleeping, [by which is meant, as in many other instances, lying down,]*

(S, Mgh,) or reclining, or lying on the side: (TA:) that of a man standing erect being termed **طَلَّلٌ** (Mgh) or **قَامَةٌ**; (TA;) and **شَخْصٌ** applying in common to what is termed **جَثَّةٌ** and what is termed **طَلَّلٌ**, in relation to a man: (Mgh:) or **جَثَّةٌ** is used only in relation to a man upon a horse's or camel's saddle, wearing a turban: so says IDrd on the authority of Abu-l-Khattáb El-Akhfash; but he adds that this has not been heard from any other: (TA:) pl. [of mult.] **جُثَثٌ** (A, TA) and [of pauc.] **أَجَثَاتٌ**; the latter as though formed from **جَثَّ**, without regard to the augmentative letter [ة]; or it may be pl. of **جَثَّ**, and thus a pl. pl. (TA.) — Also *A body*; [a corpse;] syn. **جَسَدٌ**; as in the saying, in a trad., **اللَّهُمَّ جَافِ الْأَرْضِ عَنِ جَثَّتِهِ** [O God, remove the earth from his body, or corpse: i. e., let it not press against his sides in the grave]. (TA.) — [And The body of a tree: see 7.]

**جَثِيثٌ** [a coll. gen. n.] *Young palm-trees, or shoots of palm-trees, that are cut off from the mother-trees, or plucked forth from the ground, and planted*: n. un. with 3: it is thus called until it yields fruit; when it is called **نَخْلَةٌ**: (S:) or *what are planted, of the shoots of palm-trees*; (AHn, K;) not what are set, of the stones: (AHn, TA:) or *shoots of palm-trees when they are first pulled off from the mother-trees*: (As, TA: [as also **قَثِيثٌ**]) or, with 3, it signifies a palm-tree produced from a date-stone, for which a hole is dug, and which is transplanted with the earth adhering to its root: (AA, TA:) or *what falls in succession from [app. a mistake for at] the roots, or lower parts, of palm-trees*. (Abu-l-Khattáb, TA.) — And *Grapes that fall at the roots, or lower parts, of the vine*. (ISd, TA.)

**جَثِيثٌ** and **مَجَثَاتٌ** *A thing with which جَثِيثٌ [q. v.] are uprooted*: (M, K:) *an iron implement with which young palm-trees, or shoots of palm-trees, are pulled up or off*. (S.)

**مَجَثَاتٌ**: see what next precedes.

**شَجَرَةٌ مُجَثَّتَةٌ** *A tree [pulled up, or out, by the root: or] that has no root in the ground*. (A.) — **بَحْرُ الْمَجَثَّتِ** *The fourteenth metre of verse*; as though it were cut off from the **خَفِيفٌ**; (TA;) *the metre consisting of*

\* مُسْتَفْعِلُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ \*

(K. [So originally; but in usage, the last of the three feet is cut off. Accord. to the TA, the first foot is properly written **مُسْتَفْعِلُنْ**, as in some copies of the K.])

جثل

1. **جَثَلٌ**, aor. 2; (Lth, Mgh, K;) and **جَثَلٌ**, aor. 2; (K;) inf. n. **جَثَلَةٌ** and **جَثَالَةٌ**; (Mgh, K;) both of the former verb; (Mgh, TA;) [but both mentioned in the S as simple subst.;] *It was, or became, such as is termed جَثَلٌ*, explained below. (Mgh, K.)

Q. Q. 4. **اجْتَأَلَ** *He (a bird) ruffled his feathers (S, K) by reason of the cold*. (TA.) — † *He (a man) became angry, and prepared himself for*

*fighting*. (S, K.) — † *It (a plant, or herbage,) became tall, and tangled, or luxuriant, or abundant and dense*: (Z, K:) or *became tall (أَهْتَزَ, q. v.), and such as might be grasped with the hand*. (AZ, S, K.) — *It (the plumage of a bird) became ruffled*. (K.)

**جُنْثٌ** (AZ, S, Mgh, K) and **جُنَيْثٌ** (K) *A thing, (Mgh,) or hair, (AZ, S, K,) and † trees (شَجَرٌ), (K, TA,) much, or abundant, (AZ, S, Mgh, K,) and thick, or coarse, or rough, (Mgh,) or tangled, or luxuriant and dense, (K,) and soft*: (TA:) or *thick, or coarse, or rough, and short*: or *dense and black*: (K:) or the blackest hair: or the thickest, or coarsest, or roughest: (Lth, TA:) or anything large, big, or bulky, and dense, and tangled, or luxuriant. (K.) You say **لَحِيَّةٌ جُنْثَةٌ** *An abundant, thick, or coarse, or rough, beard*. (Mgh:) or *a thick, or dense, beard*. (TA.) And **نَاصِيَةٌ جُنْثَةٌ** *A horse's forelock moderate in respect of quantity and length*: such is approved. (S.) And **شَجَرَةٌ جُنْثَةٌ** † *A many-leaved, big, tree*. (S, K, TA.) — **جُنْثٌ** *A species of ant, large and black*; as also **جَفْلٌ**: (IDrd, TA:) or **جُنْثَةٌ** signifies a black ant: (S:) or a large ant: and **جُنْثٌ** is its pl. [or coll. gen. n.]. (K.)

**جُنَيْثٌ**: see **جُنْثٌ**.

**جُنَائَةٌ** *Leaves that have become gradually scattered, or strewn*. (K.)

**مُجَثَّتٌ** *Broad, or wide*. (K.) — *Standing erect*. (S, K.)

جمر

1. **جَمَرٌ**, aor. 2, (S, Mgh, Mgh, K) and 2, (S, K,) inf. n. **جَمَرٌ** (S, Mgh, Mgh, K) and **جَمَرٌ** (K,) said of a bird, (S, Mgh, Mgh, K,) and of a hare, and sometimes of a gazelle, (Mgh,) or of a [young gazelle such as is termed] **خَشْفٌ**, (K,) and of a camel, (Mgh, K,) and a jerboa, (K,) and a man, (S, K,) *He clave to the ground*: (S, K:) or *kept to his place, not quitting it*: (K:) or *fell upon his breast*: (Mgh, K:) **جَمَرٌ** in the case of a bird and a hare is like **بُرُوكٌ** in the case of a camel: (Mgh:) or in the case of a bird it is like **جَلُوسٌ** in the case of a man [so that the verb means *he sat*]. (Mgh.) — Also, (K,) aor. 2, (TA,) said of seed-produce, *It rose a little from the ground*. (K, TA.) — Also, (AHn, K,) aor. 2, (AHn, TA,) inf. n. **جَمَرٌ**, said of a raceme of a palm-tree, *Its unripe, or ripening, dates became somewhat large*: (AHn, K:\*) or *it became large, and kept its place*. (T, TA.) — Also, inf. n. **جَمَرٌ**, said of the night, † *It became half spent*. (Th, K, TA.) — **جَمَرٌ** also signifies *He collected clay, or mould, and earth, or dust, and ashes*. (K.)

2. **جَمَرٌ**, (S, Mgh,) inf. n. **جَمَرٌ**, (KL,) [*He made a bird, and a hare, and the like, to cleave to the ground, then to be shot at, or cast at, and so killed*: see **مَجَثَّتٌ**:] *he kept, or held, a bird confined, that it might [be shot at, or cast at, and] die*: (KL:) *he turned an animal on his side to be slaughtered*. (Golius, as from the KL, but not in my copy of that work.)

5. **تَجَمَّرَ** *He (a bird) mounted his female for the purpose of copulation*. (TA.)



جُنُودٌ and جُنُودٌ and جُنُودٌ Stones collected together : (S, K:) or the stones of earth collected together like the [mound over a] grave: and the first, a hillock: or a heap of earth: (TA:) or collected earth: (Ham p. 399:) or a quantity collected of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) a grave: (TA, Ham pp. 381 and 399:) pl. جُنَا, (TA, Ham p. 399,) or جُنَى. (Ham ib.) It is said in a trad., رَأَيْتُ قُبُورَ الشُّهَدَاءِ، جُنَا I saw the tombs of the martyrs [to be] collections of earth. (TA.) And جُنَى الْحَرَمِ (pl. of جُنُودٌ, TA) and جُنَى الْحَرَمِ (pl. of جُنُودٌ, TA) signify What are collected, in the sacred territory, of the stones of the جَمَارِ [or pebbles cast at Minè]: (S:) or this is a mistake; (K:) pointed out by Sgh in the TS: (TA:) the meaning is, what are collected together of the stones that are set [in heaps] at the limits of the sacred territory: or the أَنْصَابِ [or stones set up around the Kaqbeh] upon which victims were slain in sacrifice. (K, TA.)—Also i. q. جُدُودٌ [A live coal; or piece of fire; &c.]: (K:) or so جُنُودٌ and جُنُودٌ: (TA:) or جُنُودٌ مِنْ نَارٍ: (Fr, TA:) asserted by Yaʿqoob to be formed by substitution [of ث for ذ]. (TA.)—And The middle [of a thing]. (IAar, K, TA: but omitted in the CK and in a MS. copy of the K.)—And The body, with the limbs or members; syn. جَسَدٌ: (K:) or so جُنُودٌ: pl. جُنَى. (Sh, TA.)—And جُنُودٌ, A great, or large, man. (Ish, TA.)—See also جُنَا.

جُنُودٌ: see جُنُودٌ, in three places.

جَنَاءٌ i. q. شَخْصٌ [app. as meaning A person; or the body of a man, like جُنُودٌ and جُنَى]; as also جَنَاءٌ. (Sgh, K.)—[And hence, perhaps,] Incubus, or nightmare. (TA. [But in this sense it is written in the TA جَنَا, without ء, and without any syll. sign.])—Also i. q. جَزَاءٌ [Requit, or compensation]. (K.)—And Quantity, measure, size, bulk, or extent; and amount, sum, or number, (K, TA,) as, for instance, of a people, or company of men. (TA.)

جَنَاءٌ: see the next preceding paragraph.

جَاثٌ Sitting upon his knees: or standing upon the extremities of his toes: (K:) and [simply] sitting: or [kneeling with his body and thighs erect, or nearly so; i. e.] putting down his knees [upon the ground] and raising his buttocks: (TA:) [see also 1, of which it is the part. n.:] pl. جُنَى and جُنَى; (K:) or these may be pls., like بَيْكِي and بَيْكِي, pls. of بَاك; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rághib, TA.) You say قَوْمٌ جُنَى [A company of men sitting upon their knees]; (S, Mṣb;) like as you say قَوْمٌ جَلُوسٌ and جَلَسَ جُلُوسًا. (S.) And hence, in the Kur [xix. 73], وَنَذَرِ الظَّالِمِينَ فِيهَا، جُنَى, and جُنَى also, with kesr to the ج because of the kesr of the letter following it, [And we will leave the wrongdoers therein, sitting upon their knees.] (S.) And فَلَانَ مِنْ جُنَى جَهَنَّمَ: see جُنَا. (TA.) And, in the Kur [xliv. 27], وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً

people sitting upon the knees, (Bd, Jel,) in an upright posture, not at ease: (Bd:) or congregated; (Bd, Jel;) from جُنُودٌ signifying “a company,” or “congregated body.” (Bd.) Whence, (TA,) سُورَةُ الْجَانِيَةِ The [forty-fifth] chapter, of the Kur-án, next after that called الدُّخَانُ. (S, TA.)—[الجَانِي عَلَى رُكْبَتَيْهِ، or الجَانِي، † The constellation Hercules.]

[مَجْنَى A place of sitting upon the knees.]

ج ح

R. Q. 1. جَجَجَ He mentioned a جَجَجَ [or chief, &c.] of his people. (TA.)—جَجَجَتْ She gave birth to a جَجَجَ. (TA.) And جَجَجَتْ بَوْلِدًا She brought forth her child a جَجَجَ. (A.)

جَجَجَ: see the following paragraph.—Also A low, an ignoble, a vile, a mean, or a sordid, man; possessing no manly qualities. (AA, T, K.) [Thus it bears two contr. significations.]

جَجَجَ (S, A, K) and جَجَجَ (K) A chief, lord, master, or man of rank or quality or distinction: (S, A, K:) or one who is liberal, bountiful, or munificent; or one who is noble, or generous: (TA:) and one who hastens [to render aid] in cases of evil: (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,]) جَجَجَاتٍ (S, A, K) and (of the same, A, TA) جَجَجَاتٍ (A, K) and جَجَجَاتٍ: (K:) it is said in the S that these two are pls. of the first pl.; the ة in the former of them being substituted for the ي in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.)

ح د

1. جَحَدَ, aor. ح, inf. n. جَحْدٌ and جَحُودٌ, He denied a thing; disacknowledged it; (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَفَى.] You say, جَحَدَهُ حَقَّهُ, and جَحَدَهُ، inf. ns. as above; [and جَحَدَهُ; (see S in art. كَبِرَ, where جَحَدَهُ is used in explaining كَابَرَهُ; and see what follows;)] He denied, or disacknowledged, his right, or due, knowing it to be such, (S, A, Mṣb, K, MF,) and also, not knowing it; (MF;) the doing of which is also termed مَكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَرَ. (MF.)—Also جَحَدَهُ, He found him to be niggardly, or avaricious: (K:) or he found him to possess little good; i. e., to be either niggardly or poor. (TA.)—جَحَدَ (S, K,) aor. ح, (K,) inf. n. جَحْدٌ, (S,) He (a man) was, or became, niggardly, or avaricious; (S;) possessed little good; (S, K;) as also جَحَدَ: (S:) or his property became

dissipated or dispersed, and passed away; and so † the latter verb. (AA, TA.)—It (anything, TA) was, or became, little in quantity, or scanty. (K, TA.)—It (a person's life, TA) was, or became, strait, and difficult. (K, TA.)—It (a plant) was, or became, scanty; (S;) did not grow tall. (S, K.)—جَحَدَتِ الْأَرْضُ The land became dry, and of no good. (L.)—جَحَدَ عَامُنَا [Our year was, or became, one of little rain: see جَحْدٌ]. (A.)

3: see 1.

4: see 1, in two places.

جَحْدٌ and جَحْدٌ and جَحْدٌ Paucity, or scantiness, of good; (S, K;) which means both niggardliness and poverty: (A:) straitness of the means of subsistence; as also جَحُودٌ. (TA.) One says, جَحْدًا لَهُ وَجَحْدًا لَهُ (S) and نَكْدًا لَهُ وَجَحْدًا لَهُ (L in art. نَكَدَ) [May God decree straitness, or difficulty, to him, and poverty]: a form of imprecation. (TA.)—جَحْدٌ as an epithet, fem. with ة: see جَحْدٌ, in three places.

جَحْدٌ: } see جَحْدٌ, in four places.  
جَحْدٌ: }

جَحْدٌ (S, K) and جَحْدٌ and جَحْدٌ (K) A man niggardly, or avaricious; (S;) possessing little good. (S, K.) [Hence,] جَحْدَةٌ أَرْضٌ Dry land, in which is no good. (L.) And عَامٌ جَحْدٌ, (S,) or جَحْدٌ, (A,) A year in which is little rain. (S.)—Also جَحْدٌ, A thick and short horse: fem. with ة: pl. جَحْدَاتٌ. (K.)

جَحُودٌ: see جَحْدٌ.

جَحَادٌ (applied to a man, TA) Slow in emitting his seminal fluid; syn. بَطِيءُ الْإِنْزَالِ. (K.)

جَحْدٌ: see جَحْدٌ.

ج ح ر

1. جَحَرَ, (A, K,) aor. ح; (K;) and انجحر, (S, Mṣb, K,) and تجحرو, (K,) and استجحرو, (A,) said of a [lizard of the kind called] ضَبٌّ, (A, Mṣb, K,) and of a jerboa, and of a serpent, (Mṣb,) [&c., (see جَحْرُ)] It entered its burrow, or hole; (S, A, K;) betook itself to it for refuge; or resorted to it. (Mṣb.)—[Hence,] جَحَرَتْ عَيْنُهُ [and جَحَرَتْ or تجحرت (see جَحْرَاءُ)] † His eye sank, or became depressed, in his head. (S, A, K.)—جَحَرَتِ الشَّمْسُ لِلْقُبُوبِ † [The sun set, or became near to setting]. (TA.)—And جَحَرَتِ الشَّمْسُ † The sun rose high, (K,) so that the shade receded and contracted. (TA.)—جَحَرَ said of a man, † He retreated, or retired; remained behind; or held back. (S, TA.)—جَحَرَ الرَّبِيعُ † The [rain called] ربيع withheld itself: (A:) [or] the [season called] ربيع did not give us rain. (K.)—And جَحَرَ عَنَّا الْخَيْرُ † Good, or prosperity, kept back from us, (K, TA,) and did not betide us. (TA.)—See also 4.

4. جَحَرَهُ He made it (a [lizard of the kind called] ضَبٌّ [&c.]) to enter its burrow, or hole;

(S, \*K;) as also جَحْرَةٌ (K;) and it (rain) constrained it (a ضَبَّ [&c.]) to enter its burrow, or hole. (A, \*TA.) — [Hence,] أَجْحَرَهُمُ الْفَزَعُ † [Fright drove them into their dwellings]. (A.) — أَجْحَرَتِ السَّنَةُ النَّاسَ † Drought, or dearth, brought the people into strait, or narrow, circumstances. (A.) — And أَجْحَرَهُ إِلَى كَذَا † He constrained him, or compelled him, to have recourse to, or to betake himself to, or to do, such a thing. (K, \*TA.) أَجْحَرُ الْقَوْمِ † The people, or company of men, entered upon a time of drought, (K,) and difficulty. (TA.) — أَجْحَرَتِ النُّجُومُ † The stars (i. e. the stars of winter, TA) occasioned no rain. (K, TA.)

5: } see 1; each in two places.  
7: }

8. اجْتَحَرَ لِنَفْسِهِ جُحْرًا It [a ضَبَّ &c.] made for itself a burrow, or hole. (S, K.)

10: see 1.

جُحْرٌ A deep-bottomed cavern. (K.)

جُحْرٌ (S, A, Mgh, Mṣb, K) and جُحْرَانٌ (S, K) The burrow, or hole, (M, K,) of a [lizard of the kind called] ضَبَّ (A, Mgh, Mṣb, MF) and † of a jerboa, and † of a serpent, (Mgh, Mṣb, MF, \*) and † of any venomous reptile or the like, and wild beast, (M, K,) or of any creature that is not of a large size; (TA;) and [the den] of a hyena: (K in art. وَجَرَ:) pl. [of mult.] of the former, جُحْرَةٌ (S, Mṣb, K [in the CK جُحْرَةٌ]) and [of pauc.] أَجْحَارٌ (S, K.) — And [hence,] the former, (A,) or † the latter, or both, (IAth, TA.) † The vulva of a woman; the pudendum muliebri: and † the anus. (IAth, TA.) — You say, حَصِنِي جُحْرَكَ † [Protect thou (O woman) thy pudendum]. (A.) And it is said in a trad., (by 'Aīsheh, A.) إِذَا حَاضَتِ الْمَرْأَةُ حَرَمَ الْجُحْرَانِ † (S, TA) † When a woman has the menstrual discharge, the vulva is forbidden: (TA;) or, (accord. to one reading, TA,) حَرَمَ الْجُحْرَانِ, i. e. both (A) the vulva and the anus (TA) are forbidden; (A, TA;) one having been forbidden before. (TA.) — [Hence likewise,] the former signifies also † A hole, or aperture, (ثَعْلَبٌ) whence rain-water flows. (K and TA in art. ثَعْلَبٌ.)

جَحْرَةٌ (S, K) and جَحْرَةٌ (K) † A severe, hard, or distressful, year; (S, K;) one of drought, dearth, or unfruitfulness, (K,) and of little rain; because it drives the people into the tents, or houses. (TA.)

عَيْنٌ مُنْجَحِرَةٌ or مُنْجَحِرَةٌ, (accord. to different copies of the K,) i. e. † An eye deep, or depressed, in its socket. (TA.) It occurs in a trad., in a description of Ed-Dejjāl; but Az says that [in this instance] it is correctly جَحْرَاءُ, with خ. (TA.)

جُحْرَانٌ: see جُحْرٌ, in three places.

جَاحِرٌ [Entering a burrow, or hole: and also] † remaining behind, not having come up to others; (K, TA;) applied to a horse or the like, &c. (TA.) جَوَاحِرٌ [is its pl., signifying] Entering into burrows, or holes, (S, K,) and hiding-places:

(S;) entering secretly into [their] habitations: (KL:) and also † remaining behind; applied to wild animals &c. (TA.)

مَجْحَرٌ (K,) pl. مَجْحَارٌ (S, A,) † A hiding-place; (S, A, K;) a place of refuge. (K.)

جَحْرَاءُ: see مُنْجَحِرَةٌ or عَيْنٌ مُنْجَحِرَةٌ.

### جَحَشَ

1. جَحَشَهُ (Ks, S, Mgh, K, \*) aor. -, (Mgh, K,) inf. n. جَحَشٌ (S, K,) It scratched it, or the like, (namely the skin, S, Mgh, K, or a man's side, Ks,) so as to abrade the surface, (Mgh, K,) or so as to abrade the skin; (Ks;) syn. سَحَّجَهُ (Ks, K,) and قَشَرَهُ (Mgh, K:) or i. q. خَدَشَهُ: or it signifies more than this last: (Ks, K:) or less than this last: (Lth, K:) and it (an arrow) made a mark upon it; [or grazed it;] namely, a wall. (Mgh.) You say, أَصَابَهُ شَيْءٌ فَجَحَشَ وَجْهَهُ [A thing struck him, and abraded the surface of the skin of his face]: and بِهِ جَحَشٌ [in him, or it, is an abrasion of the skin]: (S, TA:) or جَحَشٌ is not in the face, nor [anywhere] in the body [except in the side]. (L, TA.) It is said in a trad., respecting Moḥammad, سَقَطَ مِنْ فَرَسٍ فَجَحَشَ شَعْبَهُ He fell from a horse, and the skin of his side was scratched, or lacerated, or abraded. (Mgh, \*TA.) [See also مَجْحُوشٌ.]

جَحَشٌ A young ass; (S, Mṣb, K;) domestic and wild: or before it becomes big: (TA:) or from the time when it is brought forth until it becomes big from sucking: when it has completed the year, it is called تَوْلَبٌ (Aṣ:) [or the latter is applied to a wild ass of that age:] pl. [of pauc.] أَجْحَاشٌ (so in a copy of the S) and [of mult.] جِحَاشٌ (S, Mṣb, K) and جُحُوشٌ (Mṣb) and جِحَشَةٌ (Aṣ, TA:) [dim. جَحِيشٌ:] and fem. جِحِيشَةٌ (S, K.) It is said in a prov., الْجَحَشُ لَهَا بَدَأُكَ الْأَعْيَارُ (A, TA,) i. e., Seek thou, or pursue thou, the young ass when the full-grown asses outstrip thee: applied to him who seeks much, and it escapes him; so one says to him, Seek thou less than that. (TA.) [Meyd gives فَاتَكَ in the place of بَدَأَكَ.] — Also † A mare's colt; (A, K;) as being likened to a young ass. (TA.) — And † A gazelle; (Ibn-'Abbād, K;) in the dial. of Hudheyl: (TA:) or a young gazelle; (A, TA;) in that dial.; occurring in a poem of Aboo-Dhu-eyb; but accord. to one relation, the word there is خَشَفٌ. (TA.)

جَحِيشٌ The side, (K, TA,) of a man: (TA:) and a lateral, or an adjacent, part, or place, or tract. (Sh, K.) You say, أُصِيبَ جَحِيشُهُ His side was hit, or hurt. (TA.) And نَزَلَ فُلَانٌ جَحِيشًا Such a one alighted in the adjacent part or tract. (TA.) — A man who retires to a distance, apart from others: (S:) who alights apart from others, and does not mix with them: (IDrd, K:) who lives alone, with none to incommode him in his house. (AḤn.) You say, نَزَلَ فُلَانٌ جَحِيشًا Such a one alighted alone; apart from others. (TA.)

هُوَ جَحِيشٌ [dim. of جَحَشٌ]. You say, هُوَ جَحِيشٌ وَوَحْدَهُ † He is one who follows his own opinion only, (S, A, K,) who has his gain to himself exclusively, (TA,) and does not consult others, nor mix with them; (K, TA;) as also وَوَحْدَهُ; [q. v.]; meaning dispraise; (S, A, TA;) the man being thereby likened to a [little] young ass. (TA.)

بَيْتٌ جَاحِشٌ [A tent] apart from the tribe. (TA.)

مَجْحُوشٌ One whose side (جَحِيشُهُ, TA) is hit, or hurt. (K, TA.)

### جَحَظَ

1. جَحَظَتْ عَيْنُهُ aor. -, (S, K,) inf. n. جُحُوظٌ (T, S, TA) and جِحَاطٌ (M, TA,) His eyeball, the globe of his eye, was prominent (T, M, K, TA) and apparent: (TA:) or was large (S, K, TA) and prominent; (S, TA;) as though a large pearl came forth from the eyelids. (Jm, TA.) — جَحَظَ إِلَيْهِ عَمَلُهُ † He looked into, or examined, his deed, and saw the evil that he had done: (K:) and it may mean he looked into his face, and reminded him of the evil of his deed. (Az, TA.) The Arabs also say, لَأَجْحَظَنَّ إِلَيْكَ أَثَرَ يَدِكَ, meaning † I will assuredly show thee the evil of the effect of thy hand. (Az, TA.)

2. جَحَظَ, inf. n. تَجَحُّيظٌ, He looked sharply, or intently. (K.)

جَاحِظَتَانِ: see جَاحِظَتَانِ.

جَاحِظٌ: see جَاحِظٌ.

جِحَاطٌ The part [which is next below, or around, the eye, and] which is called the مَجْحَرُ of the eye. (IDrd, Az, L, K.) — And, (Az, K,) in one copy [of the work of IDrd, i. e. the Jm,] (Az,) The edge of the gland of the penis. (Az, K.) — جِحَاطَانِ: see جَاحِظَتَانِ.

جَاحِظَتَانِ: see جَاحِظَتَانِ.

جَاحِظٌ A man having the eyeball, or globe of the eye, prominent and apparent; (TA;) or large and prominent; (S, TA;) as also جَاحِظٌ, in which the م is augmentative. (S, TA.) And جَاحِظُ الْعَيْنَيْنِ A man whose blacks of his eyes are prominent. (TA.) You say also, فُلَانٌ جَاحِظٌ, and جَاحِظٌ, meaning Such a one is looking at me intently. (T, TA in art. زَنَرَ.) And جَحَظَ and جَحَظَ, [which are pls. of جَاحِظٌ,] applied to men, signify Raising the eyes, and looking fixedly; or stretching and raising the sight; or opening the eyes and not moving the eyelids. (L, TA.)

جَاحِظَتَانِ (so in copies of the S, and in the L,) or جَاحِظَتَانِ (so in a copy of the S, and so accord. to a copy of the KL, in which the sing. is written جَاحِظَةٌ, though Golius, on the authority of that work, writes it جَاحِظَةٌ) or جَاحِظَانِ, accord. to Lth, (TA,) or جَاحِظَتَانِ, (as written in one copy of the S,) The two blacks

of the eye [or rather of the two eyes]. (Lth, S, L, TA.)

جَحْفُ: see جَحْفُ.

جحف

1. جَحَفَ, aor. -, (K,) inf. n. جَحْفُ, (TA,) He, or it, stripped off, scraped off, or otherwise removed, its superficial part; (K;) [and so اجتحفه; for you say,] اجتحف السيل الوادي The torrent stripped off [or swept away] the superficial parts of the valley. (TA.) — He, or it, took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or swept it away: (K, TA:) or, as some say, vehemently. (TA.) And مَجَاحِفَةٌ [an inf. n. of جاحف] signifies The taking a thing, taking it away, removing it, or sweeping it away. (TA.) — He, or it, destroyed, and extirpated, him, or it; as also اجتحفه and به اجحف. (Mgh.) — It (a bucket) took it and bore it away; namely, water. (S, K.) — He collected it, لنفسه for himself. (K.) — He laded it out with his hand or with a ladle, namely, food, (IAar, K,) and beverage, (TA,) له for him. (IAar, K.) — He threw it (a thing, IDrd) by kicking it with his foot. (IDrd, K.) — جحف الكرة (K) and اجتحفها (TA) He snatched away the ball (K, TA) from the ground. (TA in explanation of the former. See also جحفته.) — [The inf. n.] جحف also signifies The act of eating (AA, S, TA) what is called توريد (S, \*TA,) or butter with dates, or with dried dates. (AA, S.) — And The act of striking, or smiting, with the sword. (AA, S, TA.) — And The act of ejecting, or expelling. (KL.) — And The doing damage, or an injury. (KL. [See also 4.]) — And جحف معه He inclined with him, (K, TA,) على غيره against another: and in like manner جحف له [he inclined to him]. (TA.) — جحف He (a man) was affected with the flux of the belly termed جحف. (TA.)

3. جاحف, inf. n. مَجَاحِفَةٌ: see 1. — جاحف, (S, K,) inf. n. as above, (TA,) also signifies He pushed, or pressed, against, or upon, him, or it; (S, K, TA;) and so جاحف به: (TA:) and clave to him, or it: (Ham p. 62:) and جحاف [which is also an inf. n. of the same verb] signifies the pushing, or pressing, one against another, or one upon another, in war: and the striving, struggling, contending, or conflicting, in an affair. (AA, TA.) Hence the saying of El-Ahnaf, إِنَّمَا أَنَا بَيْنَ تَمِيمٍ كَعَلْبَةِ الرَّاعِي يُجَاحِفُونَ بِهَا يَوْمَ الْوَرْدِ i. e. [I am, among Temeem, only like the milking-vessel of the pastor,] upon which they press, or crowd, together [on the day of coming to water]. (TA.) — He was, or became, near to him, or it. (S, IF, K.) So in the phrase جاحف الذنب [He was, or became, near to committing the crime, or sin, or act of disobedience]. (IF, TA.) [See also 4.] — جاحف عنه He repelled from him. (TA.) — [The inf. n.] جحاف also signifies The act of fighting, or combating: (K:) and slaying. (TA.) — And A bucket's striking

against the mouth of the well, so that its water pours out, and sometimes it becomes rent. (S, K.)

4. اجحف به, (inf. n. اجحاف, Mgh,) He, or it, took away, carried away, or removed, him, or it; (S, Mgh, K;) said, in this sense, of a torrent: (Mgh:) and extirpated him, or it; (S, Mgh, Mgh;) said of a torrent, (S, Mgh,) and of time, or fortune, and of a calamity. (TA.) See also 1. — He, or it, did damage, or an injury, to him. (KL, \*MA.) [See also 1.] It is said by one of the sages, مَنْ آتَرَ الدُّنْيَا أُجْحَفَ بِآخِرَتِهِ [He who prefers the enjoyments of the present life mars his enjoyments of the life to come]. (TA.) And you say, اجحفت به الفاقة Want reduced him to poverty, (K, TA,) and caused his property to pass away. (TA.) And اجحفت السنة The year was, or became, one of drought, and dearth, or sterility. (Mgh.) [Accord. to Fei,] اجحاف is met. used as meaning †The making to suffer excessive loss or detriment. (Mgh.) [It is also used as a simple subst., meaning Damage, harm, or injury: pl. اجحافات.] — He imposed upon him, or tasked him with, (namely, his slave, Mgh,) that which he was unable to do. (Mgh, TA.) — [Hence, perhaps, †He strained it, or wrested it; namely, a word, or an expression.] — He approached him, or it; was, or became, near to him, or it. (S, K.) [See also 3.] — He approached it, or drew near to it, (namely, a road,) but did not enter it. (TA.) And اجحف بهم, said of an enemy, and of a torrent, or rain, He, or it, approached them, or drew near to them, but missed them. (TA.) — He was near to falling short of accomplishing it, namely, an affair, or of doing what was requisite therein; or was near to being remiss therein. (TA.)

6. تجاحفوا They reached, or hit, one another with staves, (K, TA,) in the O, with bows, (TA,) and swords, (K, TA,) in fighting. (TA.) Hence the phrase, in a trad., إِذَا تَجَاحَفَتْ قُرَيْشُ الْمَلِكِ بَيْنَهُمْ, i. e., When Kureysh shall contend together in fight for dominion. (TA.) — تجاحفوا الكرة بينهم They contended together in snatching away the ball (تخاطفوها) with the goff-sticks, (K, \*TA,) after rolling it along. (TA.)

8. اجتحفه: see 1, in three places. — Also He seized it, took it, or carried it off, by force. (K, TA.) — He took it up, namely, the food called توريد, with the three fingers. (Sgh, K.) — He exhausted it, namely, the water of a well, (K, TA,) with the hand or with a vessel. (TA.)

جحف: see the next paragraph.

جحفة A portion of clarified butter. (Sgh, K.) — See also the next paragraph. — An affection resembling مَغص [or pain and griping] in the belly, (K, TA,) arising from indigestion. (TA.) [See also جحاف.] — The playing with the ball; as also جحف [inf. n. of جحف, q. v.]. (K.)

جحفة A portion of water remaining in the sides of a watering-trough or tank; as also جحفة. (Kr, K.) — The water that is exhausted from a well: or, that remains in the well after the exhausting [of the rest]. (K.) — A

small quantity of the food called توريد, in a vessel, not filling it. (K.) — The quantity that is laded out at once, of food: or a handful: (IAar, K:) pl. جحف. (TA.) — A portion of scattered herbage in the قوز (a mistake for قزن, meaning the most elevated part, TA) of a desert, (K, TA,) resembling waters on all its sides, such as that the seeker of water knows not which of the waters is the nearest to the extremity thereof. (TA.)

جحاف That carries away everything; applied to a torrent; (S, K;) as also جاحف; (TA;) and to death. (S, K.) — Death [itself]. (S, K.) — A flux of the belly, arising from indigestion: (S, K:) or a pain that attacks in consequence of eating flesh-meat without bread. (TA.) [See also جحفته.]

جحوف A bucket (دلو) that takes and bears away water. (S, K.) — Food of the kind called توريد remaining in the middle of a bowl. (IAar, K.)

جاحف: see جحاف.

مر الشيء مضراً ومجحفاً The thing passed by approaching, or coming near. (S.) — سنة مجحفة A year that renders the cattle lean: or a year that destroys people, or impoverishes them, or injures them, (تجحف بهم,) by slaughter, or by marring, or destroying, the cattle. (TA.) — And مجحفة, alone, A calamity; (K;) because it exterminates people. (TA.)

مَجْحُوفٌ A man affected with the flux of the belly termed جحاف. (S, K.)

جحفل

Q. 1. جحفله, (S, K,) inf. n. جحفلة, (TA,) He prostrated him on the ground; threw him down: (S, K:) and sometimes they said, جحفله. (S.) — He reproved, chid, or reproached, him for his deed; or did so severely. (Sgh, K.)

Q. 2. تجحفلوا They congregated; collected themselves together. (S, K.)

جحفل An army: (S:) or a numerous army. (K.) MF holds it to be formed, with an augmentative ل, from الجحف, meaning "the taking," or "carrying," a thing "away." (TA.) — A great man: (K:) or a man of great estimation or dignity. (S.) — A generous, noble, or high-born, chief or lord. (K.) — Great in the sides. (IAar, K.)

جحفلة The lip (S, K) of a solid-hoofed animal, (S,) [i. e.,] of a horse, a mule, and an ass: (K:) and metaphorically applied to that of a man, which is properly termed شفة: (TA:) not, as some assert, peculiarly the upper lip: (MF:) pl. جحافل. (TA.) — Also, (K,) جحفلتان, (TA,) Two callosities (رقمتان) in the two arms of the horse, (K,) resembling two marks made with a hot iron, facing each other, in the inner side of each arm. (TA.)

جحفل (with an augmentative ن, S) Thick-lipped. (S, K.)

جحر  
1. جَحِمَتِ النَّارُ, aor. ٢, inf. n. جَحِيمٌ; and جَحِمَتِ, aor. ٢, inf. n. جَحِيمٌ and جَحِيمٌ [accord. to the CK جَحِيمٌ] and جَحِيمٌ; *The fire burned, burned up, burned brightly or fiercely, blazed, or flamed*; (K, TA;) and *had many live coals, and much flame*: (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies *it became great*: (TA:) and جَحِمَتِ *it became vehement*; said of fire, and also of war. (Ham p. 810.) جَحِمَ, aor. ٢, *He kindled fire; made it to burn, burn up, burn brightly or fiercely, blaze, or flame*. (K.)

4. اجحمر عنه, (S, K,) inf. n. اجحمار, (TA,) *He refrained, forbore, abstained, or desisted, from it*; (S, K;) namely, a thing; like اجحمر: (S;) but the former is a rare dial. var. (Har p. 95.) Both these verbs bear contr. significations; being used as meaning *He advanced, or went forward*: and also *he receded, or drew back*. (MF.) = اجحمر فلانا *He, or it, was near to destroying, or killing, such a one*. (K.) = See also 1.

5. اجحمر *He burned with vehemence of desire, or covetousness, and niggardliness*; (K;) as also جاحر: from جاحر الحرب. (TA.) = Hence, also, (TA,) i. q. تضايق [app. meaning *He became straitened in disposition*]. (K.) You say also, هو يتجاحر علينا, i. e., يتضايق [app., *He becomes straitened in disposition against us*]: a phrase mentioned by El-Mundhree on the authority of Aboo-Talib. (TA.)

6: see 5, in two places.

جَحِمَةٌ *The burning, burning brightly or fiercely, blazing, or flaming, of fire*; (Ham p. 77;) as also جاحر: (TA:) or *vehemence of burning or blazing or flaming*: (Bd in xxxvii. 95:) or it is an epithet applied to fire because of its redness [or as meaning *red*]. (Ham ubi suprâ.) — See also جحيم.

جَحِيمَةٌ: see جحيم.

جَحِيمٌ *A fire burning, or blazing, or flaming, vehemently*; (K;) as also جاحر: (Ham p. 810:) and *any fire having one part above another*; as also جَحِيمَةٌ and جَحِيمَةٌ; (K;) of which last the pl. is جَحِيمٌ: (TA:) or *having many live coals, and flaming much*: (so in a copy of the S;) and *any great fire in a pit or the like*; (S, K;) from the saying in the Kur [xxxvii. 95] قَالُوا يَا بَنِي آدَمُ اسْكُنُوا الْأَرْضَ وَالْجِبَالَ قُلُوا سُبْحَانَ اللَّهِ بَيْنَ يَدَيْهِ السَّمِيعِ الْعَلِيمِ [They said, Build ye for him a building, and cast him into the great fire therein]. (S.) And الجحيم is one of the names of *The fire [of Hell]*; (S, TA;) from which may God preserve us. (TA.) See also جاحر.

جَحَامٌ *Niggardly, tenacious, stingy, penurious, or avaricious*: (K;) from جاحر الحرب, meaning "the straitness, and vehemence, of war." (TA.)

جَحِيمٌ: see جحيم. Also Live coals (جحيم) *vehemently burning or blazing or flaming*. (K.)

And a place *vehemently hot*; (S, K;) as also جَحِيمٌ. (K.) El-Aashà says, الموت جاحر [app. meaning *Death is like a burning, or fiercely-burning, fire*]. (S.) See also جَحِمَةٌ. جاحر الحرب *The main part [or the thick] of the war or battle*: (K;) or *the straitness thereof*: (TA:) and *the vehemence of the fight or slaughter, in the scene thereof*. (K.) You say, اضطأ بجاحر الحرب [He warmed himself with the heat, or vehemence, of the battle]. (TA.) — الجاحمة *Fire*: (TA:) or, [as an epithet,] *fire burning, burning brightly or fiercely, blazing, or flaming*. (Ham p. 77.)

جد

1. جَدَّهُ, aor. ٢, (S, Mgh,) inf. n. جَدُّ, (S, Mgh, Mgh, K,) *He cut it, or cut it off*. (S, Mgh, Mgh, K.) This is the primary signification. (Mgh.) You say of a weaver, جد ثوبا *He cut off a piece of cloth [sufficient for a garment or the like, from the web]*. (S, K.) And جد الثخل, (S, Mgh, L,) aor. ٢, (S, L,) inf. n. جَدُّ, (S, L, K) and جداد (Lh, Mgh, L) and جداد; (Lh, L; [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with جد; and in the S, it seems to be implied that they are simple substs., or quasi-inf. ns.];) i. q. صومه; (Lh, S, Mgh, K;\*) [like جدته and جزه;] i. e., *He cut off the fruit of the palm-trees*. (Mgh, L. [See also جداد.]) And جدت أخلاف الناقة *The she-camel's teats were cut off by some accident that befell her*: (As, TA:) or, *in consequence of injury occasioned to her by the صرار [q. v.]*. (S.) And تجديد [inf. n. of جدد] signifies *The cutting off the teat of a camel*. (KL.) You say also, جد ثديا أمك *May thy mother's breasts be cut off*: a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) — See also 5. جد, aor. ٢, inf. n. جدَّة, *It (a garment, TA, or a thing, S, Mgh, TA) was new*; (S, L, Mgh, K;) [as though *newly cut off from the web*]; from جد as signifying "he cut," or "cut off." (L.) [See also 5.] = جد, like تعب, (Mgh,) sec. pers. جدوت, [like its syn. حفظت,] (L, Mgh,) aor. يجد; (Mgh;) or جد, with damm, (Mgh,) sec. pers. جدوت, (S,) [aor. يجد;] inf. n. جد; (S, Mgh, L, Mgh;) *He was, or became, fortunate, or possessed of good fortune*, (S, Mgh, L, Mgh,) or *of good worldly fortune*; (TA;) *he advanced in the world, or in worldly circumstances*; (Mgh;) *by the affair, or event, whether good or evil*; (L;) or *بالشيء by the thing*. (Mgh.) And هم يجدون بهم, as also يحظون بهم, *They become possessed of good fortune, and riches, or competence, or sufficiency*. (Ibn-Buzurj, L.) [You say also, جد جدته: so in a copy of the A: probably a mistranscription for جد جدته, which see below: if not, meaning *His*

*fortune became good; or his good fortune increased in goodness: or, perhaps, his dignity became great; from what next follows*. = جد, صدورهم, في عيون الناس, (S, A,) or في عيني, (Mgh,) aor. ٢, inf. n. جد, (S,) *He was, or became, great, or of great dignity or estimation, in my eye, or in the eyes of men, and their minds*. (S, A, Mgh.) It is said in a trad. of Anas, كان الرجل منا إذا قرأ البقرة وآل عمران جد فبنا, i. e., [A man of us, when he recited the chapter of the Cow and that of the Family of 'Imrân (the second and third chapters of the Kur-án),] used to be great in our eyes. (S.) = جد في الأمر, (S, A, K,) or في أمره, (L,) or في كلامه, (Mgh,) aor. ٢ (S, L, Mgh, K) and ٢, (L, K,) inf. n. جد, (S, K,) or جد, (L, Mgh,) جد being a simple subst.; (Mgh;) and اجد فيه; (L, K;) *He was serious, or in earnest*, (S, A, L, Mgh, K,) *in the affair*, (S, A, K,) or *in his affair*, (L,) or *in his speech*; (Mgh;) syn. حقق; (L;) contr. of هزل. (L, Mgh. [In the S and A and K, the inf. n. is said to signify the contr. of هزل; and in the K, it is also said to be syn. with تحقيق.]) — And جد في الأمر, (As, S, L, Mgh, K,) aor. ٢ and ٢, (S, Mgh, K,) inf. n. جد, (S, K, TA,) or this is a simple subst., and the inf. n. is جد; (Mgh;) and اجد فيه; (As, S, L, K;) signify also *He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; in the affair*. (As, S, L, Mgh, K.) And جد في السير *He strove, laboured, toiled, or exerted himself, in going, or journeying, or in his course, or pace; he hastened therein*: and in like manner, اجد + he hastened his course, or pace. (L.) And جد جدته, [meaning *His labour, or exertion, or energy, was, or became, great, or extraordinary: or*] meaning *جددا جدته* [his labour, &c., increased in labour, &c.]: or it may mean *what was not [his] جد became جد*; wherefore, i. e. because it would be so eventually, it is here so called. (Ham p. 33. [See also جد جدته, above.] — جد به الأمر, (A, L) † *The affair, or event, distressed, or afflicted, him*. (L.) So in the saying of Aboo-Sahm, \* أَخَالِدُ لَا يَرْضَىٰ عَنِ الْعَبْدِ رَبَّهُ \* \* إِذَا جَدَّ بِالشَّيْخِ الْعُقُوقِ الْمَصْمُومِ \* [O Khálid, his Lord will not approve of the servant, or man, (meaning the son,) when cutting, or biting, disobedience to a parent distresses the old man]. (L.) = جد, aor. ٢, inf. n. جد and جد, *It (a house, or tent, بيت) dripped, or let fall drops*. (K.)

2. جدد, inf. n. تجديد: see 1. — See also 4, in three places. = تجديد also signifies *The making [or weaving] stripes of different colours in a garment*. (KL.)



3. مُجَادَّةٌ فِي الْأَمْرِ (S, L, K,\*) inf. n. مُجَادَّةٌ (L,) i. q. حَاقَهُ (S, L) or حَاقَهُ (K) [He contended with him respecting a thing, each of them asserting his right therein: so accord. to explanations of حَاقَهُ in the lexicons: but I think that the meaning intended here is, he acted seriously, or in earnest, with him in the affair; and this is confirmed by its being immediately added in the TA, after حَاقَهُ, "and أُجِدُّ" signifies "حَقَّقَ, as above mentioned:" see جَدُّ فِي الْأَمْرِ expl. by حَقَّقَ as contr. of هَزَلَ]. Also He exerted his full effort, or endeavour, or energy, with him in the affair. (So accord. to an explanation of the inf. n., مُجَادَّةٌ, in the KL.)

4. اجْدُ النَّخْلُ The palm-trees attained to the time for the cutting off of the fruit. (S, A, L, Mṣb, K.) — [Hence, perhaps,] أُجِدْتُ قُرُونِي مِنْهُ I (myself, TA) relinquished, or forsook, him, or it. (K.) = اجْدُهُ, and استجدُهُ (S, A, L, K,) and جَدَّهُ (S, L, K,) He made it new; (S, A, L, K;) namely, a thing, (S,) or a garment: (A, TA:) or he put it on, or wore it, new; namely, a garment. (TA.) One says to him who puts on a new garment, أَجِدُّ وَأَجِدُّ وَأَحْمِدُ الْكَأْسِي [Wear out, and make, or put on, new, and praise the clother, meaning God]. (S.) And you say, أَجِدُّ قُرُونِي مِنْهُ [The tent of such a one was, or became, rent, or pierced with holes; therefore he made a new tent of hair-cloth]. (S.) And جَدُّهُ, and اجْدُهُ, and استجدُهُ, He originated, or innovated, the thing, or affair; or did it newly, or for the first time. (Mṣb.) And جَدَّدَ الْوُضُوءَ [He renewed the ablution termed الوُضُوءُ], and العَيْدَ [the compact, or contract, or covenant, &c.]. (TA.) — اجْدُ فُلَانٌ Such a one established, or settled, firmly his affair, or case, thereby, or therein: so says Aṣ, and he cites the following verse:

\* أَجِدُّ بِهَا أَمْرًا وَيَقْنَنَ أَنَّهُ \*  
 \* لَهَا وَلَا تُغْرَى كَالطَّحِينِ تَرَابَهَا \*

[He established, or settled, firmly his case thereby, or therein, and knew certainly that he was for it, (app. meaning a war, or battle, حَرْبٌ, which is fem.) or for another whereof the dust would be like flour]: Aboo-Naṣr says, It has been related to me that he said, اجْدُ بِهَا أَمْرًا means اجْدُ بِهَا أَمْرَهُ; [and so this phrase is explained in the K;] but the former explanation I heard from himself: (L:) or this phrase means اجْدُ بِهَا أَمْرَهُ [so in two copies of the S, app., † his affair, or case, became easy, or practicable, thereby, like ground termed جَدُّ, which is easy to walk, or travel, upon; see the next sentence]; امر being put in the accus. case as a specificative, like عَيْنًا in the phrase قَرَّتْ بِهٖ عَيْنًا, meaning قَرَّتْ بِهٖ عَيْنِي, meaning (S.) = اجْدُ also signifies It (a road) was, or became, what is termed جَدُّ [i. e. hard, or level, &c.]. (S, K.) And اجْدَتْ لَكَ الْأَرْضُ The ground hath become to thee free from soft places, and clear to thy view. (TA.) — Also He walked along, or traversed, what is termed جَدُّ. (K.)

And اجْدُ الْقَوْمِ The people, or company of men, came to what is so termed: (S:) and ascended upon the surface (جَدِيدٌ) of the ground: or went upon sand such as is termed جَدُّ. (TA.) = See also 1, in three places.

5. تَجَدَّدَ [originally It became cut, or cut off. — And hence,] It (an udder) lost, or became devoid of, its milk: (S, K:) and [in like manner] جَدُّهُ, aor. يُجِدُّ, inf. n. جَدُّهُ, it, (a breast, and an udder,) became dry. (AHeyth, TA.) — Hence also, [It was newly made; as though newly cut off from the web;] said of a garment: (TA:) and it (a thing, S, A) became new: (S, A, K:) and it (a thing, or an affair,) originated; was originated, or innovated; or was done newly, or for the first time: and sometimes استجدُّ is used intransitively [in the same senses]. (Mṣb.) [Also † It (an action, as, for instance, ablution, and a compact, or the like,) was renewed. See جَدَّدَ as syn. with أُجِدُّ.]

10: see 4, in two places: = and see also 5.

جدُّ Fortune, or particularly good fortune, syn. حَفْظٌ (S, A, Mgh, L, K,) and بَخْتٌ (S, A, L, K,) in the world, or in worldly circumstances; (TA;) advance in the world, or in worldly circumstances: (Mgh:) pl. [of mult.] جَدُودٌ (S) and [of pauc.] أُجْدَادٌ and أُجْدٌ. (TA.) You say, أَجِدُّ فُلَانٌ ذُو جَدِّ فِي كَذَا Such a one is possessed of good fortune in such a thing. (L.) And it is said in a trad. respecting the day of resurrection, وَإِذَا أَصْحَابُ الْجَدِّ مَخْبُورُونَ And lo, the people who were possessed of good fortune and riches in the world were imprisoned. (L.) And in a prayer, (L,) لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ The good worldly fortune of him who is possessed of such fortune will not profit him, (Mgh, L,) in the world to come, (L,) in lieu of Thee; (Mgh, L,\*) i. e., of obedience to Thee: (Mgh, and Mughnee in art. مِنْ:) or in lieu of the good fortune that cometh from Thee: or, as some say, will not defend him from Thee. (Mughnee ubi suprâ. [See also another explanation below.]) Hence, أَجِدُّكَ لَا تَفْعَلُ [or أُجِدُّكَ]; and, accord. to some, وَجِدُّكَ: see جَدُّ. — One's lot in life; and the means of subsistence that one receives from the bounty of God. (L, K.) One says, فُلَانٌ فِي جَدِّهِ مُجِدٌُّ Such a one has in this thing, or state of affairs, means of subsistence. (A'Obeyd, L.) — Richness; competence, or sufficiency; or the state of being in no need, or of having no wants, or of having few wants. (S, L, Mṣb.) لَا يَنْفَعُ ذَا الْجَدِّ مِنَ الْجَدِّ [explained above, is said to mean] Riches, &c., will not profit the possessor thereof with Thee; for nothing will profit him but acting in obedience to Thee: مِنْكَ here signifies عِنْدَكَ. (S, Mṣb.) — Greatness, or majesty; (Mujâhid, S, Mgh, Mṣb, K;) accord. to some, specially of God: (TA:) so in the Kur lxxii. 3: (S, TA:) or his freedom from all wants or the like; syn. غِنَى. (S.) Hence, تَعَالَى جَدُّكَ (Mgh, TA,) in a trad. respecting prayer, (TA,) Exalted be thy greatness, or majesty. (Mgh, TA.) — See also أُجِدُّكَ, as an interrogative phrase, voce

جدُّ. — Also, (S, K,) and مَجْدُودٌ (S, A, Mgh, K,) and جَدِيدٌ (S, Mṣb, K,) and جَدِّي (S,) and جَدُّ, and جَدِّي, the last two with damm, (K,) applied to a man, Fortunate; or possessed of good fortune; (S, A, Mgh, Mṣb;) or possessed of good worldly fortune: (TA:) or possessing great fortune, or great good fortune: (K:) [the words here given from the S are there coupled with synonyms of the same form, thus; جَدِيدٌ جَدُّ, and مَجْدُودٌ مَحْظُوظٌ, and حَفْظٌ حَفِظٌ, and جَدِّي حَفِظِي; on the authority of ISk:] جَدُّ, with damm, as an epithet applied to a man, is said by Sb to be syn. with مَجْدُودٌ; and its pl. is جَدُونَ only. (L.) = Also جَدُّ, A grandfather; the father's father, and the mother's father: (S, Mṣb, K:) and † a higher ascendant; an ancestor: (Mṣb:) and جَدَّةٌ a grandmother; the father's mother, and the mother's mother: (K:) [and † a female ancestor:] pl. of the former, أُجْدَادٌ [a pl. of pauc.] and جَدُودٌ and جَدُودَةٌ (K:) and of the latter, جَدَّاتٌ. (TA.) Hence, accord. to some, وَجِدُّكَ لَا تَفْعَلُ: see جَدُّ. = See also جَدَّةٌ: — and see جَدِيدٌ.

جدُّ: see جَدُّ, in two places. = See also جَدَّةٌ. — Also The side (جَانِبٌ) of anything. (K.) = And A well in a place where is much herbage, or pasture: (S, Mṣb, K,) a well abounding with water; (K;) [and] so جَدُّجِدُّ; (KL;) but A'Obeyd says that this is not known: (L:) and, contr., a well containing little water: a scanty water, or water little in quantity: a water at the extremity of a [desert such as is called] فَلَاة: (K:) an old water: (Th, K:) an old well: (KL:) pl. (in all these senses, TA) أُجْدَادٌ. (Mṣb, TA.)

جدُّ [accord. to some an inf. n., but accord. to others a simple subst., (see جَدُّ)] Seriousness, or earnestness, contr. of هَزَلَ (S, A, Mṣb, K,) in speech. (Mṣb.) Hence, ثَلَاثُ جَدُّهِنَّ جَدُّ وَهَزَلُنَّ [There are three things in relation to which what is serious is serious and what is jesting is serious]: a saying of Moḥammad, whereby he forbade a man's divorcing and emancipating and marrying and then retracting, saying "I was jesting;" as was customary in the time of paganism. (Mṣb.) أُجِدُّكَ and أُجِدُّكَ signify the same; (S;) but the former is the more chaste; (TA;) جَدُّ and جَدُّ being thus used only as prefixed nouns: (S, K:) Aṣ says that the meaning is, أَجِدُّكَ مِنْكَ هَذَا [Does this proceed from thee in seriousness, or in earnest?]; and that جَدُّ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, مَا لَكَ أَجِدُّكَ مِنْكَ [What aileth thee? Doth it proceed from thee in seriousness, or in earnest?]; and that جَدُّ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is أُجِدُّكَ, with kesr: (S:) but when it occurs with وَ [in the place of أ, or with أ in the sense of وَ, as a particle denoting an oath,] it is

وَجَدِّكَ [or أَجْدَكَ], with fet-h: (S, K:) you say, *By thy grandfather, do not [such a thing]: or by thy fortune, or good fortune, do not:* (TA:) also, when you say, *أَجْدَكَ لَا تَفْعَلْ*, [or أَجْدَكَ, for أُ (q. v.) is substituted for a particle of swearing, as in *اللَّهُ لَا تُفَعِّلُنَّ*,] the meaning is, I adjure thee *by thy truth*, (Lth, K,) and *by thy seriousness, or earnestness*, (Lth, TA,) *do not:* and when you say, *أَجْدَكَ لَا تَفْعَلْ*, [or أَجْدَكَ,] the meaning is, I adjure thee *by thy fortune, or good fortune, do not:* (Lth, K:) Aboo-'Alee Esh-Shaloweenee asserts that it implies the signification of an oath. (MF.) In the phrase *أَجْدَكَ لَا تَفْعَلْ*, AAF says, we may consider *أَجْدَكَ لَا تَفْعَلْ* as put in the place of a denotative of state; or the phrase may be originally *أَجْدَكَ أَنْ لَا تَفْعَلْ*, ان being suppressed, and its government annulled: [therefore it may be rendered, in the former case, *Is it with seriousness on thy part, thou doing such a thing?* and in the latter case, *Is it with seriousness on thy part that thou wilt not do such a thing?* i. e. *dost thou mean seriously that thou wilt not do it?* or in this case, *أَجْدَكَ* may be used as a form of adjuration in one of the senses explained above, and *أَجْدَكَ لَا تَفْعَلْ* may mean, that *thou do not* such a thing; or *أَجْدَكَ* may mean *وَجْدَكَ*, (explained above, and so in the three exs. below,) and *أَجْدَكَ لَا تَفْعَلْ*, *thou wilt not do it:*] and, as AHei says, there is here a nice point, which is this; that the noun [meaning the pronoun] to which *جَدَّ* is prefixed should agree in person with the verb which follows it; so that one should say, *أَجْدِي لَا أَكْرِمُكَ*, and *أَجْدَكَ لَا تَفْعَلْ*, and *أَجْدَهُ لَا يَزُورُنَا*; because *جَدَّ* is an inf. n. corroborating the proposition that follows it. (MF.)—Also, [and in this case, likewise, accord. to some an inf. n., but accord. to others a simple subst., (see, again, *جَدَّ*),] *A striving, labour, or toil; exertion of one's self, or of one's power or efforts or endeavours or ability; vigorousness, strenuousness, laboriousness, diligence, studiousness, sedulousness, earnestness, or energy; painstaking, or extraordinary painstaking;* (S, L, Mṣb, K;) in affairs, (S,) or in an affair. (Mṣb, K.) Hence, *جَدًّا* [meaning *In a great, or an extraordinary, degree; greatly, much, exceedingly, or extraordinarily; very; very greatly, or very much; extremely*]; as in the phrase, (Mṣb,) *فُلَانٌ مُحْسِنٌ جَدًّا* [Such a one is beneficent in a great, or an extraordinary, degree; very, exceedingly, or extremely, beneficent]: you should not say *جَدًّا*. (S, Mṣb.\* [In my copy of the Mṣb, it is *محسن جدا بالفتح*: but the context shows that there is an omission here, and that, after *جَدًّا*, we should read, as in the S, *جَدًّا تَقُلْ جَدًّا*.]) *جَدًّا* [in a phrase of this kind] is put in the accus. case as an inf. n. [of which the verb is understood; so that, in the ex. given above, the proper meaning is, *يَجْدُ فِي الإِحْسَانِ جَدًّا* *striving in beneficence with a great striving*]; because it is not from the same root as the preceding word, nor is it identical with it

[in meaning]. (L.) You say also, *فِي هَذَا خَطَرٌ عَظِيمٌ*, meaning *عَظِيمٌ جَدًّا* [+ *In this is a very, or an extremely, great danger, or risk*]. (S.) And *هَذَا الْعَالِمُ جَدًّا الْعَالِمِ* *This is the learned man, the extremely [or the very] learned man*. (L.) And *هَذَا الْعَالِمُ جَدًّا الْعَالِمِ* *This is a learned man, an extremely [or a very] learned man*. (L, \*K.)—Also † *Haste*. (S, L, K, TA.) So in the phrase *فُلَانٌ عَلَى جَدِّ أَمْرٍ* † *Such a one is in haste in an affair*. (S, L, TA.)—Also *Executed seriously, or in earnest, [in which there is no jesting,] and excessive; syn. مُحَقِّقٌ مَبَالِغٌ فِيهِ* [meaning *جَدُّ فِي أَمْرِهِ*; (see *جَدُّ فِي أَمْرِهِ*);] *جَدُّ* thus used as an epithet having an intensive signification because it is originally an inf. n., or as some say, a simple subst.: (L, K:) applied in this sense to a punishment: (L:) and also applied to a pace. (K in art. نص.)—See also *جَدِيدٌ*:— and see *جَدِيدٌ*.

*جَدَّة*: see *جَدَّ*, near the end of the paragraph.

*جَدَّة* The bank, or side, of a river; as also *جَدَّة* and *جَدَّ* (IAth, L, K) and *جَدَّ* (IAth, Mgh, L) and *جَدَّ*, (Mgh, L, K,) accord. to some, but correctly *جَدَّ*; so called because cut off from the river, or because cut by the water, in like manner as it is called *سَاحِلٌ* because it is abraded by the water: (Mgh:) or the part of a river that is near the land; as also *جَدَّة*: (L:) and the shore of the sea: (MF:) accord. to Aṣ, *جَدَّة* is an arabicized word from the Nabathean *كَدَّ*. (L.)—The stripe, or streak, that is on the back of the ass, differing from his general colour. (S, A, \*K.) And † *A streak* (Fr, S, K, TA) in anything, (TA,) as in a mountain, (Fr, S,) *differing in colour from the rest of the mountain*, (S,) white and black and red; (Fr, TA;) as also in the sky: (A, TA:) pl. *جَدَدٌ*, (Fr, S,) occurring in the Kur xxxv. 25; (S;) where some read *جَدَدٌ*, pl. of *جَدِيدَةٌ* [app. *جَدِيدَةٌ*], which is syn. with *جَدَّة*; and some, *جَدَدٌ* [q. v.]. (Bd.)—*A sign, or mark, syn. عَلَامَةٌ*, (Th, K,) of, or in, anything. (Th, TA.)—*A beaten way, marked with lines [cut by the feet of the men and beasts that have travelled along it]:* (Az, L:) or a road, or way: pl. *جَدَدٌ*: (Mṣb:) and *جَدُودٌ*, also, [app. another pl. of *جَدَّة*], signifies *paths, or tracks, forming lines upon the ground*. (Az, L.) See also *جَادَّة*.—[Hence, app., but accord. to the S from the same word as signifying “a streak,”] *رَكِبَ جَدَّةً مِنَ الْأَمْرِ*, (S, A, TA,) or *جَدَّةً الْأَمْرِ*, (K,) † *He set upon a way, or manner, of performing the affair: (A:) or he formed an opinion respecting the affair, or case*. (Zj, S, A, K.)—See also *جَدَّة*.

*جَدَّة*: see *جَدَّة*, in two places:— and see *جَدِيدٌ*.—Also *A rag; or piece torn off from a garment; and so* *جَدَّة*: thus in the saying, *جَدَّةٌ مَا عَلَيْهِ جَدَّةٌ* [There is not upon him a rag]. (K.)—*A collar upon the neck of a dog:*

(Th, L, K:) pl. *جَدَدٌ* [like *لُحْيٌ* pl. of *لُحْيَةٌ*, or perhaps a mistake for *جَدَدٌ*]. (L.)

*جَدْرٌ* Hard ground: (S:) or hard level ground: (Har p. 522:) [see also *جَدَجْدٌ*:] or rough level ground: (K:) or rough ground: or level ground: (TA:) or a level and spacious tract of land; a tract such as is called *صَحْرَاءٌ*, and such as is called *فَضَاءٌ*, containing no soft place in which the feet sink, nor any mountain, nor any [hill such as is called] *أَكْمَةٌ*; sometimes wide, and sometimes of little width: (ISh:) [and] a conspicuous road: (Bd in xxxv. 25:) pl. *أَجْدَادٌ*. (ISh.) It is said in a prov., *مَنْ سَلَكَ الْجَدْرَ أَمِنَ الْعَثَارَ* [He who walks along hard, or hard and level, ground is secure from stumbling]; (S, TA;) meaning, he who pursues the course marked out by common consent is secure from stumbling. (TA.) And *جَدْرٌ* occurs in a trad., meaning *Level ground*. (TA.)—See also *جَدِيدٌ*.—Also *Sand that is thin, or fine*, (K, TA,) and *sloping down*. (TA.)—And *A thing resembling a سَلْعَةٌ* [or ganglion] in the neck of a camel. (K.)

*جَدَادٌ* and *جَدَادٌ* The cutting off of the fruit of palm-trees. (S, \*A, \*L, Mṣb, \*K,\*) You say, *الْجَدَادُ هَذَا زَمَنُ الْجَدَادِ* [This is the time, or season, of the cutting off of the fruit of the palm-trees]. (S, A, Mṣb,\*) Some say that *جَدَادٌ* signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and *جَدَادٌ*, the cutting off of all fruits, in a general sense: others say that they signify the same. (TA.)—Also *The time, or season, of the cutting off of the fruit of palm-trees*. (S, \*L.) You say *جَدَادٌ* and *جَدَادٌ*, like *صِرَامٌ* and *صِرَامٌ*, and *قَطَافٌ* and *قَطَافٌ*; (Ks, S;) whence it seems as though the measures *فَعَالٌ* and *فَعَالٌ* were uniformly applicable to every noun signifying the time of the action; such nouns being likened to *أَوَانٌ* and *أَوَانٌ*. (S.)

*جَدَادٌ*: see *جَدَادٌ*, and *جَادٌ*.

*جَدُودٌ*, (ISk, S, A, K,) or *جَدُودَةٌ*, (L,) *Having little milk*, (ISk, S, L, K,) *not in consequence of any injury*, (ISk, S,) or *not from any imperfection*; (L;) applied to a ewe, (ISk, S, K,) but not to a she-goat; the epithet *مُصَوَّرٌ* being used in the latter case: (ISk, S:) or a ewe or she-goat *having no milk*; as also *جَدَادٌ*: (A:) pl. *جَدَائِدٌ* (S, L) and *جَدَادٌ*. (L.)—Also *A fat she-ass*: pl. *جَدَادٌ*. (AZ, K.)

*جَدِيدٌ*, of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*, [i. e. *مَجْدُودٌ*], *Cut, or cut off*. (S, Mṣb.) A poet says,

\* أَبِي حَبِي سُلَيْمَى أَنْ يَبِيدَا \*  
\* وَأَمْسَى حَبِيدًا خَلَقًا جَدِيدًا \*

[My love of Suleyma hath refused to perish; but her cord (i. e. her tie of affection to me) hath become worn out and cut]: (S:) [as *جَدِيدٌ* signifies “new” more commonly than “cut,”] this verse appears as though it involved a contradiction. (MF.)—Applied to a garment, or a piece

of cloth [sufficient for a garment or the like], *Newly cut off* [from the web] by the weaver: (S, K:) and so (without *ḥ*, S) applied to a *ملحفة*; (S, A;) thus applied to a fem. n. because syn. with *مجدودة*; (S, ISd;) or, accord. to Sb, because by *ملحفة* in this case is meant *إزار* and for a like reason in like cases; (Ham p. 555;) but one also says *جديدة*; (ISd;) and accord. to some, *جديد* is of the measure *فَعِيل* in the sense of the measure *فَاعِل*, and therefore the *ḥ* is regularly affixed to it: (Ham ubi suprâ:) the pl. is *جُدُد* (Mbr, Th, S, A, K) and *جُدَد*; (AZ, A'Obeyd, Mbr;) but the former is the more common. (TA.)—And hence, (L,) applied to a garment, (L, TA,) or a thing, (S, Mḡb,) *New*; *contr. of قديم*, (Mḡb,) or *contr. of خلق*; (S, L;) from *جدة* as *contr. of بلى*: (K:) pl. [of pauc.] *أجددة* and [of mult.] *جُدُد* and *جُدَد*. (L.) You say, *أصبحت خلقهم جُدُدًا*, a phrase mentioned by Lh, meaning *خلقناهم جُدُدًا* [i. e. *Their old worn-out garments became replaced by new*]: or *جُدُدًا* may be here put for *جديدا*. (L.)—And hence, (TA,) *الاجندان* and *الجديدان* *The night and the day*; (S, Mḡb, K;) because they never become impaired by time. (TA.) You say, *الاجندان لا أفعله ما آتت الأجدان* and *الجديدان ما آتت الأجدان* [I will not do it while the day and the night succeed each other]: (S:) or *الجديدان* and *الاجندان* [while the day and the night return time after time: i. e., ever]. (A.)—Hence likewise, *جديد* also signifies A thing of which one has had no knowledge. (L.)—And hence, (L,) *الجديد* signifies *Death*: (K:) or is applied as an epithet to death, in the dial. of Hudheyl. (L.) Accord. to Akh and El-Mughâfiḡ El-Bâhilee, *جديد الموت* means *The commencement of death*. (L.)—Also *The face*, or *surface*, of the earth, or ground; [as though it were cut;] (S, K, TA;) and so *جدد*, and *جددة*, and *جدد*, (K,) and *جدد*. (TA.)—See also *جد*, in two places.

*جدادة* *What is cut off from the roots, or eradicated, of, or from, palm-trees &c.* (Lh, TA.)

*جديدة* *The kind of pad, or stuffed thing, (جِدَادَة), and the felt, stuck, or attached, beneath the two boards of a horse's saddle: there are two such things, called جَدِيدَتَان: (S:) or the جَدِيدَتَان consist of the felt that is stuck, or attached, in the inner side of a horse's and of a camel's saddle: (L:) but جَدِيدَة thus applied is a post-classical word: the [classical] Arabs say جَدِيدَة, (S,) or, as in J's own handwriting, جَدِيدَة. (So in the margin of a copy of the S.)—See also جَدِيدَة.*

*جددي*: see *جد*, in two places.

*جددي*: see *جد*.

*جدجذ* *Hard level ground: (S, K:) [see also جَدَد]: smooth ground: and rough ground: (TA:) a smooth tract such as is called قَبَف. (AA, TA.)*

*جدجذ* [The cricket;] i. q. *صرار اللبيل*, (S, M,) a small flying thing, (K,) that leaps, or springs,

or bounds, much, (S, M,) and creeps by night, (TA,) and bears a resemblance to the *جراد* [or locust]: (S, M, K:) and a certain insect like the *جندب*, (M, L, K,) except that it is generally blackish, and short, but in some instances inclining to white; also called *صُرُصُر*: (M, L:) or i. q. *جددي* and *جندب*: (El-'Adebbes:) pl. *جداجد*. (S.) Accord. to IAḡr, A certain insect that clings to a skin, or hide, and eats it. (TA.)—See also *جد*.

*جد* act. part. n. of *جدد*; (Mgh, L;) *Cutting, or cutting off.* (Mgh.)—*Art أجاد أنت أمر هازل* *Art thou serious or jesting?* (A.) It is said in a trad., *لا يأخذن أحدكم متاع أخيه لأعيا جادا*, [By no means shall any one of you take the property of his brother in play and in earnest]; by which is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner, so that the taker is in play with respect to theft, but in earnest in annoying. (TA in art. لعب.)—*فلان جاد* *Such a one is striving, labouring, or toiling; exerting himself or his power or efforts or endeavours or ability; &c.* (TA.) And *جاد مجد*, thus with the two similar words together, (Aḡ, S, L,) signifies the same [in an intensive degree]. (L, TA.)—*جاد مائة وسقي* *Land, or palm-trees, of which the produce, cut therefrom, is a hundred camel-loads: جاد* being here used in the sense of *مجدود*. (L.) It is said in a trad. of Aboobekr, *نحل عائشة جادا وعشرين وسقا*, meaning *He gave to 'Aishah palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads; but the phrase heard from the Arabs is جاد وعشرين: the former is like the saying هذه عيشة الأمير والدراهم ضرب الأمير راضية.* (Mgh.)

*جادة* *The main part of a road; (S, Mgh, Mḡb, K;) its middle: (Mgh, Mḡb, and M voce جَرَجَة): or its even part: or the beaten track, or part along which one walks, or travels; the conspicuous part thereof: or a main road that comprises other roads, or tracks, and upon which one must pass: (TA:) or a road, or way, absolutely; as also جَدَّة: (Zj, MF:) or a road leading to water: (AHn, TA:) it is so called because it is marked with tracks, forming lines: (T, TA:) pl. جَوَاد, (S, A, Mgh, Mḡb, K,) occurring in poetry without teshdeed, but disapproved by Aḡ. (L.) *جادة الجادة* means + *Such a one is following the right course of action or the like.* (Mgh.) You say also, *هو على جادة الحق* [+ *He is on the road, or main road, of truth*]: not, however, *على جادة الباطل*, but *على مزلة الباطل*, and *مزلقته*, and *مهلكته*. (MF.)*

*أجد* [Having some part, or parts, cut, or cut off: fem. جداء].—[Hence,] *جداء* A ewe, or she-goat, or she-camel, (TA,) having her ear cut off. (K, TA.)—A ewe, or she-goat, having her teats cut off; (Sh, TA;) as also *مجددة* [q. v.], applied to a she-camel: (Aḡ, TA:) or having her

udder cut off. (Khâlid, TA.)—[And hence,] +A milch animal (TA [in the S app. restricted to a ewe]) whose milk has passed away, (ISk, S, K,) by reason of some fault, or imperfection: (ISk, S:) see also *جدود*: or a ewe, or she-camel, or she-ass, having little milk; having a dry udder: or having dry teats, being hurt by the *صرار* [q. v.]: (L:) and *أجد* + a breast that has become dry. (AHeyth.)—+A woman small in the breast: (S, K:) or having short breasts. (TA from a trad.)—+A desert, (فلاة, S, K,) or land, (أرض, A,) in which is no water: (S, A, K:) a desert (مفارة) that is dry. (TA.)—*عامر أجد* and *سنة أجد* +A year of drought, and of dryness of the earth. (TA.)—*الاجدان*: see *جديد*, in two places.—*أجد* also signifies *More* [and *most*] easy to walk or ride upon, and *more* [and *most*] plain or level; applied to a road. (TA.)—And *More* [and *most*] fortunate; applied to a man. (ISd, A, L.)

*مجددة الأخراف* A she-camel having her teats cut off in consequence of injury occasioned to her by the *صرار* [q. v.]. (S.) See also *أجد*.—And *كساء مجد* A [garment of the kind called] *كساء* having stripes of different colours. (S.)

*إنها لمجددة بالرجل*—*جاد*: see *جد*: a phrase mentioned by Aḡ, said of a she-camel, meaning, *Verily she is quick in her pace with the man*: but Az says, I know not whether he said *مجددة* or *مجددة*: the former would be from *جد*; and the latter, from *أجد*. (L.)

*مجددة*: see what next precedes.

*جداد*: see *جديد*, in two places; and *جداد*.—See also *جد*, in two places.

جدب

1. *جدب*, (A, Mḡb, K,) aor. <sup>2</sup>, (K,) inf. n. *جدوبة*, (S, A, Mḡb, K,) It (a place, S, A, K, or a country, or region, Mḡb,) was, or became, affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; (S, A, Mḡb, K;) as also *جدب*, (A,) inf. n. *جدب*; (KL;) or *جدب*; (K;) and *اجدب*; (A, K;) or *جدبت*, aor. <sup>2</sup>; and *أجدبت*; both said of the earth or land (الأرض): (Mḡb:) and *أجدبت البلاد* the countries, or regions, were affected with drought, and the prices became high [therein]. (TA.)—*جدبه*, (S, M, A, Mḡb, K,) aor. <sup>2</sup>, (M, Mḡb, K) and <sup>2</sup>, (K,) inf. n. *جدب*, (Mḡb,) He found fault with it; dispraised it; expressed disapprobation of it. (S, M, A, Mḡb, K.) So in the saying (S, A) relating to 'Omar, (A, TA,) in a trad., (S,) *جدب السمر بعد العشاء* (S) or *بعد العتمة* (A) [He expressed disapprobation of night-discourse after nightfall, or after the first third of the night reckoned from the disappearance of the redness of the twilight].

3. *جدابت العامر*, (ISk, S, A, TA,) inf. n. *مجدابة*, (TA,) The camels experienced, or have experienced, drought, and barrenness, or dryness

of the earth, this year, and have become in such a state as not to eat anything but dry and black herbage, dry **ثَمَام** [or panic grass]: (ISk, S, TA:) or have not met with, or found, anything but what was bad, by reason of drought, and barrenness, or dryness of the earth, this year. (A.)

4: see 1, in three places. — **أَجْدَبَتِ السَّنَةُ** The year became one of drought, barrenness, or dearth; or drought, and dryness of the earth. (A, \*TA.) — **اجدب القوم** The people, or company of men, experienced drought, barrenness, or dearth; or drought, and dryness of the earth. (S, A, Mṣb, K.) — [Hence,] **نَزَلْنَا بِبَنِي فَلَانَ فَأَجْدَبْنَا** † We alighted as guests at the abode of the sons of such a one, and found not entertainment with them, though they were in the enjoyment of plenty: (A:) [or] **نَزَلْنَا فَلَانًا فَأَجْدَبْنَاهُ** † we alighted as guests at the abode of such a one, and [found that] he did not entertain us. (TA.) [The latter, if correct, is from what next follows.] = **اجدب الأرض** He found the land to be affected with drought, barrenness, or dearth; or with drought, and dryness of the earth. (S, A, K.)

5. **مَا أَتَجَدَّبُ أَنْ أَصْحَبِكَ** † I do not deem it disagreeable, or unsuitable, to accompany thee; syn. **مَا اسْتَوْخِمُ**. (K.)

**جَدْبٌ** Drought, barrenness, or dearth; contr. of **خَصْبٌ**; (S;) i. q. **مَحَلٌ**, (A, Mṣb, K,) i. e. drought, or suspension of rain, and dryness of the earth; (Mṣb;) dryness and barrenness of the earth: (Har p. 576:) and **جَدْبٌ** is a name, or subst., for **الجَدْبُ**, (K, TA,) meaning **المَحَلُّ**; as in the saying of the **rājiẓ**, cited by Sb,

\* **لَقَدْ خَشِيتُ أَنْ أَرَى جَدْبًا** \*

\* **فِي عَامِنَا ذَا بَعْدَ مَا أُخْصَبَا** \*

[Verily I feared to see drought, or barrenness, &c., in this our year, after it had been abundant in herbage]; **جدبًا** being used for **الجَدْبًا**; or, accord. to one reading, it is **جَدْبِيًّا**, with a doubled **ب** added; the change being made for the sake of the metre. (M, TA. [Respecting **أُخْصَبَا**, see 4 in art. **خَصْبٌ**].) — Also A place, (S, A, K,) or a country, or region, (Mṣb,) affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; and so **جَدِيبٌ** (S, A, Mṣb, K) and **جَدُوبٌ** and **مَجْدُوبٌ**, (K,) the last derived from **جَدِبَ** though this verb has not been used, (TA,) and **مَجْدِيبٌ**, (M, A,) of which the pl. is **مَجَادِيبٌ**. (A.) You say also **جَدِبَ أَرْضٌ** [in which **جدب** is an inf. n. (though app. obsolete as such) and therefore applicable to a fem. subst.] (ISd, TA) and **جَدْبَةٌ** (S, A, Mṣb, K) and **جَدْبَةٌ** (A, Mṣb) and **جَدِيبٌ** (Mṣb) and **جَدُوبٌ** (Lḥ, M, Mṣb) and **مَجْدِيبَةٌ**, of which last the pl. is **مَجَادِيبٌ**, (Mṣb,) A land affected with drought, &c.: (S, M, A, &c. :) and **أَرْضُونَ جَدُوبٌ**, (S, K,) as though to each part were applied the term **جَدِبَ** [used as a subst.] from which is formed the pl. **جَدُوبٌ**, (TA,) and **جَدِبٌ**, (K,) which is here an inf. n. used as an epithet [and therefore applicable to a

pl. subst.], (TA,) lands affected with drought, &c. (S, K.) And **فَلَاةٌ جَدْبَاءٌ** [fem. of **أَجْدَبٌ**] (M, K) A desert affected with drought, &c.; (K;) in which is neither little nor much, neither pasture nor herbage. (M, TA.) And **فَلَانٌ جَدِيبٌ** Such a one is environed by a tract affected with drought, &c. (S. [But this phrase is generally used tropically, as meaning † Such a one is ungenerous or illiberal or inhospitable. See art. **جَنِبٌ**].) And **سَنَةٌ جَدْبَةٌ** (K in art. **جَرَزٌ**) and **عَامٌ جَدُوبٌ** (M, TA) [A year of drought, &c.]. See also **أَجَادِبٌ**, in two places. = Also i. q. **عَيْبٌ** [A vice, fault, defect, &c.]; (S, A, K;) a signification which may be either proper or tropical. (Er-Rāghib, MF.)

**جَدِبَ**: see **جَدِبَةٌ**.  
**أَخَذَ فِي وَادِي جَدَبَاتٍ**: see **جَدَبَاتٍ**, in art. **جَدِبٌ**.

**جَدِبٌ** and **جَدِيبٌ**: see **جَدِبٌ**.  
**جَدُوبٌ**: see **جَدِبٌ**, in three places.  
**جَدِيبٌ**: see **جَدِبٌ**, in three places.

**جَادِبٌ** Finding fault, dispraising, expressing disapprobation: whence the saying of Dhur-Rummeh,

\* **قِيَا لَكَ مِنْ حَدِّ أَسِيلٍ وَمَنْطِقِي** \*

\* **رَخِيمٍ وَمِنْ خَلْقِي تَعَلَّلَ جَادِبُهُ** \*

meaning [O thou smooth and even cheek, and gentle speech, and make] whereof he who dispraises it occupies himself vainly, finding no defect in it. (S, TA.) — It is also said [as in the K &c.] to signify *Lying*; and the author of the 'Eyn says that it has no verb belonging to it [in this sense]; but this is a mistranscription [for **جَادِبٌ**]: AZ says that **جَادِبٌ**, with **ج**, has the signification here first given. (M, TA.)

**جَدْبٌ** and **جَدْبٌ** (S, K, &c.) and **جَدِبٌ**, like **دِرْهَمٌ**, (Sb, M, K,) the last of which is of weakest authority, because of a rare measure, whereof it has been said that there are only four examples: (TA:) in all of them the **ن** is said by some to be radical; but others, with more reason, hold it to be augmentative: (MF:) Sb says that it is augmentative: (S:) A species of locust, (S, K,) well known: (K:) or the male locust: or small locust: or, accord. to Seer, i. q. **صَدِي** [a kind of cricket], that creaks by night, and hops and flies: [but see **صَدِي**:] or, accord. to the M, it is smaller than the **صَدِي**, and is found in the deserts: pl. **جَدَابٌ**. (TA.) **صَرَّ الجندب** [i. e. **صَرَّ الجندبُ** The **جندب** creaked] is a saying of the Arabs, used as a proverb; alluding to a difficult affair by which a person is troubled in mind; originating from the fact that the **جندب**, when its feet are scorched by the heated ground, does not keep them steadily upon it, and a creaking sound is consequently heard, produced by its legs. (TA.) — **أَمْرٌ جَدْبٌ** The sand; because the locust [or **جندب**] deposits its eggs therein: and the walker therein falls into evil [or encounters difficulty]. (TA.) — [Hence it signifies also] *Misfortune*: (S, M, K:) and

*perfidy, or faithlessness, or treachery*: (M, K:) and *wrong, or injury*: (S, M, K:) and *evil conduct, or ill treatment*. (S.) You say, **وَقَعَ فَلَانٌ فِي** **أَمْرٍ جَدْبٍ** Such a one fell into misfortune: or into *perfidy*. (TA.) And **وَقَعُوا فِي أَمْرٍ جَدْبٍ** They suffered wrong, or injury. (AZ, S, K.) And **وَقَعَ الْقَوْمُ بِأَمْرٍ جَدْبٍ** The people, or company of men, committed wrong, or injury, and slew him who was not a slayer: (TA:) [as though they came with violence upon sand in which eggs of the **جندب** were deposited, and so destroyed the eggs, which had occasioned them no harm.] And **رَكِبَ أَمْرٌ جَدْبٍ** He committed wrong, or injury. (TA.)

**أَجْدَبٌ** i. q. **جَدِبٌ** as syn. with **جَدِيبٌ**: fem. **جَدْبَاءٌ**. Hence, **فَلَاةٌ جَدْبَاءٌ**: see **جَدِبٌ**. — [Hence also,] **سَنَةٌ جَدْبَاءٌ** A year of much snow. (L in art. **شَبَبٌ**). — **أَجْدَبٌ** is [also] said in the M to be [used as] a subst. applied to what is termed **مُجْدِبٌ** [i. e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning A place, or the like, affected with drought, &c.]. (TA.) — [Also, as a comparative and superlative epithet, meaning *More, and most, affected with drought, &c.*; contr. of **أُخْصَبٌ**.]

**وَكَانَتْ فِيهِ** **أَجَادِبٌ**, in a trad., where it is said, **وَكَانَتْ فِيهَا** **أَجَادِبٌ** (K, \*TA,) or **وَكَانَتْ فِيهَا** **أَجَادِبٌ** (TA,) [And there were in it **أَجَادِبٌ** that retained the water], is said to be pl. of **أَجْدَبٌ**, which is pl. of **جَدِبٌ**, (K, TA,) like as **أَكَابٌ** is pl. of **كَلْبٌ**, which is pl. of **كَلْبٌ**; (TA;) and signifies *hard parts of the ground, that retain water, and do not imbibe it quickly*; or, as some say, *land having no plants or herbage*, from **جَدِبٌ** meaning “drought” &c.: the word is thus written in the two **Ṣaheehs**, of El-Bukhāree and Muslim: (IATH, TA:) but some say that it is an anomalous pl. of **جَدِبٌ**, like as **مَحَاسِنٌ** is of **حَسَنٌ**: and there are other readings; namely, **أَجَادِبٌ** and **أَحَادِبٌ** and **أَحَارِبٌ** and **أَجَارِدٌ**, pl. of **إِحَادَةٌ**, pl. of **إِحَادَةٌ**. (MF, TA.)

**مَجْدِيبٌ**, and its fem., with **ة**: see **جَدِبٌ**.  
**مَجْدَابٌ** Land scarcely ever, or never, abundant in herbage, or in the goods, conveniences, or comforts, of life; scarcely ever, or never, fruitful, or plentiful. (K.)

**مَجْدُوبٌ**: see **جَدِبٌ**.

## جدث

8. **جَدَثَ** He made, or prepared, a **جَدَثٌ**, i. e., a grave, or sepulchre; or did so for himself. (S, K, TA.)

**أَجْدَاثٌ** (S, Mṣb, K) and **أَجْدُثٌ** (S, K;) of which latter, J cites an ex., but in this instance it is the proper name of a place. (TA.) It is of the dial. of Tihāmeḥ: the people of Nejd say **جَدَثٌ**: (Mṣb:) or [as some say] the **ف** in the latter is a substitute for the **ث** in the former; for **اجداث** is used as a

pl. by common consent, and اجداف is not used: (TA:) but Suh affirms, in the R, that the latter pl. is used by Ru-beh. (TA in art. جدر.)

جدح

1. جَدَحَ, aor. ٤, inf. n. جَدِّحُ, He mixed anything. (L.) جَدَحَ السَّوِيقَ (S, A, Mgh, L, K,) وَنَحْوَهُ, aor. and inf. n. as above; and جَدَّحَهُ, inf. n. تَجْدِيحُ; (L;) and اجتدحه (S, L, K,) and اجدحه (K;) He stirred about the سويق [or meal made of parched barley or wheat], and the like, with water, [or milk, (see what follows,) or clarified butter, or fat of a sheep's tail, &c., (see لَتَّ)] until the whole became of a uniform consistence: (L:) or he stirred it about with a سويق in milk, and the like, with a مجدح, until it became mixed: (Lth, TA:) or he beat and mixed the سويق with a مجدح: (Mgh:) i. q. لَتَّهُ (S, K:) and جَدَّحَهُ, inf. n. تَجْدِيحُ, he mixed it; in the K, لَطَّحَهُ; but the right reading is خَلَطَهُ, as in the L and other lexicons: (TA:) and اجتدحه he drank it (شربه [but this is perhaps a mistranscription for ضربته he beat it]) with the مجدح. (L, TA.)

2: see 1, in two places.

4: see 1. — احدح الإبل He branded the camels on their thighs with the mark called مجدح. (K.)

8: see 1, in two places.

المجدح: see the next paragraph.

المجدح The instrument with which سويق is stirred about with water &c.; (S, A, K, &c.); which is a piece of wood the end whereof has several sides; (S, L;) or a piece of wood at the head of which are two cross pieces of wood; (A, Mgh, L;) and sometimes having three prongs: (IAth, TA:) pl. مجدح. (L.) — It is sometimes used tropically, as relating to evil, or mischief. (L.) [Thus it means †A stirrer-up of evil or mischief; or a thing that stirs up, or whereby one stirs up, evil or mischief.] — Also †Any one of the السماء [or stirrers-up of the sky, or of rain]; (L;) these being the أنواء [or stars, or asterisms, which, by their auroral settings or risings, were believed by the Pagan Arabs to bring rain &c.]; (S, L, K;) of those أنواء that seldom or never failed [to bring rain], accord. to the Arabs: (Mgh:) the ي in the pl. is added to give fulness to the sound of the kesreh; for the regular pl. is مجدح, and the sing. of مجدح should by rule be مجدح. (A, IAth, Mgh.) One says, أرسلت السماء مجدحها, (L) or مجدح الغيث (A) †[Its stirrers-up, or the stirrers-up of rain, or the stars or asterisms which were the bringers of it, sent forth rain]. It is related of 'Omar, that he ascended the pulpit to pray for rain, and, having only offered a prayer for forgiveness, descended; whereupon it was said to him, "Thou hast not prayed for

rain;" and he replied, لَقَدْ اسْتَسْقَيْتُ بِمَجَادِيحٍ [I have indeed prayed for rain by words which are the stirrers-up of rain]; making the prayer for forgiveness to be a prayer for rain, in allusion to a passage in the Kur, lxxi. 9 and 10; and meaning thereby to deny the efficacy of the انواء. (A, \*Mgh, \*L.) المجدح, also pronounced المجدح (S, K,) thus pronounced by El-Uma- wee, (S,) is moreover the name of †A particular star or asterism, one of those which the Pagan Arabs asserted to be bringers of rain: (L:) said to be الدبران [the Hyades; or the five chief stars thereof; or the brightest star thereof, α of Taurus]; (S, A, L, K;) [which is called by this name of الدبران] because it rises latterly [with respect to the Pleiades], (S,) or because it follows (دبر, i. e. يتبع) the Pleiades: (T in art. دبر:) [whence] it is also called حادي النجوم ["the urger of the stars," properly, "with singing"], (S,) or حادي النجم ["the urger of the asterism," meaning, "of the Pleiades"], and تالي النجم ["the follower of the asterism," or, "of the Pleiades"], (Kzw,) and التابع والتابى ["the follower"]; (Sh:) or it is a small star or asterism, between النجديا and الدبران [or the Pleiades]: (IAth, K:) [perhaps meaning the four stars that are the chief stars of the Hyades exclusively of α Tauri:] or three stars, (Mgh, TA,) like the three stones upon which a cooking-pot rests, (TA,) likened to a three-pronged مجدح; (Mgh, TA;) on the [auroral] rising of which, heat is expected: (TA:) the Arabs regarded it as one of the انواء which [by their auroral setting] foretokened rain. (IAth.) المجدحان is a name by which some of the Arabs called †The two wings of الجوزاء [or Orion]. (Sh, TA.) — مجدح also signifies †A certain mark made with a hot iron upon the thighs of camels. (K.)

مجدح Beverage, or wine, (شراب) stirred about: (S, K:) and in like manner, blood, when it is stirred about in the body of a gored animal by the goring horn. (L.)

مجدوح Blood drawn from a vein, used in times of dearth, or drought, (S, K,) in the Time of Ignorance: (S:) or blood which was mixed with something else, and eaten in times of dearth: (TA:) or a kind of food of the Pagan Arabs, being blood obtained by opening a vein of a she-camel, which blood was received in a vessel, and drunk. (T, TA.)

جدر

1. جَدَرَ, (K,) aor. ٤, (TA,) He made جدار [app. here meaning a wall of enclosure]; syn. حوط: (K:) or he built a جدار: and he founded it. (Ham p. 818.) — He concealed himself by means of a جدار [or wall]. (Th, K.) — جدر, (A, K,) inf. n. جَدْرُ; (TA;) and جدر, (Lh, K,) aor. ٤, inf. n. جَدْرُ; (Lh, TA;) and جدر, (S, A, K,) which last some disallow, because this form denotes repetition, and the verb signifies the having

a disease that befalls but once in a man's life; (MF;) He (a man, S, or a child, A) had, or became attacked by, جَدْرِي [or small-pox]. (S, A, K.) [And جَدْرُ الجَدْرِي The small-pox came forth, or broke out; as in the TK: for its inf. n.] جَدْرُ signifies the coming forth, or breaking out, of the جَدْرِي. (K.) — جَدَرَ, aor. ٤, inf. n. جَدَارَةٌ, He, or it, was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.) You say, جَدْرُ بِهِ [and لَهُ] He was, or became, adapted, disposed, apt, &c., for it. (A.) [And جَدْرُ أَنْ يَفْعَلَ كَذَا He was, or became, adapted, disposed, apt, &c., for doing such a thing. See جَدِيرُ] — جَدْرَهُ He made, or called, (جَعَلَ) him, or it, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.)

2. جَدْرُ بِنَاءَهُ: see 8. — جَدْرُ: see 1.

4. [and لَلْخَيْرِ] How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, is he for what is good! or how worthy is he of what is good! (A.) And أَجْدِرُ بِهِ أَنْ يَفْعَلَ ذَلِكَ, and أَجْدِرُ بِهِ, How well adapted or disposed, or how apt, meet, &c., is he for doing that! or how worthy is he to do that! (TA.) The usage of جَدْرُ, signifying "he was, or became, adapted, &c.," refutes the assertion of certain grammarians that these two forms of the verb deviate from general rule. (MF.)

8. اجتدر بِنَاءَهُ and جَدْرَهُ, inf. n. تَجْدِيرُ (K) and مُجَدَّرُ; (TA;) He raised his building high; or constructed it firmly and strongly, and raised it high; syn. شَدَّهُ. (K, TA.) [In the CK, we read اجتدر بِنَاءَهُ, as though the pronoun ه referred to the word جدار, which precedes, and thus the verb signified "he built a wall;" but it is shown in the TA that the right reading is that given above.]

Q. Q. 1. جَدْرَ الْكِتَابِ He passed the pen over what had become obliterated, of the writing, (S, K,) in order that it might become distinct. (S.) And جَدْرَ الثَّوْبِ He renewed the variegated, or figured, work of the garment, or piece of cloth, after it had gone. (S, K.) [J says,] I think it to be an arabicized word. (S.)

جَدْرُ A wall; or a wall of enclosure; syn. حَائِطُ; as also جَدَارُ [which is the more common]: (S, A, Mgh, K:) pl. of the former, جَدْرُ, (S, Mgh, K,) sometimes used as a pl. of pauc., (Sb, TA,) and جَدْرُ; (K;) and of the latter, جَدْرَانُ. (S, Mgh, K.) — The basis, or foundation, of a wall: (K:) and the side of a wall: (Lh, K:) pl. in both these senses, جَدُورُ. (TA.) الجَدْرُ is applied to The [wall called the] حطيم (A, K) of the Kaqbeh; (K;) because in it is a part of the [original] foundations of the house: (TA:) and it is also called الحِجْرُ. (A.) — †A fence, or dam, raised of branches, to retain water; likened to a wall: (Az, Mgh:) or

a fence, or dam, to confine water: pl. جُدُورُ: (Suh, Mṣb:) and جُدْرٌ, [which is also a pl.] signifies fences, or dams, between houses, which retain water. (TA.) — [The pl.] جُدُورٌ also signifies Gardens, or walled gardens, (حَوَائِطُ) of grapes. (TA.)

جَدْرَةٌ: see جَدِيرَةٌ.

جُدْرِيٌّ and جُدْرِيٌّ (S, Mṣb, K) [Small-pox;] certain pustules (Mṣb, K) in the body, (K,) which break forth (Mṣb, K) from the skin, full of water, and afterwards opening, (Mṣb,) and generating thick purulent matter; (K;) a well-known disease, that attacks people once during life. (TA.) — جُدْرِيٌّ الْأَرْضِ † an appellation applied to Truffles (كُمَاةٌ), denoting disapprobation. (TA from a trad.)

جَدَارٌ: see جَدْرٌ: and see also جَدِيرَةٌ.

جَدِيرٌ A place having a wall built around it; a walled place. (S, K.) — See also جُدْرٌ. — Also Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. خَلِيقٌ (S, A, Mṣb, K) and حَقِيقٌ: (Mṣb:) fem. جُدْرَاءُ: (TA:) pl. masc. جَدِيرُونَ and جُدْرَاءُ: (S, K:) pl. fem. جَدِيرَاتٌ and جَدَائِرٌ. (TA.) You say, هُوَ جَدِيرٌ بِكَذَا (S, A, Mṣb) and لِكَذَا (TA) He is adapted, disposed, apt, meet, &c., for such a thing; (S, A, Mṣb;) and [naturally] drawn to it. (Ham p. 707.) And أَنْتَ جَدِيرٌ أَنْ تَفْعَلَ Thou art adapted, disposed, apt, meet, &c., for doing such a thing; or worthy to do it. (S.) And إِنَّهُ لَجَدِيرٌ أَنْ يَفْعَلَ (K,) and in like manner you say of two persons, and of more, (TA,) and مَجْدُورٌ (K,) Verily he is one who is adapted, disposed, apt, meet, &c., for doing [such a thing]; or worthy to do [it]; syn. مَخْلُقَةٌ. (K.) [مَجْدُورَةٌ properly signifies A place, and hence a thing, an affair, and a person, adapted, disposed, apt, meet, &c.; like مَخْلُقَةٌ and مَحْرَاةٌ: and مَجْدُورٌ, Made, or called, adapted or disposed &c., though said by Aboo-Ja'far Er-Ru'ásee to be a pass. part. n. having no verb.] Also بِذَلِكَ إِنَّهَا لَمَجْدُورَةٌ Verily she is one who is adapted, disposed, apt, &c., for that: and بِأَنْ تَفْعَلَ for doing that: and in like manner you say of two persons, and of more. (TA.) And هَذَا الْأَمْرُ مَجْدُورٌ لِنَدَاكَ This affair, or thing, is one that is adapted, apt, meet, &c., for that; syn. مَحْرَاةٌ. (S.) And هَذَا الْأَمْرُ مَجْدُورٌ مِنْهُ This affair, or thing, is one that is adapted, apt, meet, &c., for him to do; i. e. he is adapted, apt, meet, &c., for doing it. (TA.)

جَدِيرَةٌ An enclosure for camels, (AZ, S, K,) and for lambs and kids and calves &c., (TA,) made of masses of stone; (AZ, S;) as also جَدْرَةٌ: (TA:) if of mud, or clay, it is called جَدَارٌ: (AZ, TA:) or an enclosure (زَرْبٌ) for sheep or goats. (TA.) — Nature; or natural, or native, disposition, temper, or other property. (K.)

هُوَ أَجْدَرُ بِهِ He, or it, is more, or most, adapted,

disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it, or him; or he is more, or most, worthy of it. (A.) [See an ex. in a verse cited voce حُطَّةٌ.]

أَرْضٌ مَجْدُرَةٌ A land in which is حُدْرِيٌّ [or small-pox]: (Lh, S:) or a land in which is much thereof. (K.) — See also جَدِيرٌ, in five places.

مَجْدَرٌ (S, Mgh, Mṣb, K) and مَجْدُورٌ (Mgh, K) and جَدِيرٌ (Mṣb, TA) Having the جُدْرِيٌّ [or small-pox]. (S, Mgh, Mṣb, K.) And مَجْدُورٌ الْوَجْهَ [Having the face marked with the small-pox]. (A.)

مَجْدُورٌ: see مَجْدَرٌ: — and see also جَدِيرٌ, in two places.

### جدع

1. جَدَعَ الْأَنْفَ (S, \* Mṣb, K, \*) aor. ٤, (Mṣb,) inf. n. جَدَعٌ (S, Mṣb, K,) He cut off the nose; and in like manner, the ear; and the hand, or arm; and the lip; (S, Mṣb, K;) and a similar part: (TA:) and أَجْدَعْتُ أَنْفَهُ signifies the same as جَدَعْتُ [I cut off his nose]: or جَدَعٌ signifies [absolutely] the cutting off; or cutting so as to separate. (TA.) In the following saying of a poet, the verb is used metaphorically,

وَأَصْبَحَ الدَّهْرُ ذُو الْعَرْنَيْنِ قَدْ جُدِعَا \*

[lit. And nosed fortune became mutilated in the nose; meaning, †became marred]. (TA.) And in the following phrase, occurring in a verse, كَانَ اللَّهُ جَدَعًا أَنفَهُ وَعَيْنَيْهِ, the poet means, [As though God cut off his nose] and put out his eyes: see a similar saying in art. قَلَدٌ, voce تَقَدَّدَ. (TA.) — جَدَعَةٌ (S, K,) aor. and inf. n. as above, (TA,) He mutilated him, or maimed him, by cutting off his nose, or his ear, or his hand or arm, or his lip, (S, K, TA,) or the like; (TA;) as also جَدَعٌ. (S, TA.) [Hence the phrase,] جَدَعًا لَهُ (S, K) [(May God decree) to him mutilation, or maiming, by the cutting off of his nose, or the like; or cause it to befall him: or] meaning أَلَزَمَهُ اللَّهُ الْجَدْعَ [†may God make injury, or diminution of what is good, to cleave to him]: (K:) said in imprecating a curse upon a man: similar to عَقْرًا لَهُ, q. v.: the first word being governed in the accus. case by a verb understood. (TA.) One says also, أَجْدَعُهُمْ بِالْأَمْرِ حَتَّى يَذَلُّوا, a phrase mentioned by IAḡr, but not explained by him; thought by ISd to mean, †Act thou, in commanding, as though thou mutilatedst them by cutting off their noses [until they become submissive]. (TA.) In the phrase صَوْتُ الْجَمَارِ الْجَدْعِ [The voice of the ass that has his ear, or ears, cut off, (see مَجْدَعٌ, below)], occurring in a verse of Dhu-l-Khiraḡ Et-Tuhawee, (S,) accord. to J, but not found by Sgh in the verses of that poet, and said to be in the Book [of Sb], though IB denies this, asserting it to be in the Nawádir of AZ, (TA,) Akh says, the poet means الَّذِي يُجْدَعُ, like as you say, هُوَ الْيَضْرِبُكَ, meaning الَّذِي يَضْرِبُكَ: Aboo-Bekr Ibn-es-Sarráj says, the poet, requiring refa for the

rhyme, has changed the noun into a verb; and this is one of the worst of poetic licences. (S.)

— [Hence,] السَّنَةُ تَجْدَعُ النَّبَاتَ † [The year of drought cuts off, or destroys, the herbage]: (A, TA:) and تَجْدَعُ بِالْمَالِ destroys the camels or the like. (S, O, K.) And جَدَعَ الْقَحْطُ النَّبَاتَ † The drought prevented the growth, or increase, of the herbage. (K, TA.) — [Hence also,] جَدَعُ عِيَالَهُ, inf. n. جَدَعٌ, †He withheld good things from his family, or household. (TA.) And جَدَعَتْهُ أُمُّهُ, aor. ٤, inf. n. as above, †His mother fed him with bad food; (Zj, K;) as also أَجْدَعَتْهُ (S, K,) inf. n. إِجْدَاعٌ; (TA;) and جَدَعَتْهُ (K,) inf. n. تَجْدِيعٌ: (TA:) and جَدَعَهُ and أَجْدَعَهُ †He (a pastor) confined him [a beast] to bad pasture. (TA.) جَدَعَتْهُ (S,) inf. n. as above, (K,) also signifies †I confined him, restricted him, or the like; syn. حَبَسَتْهُ: and †I imprisoned him: (S, K, \*) and so with ذ: (S:) or جَدَعٌ and جَدَعٌ both signify †the confining, or restricting, a person with evil management, and with contemptuous treatment, and want of good care. (AHeyth.) — جَدَعٌ, aor. ٤, (Mṣb,) inf. n. جَدَعٌ (S, Mṣb, K,) He (a man) was, or became, mutilated, or maimed, by the cutting off of his nose, or his ear, (S, \* Mṣb, K, \*) or his hand or arm, or his lip, (S, K,) or the like: (TA:) or, accord. to some, you do not say جَدِعٌ, but جَدِعٌ: (TA:) and جَدِعَتْ الشَّاةُ The sheep, or goat, was, or became, mutilated by having its ears entirely cut off. (Mṣb.) — [Hence,] also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) [as though meaning †He was, or became, injured:] †he (a child) had bad food: (S, K, TA:) and he (a young weaned camel) had bad food: or was ridden while [too] young, and in consequence became weak. (TA.)

2. جَدَعَهُ, inf. n. تَجْدِيعٌ: see 1, in five places. — جَدَعَهُ وَشَرَاهُ † He made him to experience evil treatment, and derided him; as when one cuts off the ear of his slave, and sells him. (TA.) — Also He said to him جَدَعًا لَكَ [explained above; see 1]. (S, K, \*) [See also عَقْرَةٌ.]

3. جَدَاعٌ, inf. n. مُجَادَعَةٌ (S, K) and جَدَاعٌ (K,) †He reviled, being reviled by another, (K, \* TA,) saying جَدَعًا لَكَ; as though each of them cut off the nose of the other: (TA:) and, (K,) or accord. to some, (TA,) †he contended in an altercation; as also تَجَادَعٌ; (S, K, TA;) [but the latter is said of a number of persons &c.] You say, تَرَكْتُ الْبِلَادَ تَجَادَعٌ أَفَاعِمَهَا (Th, S,) and تَجَدَعٌ also, (Th,) †I left the countries with their vipers eating one another; (Th, S;) not meaning eating in reality, but rending in pieces, or mangling, one another: (Th:) and عَامَرٌ تَجَدَعٌ أَفَاعِمَهَا † A year in which the vipers eat one another, by reason of its severity. (Th.)

4: see 1, in three places.

5: see 3, in two places.

6: see 3, in three places.

جَدَعٌ What is cut off of the anterior parts of the nose, to its furthest, or uttermost, part: (As,

TA:) an inf. n. used as a [proper] subst. (TA.) — **جَدَعًا لَهُ**: see 1. = † Unwholesomeness in herbage. (K.)

**جَدَعٌ** † A child having bad food; or fed on bad food: (S, K, TA:) pronounced by El-Mufaddal with **د**; but Aṣ repudiated to him this pronunciation; (S, TA;) and his objection was confirmed by a young man of the Benoo-Asad called in as an umpire. (TA.)

**جَدَعَةٌ** What remains, of the nose, ear, hand or arm, or lip, after the cutting off [of the rest]: (S, K:) the place of the cutting off thereof; like **عَرَجَةٌ** from **الْأَعْرَجُ**, and **قَطْعَةٌ** from **الْأَقْطَعُ**. (TA.)

**جَدَاعٌ** (S, A, K, &c.) and **جَدَاعٌ** (K, TA) † A year of drought; because it cuts off, or destroys, (تَجَدَعُ) the herbage, and abases men: (A, TA:) or a severe, or calamitous, year, that destroys the camels or the like; (S, O, K;) or that destroys everything; as though it cut off its nose or the like. (L.) — See also **جَدَاعٌ**.

**جَدَاعٌ** † Withered herbage: (S:) or herbage that is unwholesome to the feeder upon it: (K:) or tall, unwholesome, and withered. (TA.) — And hence, **الجَدَاعُ** signifies † Death: (K, TA:) written by some **الجَدَاعُ**. (TA.)

**أَجْدَعٌ** Mutilated, or maimed, by having his nose cut off, or his ear, (S, Mṣb, K,) or his hand or arm, or his lip, (S, K,) or the like: (TA:) fem. **جَدَعَاءٌ**: (S, Mṣb:) and the latter, applied to a she-camel, having the sixth part of her ear, or the fourth part of it, or more than that, to the half, cut off; and to a she-goat, having a third part, or more, of her ear cut off; or, accord. to IʿAmb, any ewe or she-goat having the ear lopped; (TA;) or a ewe or she-goat having her ear entirely cut off: (Mgh, Mṣb:) and **مُجَدَعٌ** an ass having the ear cut off, (S,) or having the ears cut off. (K.) It is said in a prov., **أَنْفَكَ مِنْكَ وَإِنْ كَانَ أَجْدَعٌ** [Thy nose is a part of thee though it be cut off]: applied with reference to him whose good and evil attaches to thee though he be not firmly connected with thee by relationship. (TA.) — **الأَجْدَعُ** one of the appellations applied to *The devil*. (Fr, K.)\*

**مُجَدَعٌ**: see **أَجْدَعٌ**. — Also † A plant, or herbage, of which the upper part has been eaten: (S:) or of which the upper part and the sides have been partly cut off or eaten. (AḤn.)

جدف

**جَدَفٌ** 1. **جَدَفَهُ**, aor. **دَفَّ**, (IDrd, K,) inf. n. **جَدَفٌ**, (TA,) He cut it; or cut it off: (IDrd, K:) and so **جَدَفَهُ**. (TA.) — **جَدَفٌ**, (Ks, S, K,) aor. **دَفَّ**, (Ks, IDrd, S,) inf. n. **جَدَفٌ**, (Ks, S, K,) or **جَدَفٌ**, (L as on the authority of Ks,) He (a bird) flew [with his wings] clipped, appearing as though he turned his wings backward: (Ks, S, K:) or contracted his wing somewhat, in order to descend in his flight, and then inclined, or declined, in fear of the hawk: (TA:) and he (a bird) went quickly, (K in art. جَدَفٌ) with his wings; generally when

one of the wings had been shortened; (TA;) as also **أَجْدَفٌ** and **أَنْجَدَفٌ**: and so, all, with **د**. (K ib.) — [Hence,] **جَدَفَ الْمَلَّاحُ بِالْمَجْدَافِ** [The sailor rowed, or paddled, with the oar, or paddle]. (AA, TA.) And **جَدَفَ بِالسَّفِينَةِ**, (TA,) or **جَدَفَ السَّفِينَةَ**, aor. **دَفَّ**, inf. n. **جَدَفٌ**, (Mgh,) [He rowed, or paddled, the ship, or boat;] he put the ship, or boat, in motion with the **مَجْدَفٌ** [or **مَجْدَافٌ**]. (Mgh.) — Also **جَدَفَ** He (a man) swung the arms; (K, expl. by **ضَرَبَ بِالْيَدَيْنِ**; in the O, **بِالْيَدِ**, as is said in the TA;) as a man does in walking, moving them about: and the meaning seems to be, he walked quickly: (TA:) you say, **جَدَفَ فِي مَشْيِهِ** he (a man) was quick in his manner of walking; (AAF, TA;) and so with **د**: (S in art. جَدَفٌ:) or **جَدَفٌ** signifies a repeated interrupting of the voice (**تَقْطِيعُ الصَّوْتِ**) in singing to camels to urge or excite them. (K, \*TA.) — Also, (K,) inf. n. **جَدَفٌ**, (TA,) He (a gazelle) went, or walked, with short steps. (K, \*TA.) And **جَدَفَتْ** She (a woman) walked like those that are short: and she (a gazelle, and a woman, TA) went with short steps; as also **أَجْدَفَتْ**: and so, both, with **د**. (K in art. جَدَفٌ.) — **جَدَفَتْ السَّمَاءُ بِالتَّنَجُّجِ** The sky cast down snow: (K:) and so with **د**. (TA.)

2. **جَدَفٌ**, (S,) inf. n. **تَجْدِيفٌ**, (S, K,) He denied, or disacknowledged, favours, or benefits; or was ungrateful, or unthankful, for them: (Aṣ, S, K:) or he deemed the gifts of God small: (El-Umawee, S, K:) or he said that he was in an evil state when he was in a good state: (TA:) or he said, **لَيْسَ لِي وَلَيْسَ عِنْدِي** [app. meaning *There is nothing due to me nor by me*]; (K:) thus explained by Mohammed on his saying that the worst of deeds is **التَّجْدِيفُ**: (TA:) [accord. to Golius, he blasphemed; and identified by him, in this sense, with the Hebr. **תַּדְיָא**.] It is said in a trad., **لَا تَجْدِفُوا بِنِعْمَةِ اللَّهِ** (S, TA) Deny not ye, or disacknowledge not, or be not ungrateful or unthankful for, the bounty of God, and deem it not small. (TA.)

4: see 1, in two places. — **أَجْدَفُوا** They raised cries, shouts, noises, a clamour, or confused cries or shouts or noises. (K, TA.)

7: see 1.

**جَدَفٌ** A grave; a sepulchre; (S, Mṣb, K;) like **جَدَثٌ**; for the Arabs made **ف** and **ث** interchangeable: (Fr, S:) the former is of the dial. of Nejd; and the latter, of the dial. of Tihámeh: (Mṣb in art. جَدَثٌ:) [accord. to some,] the former is formed from the latter by substitution [of **ف** for **ث**]: (S:) IJ argues that this is the case because the former has not **أَجْدَافٌ** for pl.: (TA:) but it has this pl., (Fr, S, R, TA,) used by Ru-beh. (R, TA.) — Also, said in a trad. to be the beverage of the jinn, or genii, (S, TA,) Beverage that has not been covered [at night according to a precept of the Prophet]: (Kátádeh, S, K:) or of which the mouth of the skin containing it has not been tied [at night]: (K:) or a certain plant of El-Yemen, the eater of which needs not to drink after it: (S, K:) or a certain

plant of El-Yemen, eaten by camels, which thereby becomes in no need of water: (M, TA:) or the froth, or floating particles, cast up by beverage; (El-'Oṭbee, Hr, K;) as though it were cut off from the beverage. (El-'Oṭbee, Hr, TA.)

**جَدَفَةٌ** Cries, shouts, noises, clamour, or a confusion of cries or shouts or noises: and the sound made in running. (Sgh, K.)

**جَوَادِفٌ** [pl. of **جَادِفَةٌ**], Gazelles going with short steps. (Sgh, K.)

**أَجْدَفٌ** Short: (Lth, K:) applied to a man. (TA.) — And [the fem.] **جَدَفَاءٌ** A ewe, or she-goat, having somewhat cut off from her ear. (K.)

**مَجْدَفٌ**: see **مَجْدَافٌ**.

**مُجْدَفٌ** Straited: so in the saying, **إِنَّهُ لَمُجْدَفٌ عَلَيْهِ الْعَيْشُ** [Verily the means of living are rendered strait to him]: (K:) but in the L, **لَمْجْدُوفٌ**. (TA.)

**مَجْدَافٌ** The wing of a bird: (S, Mṣb, K:) sometimes with **د**. (Mṣb.) — And hence, (K,) [An oar; a paddle;] a certain appertenance of a ship or boat; (Aṣ, S, Mṣb, K;) a piece of wood at the head of which is a broad board, with which one propels a ship or boat; (M, TA;) and **مَجْدَفٌ** [signifies the same;] a certain thing with which a ship, or boat, is put in motion: (Mgh:) pl. **مَجَادِيفٌ**: (Mṣb:) from **جَدَفٌ** said of a bird: (Aṣ, S, M:) also called **مَجْدَافٌ** (IDrd, S, Mṣb) and **مَقْدَفٌ** and **مَقْدَافٌ**. (TA.) — And hence, as being likened thereto, † A whip: and so with **د**. (TA in this art. and in art. جَدَفٌ.) — And for a similar reason, † The neck. (TA.)

**مَجْدُوفٌ** A [skin of the kind called] **زَقِيٌّ** having the legs cut off: and so with **د**. (K, \*TA.) And **مَجْدُوفٌ الْبَدِينُ** A man having the arms, or hands, cut off. (TA.) — And [hence,] the latter, † A niggardly man. (TA.) — And **مَجْدُوفٌ الْكُمَيْنُ**, (K, TA,) and **الإزَارُ**, and **القَمِيصُ**, and **الْيَدُ**, (TA,) † Short in respect of the sleeves, (K, TA,) and of the arm, and of the shirt, and of the waist-wrapper. (TA.) — See also **مَجْدَفٌ**.

جدل

1. **جَدَلَهُ**, aor. **دَلَّ**, (S, K,) and **دَلَّ**, (K,) inf. n. **جَدَلٌ**, (S,) He twisted it firmly; (S, K;) namely, a rope. (S.) — He made it firm, strong, or compact. (TA.) — [Hence,] **جَارِيَةٌ حَسَنَةٌ الْجَدَلِ** † [A girl of beautiful compacture; of beautiful, compact make]. (S.) — [Hence also,] **عَمِلَ عَلَى جَدَلِهَا** † [He did according to his own particular way, course, mode, or manner, of acting, or conduct, to which he was strongly disposed by nature]. (TA.) — See also 2. — **جَدَلٌ**, inf. n. **جَدُولٌ**, It (a thing) was, or became, hard, and strong. (K, \*TA.) — **جَدَلُ الْحَبِّ فِي السُّبُلِ** The grain became strong in the ears: (S, O, TA:) or, accord. to the K, it means وَقَعَ [i. e., came into the ears]. (TA.) — **جَدَلٌ** said of a

young gazelle, &c., *He became strong, and followed his mother.* (K.) [See also جَدِيل.] = جَدِلَ, aor. ٤, inf. n. جَدَلٌ, [said in the § to be a subst. from 3, q. v.,] *He contended in an altercation, disputed, or litigated, vehemently, or violently.* (Mḡb.)

2. جَدَلَهُ (S, Mḡb, K,) inf. n. تَجَدِيلٌ, (Mḡb,) *He threw him down* (S, Mḡb, K) *upon the ground*; (S, TA;) as also جَدَلَهُ (K,) inf. n. جَدَلٌ: (TA:) or the former signifies he did so much, or often. (TA.) You say, طَعَنَهُ فَجَدَلَهُ [He thrust him, or pierced him, with a spear or the like, and threw him down &c.]. (S, Mḡb.) [See also 3.]

3. جَدَلَهُ, inf. n. مُجَادَلَةٌ and جَدَالٌ, (S, Mḡh, K,) *He contended in an altercation, or disputed, or litigated, with him:* (S, TA:) or did so vehemently, or violently, (Mḡh, K,) and ably, or powerfully: (K:) [or he did so obstinately, or merely for the purpose of convincing him; for] مجادلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not: (Kull p. 342:) [he wrangled with him:] or جَادَلَ, inf. n. مَجَادَلَةٌ and جَدَالٌ, as above, signifies originally he contended in an altercation, or disputed, or litigated, by advancing what might divert the mind from the appearance of the truth and of what was right: and accord. to a later usage, of the lawyers, he compared evidences [in a discussion with another person, or other persons.] in order that it might appear which of those evidences was preponderant: and the doing this is commendable if for the purpose of ascertaining the truth; but otherwise it is blameable: (Mḡb:) accord. to Er-Rāghib, جَدَالٌ signifies the competing in disputation or contention, and in striving to overcome [thereby]; from جَدَلْتُ الْحَبْلَ, meaning, "I twisted the rope firmly;" as though each of the two parties twisted the other from his opinion: or, as some say, it originally means the act of wrestling, and throwing down another upon the ground [or ground]: accord. to Ibn-El-Kemāl, a disputing that has for its object the manifesting and establishing of tenets or opinions. (TA.) [See also جَدَلٌ.]

4. اجدلت *She* (a gazelle) *had her young one [sufficiently grown to be] walking with her.* (Zj, K.)

5: see 7.

6. تجادلوا *They contended in an altercation, disputed, or litigated, [or did so vehemently, or violently, &c., (see 3,)] one with another.* (KL, MA, &c.,)

7. انجدل *He fell down upon the ground:* (S:) *he became thrown down upon the ground*, i. e., the ground; and in like manner تَجَدَلٌ, *he became thrown down, &c., much, or often.* (TA.)

8. اجتدال The act of building, or constructing. (TA.) El-Kumeyt says,

\* مَجَادِلٌ شَدَّ الرَّاصِفُونَ اجْتَدَالَهَا \*  
(S, TA) i. e. [Pavilions of which the masons

have made strong] the building, or construction. (TA.)

[Q. Q. 1. جَدُولٌ *He ruled a book with lines; such as are ruled round a page, &c.* See جَدُولٌ.]

جَدُولٌ *Hard, and strong; as also* جَدُولٌ. (K, TA.) — Also, and جَدُولٌ, *A strong, firm, or compact, penis.* (K, TA.) — Also, (K,) or the former, (S, TA.) *Any member, or limb:* (S, K:) pl. جَدُولٌ. (S, TA.) — Also, (K,) or the former, (TA.) *Any complete bone, [app. with its flesh.] not broken, nor mixed with aught beside:* pl. [of pauc.] أَجْدَالٌ and [of mult.] جَدُولٌ. (K, TA.) — Also, (K,) or [the pl.] جَدُولٌ, (Lth, TA.) *The bones of the arms and legs* (Lth, K, TA) *of a man:* (Lth, TA:) and *of the fore and hind legs of the victim termed عَقِيْقَةٌ.* (TA from a trad.)

جَدُولٌ: see جَدُولٌ.

جَدَلٌ *Vehemence, or violence, in altercation or disputation or litigation; (S, K;) and ability, or power, to practise it:* (K:) [or simply contention in an altercation; disputation; or litigation:] a subst. from جَدَلَهُ: (S:) or inf. n. of جَدَلٌ [q. v.]. (Mḡb.) — Hence, as a term of logic, *A syllogism composed of things well known, or conceded; the object of which is to convince the opponent, and to make him to understand who fails to apprehend the premises of the demonstration.* (TA.)

جَدِلٌ: see جَدَلٌ. — Also *One who contends in an altercation, disputes, or litigates, vehemently, or violently, (Mḡb, K,) and ably, or powerfully; and so* مَجَدِلٌ and مَجَدَالٌ. (K.)

جَدَلَةٌ fem. of أَجْدَلٌ. — Also syn., in two senses, with جَدِيلَةٌ, which see, in two places.

جَدُولٌ *A rivulet; a streamlet; (S, Mḡb, K;) [whether natural, or formed artificially for irrigation; being often applied to a streamlet for irrigation, in the form of a trench, or gutter;] it is less than a سَاقِيَةٌ; and this is less than a نَهْرٌ: (Mḡh in art. سَقَى:) as also جَدُولٌ: (K:) pl. جَدَاوِلٌ. (Mḡb.) — Hence, *استَقَامَ جَدُولُهُمُ* † *Their affair, or case, was, or became, in a right, a regular, or an orderly, state; like the جَدُول when its flow is uniform and uninterrupted.* (TA.) And *استَقَامَ جَدُولُ الْحَاجِّ* † *The caravan of the pilgrims formed an uninterrupted line.* (TA.) — [Hence also جَدُولٌ as meaning † *A kind of small vein.* (Golius from Ibn-Seenā.)] — Hence also جَدُولٌ كِتَابٌ † *[A ruled line, (such as is ruled round a page, &c.,) and a column, and a table, of a book].* (TA.)*

جَدِيلٌ applied to a rope, *Firmly twisted; as also* مَجْدُولٌ. (TA.) — *A camel's nose-rein* (S, K) *of hide, or leather, (S,) firmly twisted:* (S, K:) and *a cord of hide, or leather, or of [goats'] hair, [that is put] upon the neck of the camel:* (K:) and the [kind of women's ornament termed] وَشَاحٌ (S, K) is sometimes thus called: (S:) pl. جَدِيلٌ. (K.)

جَدَالَةٌ *The ground:* (S, Mḡb, K:) or *hard ground:* (TA:) or *ground having fine sand.* (K.)

جَدِيلَةٌ *A رَهْطٌ, [q. v.,] i. e., (TA,) a thing like an إْتْبِ, of hide, or leather, which boys, and menstruous women, wear round the waist in the manner of an إْزَارٌ. (K, TA.) — A [tribe, such as is termed] قَبِيْلَةٌ: and a region, quarter, or tract; syn. نَاحِيَةٌ: (S, K:) and so جَدِيلَةٌ, in both these senses, as used in the phrase, هَذَا عَلَى جَدِيلَتِهِ [This is according to the way of his region, and of his tribe]. (TA.) You say also, جَدَلْنَا عَلَى جَدِيلِنَا, in the K, erroneously, جَدَلْنَا, (TA,) i. e., عَلَى وَجْهِهِ [He went his own way], (K, TA,) and نَاحِيَتِهِ [towards his region, or quarter, or tract]. (K.) — *A state, or condition.* (K.) — † *A particular way, course, mode, or manner, of acting, or conduct; syn. شَاكِلَةٌ, (S, K,) and طَرِيْقَةٌ. (K.) You say, عَمِلَ عَلَى جَدِيلَتِهِ, i. e. [He did according to his own particular way, &c.; or] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِي جَدَلَ عَلَيْهَا [explained above: see 1]. (TA.) — † *A determination of the mind.* (TA.) — † *The management, or ordering, of a people's affairs; the exercise of the office of عَرِيْفٌ. (AA, TA.)***

جَادِلٌ *A boy becoming, or become, strong, vigorous, or robust.* (S.) — *A she-camel's young one above such as is termed رَاشِحٌ, which is such as has become strong, and walks with his mother.* (Aḡ, S.) [See also جَدَلٌ.]

جَدَلٌ: and جَدِلٌ: &c.: see art. جَدَلٌ.

أَجْدَلٌ fem. جَدَلَةٌ: see مَجْدُولٌ, in three places. — Also, [accord. to most of the grammarians أَجْدَلٌ, but accord. to some أَجْدَلٌ.] *The hawk; syn. صَقْرٌ; (S, K;) as also* أَجْدَلِيٌّ: (K:) or an epithet applied to the hawk [and therefore without tenween]: (TA:) pl. أَجْدَالِيٌّ. (K.)

أَجْدَلِيٌّ: see what next precedes.

مَجْدَلٌ *A قَصْرٌ [or palace, or pavilion, &c.,] (S, K, TA [in the قَصِيرُ الْقَصْرِ is erroneously put for الْقَصْرُ]) strongly constructed:* (TA:) pl. مَجَادِلٌ. (S, K.) — See also جَدِلٌ.

مَجْدَالٌ *A piece of rock or stone: [an oblong roofing-stone, of those which, placed side by side, form the roof of a subterranean passage, &c.:] pl. مَجَادِيلٌ. (TA.) — See also جَدِلٌ.*

دِرْعٌ مَجْدُولَةٌ: see جَدِيلٌ. [Hence,] † *A compact coat of mail; (S, TA;) as also* جَدَلَةٌ: (S, K:) pl. [of the latter] جَدَلٌ. (K.) — † *A man (K, TA) of slender make, (TA,) slender in the [bones called] قَصَبٌ, of firm, or compact, make (مُحَكَّرُ الْقَتْلِ [as though firmly twisted]): (K, TA:) or slender, slim, thin, spare, lean, or light of flesh; not from emaciation: (S:) and مَجْدُولُ الْخَلْقِ, as some say, of firm, or compact, make. (TA.) And مَجْدُوْلَةٌ † *A woman small in the belly, and compact in flesh:**



(A in art. فيض :) or مَجْدُولَةٌ الخَلْقِ a girl of beautiful compacture; of beautiful, compact make; syn. حَسَنَةُ الجَدَلِ. (S.) Also سَاعِدٌ أَجْدَلٌ † [A fore arm, or an upper arm,] of firm, or compact, make. (K,\*TA.) And سَاتٍ أَجْدَلٌ and † جَدَلَةٌ † [A shank of beautiful compacture;] well rounded; well turned; syn. حَسَنَةُ الطِّيِّ. (K, TA.)

جدو

1. جَدَا عَلَيْهِ, (Msb, K,) and جَدَاهُ, first pers. جَدَوْتُ, (IB, TA,) aor. 2, (K,) inf. n. جَدُو (Msb, TA) and جَدَا; (Msb;) and أَجْدَى عَلَيْهِ (Msb, K,) and أَجْدَاهُ, (S,) the prep. in the former of these two being suppressed in the latter; (TA;) and أَجْدَاهُ; (TA;) He gave him a gift. (S, IB, Msb, K,\*TA.) — [Hence,] جَدَا عَلَيْهِ شَوْمُهُ † He drew his evil fortune, or ill luck, upon him: an ironical expression; [for it literally means he gave him, or bestowed upon him, his evil fortune.] (TA.) — Hence also, أَجْدَى عَلَيْكَ † It (a thing) sufficed thee. (Msb.) مَا أَجْدَى فَعَلَهُ شَيْئًا † His deed, or act, did not profit him, or avail him, aught. (Msb.) And مَا يَجْدِي عَنْكَ هَذَا † This does not stand thee in any stead; does not profit thee, or avail thee. (S.) جَدَوْتُهُ, (S, IB, Msb, K,\*) [aor. 2,] inf. n. جَدُو; (K;) and جَدَيْتُهُ; (K in art. جَدَى;) and أَجْدَيْتُهُ, (S, Msb, K,\*) and اسْتَجْدَيْتُهُ; I sought, or demanded, (S,) or asked, (IB, Msb, K,) of him (S, IB, Msb, K) a gift, (S,) or a thing wanted. (K.) [See an ex. of the last of these verbs in a verse cited in art. تَا.] Hence, مَجَادَاةٌ [inf. n. of جَادَى]: whence, in a trad., وَقَدْ عَرَفُوا أَنَّهُ لَيْسَ بِسَأَلُوتهُ مَالٌ يَجَادُوتهُ عَلَيْهِ بِسَأَلُوتهُ عَلَيْهِ [i. e. And they knew that there was not, in the possession of Marwán, property for which they should ask as owed by him]. (TA.)

3: see 1.

4: see 1, in five places. — Also أَجْدَى, He obtained a gift. (S, Msb.)

8: see 1, in two places.

10: see 1.

جَدَا i. q. جَدَوَى, q. v. — Hence, (Har p. 32,) جَدَا, (K,) also written جَدَى, (ISk, TA,) or جَدَا, (S,) and, accord. to the K, جَدَوَى, but this latter is not known except as signifying “a gift,” (TA.) A common, or general, rain; (S, K, TA;) of wide extent: (TA:) or of which the uttermost is not known. (K.) One says also جَدَا سَمَاءٌ, meaning A rain having a rain following it; making the latter word masc. because it has the force of an inf. n. (TA.) And اللَّهُمَّ أَنْعِنَا غَيْثًا غَدَقًا وَجَدَا طَبَقًا [O God, water us with a copious rain, and a rain that shall cover the land]: (S, TA:) occurring in a trad. respecting prayer for rain. (TA.) — And خَيْرٌ جَدَا Ample good; (K;) of wide extent to men. (TA.) — لَا آتِيكَ جَدَا الدَّهْرِ, (S,\*K,\*TA) i. e. [I will not come to thee] ever, like يَدُ الدَّهْرِ; (S, TA;) or to the end of time. (K, TA.)

Bk. I.

جَدَا A gift; (S, Msb, K;) as also † جَدَا: (S, K:) dual (of the former, TA) جَدَوَانِ and جَدَيَانِ; (Lh, M, K;) the former, regular; (M, TA;) the latter, anomalous, (M, K, TA,) formed by commutation. (M, TA.) You say, مَا أَصْبَتْ مَا أَصْبَتْ مِنْ فُلَانٍ جَدَوَى قَطُّ [I have not obtained from such a one a gift ever]. (TA.) And hence the prov., شَغَلَتْ شِعَابِي جَدَوَى: see art. شَعْب. (S in that art.) — See also جَدَا.

جَدَا Profit, utility, or avail. (S, TA.) So in the saying, فُلَانٌ قَلِيلُ الجَدَا عَنْكَ [Such a one is of little profit, utility, or avail, to thee; will stand thee in little stead]. (S.)

جَدِي [originally جَدِيُو] Munificent, or bountiful. (TA.)

جَاد Asking, seeking, or demanding, (S, K,) a bounty, or benefit, (S,) or gift: (K:) pl. جَدَاة. (TA.)

أَجْدَى [More, and most, profitable, useful, or availing]. It is said in a prov., أَجْدَى مِنَ الغَيْثِ فِي أَوَانِهِ [More profitable than rain in its season]. (Meyd.)

جدى

1. جَدَيْتُهُ: see 1 in art. جدو. — One says of the locust, يَجْدِي كُلَّ شَيْءٍ, meaning It eats everything. (TA.) — لَمْ أَجِدْ مِنْ ذَلِكَ بَدَاً I found no means of avoiding, or escaping, that, is sometimes said for لَمْ أَجِدْ الخ. (Kz, TA in art. وجد.)

2. جَدَى الرَّحْلِ, inf. n. تَجْدِيَةٌ, He made, or put, to the camel's saddle a [جَدِيَةٌ or] جَدِيَةٌ. (TA.)

4. أَجْدَى It (a wound) flowed [with blood: see جَدِيَةٌ]. (K.)

جَدَى A kid: (S:) or a male kid; (IAmb, Msb, K;) the female being called عَنَاقٌ: (IAmb, Msb:) or a kid in his first year; (Mgh, Msb;) not yet a year old: (TA:) one should not say جَدَى; (S;) this being a bad dial. var.: (Msb:) pl. (of pauc., TA, applied to three, S) أَجْدَى (S, Msb, K) and (of mult., TA, applied to more than three, S) جَدَاةٌ (S, Mgh, Msb, K) and جَدَيَانِ: (K:) جَدَايَا [as pl. of جَدَى] is not allowable. (S.) — Hence, as being likened thereto, (M, TA,) أَجْدَى + A certain star, (S, Msb, K,) [the star α of Ursa Minor, commonly called the pole-star,] that revolves with نَعَشٍ, (K,) by the side of the [north] pole, by which the kibleh is known, (S,) or according to which the kibleh is turned; (Msb;) the bright star at the extremity of the tail of the Lesser Bear; (Kz;) the star of the kibleh; (Mgh;) also called جَدَى الفَرْقَدِ; (Mgh, Msb;) and called by the astronomers † الجَدَى, in the dim. form, to distinguish it from what next follows. (Mgh, MF.) [See also القَطْبُ.] — Hence also, (M, TA,) A certain sign of the Zodiac; (S, K;) [namely, Capricornus;] the tenth of the signs of the Zodiac; (Mgh;) that next to the دَلْوِ; unknown to the

Arabs [of the classical times]. (K.) This and the former together are called [the] جَدَيَانِ. (TA.) — جَدَيَانِ is also an anomalous dual of جَدَوَى, q. v. (Lh, M, K.) — See also what next follows.

جَدِيَّةٌ and † جَدِيَّةٌ, (S, K,) but not جَدِيدَةٌ, which is used by the vulgar, (S,) [A kind of pad, or] a stuffed thing, (S,) or a stuffed piece (K, TA) of a كَسَاءٌ, (TA,) that is put beneath a horse's saddle, (K,) or beneath the two boards (الدَّقَانِ) of a horse's and of a camel's saddle; [one on either side; for] there are two of such stuffed things: (S:) the pl. of the former is جَدِيَّاتٌ, (Sb, S,) which may be used as a pl. of mult., (TA,) or جَدِيَّاتٌ, so in [some of] the copies of the K, [but omitted in the CK and in my MS. copy of the K,] following the TS, as on the authority of A'Obeyd and AA and En-Nadr, (TA,) and † جَدِيٌّ; (S, IB, [in some copies of the S] جَدَا, but the former (which I find in two copies of the S) is said by IB to be the right; or rather this is a coll. gen. n.,) like as شَرِيٌّ is of شَرِيَّةٌ: (IB, TA:) the pl. of † جَدِيَّةٌ is جَدَايَا. (S.) [See also جَدِيدَةٌ, and رِفَادَةٌ.]

جَدَاةٌ, (K in this art.,) or جَدَاةٌ, (A in art. جندر, and K in art. برج,) [the latter is the term commonly known, An arithmetical square;] the product of multiplication [of a number by itself]; as when you say, جَدَاةٌ [or جَدَاةٌ] of three [in some copies of the K, of three multiplied by three,] is nine; (K,\*TA;) also called مَالٌ. (Msb in art. جندر.) [See جَنْزَر.]

جَدَى: see جَدَى.

جَدَايَةٌ and جَدَايَةٌ A young gazelle; syn. غَزَالٌ: (K, and so in a copy of the S:) or a young doe-gazelle; syn. غَزَالَةٌ: (so in another copy of the S:) said by Aṣ to be like the عَنَاقِ of goats: (S:) or the male, and the female, of the young of gazelles, when it has attained the age of six months, or seven, and has run, and become strong: or, as some say, the male thereof: pl. جَدَايَا. (M, TA.)

جَدِيَّةٌ: see جَدِيَّةٌ, in two places. — Also Flowing blood; (Lh, K;) blood not flowing being termed بِصِيرَةٌ: (Lh, TA:) or the former, blood adhering to the body; and the latter, blood upon the ground: (AZ, S:) or the former, a streak of blood: (S:) or the first quantity that flows at once, of blood: (TA:) pl. جَدَايَا. (S.) — A piece of musk. (K.) — The colour of the face. (K, TA.) You say, اصْفَرَّتْ جَدِيَّةٌ وَجْهَهُ [The colour of his face became yellow]. (TA.) — I. q. نَاحِيَةٌ [A side; a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; &c.]. (K.) So in the saying, هُوَ عَلَى جَدِيَّتِهِ [app. meaning He is keeping to his own side; he is following his own course; like the phrase هُوَ عَلَى طَرِيقَتِهِ: or he is by himself; like هُوَ عَلَى وَجْهِهِ and جَدِيَّتِهِ]. (TA.)

جَاد The locust; because it eats (يَجْدِي, i. e. يَأْكُلُ) everything: but the appellation [more] commonly known is جَابِيٌّ. (TA.)

جَادِي [erroneously written in the CK, in this art. and in art. جود, without the sheddeh to the *ى*] *Saffron*; (Az, IF, K;) as also جَادِيَاءُ: (Sgh, K;) the former a rel. n. from الجَادِيَّة, or جَادِيَّة, a town of البَلْقَاء, in Syria, said to produce saffron: it is mentioned by Az and IF in this art., being held by them to be of the measure فَاغُول [originally جَادُوِي]: by J, in art. جود, as being of the measure فَعْلِي. (TA.)—Also † *Wine*; (K, TA;) as resembling saffron in colour. (TA.)

جَادِيَاءُ: see what next precedes.

## جد

1. جَدَّةٌ, (S, A, L, Mṣb,) aor. ٢, (L, Mṣb,) inf. n. جَدَّ, (L, Mṣb, K,) *He cut it, or cut it off*; (S, A, L, Mṣb;) namely, a thing; (S, Mṣb;) as, for instance, a rope: (L:) or *he cut it off utterly*; (L, K;) and جَدَّجَةً [inf. n. of جَدَّجَ] signifies the same as جَدَّ, i. e. the *cutting off utterly*: (K;) and اجْتَدَأُ [inf. n. of اجْتَدَأَ], the act of *cutting*: (KL:) or جَدَّه signifies *he cut it off utterly and quickly*; and in like manner جَدَّه [applied to many objects, or as meaning *he cut it, &c., repeatedly, or many times, or in many pieces, or much*]. (L.) [Hence,] جَدَّ النَّخْلَ, aor. ٢, inf. n. جَدَّ and جَدَّأ and جَدَّأ, *He cut off the fruit of the palm-trees*; syn. صَرَمَ: (Lh, L:) or, accord. to some, جَدَّأ signifies the *cutting off of all fruits, and جَدَّأ relates particularly to palm-trees*. (TA in art. جد.) [Hence also,] جَدَّوهُمُ, in a trad. relating to the battle of Honeyn, † *Cut ye them off utterly; exterminate them by slaughter*. (L.)—Also, (S, A, L, Mṣb,) aor. ٢, (L,) inf. n. جَدَّ, (L, K,) *He broke it*; (S, A, L, Mṣb, K;) namely, a thing, (S, Mṣb,) or a hard thing: (M, L:) and اجْتَدَأُ [inf. n. of اجْتَدَأَ], also, signifies the act of *breaking*. (KL.)—Also, (L,) inf. n. جَدَّ, (L, K,) *He hastened it; or hastened to it*. (L, K.\*) It is said in a prov., respecting one who boldly ventures upon taking a false oath, جَدَّهَا جَدَّ الْعَيْرِ الصَّلِيَانَةَ *He hastened to it as the ass hastens to the plant called صَلِيَانَةَ*. (L.)

2: see 1.

5: see 7.

7. انْجَدَّ *It became cut, or cut off*: (S, L, Mṣb, K;) or *cut off utterly*: or *cut off utterly and quickly*: and in like manner, تَجَدَّدَ [said of a number of things, or used in a frequentative or an intensive sense; being quasi-pass. of 2]. (L.)

8: see 1, in two places.

R. Q. 1. جَدَّجَ, inf. n. جَدَّجَةً: see 1.

أَجْدَأُ *A piece broken off; a fragment*: pl. أَجْدَأُ: so in the phrase, كَسَرْتَهُ أَجْدَأًا [I broke it in pieces, or fragments]; occurring in a trad., relating to an idol. (L.) [See also جَدَّأ.]

مَا عَلَيْهِ جَدَّةٌ *There is not upon him a piece of rag; i. e., any garment to cover him*: (L:) or

anything (S, L, K) of clothing: (S, L:) pl. جَدَّ. (Bd in xxi. 59.)

جَدَّ: see جَدَّأ.

جَدَّأ, with fet-h, *The act of separating a thing from another thing* (فَضَلَ شَيْءٌ عَنْ شَيْءٍ, accord. to some copies of the K and the TA; [see 1;] accord. to other copies of the K, [probably by mistranscription,] the *superiority of a thing over another thing*, فَضَلَ شَيْءٌ عَلَى شَيْءٍ); as also جَدَّأَةً. (K.)—See also what next follows.

جَدَّأ and جَدَّأُ, (S, L, K,) the former of which is the more chaste, (S, L,) and جَدَّأُ, (L, K,) subst. from جَدَّ the act of “*breaking*,” (K;) *What is broken, of, or from, a thing*: (S, L:) or *what is broken, or cut, in pieces*: or *broken pieces*: so in the Kur xxi. 59, in which the word is read in these three different forms: (L:) some also read جَدَّأًا, which is pl. of جَدَّيْذٌ; and some, جَدَّأًا, pl. of جَدَّةٌ: (Bd:) or the first signifies *fragments of a thing much broken*; [as a coll. gen. n.]; and the n. un. is جَدَّأَةٌ: (Lth, L:) [or] it is an extr. pl. of جَدَّيْذٌ; (L;) or i. q. مَجْدُوذٌ; and جَدَّأُ is a dial. var.; or is pl. of جَدَّيْذٌ. (Bd.) [See also جَدَّ.]—Also the first, *Small pieces, or particles, of silver*: and جَدَّأَاتٌ, *pieces of silver*: (L:) or the latter, *cuttings, or clippings, of silver*. (S, L, K,) of silver. (M and L in art. قذ.)—Also *Stones containing gold*; (Ks, S, L, K;) so called because they are broken: (Ks, S, L:) or *stones containing gold &c. which are broken*; as also جَدَّأُ. (Mṣb.)—And جَدَّأُ [app. جَدَّأُ or جَدَّأُ], (L,) or جَدَّأُ, (TA,) i. q. فَرَقَ [Distinct parties, or portions, &c., of men or things]. (L, TA.)

جَدَّأُ: see جَدَّأُ, in four places.

جَدَّيْذٌ and مَجْدُوذٌ *Cut; or cut off*: or *cut off utterly*: or *cut off utterly and quickly*: and also *broken*: (L:) pl. of the former, جَدَّ and جَدَّأ (Bd in xxi. 59) and جَدَّأُ, which last is extr. (L. See the paragraph headed جَدَّأُ, in three places.)—Also the former, (A, K,) and جَدَّيْذٌ, (S, L, K,) *Meal of parched barley or wheat*; syn. سَوِيْقٌ; (S, A, L, K;) so prepared [by being moistened with water or with clarified butter &c.] as to be drunk: (A:) and جَدَّيْذَةٌ is [a mess of the kind called] جَدَّيْذَةٌ *made of coarse سَوِيْقٌ*; so called because it is broken and made into coarse particles: and a quantity of سَوِيْقٌ, or the like, such as a man eats or drinks at one time. (L.)

جَدَّأَةٌ: see جَدَّأُ.

جَدَّأَةٌ and its pl. جَدَّأَاتٌ: see جَدَّأُ, in two places.

جَدَّيْذَةٌ: see جَدَّيْذٌ, in two places.

أَجْدَأُ [fem. of أَجْدَأُ] † *An amputated arm or hand*: used figuratively: see أَحَدَّ, in art. حد. (L.)—أَجْدَأُ † *A bond of relationship [cut, or severed, or] not made close by affection*; expl. by إِذَا لَمْ تَوْصَلْ [a well-known phrase: erro-

neously explained by Golius as meaning “uterus infœcundus vel interruptæ conceptionis”]: (Fr, S, L, K:) as also جَدَّأُ. (Fr, S, L.)—يَمِينٌ جَدَّأُ: see جَدَّأُ.—سِنَّ جَدَّأُ *A tooth much broken; or broken in pieces*. (K, TA.)

جَدَّانٌ (Aḡ, L, and so in some copies of the K: in other copies of the K, and in the TA, جَدَّانُ:) *Soft stones*: (Aḡ, L, K:) as also كَدَّانٌ [q. v.]: (Aḡ, L:) n. un. (of both, Aḡ, L) with ة. (Aḡ, L, K.)

عَطَاءٌ غَيْرُ مَجْدُوذٍ. جَدَّيْذٌ. [A gift, or stipend,] not cut short, or not interrupted; syn. غَيْرُ مَقْطُوعٍ. (A 'Obeyd, S, L.)

## جذب

1. جَذَبَةٌ, (S, A, Mṣb, K,) aor. ٢, (Mṣb, K,) inf. n. جَذَبَ; (S, Mṣb;) as also جَذَبَةٌ, (S, TA,) inf. n. جَذَبَ, of the dial. of Temeem, (TA,) or formed by transposition; (S, TA; [but see art. جذب];) and اجْتَذَبَهُ; (S, A, K;) *He drew it; dragged it; pulled it; tugged it; strained it; extended it by drawing, or pulling or tugging; stretched it; extended, lengthened, or protracted, it*; (S, A, K;) namely, a thing; and sometimes relating to an ideal object. (TA.)—جَذَبَ مِنْ جَذَبِ الْمَاءِ (S,) or جَذَبَ مِنَ الْمَاءِ (K,) or جَذَبَ الْمَاءَ (A, Mṣb,) تَفَسًّا (S, A, Mṣb, K,) or تَفْسِيْنٌ (S, A, Mṣb,) † *He drank (S, K) from the vessel (S,) or of the water, (K,) by putting his mouth into it, [a draught, or two draughts:] (S, K:) or he conveyed [or drew up] into the innermost parts of his nose [a draught, or two draughts, of the water]*. (Mṣb.) And جَذَبَتْ لَبَنًا † *She (a camel) drank her milk when she was milked*. (A. [But see what next follows: and see also 5.]—جَذَبَتْ, said of a she-camel, (S, K,) and of a she-ass also, aor. ٢, inf. n. جَذَبَ, (TA,) † *She became scant of milk*; (S, K;) *she drew her milk (جَذَبَتْ لَبَنًا) from her udder so that it went away upwards*. (TA.)—جَذَبَهُ (K,) or جَذَبَهُ عَنْ أُمِّهِ (S, A,) aor. ٢, inf. n. جَذَبَ, (TA,) † *He weaned him*; namely, a colt, (S, A, K,) and a young camel, and a lamb. (TA.) And one says of a mother, جَذَبَتْ وَلَدَهَا † *She weaned her young one*: so accord. to Lh, who does not specify the kind. (ISd, TA.) And accord. to the T, جَذَبَ is said of a child, or of a lamb or kid, meaning † *He was weaned*. (TA.)—جَذَبَهُ and جَذَبَهُ جَذَبَهُ *He transferred, or removed, it (a thing) from its place*. (K.)—جَذَبَتْهُ † *She repelled him, or rejected him*; namely, a man who sought her in marriage; (T, A, TA;) as though from the saying جَذَبَتْهُ [which see below]; (T, TA;) [i. e.] as though she contended with him and overcame him, and thus he became separated from her; (T, A, TA;) as also جَذَبَتْهُ. (T, TA.) [Accord. to the TA, † جَذَبَتْهُ has the same meaning; but I think that this is a mistake of a copyist.]—جَذَبَ فُلَانٌ حَبْلَ وَصَالِهِ † *Such a one severed the bond of his union*. (M, TA.) And جَذَبَ فُلَانٌ حَبْلَ بَيْنِنَا † *Such a one severed the bond of union between us*. (A, TA.)—جَذَبَ النَّخْلَةَ, aor. ٢,

(AḤn, K,) inf. n. جَذَبُ, (AḤn, TA,) *He cut off the جَذَبُ [q. v.] of the palm-tree, (AḤn, K,) to eat it. (AḤn, TA.)—جَذَبَ العَدُوَّ + He ran quickly. (L in art. معد.) See also 7.—جَذَبَ الشَّهْرُ, (S, A, K,) aor. -, inf. n. جَذَبُ, (TA,) † *The greater part of the month (عَامَتَهُ, S, A, K, i. e. أَشْهُرُهُ, TA) passed. (S, A, K.) = جَذَبَهُ, aor. -, He overcame him in الجَذَابَةُ (K) [lit. drawing, dragging, pulling, &c.; (see 3); but also] used figuratively [as meaning † he overcame him in contention]. (TA.) You say, † جَذَبْتُهُ [I contended with him in drawing, dragging, &c., and I overcame him therein: and also] † I contended with him and I overcame him. (T, A, \*TA.)**

3. جَادَبَهُ *He contended with him in drawing, dragging, pulling or tugging, straining, or stretching, &c. (L in art. مد.) And جَادَبَهُ الحَبْلُ [He contended with him in pulling the rope]. (Mgh in art. نزع.) And جَادَبَهُ الثَّوْبُ He contended with him in pulling the garment, or piece of cloth. (A.) And جَادَبُوا الشَّيْءَ, inf. n. مُجَادَبَةٌ, *They pulled the thing, every one of them to himself. (Mṣb.) And جَادَبْتُهُ فَجَذَبْتُهُ: see 1, last sentence: [a phrase having two meanings: for] you say, جَادَبَا, (K, TA,) inf. n. مُجَادَبَةٌ (TA) and جَذَابٌ, (Ḥar p. 636,) meaning † *They two contended [in any manner], each with the other: (K, TA:) and [in like manner,] † جَادَبَا, (K,) inf. n. تَجَادَبٌ, (S,) † *They two contended together. (S, \*K.) You say also, جَادَبُوا أَطْرَافَ الكَلَامِ † [They contended together in discourse, talk, or conversation]. (A.) See also 3.—And see 7.****

5. تَجَذَّبَهُ † *He drank it; (A, K;) namely, milk: said of a pastor. (A.)*

6. تَجَادَبُوا الثَّوْبَ *They contended together in pulling the garment, or piece of cloth. (A.) [Hence,] تَجَادَبُوا أَطْرَافَ الكَلَامِ † [They contended together in discourse, talk, or conversation]. (A.) See also 3.—And see 7.*

7. انجذب *It (a thing) was, or became, drawn, dragged, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, &c.; it dragged, or trailed along; syn. انجر. (S and K in art. جر.)—It was, or became, transferred, or removed, from its place; and so † انجذب. (K.)—انجذابٌ also signifies † *Quick going or journeying or travelling. (S.) [You say, انجذب, and السَّيْرُ † جَذَبَ, (the latter occurring in the TA in art. خلع, &c., like جَذَبَ العَدُوَّ mentioned above, see 1,) † He went, or journeyed, or travelled, quickly.] And انجذبوا فِي السَّيْرِ and انجذب بهم السَّيْرُ † *They brought, or purveyed, wheat, or corn, or provisions, from afar. (A, TA.)***

8. اجتذبه: see 1.—Also *He seized it, or took it, or carried it off, by force. (K, TA.)—And † He called, summoned, or invited, him. (Ḥam p. 645.)*

جَذَبٌ † *Quick journeying or travelling. (ISd,*

K.)—And *The stopping, or a stoppage, of the flow of saliva (انقطاع الرِّيْقِ). (S.)*

جَذَبُ *The pith that is at the head of the palm-tree, from which the [fibres called] لَيْفٌ are pulled off, and which is then eaten; as though so called because pulled off [or cut] from the tree; (TA;) the heart, pith, or cerebrum, (جَمَارُ) of the palm-tree; (AḤn, S, TA;) so in some copies of the K; (TA;) i. e. the شَعْرُ of the palm-tree: (S:) or, as in some copies of the K, and in the M and L, only such as is coarse: (TA:) as also † جَذَابٌ: (K:) n. un. جَذْبَةٌ. (S, K.) [See also جَذْمَةٌ.]*

جَذْبَةٌ مِنْ غَزَلٍ *A portion that is drawn by a single pull of spun thread, or yarn. (S.) [Hence,] † مَا أَعْطَاهُ جَذْبَةَ غَزَلٍ † *He gave him not aught. (A, TA.)—بَيْنِي وَبَيْنَ المَنْزِلِ جَذْبَةٌ † *Between me and the place of alighting is a piece [of land or country, or a tract], meaning a distance: (S:) or a far-extending piece [of land or country]. (K.) And بَيْنَنَا وَبَيْنَ بَنِي فُلَانٍ جَذْبَةٌ † *Between us and the sons of such a one is a small space, or short distance; i. e., they are near to us. (ISh, TA.)****

أَخَذَ فِي وَادِي جَدَبَاتٍ [*He took his way into the valley of Jedhebát: (K:) or, as given by Meyd, [and in the A,] وَقَعُوا [they fell into the valley of Jedhebát]: a celebrated prov.: (TA:) applied to a man who has missed the object of his aim or pursuit; (K, \*TA;) جدبات being said to be derived from جَذَبَ الصَّبِيَّ “he weaned the boy;” because, in weaning, a child sometimes dies: or from السَّيْرِ وَانجذبوا فِي السَّيْرِ, or انجذب بهم السَّيْرُ, explained above: or, accord. to some, the right reading is جَدَبَاتٍ: or, as Az says, on the authority of Ag, the most correct reading is جَدَبَاتٍ, from خَذَبَتِ الحَيَّةُ “the serpent bit him;” and the prov. is applied to him who falls into perdition, and to him who wanders in perplexity from the object of his aim or desire. (TA.) [See also another reading in art. خرب.]*

جَذْبَانُ *The sandal-thong that is between the great and second toes. (K, TA.) You say, مَا جَذْبَانَا أَعْغَى عَنِّي جَذْبَانَا † *He did not stand me in stead of, or avail me as much as, a sandal-thong that is between the great and second toes. (AA, TA.)**

جَذَابٌ, indecl., [as a proper name, changed in form from الجَذَابُ,] (TA,) *Death: (ISd, K:) so called because it draws away the soul. (ISd, TA.)*

جَذَابٌ: see جَذَبٌ.

جَذَابٌ: see جَذَبٌ.

جَذَابَةٌ *Hairs, (TA,) or coarse hairs, or a coarse hair, (K,) tied, and made into a snare, (TA,) for catching larks. (K, TA.)*

جَذَابٌ † *A she-camel that has exceeded the usual time of pregnancy, and passed beyond the time [of the year] when she had been covered: (Lh, TA:) or a she-camel that has extended, or protracted, the period of her pregnancy to eleven*

months. (A, TA.) † *A she-camel, (S, K,) and a she-ass, (TA,) scant of milk; (S, K, TA;) as also جَذَابَةٌ and † جَذُوبٌ: (K:) pl. [of the first and second] جَوَادِبُ and جَذَابٌ. (S, K.)*

جَوْدَابٌ (M, K) and دُوبَاغٌ, the latter formed by transposition, (L and TA in art. ذبح,) *A kind of food, prepared with sugar and rice and flesh-meat: (M, K:) [from the Persian كُودَابٌ, as observed by Golius:] it might be hastily imagined to be arabicized from أَبٌ جَوْزَةٌ; but this is not the case: (TA:) [n. un. with ة: or] جَوْدَابَةٌ is a cake of bread (خُبْزَةٌ) put into the oven (تَنُورٌ), and having suspended over it a bird or some flesh-meat, the gravy of which flows upon it as long as it is cooking; also called أَمْرُ الفَرَجِ, because it removes one's anxiety for seasoning, or condiment. (Ḥar p. 227.)*

جذر

1. جَذَرَ, (A, TA,) aor. -, (TK,) inf. n. جَذْرٌ, (A, K,) *He cut, or cut off, or severed, (K, TA,) a thing: (TA:) and (K) he extirpated, or cut off entirely, (A, K,) a thing; (A;) as also † جَذَرَ; (S;) and † اجذر, inf. n. اجذَارٌ. (AZ, K.)*

2: } see 1.  
4: }

7. انجذر *It became cut, or cut off, or severed. (K, TA.)*

جَذْرٌ (Aḡ, IAḡ, S, A, Mṣb, K) and † جَذْرٌ (AA, S, K) *The root, or lower part, (Aḡ, S, A, Mṣb, K,) of anything: (Aḡ, S, A:) or (so in the K, but in other lexicons “and”) particularly, of the tongue: (Sh, A, Mṣb, K:) and of the penis: (Sh, K:) and of a horn (S, \*A) of a cow (S) or of a bull; (A;) or the horn [itself] of a cow: (TA:) and the latter word, the root, or foot, or lowest part, of a tree: (TA:) and the former word, the base of the neck: (El-Hejeree, K:) pl. جَذُورٌ. (K.) Hence, نَزَلَتْ المَحَبَّةُ فِي جَذْرِ قَلْبِهِ † *Love took up its abode in the bottom (أَصْلُ) of his heart. (A.) And [hence] it is said in a trad., إِنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ [app. meaning, Verily reason, or intellect, or rather conscience, each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, (see, in art. امن, an explanation of أَمَانَةٌ as used in the Kur xxxiii. 72,) hath taken up its abode in the bottom of the hearts of men]. (S.)—Also, both words, The origin, or stock, from which one springs. (TA.)—And the former, (S, A, Mgh, Mṣb, K,) and the latter, or the latter only, (K,) or the former only, (IAḡ, TA,) *A root of a number; (A;) an arithmetical root; (Mgh, K;) [a square root;] a number that is multiplied by itself; (Mṣb;) as when you say that ten multiplied by ten is a hundred; (Mgh, Mṣb;) and three multiplied by three is nine; (A;) in the former of which cases, ten is the جَذْرُ, (Mgh, Mṣb,) i. e., the جَذْرُ of a hundred; (Mgh;) and in the latter, three; (A;) and in each case, the [square or] product of the multiplication is called the مَالُ, (Mṣb,) or the جَذَاءُ, (A,)***



And said of a chameleon, *It became erect*; as also *استجذل*. (TA.) You say also, *بَاتَ يَسْتَجْذِلُ* † *He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.) — *جَذَلَ*, (S, K,) aor. َ, (K,) inf. n. *جَذَلٌ*, (S,) *He was, or became, joyful, glad, or happy*; as also *اجتذل*. (S, K.)

4. *اجذله* *He made him joyful, glad, or happy.* (S, K.)

8: see 1.

10: see 1, in two places.

*جَذَلَ*: see what next follows, in two places.

*جَذَلَ* (S, K) and *جَذَلٌ* (K) *The trunk, stem, stump, or lower part, (أَصْلُ) of a tree &c., after the branch or the like has gone*; pl. [of pauc.] *أَجْذَالٌ* and [of mult.] *جِذَالٌ* and *جُذُولٌ* and *جُذُونَ*, (K,) which last is pl. of *جَذَلٌ*: (TA:) or a large trunk, or lower portion, of a tree; (S, K;) pl. *أَجْذَالٌ*: (S:) and a branch, or piece of wood, like the fruit-stalk of the raceme of a palm-tree. (K.) [Hence,] *عَادَ إِلَى جِذْلِهِ* † *He returned to his original state, or condition.* (TA.) — Also, the former, *A post, or piece of wood, that is set up (S, K) in the place where camels lie down, at their watering-place, (S,) for the mangy camels to rub themselves against it.* (S, K,\*) Hence, (S, K,) the saying of El-Hobáb Ibn-El-Mundhir, (S,) *أَنَا جُذَيْلٌهَا الْوَحْكُوكُ* † *[I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit, or their honoured little palm-tree &c.: see art. رَجَب:]* (S, K, TA:) i. e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رَجَب:) the dim. is here used for the purpose of aggrandizement. (K.) [See also art. حَك.] And hence, (TA,) *هُوَ جِذْلٌ* † *He is a gentle manager of cattle*: (S, K, TA:) likened to the *جَذَلَ* that is set up. (TA.) One says also, *إِنَّهُ جِذْلٌ رَهَانٍ*, i. e., *صَاحِبُهُ* [app. meaning, † *Verily he is one who is constantly engaged in contending for stakes, or wagers*; *رَهَانٍ* being here an inf. n. of *رَاهَنَ*; not a pl. of *رَهَنَ*; for if it were the latter, the explanation would be *صَاحِبَهَا*]. (K.) — *A small quantum of property, or a small number of cattle*; (K;) as though it were the original stock thereof. (TA.) — *The summit, or head, of a mountain*; and *a prominent portion thereof*: pl. *أَجْذَالٌ*. (K.) — *The side of a sandal.* (K.)

*جَذَلَ*: see what next follows.

*جَذَلَانٌ* [in copies of the K with tenween, but correctly without tenween, for the fem. is *جَذَلَاءٌ*], *Joyful, glad, or happy*; (S, K;) as also *جَذَلٌ*; (K;) and *جَذَلٌ* occurs in poetry: (IDrd, K:) pl. *جَذَلَانٌ*. (K.) You say, *نَفْسُهُ جَذَلَةٌ بِذَلِكَ*, *His soul is joyful, glad, or happy, by means of that.* (TA.)

*جَذَلٌ* dim. of *جَذَلَ*, q. v.

*جَادِلٌ* [part. n. of *جَذَلَ*] † *Erect, in his place, not moving therefrom*; likened to the *جَذَلَ* that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it. (S.) You say, *بَاتَ جَادِلًا* † *He slept [during the night] erect, without commotion, upon the back of his beast.* (TA.) — See also *جَذَلَانٌ*.

جذم

1. *جَذَمَهُ*, (S, Mṣb, K,) aor. َ, (Mṣb, K, TA) and ُ also, (accord. to some copies of the K,) inf. n. *جَذَمٌ*, (S, Mṣb, K,) *He cut it off*; (S, Mṣb, K;) and so *جَذَمَهُ*: (K:) or *جَذَمَ* signifies *he cut off many things*; or *cut off much, or frequently*: and *جَذَمٌ* signifies also the *cutting off quickly*. (TA.) [It is like *حَدَمَهُ*.] You say, *جَذَمَ يَدَهُ*, (Mṣb, K,) aor. َ, inf. n. as above, (Mṣb,) *He cut off, or amputated, his arm, or hand*; (Mṣb, K;) as also *اجذمها*, (K,) inf. n. *جَذَمَ فُلَانٌ حَبْلَ وَصَالِهِ*. (TA.) — [Hence,] *جَذَمَ فُلَانٌ حَبْلَ وَصَالِهِ* † *Such a one severed the bond of his union*; as also *جَذَمَهُ*. (TA.) — *جَذَمَ*, (S, Mṣb,) aor. َ, (Mṣb,) inf. n. *جَذَمٌ*, *He (a man) had his arm, or hand, cut off, or amputated*; *was maimed of it.* (S, Mṣb.) You say, *مَا الَّذِي أَجَذَمَهُ حَتَّى جَذِمَ* † *[What is it that has maimed him of his arm, or hand, so that he has become maimed of it?]*. (TA.) — And *جَذَمَتِ الْيَدُ*, aor. َ, (Mṣb, K,) inf. n. *جَذَمٌ*, (Mṣb,) *The arm, or hand, was cut off, or amputated.* (Mṣb, K.) — *جَذِمَ* *He (a man, S, Mṣb) was, or became, affected, or smitten, with the disease termed جَذَامٌ.* (S, Mgh, Mṣb, K.)

2: see 1.

4: see 1, in two places. — *اجْذَامٌ* also signifies *The being quick in pace, or going.* (Lth, TA.) You say, *اجذم في سيره*, (S,) or *اجذم السير*, (K,) *He (a camel, S) hastened, or was quick, in his pace, or going.* (S, K.) And *اجذم* said of a horse, (Lh, K,) and the like, of such as run, (Lh, TA,) *He ran vehemently.* (Lh, K.) — *اجذم* *He abstained, or desisted, from the thing.* (S, K,\*) — *اجذم عليه* *He decided, determined, or resolved, upon it.* (K.)

5: see 7.

7. *انجذم* *It was, or became, cut off*; (S, K;) as also *تجذم*: (K:) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with *انقطع* and *تقطع*. (TA.) — [Hence] you say, *انجذم عن الركب* † *He was, or became, cut off from the company of riders upon camels.* (TA.) And En-Nábigah says,

\* *صَدَّتْ سُلَيْمَى وَأَمْسَى حَبْلَهَا أَنْجَذَمًا* \*  
[*Suleymà has turned away, and the bond of her union with me has become severed.*] (S.)

*جَذِمَ*: see the next paragraph. — Also *A cessation of the supply of corn or other provision.*

(TA.) — *A rope cut off, or severed.* (TA.) — *A man whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed جَذَامٌ.* (TA; but in this last sense, the word is there written without any syll. signs.)

*جَذَمٌ* *The root, source, origin, or original, or the fundamental or essential or principal part, syn. أَصْلُ*, (S, Mṣb, K,) of a thing, (S, Mṣb, TA,) whatever that thing be; (TA;) as also *جَذَمٌ*: (S, K;) pl. [of pauc.] *أَجْذَامٌ* and [of mult.] *جُذُومٌ*. (K.) — *The family of a people; their kinsfolk*: whence the saying, in a trad., *لَمْ يَكُنْ أُمَّةً رَجُلٌ مِنْ قُرَيْشٍ إِلَّا لَهُ جَذَمٌ بِمَكَّةَ* [There was not a man of Kureysh but he had kinsfolk in Mekkeh]. (TA.) [And app. *The main stock from which tribes are derived*: for,] accord. to some, it ranks before *شَعْبٌ*. (TA voce بَطْنٌ.) — *The places [or places] of growth of the teeth.* (TA.) A poet says, (S,) namely, El-Háarith Ibn-Waqleh, (TA,)

\* *الآنَ لَمَّا أَبْيَضَ مَسْرَبَتِي* \*  
\* *وَعَضَّتْ مِنْ نَابِي جَذِمِ* \*

(S, TA,) [Now, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth]: i. e., I have become old, and eaten upon the *جَذِمِ* of my *نَابِ*. (TA.) — *The lower, or lowest, part, or the foundation, of a wall*: (Mgh from a trad. :) or *the remains thereof*: or *a portion thereof*. (TA.) — See also *جَذْمَةٌ*.

*جَذِمٌ* *Quick; swift.* (K.)

*جَذْمَةٌ* *The place of the arm, or hand, where it is cut off, or amputated*; as also *جَذْمَةٌ*. (K.)

*جَذْمَةٌ* *The defect, or deficiency, of him who has had his arm, or hand, amputated, or who has lost the end-joints of his fingers*: so accord. to the copies of the K: but in the L, the *defect, or deficiency [resulting] from the amputation of the arm or hand (مِنَ الْإِجْذَامِ)*. (TA.) — *مَا سَمِعْتُ لَهُ جَذْمَةً*, with *damam*, meaning [I heard him not utter] a word, is not of established authority. (ISd, TA.)

*جَذْمَةٌ* *A piece cut off (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining*; (K;) as also *جَذْمٌ*. (TA.) — *A whip*: (S, K;) because it becomes cut by that which is beaten with it. (TA.) — *The part of a whip of which the slender extremity has become much cut [by use], the lower, or principal, part remaining*; pl. *جَذْمٌ*: (L, TA:) or *the remaining part of a whip*; its *lower, or principal, portion.* (Aḡ, TA.) — *A thick piece of wood, having fire at the end of it or not*; [i. e. a brand, or fire-brand:] like *جَذْوَةٌ*. (AO, S and TA in art. جَذْوَةٌ.) — † *A company of men [as though cut off from others].* (TA.)

*جَذْمَةٌ*: see *جَذْمَةٌ*. — Also *The uppermost pith of the palm-tree; which is the best*; (K;) like *جَذْبَةٌ*. (TA.) — And *Dates that come forth upon one base.* (TA.)

جُدَامُ [Elephantiasis; a species of leprosy; the leprosy that pervaded Europe in the latter part of the Middle Ages;] a certain disease, (S, K,) arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering, or corrosion, (so accord. to different copies of the K, TA,) of the members, and their falling off, in consequence of ulceration; (K, TA;) so called because it dissunders the flesh, and causes it to fall off; (Msb;) or because the fingers, or toes, become cut off: (TA:) it is a cracking of the skin, and a dissundering, and gradual falling off, of the flesh. (Mgh.)

جُدُومٌ A tract towards which one journeys separating lovers or objects of love. (TA.)

جَذِيرٌ Cut off; amputated. (S, Msb, TA.) [See also أَجْذَمٌ.]

جَذَامَةٌ What remains, of seed-produce, after the reaping. (S.) — [See also جَرَامَةٌ, in two places.]

جَذَامٌ [an epithet] of the measure فَعَالٌ from جَذَمٌ meaning القَطْعُ: so in the phrase جَذَامُ حَبْلِ الْبُؤَى [Wont to sever the bond of love], in a verse of Ows Ibn-Tha'labeh. (Ham p. 334.)

أَجْذَمٌ Having his arm, or hand, cut off, or amputated: (S, Msb, K;) or having lost the end-joints of his fingers: (K;) fem. جَذْمَاءُ: (Msb;) pl. جَذْمَى. (S.) It is said in a trad., مَنْ تَعَلَّمَ مِنَ الْقُرْآنِ ثُمَّ نَسِيَ لَقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ أَجْذَمٌ (A'Obeyd, S,\*) i. e., [He who learns the Kur-án and then forgets it shall meet God on the day of resurrection] having his arm, or hand, cut off: (A'Obeyd, TA:) or having lost all his limbs, or members: (Kt, TA:) or †having his plea cut off; having no tongue with which to speak, nor any plea in his hand: (IAth, TA:) or †having his means of access cut off: (TA:) or †with his hand devoid of good and of recompense. (IAqr, El-Khattābee, TA.) And in another trad., كُلُّ خُطْبَةٍ لَيْسَ فِيهَا شَهَادَةٌ كَأَيْدِ الْجَذْمَاءِ [Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Mohámmad is like the arm of which the hand is amputated]. (TA.) — الكَفُّ الْجَذْمَاءُ [The amputated hand;] † a name of the star  $\alpha$  of Cetus; (so in the Egyptian Almanacs;) [i. e.] the star that is in the head of Cetus: so called because it is less extended [from the Pleiades] than that called الكَفُّ الْخَضِيبُ.

(Kzw. [See الكَفُّ الْخَضِيبُ in art. خَضِبُ.]) — نَعْلٌ جَذْمَاءٌ † A sandal of which the [thong called] قَبَالٌ [which is between two of the toes] is cut, or cut off, or severed. (TA.) — See also مَجْذُومٌ.

مَجْذُومٌ: see مَجْذُومٌ. — Also A man tried, or proved, and strengthened by experience in affairs. (TA.)

مَجْذَامٌ and مَجْذَامَةٌ, [the latter of a very rare measure, (see مَعْرَابَةٌ)] † A man who

decides affairs. (K.) † A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection: (A, TA:) or the latter, † a man who quickly cuts the tie of love, or affection. (S, K, TA.) رَجُلٌ مَجْذَامٌ † A man quick in running, or fleeing, in war. (TA.) And رَجُلٌ مَجْذَامَةٌ † A man who desists from, and relinquishes, war, and journeying, and love, or natural desire. (Lh, TA.)

مَجْذُومٌ A man (S, Msb) affected, or smitten, with the disease termed جَذَامٌ; (S, Mgh, Msb, K;) as also مَجْذَمٌ (K) and أَجْذَمٌ, (Kr, K,) which J erroneously disallows: (K:) J says, one does not say أَجْذَمٌ: (TA:) [and Fei,] they say that أَجْذَمٌ, of the measure of أَحْمَرٌ, is not said in this sense. (Msb.)

مَجْذَامَةٌ: see مَجْذَامٌ, in two places.

جذمر

جَذْمَارٌ or جَذْمَارٌ: see what follows, in two places.

جَذْمُورٌ The root, or lowest part, of a thing: or the first thereof; (K;) the beginning, or commencement, and fresh state, thereof; its first and fresh state. (TA.) — A piece, or portion, (S, K,) of the lowest part (S) of a palm-branch, (S, K,) [i. e. a stump thereof,] remaining upon the trunk when the [rest of the] branch has been cut off; (S, K;) as also جَذْمَارٌ, (S,) or جَذْمَارٌ. (K.) [Accord. to the S, the م is an augmentative letter.] — The stump of a [tree of the kind called] نَبْعَةٌ, remaining when the tree has been cut down. (TA.) — The stump of a hand of which the greater part has been cut off; (TA;) what remains of a hand that has been amputated, at the extremity of the two bones of the fore arm. (T, TA.) One says, ضَرَبَهُ بِجَذْمُورِهِ [He struck him with the stump of his amputated hand]. (TA.) — What remains of anything that has been cut off. (IAqr, TA.) — [Pl. جَذْمَائِرُ.] — You say, أَخَذَهُ بِجَذْمُورِهِ † He took it altogether; (K;) as also أَخَذَهُ بِجَذْمَائِرِهِ: (Ks, S, K;) or he took it in its first and fresh state: and Fr also mentions the phrases أَخَذَهُ بِجَذْمَائِرِهِ and بِجَذْمَائِرِهِ. (TA.)

أَخَذَهُ بِجَذْمَائِرِهِ: see what next precedes.

جدو

جَدُوٌ (S, K,) aor. 2, (TA,) inf. n. جَدُوٌّ and جَدُودٌ (K,) It (a thing, TA) stood firmly; as also أَجْدَى. (S, K.) You say also, جَدَا عَلَى شَيْءٍ He [or it, for instance, a stone of those (three in number) upon which a cooking-pot is placed, as is implied in the S, (see جَادُ)] remained firm upon a thing. (S.) And جَدَا الْقَرَادُ جَدَا بِالْجَمَلِ The ticks stuck, and clave, to the side of the camel: (ISd, K, TA:) and جَدَا بِالْجَمَلِ جَدَا جَدَا جَدَا [He sat upon his knees; &c.]; (AA, Fr, S, K;) as also

أَجْدُوى, [in form] like أَرَعُوى; (TA;) except that جَدَا is more indicative of keeping to a place: (Kh, TA:) or he stood upon the extremities of his toes: (As, K;) accord. to Th, جَدُوٌ is [the standing] upon the extremities of the toes; and جَدُودٌ is [the sitting] upon the knees: (TA:) and accord. to IAqr, جَادٌ means [a man standing] upon his feet; and جَاثٌ, [one sitting] upon his knees. (S, TA.) Accord. to El-Hasan Ibn-'Abd-Allah El-Kátib El-Isbahánee, جَدَا, inf. n. جَدُودٌ, said of a bird, means He stood upon the extremities of his toes, and warbled, and went round in his warbling; which he does only when seeking the female: and said of a horse, it means he stood upon his toes; and in like manner when said of a man, whether for dancing or for some other purpose. (TA.) A poet says, (S,) namely, En-Noqámán Ibn-Nadleh, (TA.)

\* إِذَا شِئْتُ غَثَّنِي دَهَائِنُ قَرْيَةٍ \*  
\* وَصَاحَجَةٌ تَجْدُو عَلَى حَرْفٍ مُنْسِيرٍ \*

[When I will, the husbandmen of a village sing to me, and a female player with the cymbals, standing upon the extremity of a toe]. (S, TA: but in the latter, عَلَى كُلِّ مَنْسِيرٍ [upon every toe].) — Also, inf. n. جَدُودٌ, He, or it, was, or became, erect, and straight; (TA;) and so جَوَادٌ, inf. n. أَجْدِيدًا. (Az, TA.) See جَوَادٌ, as applied to she-camels, in two places, voce جَادٌ. — It (a camel's hump) bore fat [so that it became elevated]. (K.) — جَدَا مَنَسْرَاهُ His nostrils were, or became, raised and extended. (TA.) — Er-Rá'ee, describing a strong, or sturdy, she-camel, says,

\* لَمْ يَجْدُ مَرْفَعَهَا فِي الدِّقِّ مِنْ زُورٍ \*  
meaning Her elbow did not stand out far from the side by reason of [the distortion termed] زُورٌ. (TA.)

4. اجدى: see 1, first sentence. — Also He (a young camel) bore fat in his hump. (Ks, S, K.) El-Khansà says,

\* يُجْدِينَ تَيًّا وَلَا يُجْدِينَ قِرْدَانًا \*  
They bear fat [in their humps], and have not ticks clinging to them. (IB, TA.) — He lifted a stone, (AA, S, TA,) in order that he might know thereby his strength. (TA.) One says, هُمْ يُجْدُونَ حَجْرًا وَيَتَجَادُونَ [They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose]. (TA.) جَادٌ, in the lifting of a stone, is like تَرَابَعُوهُ [They vied, one with another, to lift the stone, for trial of strength]. (TA.) — اجدى [in the CK, erroneously, طَرَفَهُ] He raised his eye, or sight, and cast it before him. (K, TA.)

6: see 4, in two places.  
9. اجْدوى: see 1.  
12. اجْدوى: see 1.  
جَدُودَةٌ and جَدُودَةٌ (S, Msb, K) [A brand, or fire-brand;] i. q. جَذْمَةٌ, (AO, S, K,)

i. e. a thick piece of wood, having fire at the end of it or not: (AO, S, in explanation of the first:) or a thick piece of fire-wood, not flaming: (AO, TA, in explanation of النَّارِ مِنْ جَدْوَةٍ:) or a thick stick, one end of which is a live coal: (Aboo-Sa'eed, TA:) or a thick stick upon which fire is taken [by kindling one end]: (ISk, TA:) and a piece (قَبَسَةٌ, K, or قِطْعَةٌ, Har p. 471) of fire: (K, Har:) or a portion of fire-wood that remains after flaming: (Er-Rághib, TA:) and a live coal: (S, K:) or a flaming live coal: (Msb:) or النَّارِ مِنْ جَدْوَةٍ means a piece of live coal; so in the language of all the Arabs: (Mujáhid, S, TA:) pl. [of the first] جَدْوَى and [of the second] جَدْوَى (S, Msb, K) and (of the third, TA) جَدْوَى (Msb, TA, and so in a copy of the S) and جَدْوَاءُ (AAF, K,) which is held by ISd to be a pl. of the third. (TA.)

جَدْوَاءُ: see جَدْوَاءُ, in art. جدى.

جَادٍ [part. n. of 1; fem. جَادِيَةٌ: pl. masc. جَدَائٍ; pl. fem. جَادِيَاتٌ and جَوَادٍ. A rájiz says, (S,) namely, 'Amr Ibn-Jebel-El-Asadee, (TA.)

\* لَمْ يَبْقَ مِنْهَا سَبِيلُ الرَّذَائِدِ \*  
\* غَيْرَ أَنَا فِي مَرْجَلِ جَوَادِي \*

i. e. [The continual fine rain left not thereof save the three stones that were the supports of a cooking-pot] remaining firm. (S, TA.) — I. q. جَاثٌ [Sitting upon his knees; &c.]: (Fr, TA:) or sitting upon his heels, with his feet upright, [resting] upon the extremities of his toes: (S:) or standing upon the extremities of the toes: (AA, S:) see also 1: pl. [masc.] جَدَائٍ. (S.) Aboo-Duwád describes mares as جَادِيَاتٌ عَلَى السَّنَابِكِ i. e. Standing upon the toes. (AA, S, TA.) — جَوَادٍ (K,) applied to she-camels, (TA,) means That bear themselves erect (تَجَدَّوْنَ) in their course, or pace, as though they lifted their feet clear from the ground; (K, TA;) on the authority of Aboo-Leylâ: (TA:) [the last words of the explanation in the K are كَأَنَّهَا تَقْلَعُ: in the TA, كَانَهَا تَقْلَعُ السَّيْرَ: I suppose that السَّيْرَ is for السَّيْرَ; and that the pret. of the aor. here used is قَلَعَ; for قَلَعَ, which is of the regular form of a part. n. of such a verb as قَلَعَ, means "raising the feet clear from the ground in walking &c.:" but in one copy of the K, I find تَقْلَعُ: and another reading in some work seems to be تَقْلَعُ; for] ISd says, I know not جَدَاً with the meaning of quick, or swift, camels, that do not stretch themselves forth in their course, or pace, but bear themselves erect (يَجْدُونَ وِيَتَّصِبْنَ). (TA.)

مَثَلُ الْأَرْزَةِ الْمُجْدِيَةِ [act. part. n. of 4]. كَالْأَرْزَةِ الْمُجْدِيَةِ عَلَى وَجْهِهِ (S,) or عَلَى الْأَرْضِ (TA,) occurring in a trad., (S, TA,) describing the unbeliever, (TA,) means [Like the pine-tree] that is firm (S, TA) and erect [upon the ground]. (TA.)

المَجْدُوذِيُّ [in the CK, erroneously, المَجْدُوذِيُّ] Keeping constantly to the dwelling, or to the camel's saddle and the dwelling, (الرَّحْلُ and المَنْزِلُ, AA, S, K,) not quitting it: (AA, S:) like مُجْدُوذٍ عَلَى الرَّحْلِ. (AA, S.) — And A man who lowers, or abases, himself; (El-Hejeree, ISd, TA;) as though he clave to the ground by reason of his abjectness; from جَدَا فِي جَنْبِ الْبَعِيرِ [q. v.]. (ISd, TA.)

جر

1. جَرَّ, aor. ٤, (S, A, Msb,) inf. n. جَرٌّ; (S, K;) and جَرَّرَ, inf. n. تَجْرِيرٌ (S, K) [and app. تَجْرِيرَةٌ, said in the TA to be of the measure تَفْعَلَةٌ from [الجَرُّ], with teshdeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (S;) and اجْتَرَّ, inf. n. اجْتِرَارٌ; (S, L, K;) and اجْتَرَّرَ, inf. n. اجْتِرَارٌ; (L, K;) in which the ت is changed into د, though you do not say اجْتَرَّرًا for اجْتَرَّرًا, nor اجْتَرَّرَ for اجْتَرَّرَ; (L;) and استَجَرَّ; (K;) He dragged, drew, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, (A, L, Msb, K,) a thing, (A,) or a rope, (S, Msb,) and the like. (Msb.) You say, جَرُّوا أَدْيَانَهُمْ They dragged along their hinder skirts. (A.) And اجْتَرَّ الرُّمَحَ He dragged, or drew along, the spear. (TA.) And فَلَانٌ يَسْتَجِرُّ الْحَدِيثَ مِنْ أَبْعَادِ أَطْرَافِهِ + [Such a one draws forth talk, or discourse, or news, or the like, from its most remote sources]. (A in art. بعد.) And مَا أَدَّى جَرَّكَ إِلَى هَذَا الْأَمْرِ. (دعو.) [What drew thee, led thee, induced thee, or caused thee, to do this thing]. (TA in art. دعو.) — Also جَرَّ, aor. ٤, (TA,) inf. n. جَرٌّ, (K,) † He drove (camels and sheep or goats, TA) gently, (K, TA,) letting them pasture as they went along. (TA.) And جَرَّ الإِبِلَ عَلَى أَفْوَاهِهَا † He drove the camels gently, they eating the while. (A.) — [Hence,] † هَلُمَّ جَرًّا † At thine ease. (TA.) El-Mundhree explains هَلُمَّ جَرًّا as meaning † Come ye at your ease; from الجَرُّ in driving camels and sheep or goats, as rendered above. (TA.) You say also, كَانَ ذَاكَ عَامَ كَذَا وَهَلُمَّ جَرًّا إِلَى الْيَوْمِ (S, A, Msb, TA) † That was in such a year, and has continued to this day: (Msb, TA:) from الجَرُّ meaning the act of "dragging," &c.: (TA:) or from أَجْرَرْتَهُ الدَّيْنَ, or from الرُّمَحَ أَجْرَرْتَهُ. (Msb.) جَرًّا is here in the accus. case as an inf. n., or as a denotative of state: but it is disputed whether this expression be classical or post-classical. (TA.) [See also art. هلم.] جَرَّ الأَثَرَ, said of a numerous army, means † [It made a continuous track, so that] it left no distinct footprints, or intervening [untrodden] spaces. (TA.) — جَرَّتِ الْخَيْلُ الأَرْضَ بِسَنَابِكِهَا † The horses furrowed the ground with their hoofs. (Aq, A, TA.) — جَرَّ جَرِيرَةً (S, A, Msb, K,) aor. ٤ and ٤, (K,) but the latter form is disallowed by MF as not authorised by usage nor by analogy, (TA,) inf. n. جَرٌّ, (K,) He committed a crime, or an offence

for which he should be punished, or an injurious action, (S, Msb, K,\*) against (عَلَى [and إِلَى, as in the K voce جَنَى,]) another or others, (S, K,) or himself; (A, K;) [as though he drew it upon the object thereof;] syn. جَنَى جَنَائَةً. (S, TA.) It is said in a trad., بَايَعَهُ عَلَى أَنْ لَا يَجُرَّ عَلَيْهِ إِلَّا نَفْسُهُ [He promised, or swore, allegiance to him on the condition that he should not inflict an injury, meaning a punishment, upon him but for an offence committed by himself;] i. e., that he should not be punished for the crime of another, of his children or parent or family. (TA.) — جَرَّ الْفَصِيلَ: see 4, in two places. — جَرَّ الحَرْفَ فِي الإِعْرَابِ, aor. ٤, inf. n. جَرٌّ, † He made the final letter to have kesreh, in inflection; i. q. حَقَّقَ, q. v.:] الجَرُّ is used in the conventional language of the Basrees; and الحَقَّقُ, in that of the Koofees. (Kull p. 145.) — جَرَّتْ, (S, A,) inf. n. جَرٌّ, (K,) † She exceeded the [usual] time of pregnancy. (A.) † She (a camel) arrived at the time [of the year] in which she had been covered, and then went beyond it some days without bringing forth: (S, TA:) or withheld her foetus in her womb after the completion of the year, a month, or two months, or forty days only: (K, TA:) Th says that she sometimes withholds her foetus [beyond the usual time] a month. (TA.) [See also جَرُّورٌ.] † She (a mare) exceeded eleven months and did not foal: (K, TA:) the more she exceeds the usual term, the stronger is her foal; and the longest time of excess after eleven months is fifteen nights: accord. to AO, the time of a mare's gestation, after she has ceased to be covered, to the time of her foaling, is eleven months; and if she exceed that time at all, they say of her, جَرَّتْ. (TA.) † She (a woman) went beyond nine months without bringing forth, (K, TA,) exceeding that term by four days, or three. (TA.) — † It (the night, اللَّيْلَةُ) was, or became, long. (L in art. كبد.) — جَرَّ, aor. ٤, (TA,) inf. n. جَرٌّ; (K;) and اجْتَرَّ; (K;) + He (a camel) pastured as he went along: (IAar, K: [if so, the aor. is contr. to analogy:]) or he rode a she-camel and let her pasture [while going along]. (K.) — † The جَرَّ النَّوْءُ بِالْمَكَانِ [or auroral setting or rising of a star or asterism supposed to occasion rain] caused lasting rain in the place. (TA.)

2: see 1, first sentence.

3. جَارَهُ (S, K,) inf. n. مُجَارَرَةٌ, (TA,) or مُجَارَةٌ, (TK,) He delayed, or deferred, with him, or put him off, by promising him payment time after time; syn. طَاوَلَهُ (S,) or مَاطَلَهُ (K:) or he put off giving him his due, and drew him from his place to another: (TA:) or i. q. جَانَاهُ, (so in copies of the K,) meaning, he committed a crime against him: (TK:) or حَابَاهُ. (TA, as from the K. [But this seems to be a mistranscription.]) It is said in a trad., لَا تَجَارِ أَخَاكَ وَلَا تُشَارِهِ, i. e. Delay not, or defer not, with thy brother, &c.: [and do not act towards him in an evil, or inimical, manner; or do not evil to him, obliging him to do the like in return; or do not contend, or dispute, with him:] or bring not an injury upon him: but accord. to one reading, it is

لا تُجَارِهِ, without teshdeed, from الجَرِيُّ, and meaning, contend not with him for superiority. (TA.)

4. اجْرَهُ He pierced him with the spear and left it in him so that he dragged it along: (S, K:) or so اجْرَهُ الرَّوْحُ: (A, Mṣb:) as though [meaning] he made him to drag along the spear. (TA.) — He put the جَرِير, i. e. the rope, upon his neck. (Har p. 308.) — اجْرَهُ جَرِيرَهُ [lit. He made him to drag along his rope; meaning,] † he left him to pasture by himself, where he pleased: a prov. (L.) And اجْرَهُ رَسَنَهُ [lit. He made him to drag along his halter; meaning,] † he left him to do as he would: (S, K, TA:) he left him to his affair. (A, TA.) — † اجْرَهُ الدَّيْنَ † He deferred for him the payment of the debt: (S, A, K:) he left the debt to remain owed by him. (Mṣb.) — اجْرَهُ اَغَانِي † He sang songs to him consecutively, successively, or uninterruptedly; syn. تَابَعَهَا: (S, K, TA:) or † he sang to him a song and then followed it up with consecutive songs. (A, TA.) — اجْرَهُ لِسَانَ الفَصِيل (S,) or اجْرَهُ الفَصِيل (A, K, \*) inf. n. اجْرَارٌ (K:) and جَرَّ الفَصِيل (A, K, \*) inf. n. جَرَّ: (K:) † He slit the tongue of the young weaned camel, that it might not suck the teat: (S, K, TA:) or اجْرَارُ الفَصِيل signifies † the slitting the tongue of the young weaned camel, and tying upon it a piece of stick, that it may not suck the teat; because it drags along the piece of stick with its tongue: or الاجْرَارُ is like التَّفْلِيكُ, signifying † a pastor's making, of coarse hair, a thing like the whirl, or hemispherical head, of a spindle, and then boring the tongue of the [young] camel, and inserting it therein, that it may not suck the teat: so say some: (ISK, TA:) the animal upon which the operation has been performed is said to be جَرَّورٌ and جَرَّورٌ. (TA.) [But sometimes جَرَّ signifies merely He drew away a young camel from its mother: see خَلِيَ voce خَلِي, in three places.] — Hence, اجْرَهُ لِسَانَهُ † He prevented him from speaking. (A.) 'Amr Ibn-Ma'adee-Kerib Ez-Zubeydee says,

\* فَلَوْ أَنَّ قَوْمِي انْطَقْتَنِي بِمَا حَبَّرُ \*  
\* نَطَقْتُ وَلَكِنَّ الرِّمَاحَ اجْرَتُ \*

[And if the spears of my people had made me to speak, I had spoken; but the spears have prevented speech]: i. e., had they fought, and shown their valour, I had mentioned that, and gloried in it, (S,) or in them; (TA;) but their spears have prevented my tongue from speaking, by their flight. (S, TA.) — اجْرَهُ as an intrans. verb: see 8. — اجْرَتِ البئرُ † The well was, or became, such as is termed جَرَّورٌ. (Ibn-Buzurj, TA.)

7. انْجَرَّ It (a thing, S) was, or became, dragged, drawn, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched; it dragged, or trailed along; syn. انْجَذَبَ. (S, K.) — See also 1, last sentence but one.

8. اجْتَرَّ and اجْدَرَّ: see 1, in three places. — اجْتَرَّ said of a camel, (S, Mṣb, K,) and any other

animal having a كَرْشُ (S, TA,) [i. e.] any cloven-hoofed animal, (Mṣb,) He ejected the cud from his stomach and ate it again; ruminated; chewed the cud; (S, Mṣb, K, TA;) as also اجْتَرَّ. (Lh, K.)

10: see 1, in two places. — † اسْتَجَرَّتْ لَهْ † I made him to have authority and power over me, (K, TA,) and submitted myself, or became submissive or tractable, to him; (A, K, TA;) as though I became to him one that was dragged, or drawn along. (TA.) — استَجَرَ عَنِ الرِّضَاعِ † He (a young camel) refrained from sucking in consequence of a purulent pustule, or an ulcer, in his mouth or some other part. (TA.)

R. Q. 1. جَرَّجَرَّ (S, Mgh, Mṣb,) inf. n. جَرَّجَرَّةٌ (S, K, TA,) He (a stallion-camel) reiterated his voice, or cry, (S, Mgh, Mṣb, K, \*) or his braying, (TA,) in his windpipe. (S, Mgh, Mṣb, K, \*) — He, or it, made, or uttered, a noise, sound, cry, or cries; he cried out; vociferated; raised a cry, or clamour. (TA.) It (beverage, or wine,) sounded, or made a sound or sounds, (K, TA,) in the fauces. (TA.) And جَرَّجَرَّتِ النَّارُ † The fire sounded, or made a sound or sounds. (Mṣb.) — Also, (A, Mṣb,) inf. n. as above, (K,) He poured water down his throat; as also جَرَّجَرَّ: (K:) or he swallowed it in consecutive gulps, so that it sounded, or made a sound or sounds; (A, Mṣb, TA;) as also † the latter verb. (K, TA.) It is said in a trad., (of him who drinks from a vessel of gold or silver, Mgh, TA,) جَرَّجَرَّ في بَطْنِهِ نَارَ جَهَنَّمَ He shall drink down into his belly the fire of Hell (Az, A, Mgh, Mṣb) in consecutive gulps, so that it shall make a sound or sounds: (A:) or he shall make the fire of Hell to gurgle reiteratedly in his belly; from جَرَّجَرَّ said of a stallion-camel. (Mgh.) Most read النَّارُ, as above; but accord. to one reading, it is النَّارُ, (Z, Mṣb,) and the meaning is, † The fire of Hell shall produce sounds in his belly like those which a camel makes in his windpipe: the verb is here tropically used; and is masc., with ي, because of the separation between it and النَّارُ: (Z, TA:) but this reading and explanation are not right. (Mgh.) — You say also, جَرَّجَرَّ المَاءَ He poured water down his throat so that it made a sound or sounds. (K, TA.)

R. Q. 2: see R. Q. 1, in two places.

لا ذَا جَرَّورٌ and لا ذَا جَرَّ, for لا ذَا جَرَّورٌ and لا ذَا جَرَّ: see art. جَرَّورٌ.

جر † The foot, bottom, base, or lowest part, of a mountain; (S, A, K;) like ذَيْبٌ: (A, TA:) or the place where it rises from the plain to the rugged part: (IDrd, TA:) or الجَبَلُ أَصْلُ الجَبَلِ is a mistranscription of Fr, and is correctly الجَبَلُ أَصْلُ الجَبَلِ [i. e. جَرَّاصِلٌ signifies "a mountain": (K:) but جَرَّاصِلٌ is not mentioned [elsewhere] in the K, nor by any one of the writers on strange words; and [SM says,] there is evidently no mistranscription: جَرَّ الجَبَلِ occurs in a trad., meaning the foot, &c., of the mountain: and its pl. is جَرَّارٌ. (TA.) — هَلَّمَ جَرَّارٌ: see 1. —

See also جَرَّةٌ: لا جَرَّورٌ: q. لا جَرَّورٌ: see art. جَرَّورٌ. (TA.)

جَرَّةٌ [A jar;] a well-known vessel; (Mṣb;) an earthen vessel; a vessel made of potters' clay: (T, IDrd, S, K, \*) or anything made of clay: (Mgh:) dim. جَرِّيْرَةٌ: (TA:) pl. جَرَّارٌ (T, S, Mgh, Mṣb, K) and جَرَّارَاتٌ (Mṣb) and جَرَّارٌ (T, S, Mṣb, K,) [or this last is rather a coll. gen. n., signifying pottery, or jars, &c.,] like تَمْرٌ in relation to تَمْرَةٌ; or, accord. to some, this is a dial. var. of جَرَّةٌ. (Mṣb.) Beverage of the kind called نَبِيذٌ made in such a vessel is forbidden in a trad.: (Mgh, TA:) but accord. to I Ath, the trad. means a vessel of this kind glazed within, because the beverage acquires strength, and ferments, more quickly in a glazed earthen vessel. (TA.) — See also جَرَّةٌ: — and see what here next follows.

جَرَّةٌ (S, K) and جَرَّةٌ (K) A small piece of wood, (K,) or a piece of wood about a cubit long, (S,) having a snare at the head, (S, K,) and a cord at the middle, (S,) with which gazelles are caught: (S, K:) when the gazelle is caught in it, he strives with it awhile, and struggles in it, and labours at it, to escape; and when it has overcome him, and he is wearied by it, he becomes still, and remains in it; and this is what is termed [in a prov. mentioned below] his becoming at peace with it: (S, TA:) or it is a staff, or stick, tied to a snare, which is hidden in the earth, for catching the gazelle; having cords of sinew; when his fore leg enters the snare, the cords of sinew become tied in knots upon that leg; and when he leaps to escape, and stretches out his fore leg, he strikes with that staff, or stick, his other fore leg and his hind leg, and breaks them. (AHeyth, TA.) نَاصِ الجَرَّةِ ثَمْرٌ He struggled with the جَرَّةٌ and then became at peace with it [see above] is a prov. applied to him who opposes the counsel, or opinion, of a people, and then is obliged to agree: (S, TA:) or to him who falls into a case, and struggles in it, and then becomes still. (TA.) And it is said in another prov., هُوَ كَالْبَاحِثِ عَنِ الجَرَّةِ [He is like him who searches in the earth for the جَرَّةٌ]. (AHeyth, TA.) In the phrase إِذَا أَفْلَتَتْ مِنْ جَرَّتَيْهَا referring to sheep, [app. meaning When they escape from their two states of danger,] by جَرَّتَيْهَا he means their place of pasture (الجَرَّةُ) in a severe season [when they are liable to perish], and when they are scattered, or dispersed, by night, and [liable to be] attacked, or destroyed, by the beasts of prey: so says ISK: Az says that he calls their جَرَّةٌ two snares, into which they might fall, and perish. (TA.)

جَرَّةٌ A mode, or manner, of dragging, drawing, pulling, tugging, straining, or stretching. (K.) — The stomach of the camel, and of a cloven-hoofed animal: this is the primary signification: by extension of its meaning, it has the signification next following. (Mṣb.) — The cud which a camel [or cloven-hoofed animal] ejects from its stomach, (Az, S, I Ath, Mgh, Mṣb, K, \*) and eats again, (K,) or chews, or ruminates, (Az, I Ath, Mṣb,) or to chew, or ruminates; (S;) as also



جَرَّةٌ (ك): it is said to belong to the same predicament as بَعْرٌ. (Mgh.) Hence the saying, لَا أَفْعَلُ ذَلِكَ مَا آخَتَلَفَتِ الدَّرَّةُ وَالْجَرَّةُ I will not do that as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (S, A.\* [See also دَرَّةٌ.]) And أَجْتَلَبَتِ الدَّرَّةُ بِالْجَرَّةِ [The flow of milk was procured by the cud]: alluding to the beasts' becoming full of food, and then lying down and not ceasing to ruminate until the time of milking. (IAar, TA.) And لَا يَحْتَقُ عَلَى جَرَّتِهِ † He will not bear rancour, or malice, against his subjects: or, as some say, † he will not conceal a secret: (TA:) and مَا يَكْظُرُ عَلَى جَرَّةٍ † he does not speak when affected with rancour, or malice: (TA in art. حَقَقَ.) [or the last has the contr. signification: for] لَا يَكْظُرُ عَلَى جَرَّتِهِ means † he will not be silent respecting that which is in his bosom, but will speak of it. (TA in art. كَظَرَ.) — Also The mouthful with which the camel diverts and occupies himself until the time when his fodder is brought to him. (K.)

جَرُورٌ † A female that exceeds the [usual] time of pregnancy. (A.) † A she-camel that withholds her fetus in her womb, after the completion of the year, a month, or two months, or forty days only; (K, TA;) or, three months after the year: they are the most generous of camels that do so: none do so but those that usually bring forth in the season called الرَّبِيعُ (الرَّبِيعُ); not those that usually bring forth in the season called الصَّيْفُ (الصَّيْفُ): and only those do so that are red [or brown], and such as are of a white hue intermixed with red (الصُّبْبُ), and such as are ash-coloured: never, or scarcely ever, such as are of a dark gray colour without any admixture of white, because of the thickness of their skins, and the narrowness of their insides, and the hardness of their flesh. (IAar, TA. [See also 1: and see خُصُوفٌ.]) — Also † A she-camel that is made to incline to, and to suckle, a young one not her own; her own being about to die, they bound its fore legs to its neck, and put upon it a piece of rag, in order that she might know this piece of rag, which they then put upon another young one; after which they stopped up her nostrils, and did not uncloset them until the latter young one had suckled her, and she perceived from it the odour of her milk. (L.) — Also, applied to a horse, (S, A, K,) and a camel, (K,) † That refuses to be led; refractory: (S, A, K:) of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; or it may be in the sense of the measure فَاعِلٌ: (AZ, TA:) or a slow horse, either from fatigue or from shortness of step: (A'Obeyd, TA:) pl. جَرُورٌ. (TA.) — And † A woman crippled; or affected by a disease that deprives her of the power of walking: (Sh, K:) because she is dragged upon the ground. (Sh, TA.) — بَثْرٌ † A deep well; (Sh, S, K;) from which the water is drawn by means of the سَانِيَةٌ [q. v.], (S, A,) and by means of the pulley and the hands; like نَزُوعٌ and مَتَوَحٌّ: (A:) or a well from which the water is drawn [by a man] upon a

camel [to the saddle of which one end of the well-rope is attached]; so called because its bucket is drawn upon the edge of the mouth thereof, by reason of its depth. (As, L.)

جَرِيرٌ A rope: pl. أُجْرَةٌ. (Sh, TA.) A rope for a camel, corresponding to the عِذَارُ of a horse, (S, K,) different from the زِمَامُ. (S.) Also The nose-rein of a camel; syn. زِمَامٌ: (K:) or a cord of leather, that is put upon the neck of a she-camel: (Msb:) or a cord of leather, like a زِمَامٌ; and applied also to one of other kinds of plaited cords: or, accord. to El-Hawázinee, [a string] of softened leather, folded over the nose of an excellent camel or a horse. (TA.) [See also خَطَامٌ.]

جَرَارَةٌ The art of pottery: the art of making jars, or earthen vessels. (TA. [See جَرَّةٌ.])

جَرِيرَةٌ A crime; a sin; an offence which a man commits, and for which he should be punished; an injurious action: (S,\* Msb,\* K,\* TA:) syn. ذَنْبٌ, (Msb, K,) and جِنَايَةٌ: (S:) of the measure مَفْعُولَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) pl. جَرَارَاتٌ. (A.) See also what next follows.

جَرَّكَ (S, A,\* K,\*\*) and مَن جَرَّكَ (S, K,) and مَن جَرَّكَ (S, K,) and مَن جَرَّكَ (S, A, K,) i. e., [originally, I did so] in consequence of thy committing it, namely, a crime: and then, by extension of its application, [because of thee, or of thine act &c.; on thine account; for thy sake;] indicating any causation. (Bd in v. 35, in explanation of مَن جَرَّكَ and مَن جَرَّكَ.) One should not say مَجْرَاكَ (S,) or مَجْرَاكَ. (A.)

جَرِيٌّ (written in the Towsheeh with fet-h to the ج also, TA,) [The eel;] a kind of fish, (S, K,) long and smooth, (K,) resembling the serpent, and called in Persian مَارُ مَاهِي; said to be a dial. var. of جَرِيثٌ; (TA;) not eaten by the Jews, (K,) and forbidden to be eaten by 'Alee; (TA;) having no scales: (K:) or any fish having no scales. (Towsheeh, TA.)

جَرِيَّةٌ The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ: (S, K;) as also جَرِيَّةٌ [q. v.] (K) and قَرِيَّةٌ. (AZ, TA.) You say, اتَّقَاهُ فِي جَرِيَّتِهِ, meaning, † He ate it. (A, TA.) See also art. جَرِيٌّ.

جَرَّارٌ † A man who leads a thousand. (T, end of art. حَفِزٌ.) — جَرَّارٌ (S, A,) and كَتِيْبَةٌ جَرَّارَةٌ (S, K,) † An army, and a troop of horse or the like, that marches heavily, by reason of its numbers: (As, S, K:) or dragging along the apparatus of war: (A:) or numerous. (TA.) — A potter; a maker of jars, or earthen vessels. (TA. [See جَرَّةٌ.])

جَرَّارَةٌ A small, (S, A, K, TA,) yellow, (A, TA,) female (TA) scorpion, (S, A, K, TA,) like a piece of straw, (TA, [thus I render عَلَى شَكْلِ التَّبْنَةِ, but I think that there must be here some mistranscription, as the words seem to be descrip-

tive of form,]) that drags its tail; (S, K;) for which reason it is thus called; one of the most deadly of scorpions to him whom it stings: (TA:) pl. جَرَّارَاتٌ. (A, TA.)

جَرَّانٌ: see جَرَّارٌ, last sentence.

جَرَجْرٌ The thing [or machine] of iron with which the reaped corn collected together is thrashed. (K.) [See نَوْحٌ and مَدْوَسٌ.] — See also جَرَجْرٌ.

جَرَجْرٌ: see جَرَجْرٌ. — Also The bean; or beans; syn. فُولٌ; (S, K;) and so جَرَجْرٌ: (K:) of the dial. of the people of El-'Irāk. (TA.) — See also جَرَجْرٌ.

جَرَجْرَةٌ, an onomatopœia: (Msb:) A sound which a camel reiterates in his windpipe: (S, K:) the sound made by a camel when disquieted, or vexed: (TA:) the sound of pouring water into the throat: (TA:) or the sound of the descent of water into the belly: (IAth, TA:) or the sound of water in the throat when drunk in consecutive gulps. (Msb.) [See R. Q. 1.]

جَرَجْرٌ A camel that reiterates sounds in his windpipe: (S:) or a camel that makes much noise [or braying]; as also جَرَجْرٌ and جَرَّارٌ. (K.) — The sound of thunder. (K.) — A certain plant, (S, K,) of sweet odour; (S;) a certain herb having a yellow flower. (AHn, TA.)

جَرَجْرٌ A large, or bulky, camel: (K:) pl. جَرَّارٌ, (Kr, K,) without ي [before the final letter], though by rule it should be with ي, except in a case of poetic necessity. (TA.) And, as a pl., Large, or bulky, camels; as also [its pl. جَرَّارٌ]: (S:) or large-bellied camels: (TA:) and generous, or excellent, camels: (K, TA:) and a herd, or collected number, (K, TA,) of camels: (TA:) and مَائَةٌ جَرَجْرٌ a complete hundred (K, TA) of camels. (TA.)

جَرَجْرٌ (S, K) and جَرَجْرٌ (K) [The herb eruca, or rocket;] a certain leguminous plant, (S, K,) well known: (K;) a plant of which there are two kinds; namely, بَرِّي [i. e. eruca sylvestris, or wild rocket], and بُسْتَانِي [i. e. eruca sativa, or garden-rocket]; whereof the latter is the better: its water, or juice, removes scars, and causes milk to flow, and digests food: (TA:) AHn says that the جَرَجْرِ is the بَاقِلِي [q. v.]; and that the جَرَجْرِ is the تَرْمَسِ: [but see this last word.] (TA in art. تَرْمَسِ.)

جَرَجْرَةٌ A mill, or mill-stone; syn. رَحِيٌّ: (K:) because of its sound. (TA.)

جَرَّارٌ: see جَرَّارٌ. — Also That drinks much; (K; [in the CK misplaced;]) applied to a camel: you say اِبْرَأْ جَرَّارَةً. (IAar, TA.) — And hence, (TA,) Water that makes a noise. (K.)

جَارٌ [act. part. n. of 1; Dragging, drawing, &c.] — جَارُ الضَّبُعِ † Rain that draws the hyena from its hole by its violence: or the most violent rain; as though it left nothing without dragging it along: (TA:) or rain that leaves nothing without making it to flow, and dragging it along:

(IAar, TA:) or the torrent that draws forth the hyena from its hole: (A:) and in like manner, **الصَّبْعُ مَجْرُ** the torrent that has torn up the ground; as though the hyena were dragged along in it. (IAar, Sh, TA.) You say also **الصَّبْعُ مَطْرُ جَارِ الصَّبْعِ**, and **مَطْرَةُ جَارَةِ الصَّبْعِ**. (A.) — **إِبِلُ جَارَةٍ** † Working camels; because they drag along burdens; (A, Mgh;) or tropically so called because they are dragged along by their nose-reins: (Mgh:) or camels that are dragged along by their nose-reins: (S, K, TA: [but in the copies of the S, and in those of the K, in my possession, **تَجْرُ** is put for **تَجْرُ**, though the latter is evidently meant, as is shown by what here follows:]) **جَارَةٌ** is of the measure **فَاعِلَةٌ** in the sense of the measure **مَفْعُولَةٌ**: it is like as when you say **عَيْشَةٌ رَاضِيَةٌ** in the sense of **مَرْضِيَةٌ**, and **مَاءٌ دَافِقٌ** in the sense of **مَذْفُوقٌ**: (S:) or it means such as carry goods, or furniture and utensils, and wheat, or food. (AZ, TA voce **حَانَ**, q. v.) It is said in a trad. that there is no poor-rate (**صَدَقَةٌ**) in the case of such camels, (S, Mgh,) because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S.) — **لَا جَارَ لِي فِي هَذَا** † There is no profit for me in this to attract me to it. (A, TA.) — **حَارٌّ جَارٌ** is an expression in which the latter word is an imitative sequent to the former; (S, K;) but accord. to A'Obeyd, it was more common to say **حَارٌّ يَارٌ**, with **ي**: (S:) and one says also **حَرَانٌ يَرَانٌ جَرَانٌ**. (TA in art. **حمر**.)

**جَورٌ** is mentioned by Az in this art., meaning Rain that draws along everything: and rain that occasions the herbage to grow tall: and a large and heavy [bucket of the kind called] **غَرَبٌ**; explained in this sense by AO: and a bulky camel; and, with **س**, in like manner applied to a ewe: Fr says that the **و** in this word may be considered as augmentative or as radical. (TA.) [See also art. **جور**.]

**جَارَةٌ** [fem. of **جَارٌ**, q. v.: and, as a subst.,] A road to water. (K.)

**جَارُورٌ** A river, or rivulet, of which the bed is formed by a torrent. (S, \*K, \*TA.)

**الْأَجْرَانُ** The jinn, or genii, and mankind. (IAar, K.)

**مَجْرٌ** [The place, or track, along which a thing is, or has been, dragged, or drawn]. You say, **رَأَيْتُ مَجْرَ ذَيْلِهِ** [I saw the track along which his hinder skirt had been dragged]. (A.) See also **الْمَجْرَةُ**: and **جَارٌ**. — A place of pasture. (TA.) — The **جَائِرٌ** [or beam] upon which are placed the extremities of the **عَوَارِضُ** [or rafters]. (K.)

**مَجْرٌ**: see 4, in the latter portion of the paragraph.

**الْمَجْرَةُ** † [The Milky Way in the sky;] the **شَرِجُ** of the sky; (K;) the whiteness that lies across in the sky, by the two sides of which are the **النَّسْرَانِ** [or two constellations called **النَّسْرَانِ**

and **النَّسْرُ الْوَاقِعُ**]: or [the tract called] **الطَّرِيقُ الْمَحْسُوبَةُ** [which is probably the same; or the tract], in the sky, along which (منها) the [wandering] stars [or planets] take their ways: (TA:) or the gate of Heaven: (K:) so called because it is like the trace of the **مَجْرٌ** [or place along which a thing has been dragged, or drawn]. (S.) Hence the prov., **سَطَى مَجْرٌ تَرْتَبُ فَهَجْرٌ** Reach the middle of the sky, O milky way, (**مَجْرٌ** being for **مَجْرَةٌ**), and the palm-trees of Hejer will have ripe dates. (A, \*TA.)

**مَجْرُورٌ** [pass. part. n. of 1]: see 4, latter portion.

### جراً

1. **جَرَّوُ**, aor. **جَرَّ**, inf. n. **جَرَّاءَةٌ** (S, Mṣb, K) and **جَرَّائَةٌ** and **جَرَّائِيَةٌ**, with **ي** [in the place of **ء**], which is extr., (K,) and **جَرَّاءَةٌ** and **جَرَّاءَةٌ** (S, K,) thus sometimes, without **ء**, like as one says **مَرَّاءَةٌ** and **مَرَّاءَةٌ** (S,) [all mentioned as inf. ns. in the TK, and app. as such in the K, but only the first is explicitly mentioned as an inf. n. in the S and Mṣb, and **جَرَّاءَةٌ** is said in the Mṣb to be a simple subst.,] **He was, or became, bold, daring, brave, or courageous**; (S, Mṣb, \*K, TA;) so us to attempt, or venture upon, a thing without consideration or hesitation: (TA:) [said of a brute and the like, as well as of a man:] and **جَرَّاءَةٌ** is syn. therewith. (IJ, W p. 146.)

2. **جَرَّاهُ عَلَيْهِ**, (inf. n. **تَجْرِيٌّ**; K,) **I emboldened him, or encouraged him, against him**. (S, Mṣb, \*K, TA.)

5: see 8.

8. **اجْتَرَّأَ عَلَيْهِ**, (S, K,) or **تَجْرَّأَ**, (Mṣb,) **He became emboldened or encouraged, or he emboldened or encouraged himself, against him**. (S, Mṣb, \*K, TA.) — **اجْتَرَّأَ عَلَى الْقَوْلِ** **He ventured upon the saying hastily and unhesitatingly**. (Mṣb.)

10: see 1.

**جَرَّاءَةٌ** Boldness, daringness, bravery, or courage; as also **جَرَّةٌ**: (S: see 1:) the quality of venturing upon a saying [&c.] hastily and unhesitatingly. (Mṣb.)

**جَرِيٌّ** Bold, daring, brave, or courageous: (S, Mṣb, \*K, TA:) pl. **أَجْرَاءٌ**, accord. to a MS. copy of the K; [and so in the CK;] but in the M, **أَجْرَاءَةٌ**, with two hemzels, on the authority of Lh; and so in some copies of the K; and sometimes **جَرَّاءٌ**, like **حَلَمَاءٌ**, occurring in a trad., as some relate it; but the reading commonly known is **جَرَّاءٌ**, with the unpointed **ح**. (TA.) — **جَرِيٌّ الْمَقْدَمِ** Bold, daring, brave, or courageous, in venturing [against an adversary, or upon an undertaking]. (S.) — **الْجَرِيَّةُ** The lion; as also **الْمَجْتَرِيُّ**. (O, K.)

**جَرِيَّةٌ** A chamber (K, TA) constructed of stones, with a stone placed over its entrance, (TA,) for the purpose of entrapping wild beasts: (K, TA:) the piece of flesh-meat for the wild beast is put in the hinder part of the chamber; and when he

enters to take the piece of meat, the stone falls upon the entrance, and closes it: (TA:) pl. **جَرَّائِيٌّ**, (accord. to some copies of the K,) or **جَرَّائِيٌّ**, (accord. to others,) mentioned by AZ as one of the forms of pl. repudiated by the Arabic grammarians except in some anomalous instances. (TA.)

**القَانِصَةُ الجَرِيَّةُ** The **قَانِصَةُ** [here app. meaning the stomach, or triple stomach, or the crop, or craw, of a bird], and **الْحَلْقُومُ الجَرِيَّةُ** [here app. meaning the gullet of a bird]; like **الجَرِيَّةُ**; (K;) i. e. the **حَوْصَلَةُ** [meaning the stomach, or the crop, of a bird]: it is said in the T, on the authority of AZ, that **الْقَرِيَّةُ** and **الجَرِيَّةُ** and **النَّوْطَةُ** signify the **حَوْصَلَةُ** of a bird. (TA.)

**جَرِيٌّ**: see **الْمَجْتَرِيُّ**.

### جرب

1. **جَرَّبَ**, (S, A, Mgh, Mṣb, K,) aor. **جَرَّبَ**, (Mgh, Mṣb, K,) inf. n. **جَرَّبٌ**, (Mṣb, TA,) **He (a camel, S, A, Mṣb, K, and a man, S, or other animal, Mṣb,) was, or became, affected with what is termed جَرَّبٌ [i. e. the mange, or scab]**. (S, Mṣb, K.) **مَا لَهُ جَرَّبٌ وَحَرِبٌ** is a form of imprecation against a man [meaning *What aileth him? may he have the scab, and be despoiled of all his wealth, or property: or may he have his camels affected with the mange, or scab, and be despoiled &c.: or may his camels be affected with the mange, or scab, &c.*]: it may express a wish that he may be affected with **جَرَّبٌ**: or **جَرَّبٌ** may be put for **أَجْرَبَ**, to assimilate it to **حَرِبَ**: or it may be for **جَرَّبَتْ إِبِلُهُ**. (L.) — See 4. — Also † i. q. **هَلَكَتْ أَرْضُهُ** [meaning *His land had its herbage dried up by drought; or became such as is termed جَرَّبَةٌ*, fem. of **أَجْرَبٌ**, q. v.]. (K.)

2. **جَرَّبَهُ**, (A, Mṣb, K,) inf. n. **تَجْرِيَّةٌ**, (M, A, K,) or **تَجْرِيْبٌ**, the former, which see also below, being a simple subst., (Mṣb,) or both, but the former is irreg., are inf. ns., (TA,) **He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it**: (A, K:) or **he tried it, made trial of it, &c.**, namely, a thing, time after time. (Mṣb.) [You say also **جَرَّبَ**, for **جَرَّبَ**, meaning *He tried affairs*: and hence, i. q.] **جَرَّبَ فِي الْأُمُورِ** [He became experienced, or expert, in affairs]. (T, TA.) And **جَرَّبَتْهُ الْأُمُورُ** [Affairs, or events, tried him, &c.: and thus, rendered him experienced, or expert]. (S, TA.) And **مَا جَرَّبَتْ عَلَيْهِ فَعَلَةٌ قَبِيحَةٌ قَطُّ** [A foul action was never found to be chargeable upon him]. (S) **نَعْبَةٌ**.)

4. **اجْرَبَ** **He had his camels [or found them to be] affected with what is termed جَرَّبٌ [i. e. the mange, or scab]**; (S, A, L, K;) as also **جَرَّبَ**, (L, K,) which may be for **جَرَّبَتْ إِبِلُهُ**; or used for **أَجْرَبَ**, to assimilate it to **حَرِبَ** in a saying mentioned above; see 1. (L.)

Q. Q. 1. **جَوْرَبَهُ** **He put on him [i. e., on his**

(another's) *foot or feet*,] **جَوْرَب** [i. e. a *sock or stocking*, or a pair of socks or stockings]. (S, K.)

Q. Q. 2. **تَجَوْرَب** *He put on* [i. e., on his own *foot or feet*,] **جَوْرَب** [i. e. a *sock or stocking*, or a pair of socks or stockings]. (S, K.) And in like manner, **تَجَوْرَبِينَ** [He put on a pair of socks or stockings]. (TA.)

**جَرَب**: see **جَرَبَة**.

**جَرَب** [The *mange*, or *scab*;] a certain disease, (A,) well known; (S, A, K;) accord. to the medical books, (Msb,) a gross humour, arising beneath the skin, from the mixture of the salt phlegm, (Msb, MF,) or the phlegm of the flesh, (so in a copy of the Msb,) with the blood, accompanied with pustules, and sometimes with emaciation, in consequence of its abundance; (Msb, MF;) or [an eruption consisting of] pustules upon the bodies of men and camels. (M, TA.) You say, **أَعْدَى مِنَ الْجَرَبِ عِنْدَ الْعَرَبِ** [More transitive, or catching, than the mange, or scab, among the Arabs]: (A, TA:) a proverb. (TA.) — + *Rust upon a sword*. (K.) — † A resemblance of rust upon the inner side of the **جَفْن** [or eyelid], (M, K,) sometimes covering the whole of it, and sometimes part of it. (M.) You say, **بِأَجْفَانِهِ جَرَبٌ** † [In his eyelids is] a resemblance of rust upon their inner sides. (A.) — † A vice, a fault, a defect, an imperfection, or a blemish. (IAar, K.)

**أَجْرَب**: see **جَرَب**.

**جَرَبَة** A place of seed-produce; (S, K;) as also **جَرِب**: (K:) and a tract of land such as is termed **قَرَاح** [i. e. a field, or land, sown or for sowing, without any building or trees in it; or land cleared for sowing and planting; or a separate piece of land in which palm-trees &c. grow; &c.]: (K:) metaphorically applied by Imra-el-Keys to [a grove of] palm-trees, where he says

\* **كَجَرَبَةِ نَخْلٍ أَوْ كَجَنَّةٍ يَثْرِبُ** \*

[Like a grove of palm-trees, or like the plantation of Yethrib]: (AHn, TA:) or land prepared for sowing or planting: (AHn, K:) or a piece of land differing in condition from the land adjoining it, [i. e. a patch of land,] producing good plants or herbage: (Lth, TA:) the pl. [or rather coll. gen. n.] is **جَرَبَات**, (Lth, AHn,) like as **تَيْن** is of **تَيْنَة**, and **سَدْر** of **سَدْرَة**: (AHn:) or **جَرَب** signifies a **قَرَاح**; and its pl. is **جَرَبَة**. (IAar, TA.) — A skin, or a mat, which is placed upon the brink of a well, lest the water should be scattered into the well [app. in falling from the bucket into the channel of the tank or cistern &c.]: or (a skin, TA,) that is placed in a rivulet or streamlet (**جَدْوَل** [which is applied in the present day to an artificial streamlet for irrigation, in the form of a trench or gutter,]) that the water may flow down over it [app. from the well to the tank or cistern &c.]. (M, K.)

**جَرَبَة**: see **أَجْرَب**, last sentence but one.

**جَرَبَان** or **جَرَبَان**: see **أَجْرَب**: — and for the latter, see **جَرَبَات**.

**جَرَبَان** and **جَرَبَان**: see **جَرَبَات**, in five places.

**جَرَبَاء** and **جَرَبَاء**: see what next follows.

**جَرَبَات** (S, MF, TA) and **جَرَبَات**, (Mj, MF, TA,) which are the two forms commonly known, (MF, TA,) or, accord. to the K, **جَرَبَات** and **جَرَبَات**, or, accord. to the L, **جَرَبَات**, and sometimes **جَرَبَات**, or, accord. to some copies of the K, [and so in the CK,] **جَرَبَات** and **جَرَبَات**, which are evident mistranscriptions, or, accord. to the 'Ináyeḥ of El-Khafájee, **جَرَبَات**, which is more strange, (MF,) but this last accords [most nearly] with its original, (TA,) [for it is] a Persian word arabicized, (S, TA,) originally **جَرَبَات**; (TA;) The **جَمْب** [or opening at the neck and bosom] of a shirt: (K, TA:) or the part around the neck, upon which are sewed the buttons: (IB and TA in art. **بَنْق**;) or the [part called] **لَبْنَة** [q. v.] of a shirt. (S, TA.) — **جَرَبَات** **سَيْف** (Fr, S, K) and **جَرَبَات**, (K, TA,) or **جَرَبَات**, (CK,) The edge (**حَد**) of a sword: (K:) or a thing [i. e. a case] (K, TA) of sewed leather (TA) in which are put a sword and its scabbard with the cords or belts by which it is suspended; (K, TA;) i. q. **قَرَابَة**: (S: [see also **جَرَاب**:] or a large sword-case in which are a man's sword and his whip and what else he requires: (Fr, TA: [also called **جَلْبَان** and **جَلْبَان** and **جَلْبَان**:] in the L, the first is [also] said to signify the scabbard of a sword. (TA.)

**جَرَبِيَّة** [a word of a very rare form, (see **كَبْرِيَّة**)] The north-west wind; a wind of the kind termed **تَكْبَة**, that blows in a direction between that of the [north wind, or northerly wind, called] **شَمَال** and that of the [west wind, or westerly wind, called] **دُبُور**, and that dispels the clouds: (S, TA:) it is a cold wind, and is sometimes attended by a little rain: (TA in art. **تَكْب**, q. v. :) or the [north wind, or northerly wind, called] **شَمَال**: or the cold of that wind: (K, TA:) or, (K,) as also **أَزْب**, (TA,) the south-east wind; the wind that blows in a direction between that of the [south wind, or southerly wind, called] **جَنُوب** and that of the [east wind, or easterly wind, called] **صَبَا**. (K, TA.) — Also, with the article **ال**, a name of *The seventh earth*: corresponding to **العَرَبِيَّة**, a name of "the seventh heaven." (TA.) — Also A weak man. (K.)

**جَرَاب**, (S, Msb, K, &c.) not **جَرَاب**, (ISk, Msb, K,) or this latter is of weak authority, (K, TA,) or peculiar to the vulgar, (S, L,) A provision-bag for travellers: (K, Har p. 174:) or a bag, or receptacle, for travelling-provisions and for goods or utensils &c.; syn. **وَعَاء**: (K, TA:) or such a receptacle made of sheep-skin, in which nothing is kept but what is dry: (TA:) pl. [of mult.] **جَرَابَات** (S, Msb, K) and **جَرَابَات**, (S, K,) the latter a contraction of the former, (TA,) and [of pauc.] **أَجْرَبَة**. (S, Msb, K.) — † A sword-case; or a case, or receptacle, in which a sword is put

with its scabbard and its suspensory belt or cord; syn. **قَرَاب سَيْف**. (TA. [See also **جَرَبَات**.]) — + The *scrotum*. (K.) — **جَرَابُ الْقَلْبِ** + [The pericardium, or heart-purse]. (K in art. **ثَبَت**, &c.) — **جَرَابُ الْبَيْتْرِ** + The cavity of the well; (M, K;) or its interior, (Lth, S, M, A,) from top to bottom. (Lth, S, M.) You say, **أَطُو جَرَابَهَا بِالْجِجَارَة** Case thou its interior with stones. (A.)

**جَرِب** A certain measure, (M, A, Mgh, K,) or quantity, of wheat, (S, Msb,) consisting of four **أَقْفَرَة** [pl. of **قَفِير**]: (M, A, Msb, K:) or ten **أَقْفَرَة**; each **قَفِير** thereof consisting of ten **أَعَشْرَاء** [pl. of **عَشِير**]; so that the **عَشِير** is the hundredth part of the whole: (TA:) or, as some say, a measure differing in different countries; as is the case of the **رَطْل** and **مَد** and **ذِرَاع** &c. (MF, TA.) For the pl., see what follows. — Hence, (Mgh,) + A certain quantity of land; (S, Mgh, Msb;) as much as is sown with the measure of seed so called; (A, Mgh;) like as mules and the space that they travel are termed **بَرِيد**: (A, Mgh:\*) it is *sixty cubits by sixty cubits*; accord. to Kudámeh, the extent termed **أَشْل** multiplied by itself; the **اشل** being sixty cubits; the cubit being six **قَبْضَات**; and the **قَبْضَة**, four **أَصَابِع**: the tenth part of the **جَرِب** is called **قَفِير**, and the tenth of the **قَفِير** is called **عَشِير**; so that the **قَفِير** is ten **أَعَشْرَاء**: (Mgh:) it is a distinct portion of land, differing according to the different conventional usages of the people of different provinces: it is said that the width of six moderate-sized barley-corns is called **إِصْبَع**; the **قَبْضَة** is four **أَصَابِع**; the **ذِرَاع** is six **قَبْضَات**; ten **أَذْرَع** are called **قَبْضَة**; ten **قَبْضَات** are called **اشل**; and the **جَرِب** is the extent termed **اشل** multiplied by itself: the **اشل** multiplied by the **قَبْضَة** is called **قَفِير**; and the **اشل** multiplied by the **ذِرَاع** is called **عَشِير**: so the **جَرِب** is ten thousand cubits: or, accord. to Kudámeh the Scribe, it is three thousand and six hundred cubits: (Msb:) pl. [of pauc.] **أَجْرَبَة** and [of mult.] **جَرَبَات** (S, Msb, K) and **جَرُوب**. (R, TA.) See also **جَرَبَة**. — Also A valley; (Lth, Msb, K; [accord. to the second of which, this is the primary signification;]) i. e., in an absolute sense; and, with the article **ال**, the name of a particular valley in the territory of Keys: (TA:) pl. **أَجْرَبَة**. (Lth, TA.)

**جَوْرَب** [A sock or stocking, or a pair of socks or stockings;] the wrapper of the foot or leg: (K:) or a pair of woollen envelopes for the feet, used for warmth: (TA:) an arabicized word, (S, Msb,) from the Persian **كُورَب**, originally **كُورِبَا**, i. e. "tomb of the foot:" (TA:) pl. **جَوَارِبَة** and **جَوَارِب**; (S, A, Msb, K;) in the former of which, the **ة** is added because it is originally a foreign word. (S, TA.) You say, **هُوَ أَتْنَنٌ مِنْ رِيحِ الْجَوْرَبِ** [He, or it, is more stinking than the smell of socks, or stockings]. (A, TA.)

**جَوَارِبِي** A maker of **جَوَارِب** [i. e. socks or stockings]. (TA.)

أَجْرَبُ (S, A, Mgh, Mṣb, K) and جَرَبٌ (A, Mgh, K) and جَرَبَانٌ or جَرَبَانٌ (K accord. to different copies) [*Mangy, or scabby*]; affected with what is termed جَرَبٌ: (S, A, Mṣb, K:) applied to a camel, (A, Mṣb,) and to a man: (S, A:) fem. (of the first, Mṣb) جَرَبَةٌ (A, Mṣb) and [of the second] جَرَبَةٌ: (A:) pl. (of the first, S, Mṣb) جَرَبٌ (S, A, Mṣb, K) and (of the first, S, Mgh, TA, or of the second, Mgh, or of the third agreeably with analogy, TA) جَرَبِي (S, Mgh, K) and [of the first] أَجْرَابٌ, which is like certain pls. of substantives, as أَنَامِلٌ and أَجَادِلٌ, (TA,) and (of the first contrary to rule, like عَجَافٌ and بَطَاحٌ and أَصْلٌ which are pls. of أَعْجَفٌ and أَطْبَحٌ and أَغْصَلٌ, Mṣb, or of the second, IB, K, or of جَرَبٌ, which is pl. of the first, S) جَرَابٌ: (S, IB, Mṣb, K:) this last occurs in the following verse [of 'Amr, or 'Omeyr, Ibn-El-Hobáb, or El-Khabbáb; these variations being in different copies of the K; but in the TA art. نَشْرٌ, and in a copy of the S in that art. and in the present one, 'Omeyr Ibn-El-Khabbáb]:

\* وَفِينَا وَإِنْ قِيلَ أَصْطَلَحْنَا تَضَاعُنْ \*  
\* كَمَا طَرَّ أَوْبَارُ الْجَرَابِ عَلَى النَّشْرِ \*

(S, K\*) Within us, though it be said that we have made peace, one with another, and we are on good terms outwardly, is mutual rancour: as the soft wool of the mangy camels (while disease lurks beneath, within them, TA) grows by reason of [eating] the نَشْرُ [or herbage] that becomes green at the end of summer (in consequence of rain falling upon it, TA) and is injurious to animals that pasture upon it: (K, TA:) and it is said by IB, and in the K, that جَرَابٌ, here, is pl. of جَرَبٌ, not, as J says, of جَرَبٌ: but MF observes that فَعَالٌ is the pl. measure of several words of the measure فَعَلٌ, as دُهْنٌ and رَمَحٌ, and is even said by IHsh and Ibn-Málik and AḤei to be regularly applicable to sings. of this latter measure; whereas no grammarian nor Arabic scholar asserts that a word of the measure فَعَلٌ assumes فَعَالٌ as the measure of its pl. (TA.)—[Hence,] أَجْرَبٌ † A sword reddened by much rust, which cannot be removed from it unless with a file. (A.)—And أَرْضٌ جَرَبَاءٌ † Land affected with drought: (S, A, Mṣb, K:\*) or salt land, affected with drought, and containing nothing. (ISd, TA.)—And الجَرَبَاءُ † The sky; (S, M, A, K;) so called because of the stars (S, TA) and the milky way, (TA,) as though it were scabbed with stars; (S, IF, ISd;) its stars being likened to the marks of جَرَبٌ; (A;) like as the sea is called أَجْرَدٌ, and like as the sky is also called رَقِيعٌ because [as it were] patched with stars: (AAF, ISd:) or that tract of the sky in which the sun and moon revolve: (M, K:) or the lowest heaven: (AHeyth, TA:) and accord. to the M, جَرِبَةٌ [so in the TA, app. † جَرِبَةٌ,] is applied as a determinate [proper] name to the sky. (TA.)—And جَرَبَاءٌ † A beautiful girl; (IAar, K;) so called because the women separate themselves from her,

seeing that their goodly qualities are rendered foul by comparison with hers. (IAar, TA.)

تَجْرِبَةٌ is a subst. from جَرَبٌ: (Mṣb:) or it is an inf. n. of that verb, (M, A, K,) and is one of the inf. ns. from which pls. are formed: (M, TA:) its pl. is تَجَارِبٌ (M, Mṣb, TA) and تَجَارِيِبٌ. (M, TA.) En-Nábigahab says,

\* إِلَى الْيَوْمِ قَدْ جَرَبْتِنَ كُلَّ التَّجَارِبِ \*

[To this day, they (referring to females) have been tried with every kind of tryings]: and El-Aqshá says,

\* كَمْ جَرَبُوهُ فَمَا زَادَتْ تَجَارِبُهُرُ \*

\* أَمَا قُدَامَةٌ إِلَّا الْمَجْدُ وَالْقَنَعَا \*

[How often have they tried him, and their tryings of Aboo-Kudámeḥ have not increased aught save his glory and contentment!]; تَجَارِبٌ being here a pluralized inf. n. made to govern an objective complement; which is a strange fact. (M, TA.) [But in this latter instance, we may consider زَادَتْ أَمَا قُدَامَةٌ as a first objective complement of زَادَتْ, and شَيْئًا, understood before أَلَا, as a second objective complement of the same verb.]

مُجْرَبٌ A man who has his camels affected with what is termed جَرَبٌ [i. e. the mange, or scab]: whence the prov., لَا إِلَهَ لِمُجْرَبٍ [There is no god to one who has his camels affected with the mange]; as though he renounced his god by frequently swearing falsely by him that he had no pitch when it was demanded of him [for the purpose of curing other camels]: (A:) or لَا إِلَهَ لِمُجْرَبٍ [There is no oath to one who has his camels affected with the mange; for the reason above mentioned, or because he is likely to deny that he has mangy camels lest his camels should be prevented from coming to water: and hence also,] أَكْذَبُ مِنْ مُجْرَبٍ [More lying than one who has his camels affected with the mange]; another prov. (Meyd. [See Freytag's Arab. Prov., ii. 382.])

مُجْرَبٌ One who has been tried, or proved, in affairs, and whose qualities have become known: (T, TA:) or one who has been tried, or proved, and strengthened by experience in affairs: (S:) [experienced, or expert, in affairs:] or one whose qualities have been tried, or proved. (K, TA.) And مُجْرَبٌ One having experience in affairs. (K, TA.) In general, but not always, (MF,) the Arabs used the former of these two epithets [which are virtually synonymous]. (S, MF.)—المُجْرَبَةُ دَرَاهِمٌ مُجْرَبَةٌ Weighed money. (Kr, K.)—المُجْرَبُ The lion. (Sgh, K.)—[It is also employed as an inf. n. of 2, in accordance with a usage of which there are many other instances; as in the saying,] أَنْتَ عَلَى الْمُجْرَبِ [Thou art about to have the proof, or experience]: a prov., mentioned by AZ: said to him who asks respecting a thing which he is about to know of himself: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve. (TA.)

مُجْرَبٌ: see مُجْرَبٌ.

## جرب

جَرِيثٌ A kind of fish, (S, Mgh, K,) well known, (TA,) also called جَرِيثٌ and صَلَوْرٌ, (Mgh, TA,) resembling a serpent, called in Persian مَارٌ مَاهِي [snake-fish, or eel]; forbidden to be eaten by the Jews: whether it be lawful to the Muslims is disputed: (TA:) جَرِيثٌ is a dial. var. (S in art. قورث.)

## جرثم

Q. 2. تَجْرُثِمٌ: see 3, in two places. — تَجْرُثِمٌ He took the greater, main, or chief, part of the thing. (K.)

Q. 3. اَجْرُثِمٌ He, or it, drew himself, or itself, together; contracted; or shrank: (TA, Har p. 297:) from جُرْثُومَةٌ signifying the "earth collected around a tree." (Har ib.) Also, and تَجْرُثِمٌ It (a thing, S) collected itself together, or became collected, (S, K,) and kept to a place. (K.) Hence, in a trad., وَعَادَ لَهَا التَّقَادُ مُجْرُثِمًا † And the lambs, by reason of it, namely, the vehement drought, became collected, or drawn, together [in one place, and kept to it]. (TA.) — He (a man, TA) fell from a high, or higher, to a low, or lower, place; as also تَجْرُثِمٌ. (K, TA.)

جُرْثُومَةٌ: see what next follows.

جُرْثُومَةٌ [and accord. to Golius, as on the authority of the S, جُرْثُومٌ, but this I have not found in any Lexicon but his and that of Freytag.] The root, lowest part, base, stock, or source, syn. أَصْلٌ, of a thing; (S, Mgh, K;) whatever the thing be; (Mgh;) as also جُرْثُومَةٌ: (TA:) and the place of collection thereof: (Mgh, TA:) or the earth that is collected at the roots, or lower parts, of trees: (K:) or the earth collected around a tree: (Har p. 297:) or the root of a tree to which the earth is collected: (Lth, TA:) pl. جُرْثُومٌ. (Mgh.) One is related to have said, [El-Asd are those, of the Arabs, to whom most others congregate; therefore whoever loses his genealogy, let him come to them]: meaning الأُرْدُ (TA.) And جُرْثُومٌ جُرْثُومٌ means The greater, main, or chief, degrees of the punishment of Hell. (Mgh.)—The base (أَصْلٌ) of a sandhill overlooking what surrounds it. (Har p. 99.) And the pl. (جُرْثُومٌ), Places elevated above the ground, composed of clay and earth collected together. (TA.)—The earth collected by ants; (TA;) an ant-hill: (K:) or جُرْثُومَةُ التَّمَلِ signifies the ant-hill. (S.)—The earth, or dust, that the wind raises, or sweeps up and scatters. (K.)—The غَلْصِمَةُ [or epiglottis]. (K.)

رَكْبٌ مُجْرُثِمٌ: see 3. — رَكْبٌ مُجْرُثِمٌ [in the CK, erroneously, رَكْبٌ مُجْرُثِمٌ,] i. q. مُسْتَهْدِفٌ, (K, TA, [in the CK, erroneously, مُسْتَهْدِفٌ,]) i. e., A wide, elevated pubes. (TA in art. هدف.)

## جرح

1. جَرَحَهُ (S, A, K, &c.,) aor. ٤, (K, Mṣb, &c.,) inf. n. جَرَحٌ, (S, Mṣb, &c.,) He wounded him;

produced an effect, or made an impression, upon him with a weapon: (L:) he cut him: (A, MF:) or *clave*, or *rent*, some part of his body: (MF:) syn. *كَلَمَهُ*: (K:) and *جرحه*, (S, K,) inf. n. *تَجْرِيحٌ*, (TA,) signifies the same (K) in an intensive sense, or as applying to several objects; (S;) or *he wounded him much*. (L.) — Also, (K,) or *جرحه بلسانه*, (A, Mṣb,) inf. n. as above, (Mṣb,) [lit. *He wounded him with his tongue*; meaning] † *he reviled him, or vilified him*; (A, K;) *he imputed to him a vice, or fault, or the like*; or *spoke against him*. (Mṣb.) And *جرحوه بأنياب وأضراس* [lit. *They wounded him with dog-teeth and grinders*; meaning] † *they reviled him, or vilified him, and imputed to him vices or the like*. (A.) And hence, (Mṣb,) *جرح* *الشاهد* (A, L, Mṣb, K) [and *جرحه*, as in many of the law-books,] said of a judge, (A, L,) or other person, (L,) † *He annulled the witness's claim to be legally credible, (L, K,) by happening to discover in him a falsehood &c.*; (L;) *he evinced in the witness something that caused his testimony to be rejected*: (Mṣb:) *he censured the witness, and rejected what he said*. (L.) And *جرح الرجل* † *He invalidated the man's testimony*. (L.) And *جرح الشهادة* † [*He, or it, invalidated the testimony*; or *annulled its claim to be legally credible*]. (A, TA.) — Also *جرح*, and *اجترح*, † *He gained, acquired, or earned*; (S, Mgh, K, TA;) or *applied himself with art and diligence to get, obtain, gain, acquire, or earn*; (S, K, TA;) a thing: (TA:) *he worked, or wrought, with his hand, and gained, acquired, or earned*; &c.: (Mṣb:) from *جراحة*. (Mgh.) You say, *فلان يجرح ليعياله*, and *يجترح*, † *Such a one [works, and earns sustenance, or] gains, acquires, or earns, and collects, for his family, or household*. (TA.) And *بئس ما جرحت يداك*, and *اجترحت*, † *Very evil is that which thy hands have done, or wrought, or effected: a metaphor taken from the signification of "cutting," or "wounding";* (A, TA;) accord. to El-Khaffajee, a metaphorical meaning conventionally regarded as proper. (TA.) *اجترحوا السيئات* [xlv. 20], means † *Have committed crimes, sins, or evil actions*. (TA.) — *جرح*, aor. as above, *He (a man, TA) received a wound*. (K, TA.) — And † *He had his testimony rejected as not legally entitled to credit*: (K,\* TA:) and so his relation. (TA.)

2: see 1, in two places.

8: see 1, in four places.

10. *استجرح* † *He deserved that his claim to be legally credible should be annulled*. (A, TA.) And † *It (a tradition, or narrative, A, or a thing, Mṣb) deserved to be rejected [as unworthy of credit or regard]*. (A, Mṣb.) *هذه استجرحت هذه* (A, Mṣb.) means † *These traditions deserved to be rejected on account of their great number and the fewness of such as were true: (A:) or, by reason of their great number, obliged those who were acquainted with them to annul the claim of some one or other of their relaters to be credited,*

and to reject his relation: (L:) or *were corrupt*: (T, S,\* TA:) [for *استجرح* signifies [also] the *being faulty, defective, and corrupt*. (S, K.) One says, *قد وعظتكم فلم تزدادوا إلا استجرحا*, (S, A:) these words are from a *خطبة* of 'Abd-El-Melik; and the meaning is, [*I have admonished you and ye have not increased save*] in *corrupt conduct*: or *in what gaineth for you censure*. (TA.)

*جرح*: see the next paragraph.

*جرح* a subst. from *جرح*; (S, L, K;) *A wound*; (L;) and so *جرح*, in its original acceptation; but some of those skilled in the science of lexicology say that the former is employed to denote the effect produced upon bodies by iron instruments and the like; and the latter, that produced upon objects of the mind by the tongue: (MF:) the pl. of the former is *جروح* and *أجراح* [which is a pl. of pauc.] (S, L, K) and *جراح*; (T, A, L;) but the second of these is of rare occurrence, (K,) only used in poetry: (S, L:) [respecting the third, see what follows:] † *جراحة* also signifies the same as *جرح*; (Mṣb;) and its pl. is *جراح*; (S, Mṣb, K) and *جراحات* (A, Mṣb) and *جرائح*; (A;) or *جراح* is a coll. gen. n., of which *جراحة* is the n. un.; or, accord. to Az, this last has not a sing. sense, as Lth asserts it to have, but is a pl. of *جرح*, like as *حجارة* is of *حجر*, and *جمالة* of *جمل*, and *جمالة* of *جمل*. (L.)

† *جرحه* † *A thing whereby testimony is invalidated, or its claim to be legally credible annulled*: as in the saying, *هل لك جرحه* † [*Hast thou anything to adduce whereby to invalidate the testimony?*]. (A, TA.) *أقصتلك الجرحه فإن كان* *عندك ما تجرح به الحجة فبأنها* of El-Medeeneh to one of the parties in a lawsuit, when about to give judgment against him, means † *I authorize thee to adduce anything whereby to invalidate the testimony*; [therefore, if thou have anything whereby thou mayest invalidate the allegation, adduce it.] (A,\* TA.)

*جرحي*; pl. *جرحي*; (S, A, Mṣb, K;) each of which is masc. and fem.; (S, K;) *Wounded*. (Mṣb.) The pl. is not formed by the addition of و and ن because the fem. is not formed by the addition of ة. (TA.)

*جراحة*: see *جرح*.

*جرائحي*: see what next follows.

*جراح* *A surgeon that dresses wounds*. (Golius on the authority of Ibn-Maaroof; and so in the present day; as also *جرائحي*.)

*جراحة* sing. of *جوارح*. (Mgh, L, Mṣb, TA.) — The latter signifies † *Beasts, and birds, of prey; or that catch game*: (S, A,\* Mgh, L, Mṣb, K:) thus the falcon is a *جراحة*, and so is the dog trained for hunting, because it gains for its owner: (L:) and this appellation is applied alike to the male and the female, like *راجلة* and *راوية*.

(Mṣb.) — And † *The members, or limbs, of a man, with which things are gained or earned*; (S, K, TA;) or *with which one works*; (A;) as the hands or arms, and the feet or legs: (S, A, K, TA:) because they gain, or earn, or do, good and evil. (TA.) — [And † *The organs of the body*: thus, for instance, *جراحة* is applied (in the Mṣb, art. *بصر*,) to the eye, which is termed (in the TA in that art.) the seeing *جراحة* (الجراحة الناظرة).] — Also † *Mares*: [and *the like*:] because they bring gain to their owners by their breeding. (AA, T.) You say, *ما له جراحة* † *He possesses not a female beast that bears young: he possesses not that which makes gain*. (TA.) And *هذه الناقة من جوارح المال*, and *هذه الأتان*, (K,) and *هذه الفرس*, (TA,) † *This she-camel, and this she-ass, and this mare, is young, unimpaired by age* (مقبلة [i. q. *مقبلة*]) *in the womb*, (K, TA,) and *in youthful vigour, and one of which the offspring is wished for*. (TA.)

جرد

1. *جرد*, aor. 2, inf. n. *جرد*: see 2, in nine places. — *جرد الجراد الأرض*, (A, L, Mṣb,) aor. and inf. n. as above, (L,) † *The locusts stripped the land of all its herbage*; (A,\* L;) *ate what was upon the land*. (Mṣb.) — *جردهم الجارود* † [*The year of drought destroyed them*]. (A.) — *جردت الأرض* † *The land had its herbage eaten by locusts*; (S;) *was smitten by locusts*. (Mṣb.) — *جرد* said of seed-produce, † *It was smitten [or eaten] by locusts*. (K.) — And said of a man, (S,) † *He had a complaint of his belly from having eaten locusts*. (S, K.) — *جرد*, aor. 2, (K,) inf. n. *جرد*, (TA,) † *It (a place) was, or became, destitute of herbage*. (K, TA.) — † *He (a man) had no hair upon him* [i. e. upon his body, or, except in certain parts: see *أجرد*]. (S; but only the inf. n. is there mentioned.) — † *He (a horse, K, TA, or similar beast, TA) had short hair*: (TA:) or *had short and fine hair*: as also *انجرد*. (K, TA.) [See *أجرد*.] — See also 7. — Also, (S, K,) inf. n. as above, (S,) † *He (a man, S) became affected with the cutaneous eruption termed شرى, from having eaten locusts*. (S, K.)

2. *جرد*, (A, L,) inf. n. *تجريد*, (S, A, L,) *He stripped, divested, bared, or denuded, of garments, or clothes*. (S, A, L.) You say, *جردته من ثيابه*, (A,) or *من ثوبه*, (Th, L, K,) as also *جردته*, (K,) and *جردته ثوبه*, (Th, L,) *He stripped, divested, or denuded, him of his garments, or of his garment*: (Th, A, L, K:) [this is the only signification of the verb given in the A as proper; its other significations given in that lexicon being there said to be tropical:] or *جردته من ثيابه* signifies *I pulled off from him his garments*: and *جردت الشيء*, aor. 2, inf. n. *جرد*, † *I removed from the thing that which was upon it*. (Mṣb.) — † *He peeled, or pared, a thing; divested it of its peel, bark, coat, covering, or the like*; as also *جرد*, (L, K,) aor. and inf. n. as above: (L:) and † *the latter, † he peeled off anything,*

شَيْءٍ *from a thing.* (S, L.) — + *He stripped skin of its hair; as also* جَرَدٌ. (L, K.) — † *It (drought) rendered the earth, or land, bare of herbage: so in the L and other lexicons: in the K, جَرَدٌ; but the former is the right.* (TA.) — + *I. q. شَدَّبَ [generally signifying He pruned a tree or plant].* (S, TA.) — † [*He bared a sword; he drew forth a sword* (S, A, K) from its scabbard; (A); as also جَرَدٌ, (TA, and so in some copies of the K in the place of the former verb,) aor. as above. (TA.) — [+ *He detached a company from an army: see جَرِيدَةٌ.*] — [+ *He divested a thing of every accessory, adjunct, appendage, or adventitious thing; rendered it bare, shere, or mere.*] — + *He made the writing, or book, (L, K,) and the copy of the Kur-án, (L,) free from syllabical signs, (L, K,) and from additions and prefaces: (L:) he divested the Kur-án of the diacritical points, and of the vowel-signs of desinential syntax, and the like: (Ibráheem [En-Nakha'ec]:) or he wrote it, or read it, or recited it, without connecting with it any of the stories, or traditions, related by the Jews or Christians. (Ibn 'Oyeyneh, accord. to the L; or A 'Obeyd, accord. to the TA.) — جَرَدَ القطنَ, and جَرَدَهُ, † *He separated the cotton from its seeds, with a مَخْلَاجَ: or separated and loosened it by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: syn. حَلَجَهُ.* (K.) — جَرَدَ الحَجَّ, (Ish, K,) and جَرَدٌ بالحجِّ, (TA,) which latter alone is mentioned by Z and Ibn-El-Jowzee, (MF,) + *He performed the rites and ceremonies of the pilgrimage (الحجِّ) separately from those of العمرة [q. v.]:* (Ish, Z, Ibn-El-Jowzee, K:) or the former signifies *he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects.* (Har p. 392.) [See also 5.] — جَرَدٌ لَلْقِيَامِ بكذا: see 5. — جَرَدَ القومَ, (K;) and جَرَدَهُم, (L, K,) aor. and inf. n. as above; (L;) + *He asked, or begged, of the people, or company of men, and they refused him, or gave him against their will.* (L, K.) — Also, (K,) inf. n. as above, (TA,) + *He wore, or put on, جَرود, i. e., old and worn-out garments.* (K.)*

5. جَرَدٌ *He was, or became, stripped, divested, bared, or denuded, (S, A, L, Mṣb, K,) [and he stripped, divested, bared, or denuded, himself;] من ثيابه of his clothes or garments, (A, \* Mṣb,) or من ثوبه of his garment; (L, K, \*;) as also جَرَدٌ, (A, L, K,) which latter, accord. to Sb, is not a quasi-pass. verb, (L,) [but it seems that he did not know جَرَدٌ, in a sense explained above, (see 2, second sentence,) of which it is the quasi-pass., like as جَرَدٌ is of جَرَدٌ.] — † *It (an ear of corn, A, K, and a flower, TA) came forth from its envelope, or calyx. (A, K, TA.) — † It (expressed juice) ceased to boil, or estuate, (K,) [and so became divested of its froth, or foam.] — † He (a man) was, or became, alone, by himself, apart from others; as though detached from the rest of men. (Har p. 430.) — † He (a horse) outstripped the other horses in a race; as also جَرَدٌ, and انجرد عن الخيل; like نَصَا الخيل; as though he threw off the others from himself**

as a man throws off his garment. (TA.) And + *He (an ass) went forward from among the she-usses. (L.) — † تجرد للأمر [He devoted himself to the affair, as though throwing aside all other things; he applied himself exclusively and diligently to it;] he strove or laboured, exerted himself or his power or efforts or endeavours or ability, employed himself vigorously or diligently or with energy, or took pains or extraordinary pains, in the affair, (S, A, K, and Har p. 430,) not diverted therefrom by any other thing. (Har ib.) And تجرد للعبادة [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, religious service, or worship]. (A.) And تجرد للقيام بكذا [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, the performance of such a thing]. (A.) And انجرد في السير, and انجرد, † *He strove or laboured, exerted himself or his power or efforts or endeavours or ability, in pace, or going; he hastened therein; like سهر في سيره.* (L, TA.) — † تجرد بالحج: see 2. Accord. to Ahmad, as related by Is-hák Ibn-Manṣoor, (TA,) + *He affected to be like, or he imitated, the pilgrim of Mekkeh, or the man performing the pilgrimage of Mekkeh.* (K, TA.)*

7. انجرد: see 5, first sentence. [Hence,] انجردت *The camels cast, or let fall, their fur, or soft hair. (L.) — See also 1. — † It (a garment, or piece of cloth,) became threadbare, or napless, (S, L, K,) and smooth; (S, L;) as also جَرَدٌ. (L.) — Said of a horse in a race: see 5. — انجرد في السير: see 5. — انجرد بنا السير, (S, A, L,) in the K, erroneously, انجرد به السير, (TA,) † *The journey, or march, (S, A, L,) became extended, (S, A, L, K,) and of long duration, [with us,] (S, L, K,) without our pausing or waiting for anything. (A.)**

8. اجتراد + *The attacking one another with [drawn] swords. (KL.) [You say, اجترادوا They so attacked one another; like as you say, اضطربوا.]*

جَرَدٌ † *A garment old and worn out, (L, K, TA,) of which the nap has fallen off: or one between that which is new and that which is old and worn out: pl. جَرودٌ. (L, TA.) You say جَرَدٌ جَرَدٌ, (A,) and جَرَدَةٌ [alone], (S, L, TA,) † *A [garment of the kind called] بَرْدَةٌ worn so that it has become smooth. (S, A, L, TA,\*) And [the pl.] جَرودٌ, (K, TA, in the CK جَرود,) as a subst., (TA,) + *Old and worn-out garments. (K.)* It is said in a trad. of Aboo-Bekr, *ليس عندنا من مال المسلمين إلا جَرَدٌ هذه القطيفة*, meaning + *There is not in our possession, of the property of the Muslims, save this threadbare and worn-out قطيفة.* (TA.) — † *The pudendum, or pudenda; [app. because usually shaven, or-depilated;] syn. فَرَجٌ, (K,) i. e. عَوْرَةٌ. (TA.) — And † *The penis. (K.)* — † *A shield. (K.)* — † *A remnant of property, or of cattle. (K.)* — See also جَرِيدَةٌ.***

جَرَدٌ: see جَرِيدَةٌ.

جَرَدٌ † *A wide, or spacious, tract of land in which is no herbage: (S, A, K:) an inf. n. used*

as an appellative subst. (A.) — *رمى على جَرَدِهِ and أُجْرِدَهُ + He (a man, TA) was shot, or struck with a missile, on his back. (K.)* — See also what next follows.

أَجْرِدٌ, (K,) fem. with ة; (S, K;) and أَجْرِدٌ, (S, A, K,) fem. جَرْدَاءٌ; (A, K;) and جَرْدٌ, (TA, as from the K,) which last is an inf. n. used as an epithet; (TA;) † *A place (A, K) destitute of herbage: (S, A, K:) you say أَرْضٌ جَرْدَاءٌ (S, K) and جَرْدَاءٌ (A, K) and جَرْدِيَّةٌ, (TA,) and فُضَاءٌ أَجْرِدٌ: of which last the pl. is [جَرْدٌ] and أَجْرَادٌ. (S.) — Also, the first, + *A man affected with the cutaneous eruption termed شَرَى, from having eaten locusts. (TA.)**

جَرْدَةٌ: see جَرْدٌ. — Also + *An old worn piece of rag: dim. جَرْدِيَّةٌ. (TA from a trad.)*

جَرْدَةٌ [The denuded, or unclad, part, or parts, of the body]. You say *امرأة بضة الجردة* (A, \* K) and *المجردة* (A, K) and *المتجردة*, (T, A, K,) [A woman thin-skinned, or fine-skinned, and plump, in respect of the denuded, or unclad, part, or parts of the body: or] when divested of clothing: (T, A, \* K:) the last of these words is here an inf. n.: if you say *المتجردة*, with kees, you mean, [in] the [denuded] body: (K:) [and so when you say *الجردة*, and *المجرد*; or this last may be regarded as an inf. n.:] *المتجرد* is more common than *المتجردة*. (TA.) [In like manner,] you say *فلان حسن الجردة*, and *المجرد*; like as you say, *حسن العريّة* and *المعري*, which signify the same. (S.) It is said of Moḥammad, *كان أنور المتجرد*, i. e. *He was bright in respect of what was unclad of his body, or person. (TA.)* — Also + *Plain, or level, and bare, land. (S.)*

الاجردان (S, K) and الجردان and الاجردان (K) + *The yard of a horse &c.: (S:) or of a solid-hoofed animal: or it is of general application: (K:) or originally of a man; and metaphorically of any other animal: (TA:) pl. (of the first, TA) جَرَادِين. (K.)*

جَرْدِيَّةٌ: see جَرْدٌ.

جَرَادٌ [a coll. gen. n., † *Locusts; the locust; a kind of insect well known: (S, Mṣb, K:) so called from stripping the ground, (A, Mṣb,) i. e., eating what is upon it: (Mṣb:) n. un. with ة: (S, Mṣb:) applied alike to the male and the female: (S, Mṣb, K:) جَرَادٌ is not the masc. of جرادة, but is a [coll.] gen. n.; these two words being like بَقْرٌ and بَقْرَةٌ, and تَمْرٌ and تَمْرَةٌ, and حِمَامٌ and حِمَامَةٌ, &c.: it is therefore necessary that the masc. should be [in my copies of the S, "should not be," but this is corrected in the margin of one of those copies,] of the same form as the fem., lest it should be confounded with the pl. [or rather the collective form]: (S:) but some say that جَرَادٌ is the masc.; and جرادة, the fem.; and the saying *رأيت جراداً على جرادة* [as meaning *I saw a male locust upon a female locust*], like *رأيت نعماً على نعامة*, is cited: (TA:) it is first called سِرْوَةٌ; then, دَبِي; then, غَوْغَاءٌ; then,*

ثُمَّنَانٌ; then, كُتِفَانٌ; and then, جراد: (A'Obeyd, TA:) Aḡ says that when the males become yellow and the females become black, they cease to have any name but جراد. (Aḡn, TA.) [Hence,] ابْنُ الجرادِ, (T in art. بنى) or ابن الجرادِ, (TA in that art.) † *The egg of the locust.* (T and TA ubi supra.) — مَا أُدْرِى أَى جَرَادٍ عَارَهُ, (S, K,) or أَى الجرادِ, (A, L,) † *I know not what man,* (S, K,) or *what thing,* (A,) *took him, or it, away.* (S, A, K.)

جَرِيدٌ [a coll. gen. n.], n. un. جَرِيدَةٌ: (S, Mḡb:) the latter is of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; (Mḡb;) signifying † *A palm-branch stripped of its leaves;* (S, A, Mḡb, K;) as long as it has the leaves on it, it is not called thus, but is called سَعْفَةٌ: (S:) or a palm-branch in whatever state it be; in the dial. of El-Hijáz: (TA:) or a dry palm-branch: (AAF, K:) or a long fresh palm-branch: (K:) pl. جَرَائِدُ. (TA.) — [Also, جَرِيدَةٌ, † *A tally, by which to keep accounts;* because a palm-stick is used for this purpose; notches being cut in it. — And hence, حساب جَرِيدَةٌ † *An account-book:* and جَرِيدَةُ الخراجِ † *The register of the taxes, or of the land-tax.*] = إِبِلٌ جَرِيدَةٌ † *Choice, or excellent,* (A, L,) and *strong,* (L,) *camels.* (A, L.) — See also أُجْرَدُ, in two places.

جُرَادَةٌ † *Anything that is peeled off, or pared, from another thing.* (S.)

جَرِيدَةٌ n. un. of جَرِيدٌ as a coll. gen. n.: see the latter in four places. — Also fem. of the latter as an epithet. — Also † *A detachment of horsemen; a company of horsemen detached* (جُرْدَتْ, S, A) *from the rest of the force,* (S,) or *from the main body of the horsemen,* (A,) *in some direction, or for some object:* (S, A:) or a company of horsemen among whom are no foot-soldiers, nor any of the baser sort, or of those of whom no account is made: (A:) or horsemen among whom are no foot-soldiers; (K;) as also جُرْدٌ [as though pl. of أُجْرَدُ], (K, TA,) with ḍamm, (TA,) or جُرْدٌ. (So in the CK.) [See an ex. under the word نَبَتْ, last sentence.]

جَرِيدَةٌ dim. of جُرْدَةٌ, q. v.

جُرْدَاءُ dim. of جُرْدَةٌ [fem. of أُجْرَدُ]: so in the phrase جُرْدَاءُ البَتْنِ † *The middle of the back of the neck, which is free from flesh.* (L.)

جَرَادٌ † *One who polishes brazen vessels.* (K.)

جَارُودٌ † *An unlucky man;* (S, K;) *one who strips off prosperity by his ill luck;* (A;) or as though he stripped off prosperity by his ill luck. (TA.) — Also, and جَارُودَةٌ, (A,) or سَنَةٌ جَارُودٌ, (S, K,) † *A year of drought:* (A, K;) or a year of severe drought and dryness of the earth; (S;) as though it destroyed men. (TA.)

جَارُودَةٌ: see what next precedes.

الجَارُودِيَّةُ A sect of the Zeydeeyeh, (of the Shee'ah, TA,) so called in relation to Abu-l-Járood Ziyád the son of Abou-Ziyád: (S, K:)

Abu-l-Járood being he who was named by the Imám El-Bákir "Surhoob," explained by him as a devil inhabiting the sea: they held that Mo-hammad appointed 'Alee and his descendants to the office of Imám, describing them, though not naming them; and that the Companions were guilty of infidelity in not following the example of 'Alee, after the Prophet: also that the appointment to the office of Imám, after El-Ḥasan and El-Ḥoseyn, was to be determined by a council of their descendants; and that he among them who proved himself learned and courageous [above others] was Imám. (MF.)

أَجْرَدٌ † *A man having no hair upon him;* (S, A, L, K;) i. e., *upon his body;* or *except in certain parts, as the line along the middle of the bosom and downwards to the belly, and the arms from the elbows downwards, and the legs from the knees downwards;* contr. of أَشْعَرٌ, which signifies "having hair upon the whole of the body:" (IAth, L:) [fem. جُرْدَاءُ; and] pl. جُرْدٌ. (A, TA.) The people of Paradise are said (in a trad., TA) to be جُرْدٌ مُرْدٌ † [*Having no hair upon their bodies, and beardless.*] (A, TA.) — Also applied to a horse, (S, A, K,) and any similar beast, (TA,) meaning † *Having short hair:* (TA:) or *having short and fine hair.* (S, K.) This is approved, (S,) and is one of the signs of an excellent and a generous origin. (TA.) Pl. as above. (A.) In like manner, أُجْرَدُ القوائمِ means † *Having short, or short and fine, hair upon the legs.* (TA.) — Also † *A cheek upon which no hair has grown.* (TA.) And † *A sandal upon which is no hair.* (L from a trad.) — Applied also to a place; and the fem., جُرْدَاءُ, to land: see جُرْدٌ, in three places.

— Also † *Milk free from froth.* (A.) And the fem., † *Wine that is clear,* (Aḡn, K,) *free from dregs.* (Aḡn, TA.) And † *A sky free from clouds.* (L.) — † *Smooth.* (Ḥam p. 413.) — † *A heart free from concealed hatred, and from deceit, dishonesty, or dissimulation.* (L.) — † *Complete;* (A, K;) *free from deficiency;* (A, TA;) as also جَرِيدٌ; (S, A, K;) applied to a year (عَامٌ), (S, A,) and to a month, (Th, TA,) and to a day: (K:) fem. as above, applied to a year (سَنَةٌ). (A.) Accord. to Ks, (S,) you say, مَا رَأَيْتَهُ مُدٌّ مَا رَأَيْتَهُ مُدٌّ and أَجْرَدَانِ and أَجْرَدَانِ, meaning † [*I have not seen him, or it, for, or during,] two days,* (S, A, K,) or *two months,* (S, K,) [or *two years,*] *complete.* (A, TA.) — † *A horse wont to outstrip others;* (K;) *that outstrips others, and becomes separate from them by his swiftness.* (IJ, TA.) — And the fem., † *A voracious she-camel.* (A.) — It is also used as a subst.: see جُرْدٌ: — and see الجُرْدَانُ. — Also † *The sea.* (AAF, M in art. جرب.) — And the fem., † *A smooth rock.* (S, TA.)

جَرْدَبٌ, and sometimes without tashdeed, إِجْرَدٌ, A certain plant which indicates the places where truffles (كُمَاة) are to be found: a certain herb, or leguminous plant, said to have grains like pepper. (En-Naḍr, TA.)

جُرْدَبٌ † *A man ejected from his property.* (IAḡr, TA.)

جُرْدَبٌ: see جُرْدَةٌ, in two places. — † *A bare,*

or *naked,* [or *drawn,*] *sword.* (A.) — [+ *Divested of every accessory, adjunct, appendage, or adventitious thing; rendered bare, shere, or mere; abstract.* — In philosophy, *Bodiless; incorporeal; as though divested of body.*] — See also الجُرْدَانُ.

مَجْرُودٌ † *Peeled, or pared; divested of its peel, bark, coat, covering, or the like.* (S, L.) — أَرْضٌ مَجْرُودَةٌ † *Land of which the herbage has been eaten by locusts:* (S:) or *land smitten by locusts:* (Mḡb:) or *land abounding with locusts;* (A'Obeyd, ISd, K;) a phrase similar to أَرْضٌ مَوْحُوشَةٌ; the epithet having the form of a pass. part. n. without a verb unless it be one that is imaginary. (ISd, TA.) — رَجُلٌ مَجْرُودٌ † *A man having a complaint of his belly from having eaten locusts.* (S.)

مُتَجَرِّدٌ and مُتَجَرِّدَةٌ: see جُرْدَةٌ, in four places: — and see what follows.

مُنَجَّرٌ † *A horse having short, and little, hair:* (EM pp. 39 and 40:) or *sharp, or vigorous, in pace, [and] having little hair.* (Ḥar p. 455.) — مَا أَنْتَ بِمُنَجَّرِ السَّلَكِ, (AZ, A, TA,) or بِمُنَجَّرِ السَّلَكِ, (so in a copy of the A,) said to one who is shy, or bashful, [meaning † *Thou art*] *not free from shyness in appearing [before others]:* (AZ, TA:) or † *thou art not celebrated, or well-known.* (A, TA.)

جردب

Q. 1. جَرْدَبٌ [from جُرْدَبَانٌ] *He put his hand upon the food (K, TA) that was before him on the table, (TA,) in order that no other person might take it:* (K, TA:) or *he ate with his right hand, and prevented [others from eating] with his left hand:* (IAḡr, K:) also, (K,) or جَرْدَبٌ جَرْدَبِ الطَّعَامِ, (TA,) *he ate greedily, gluttonously, or voraciously:* (K, TA:) or جَرْدَبٌ فِي الطَّعَامِ *he put his left hand upon food that was before him on the table, in order that no other person might take it; as also جَرْدَمٌ:* (Yaḡkoob, S:) or جَرْدَبٌ مَا فِي الإِنَاءِ *he ate, and made an end of, devoured, or consumed, what was in the vessel; as also جَرْدَمٌ* [q. v.]. (Sh, TA.)

جَرْدَبِيٌّ: see what next follows, in two places.

جُرْدَبَانٌ, an arabicized word, (S, K,) from the Persian, (S,) originally كُرْدَةُ بَانٌ "guardian of the cake of bread," (S, K,) and جُرْدَبَانٌ and جَرْدَبِيٌّ and مَجْرُودٌ, (K,) *One who puts his hand, (K,) or who puts his left hand, (S,) upon food, (K,) or upon a thing that is before him on the table, (S,) in order that no other person may take it:* (S, K:) or *who eats with his right hand, and prevents [others from eating] with his left hand: and one who eats greedily, gluttonously, or voraciously: or the first and third signify, (K, TA,) or signify also, † a spunger;* (K, TA;) because of his greediness, gluttony, or voraciousness, and his boldness. (TA.) A poet says, (namely, El-Ghanawee, TA voce جَرْدَبِيٌّ)

\* إِذَا مَا كُنْتُ فِي قَوْمِ شَهَاوِي \*  
\* فَلَا تَجْعَلْ شِهَابَكَ جُرْدَبَانَا \*

[When thou art among a greedy company of men, put not thy left hand upon the food as a جردبان]: (Fr, S:) or the last word is جردبيلًا, meaning, (accord. to Sh, as also جردبان, TA voce جردبيل) one that takes a fragment [of food] with his left hand, and eats with his right hand, and, when what the party have is consumed, eats what is in his left hand. (TA.)

مُجْرَدِبٌ: see جردبان.

### جردييل

جردييل: i. q. جردبان, explained in art. جردب.

### جرذق and جردق

جرذق and جردق (T, JK, TA,) or جردقة (S, K) and جردقة (IAqr, K,) the last asserted by IAqr to have been heard by him from a man of chaste speech, (TA,) A cake of bread: (JK, S, K:) arabicized words, (T, JK, S, K,) from كُرْدَةٌ (K, TA,) which is Persian, meaning "round:" (TA:) pl. جرادق and جرادق. (JK.)

### جردم

Q. 1. جردمة, [inf. n. of جردم,] (S, K,) in relation to food, (S,) i. q. جردبة (S, K;) i. e., The covering the food that is before one with the left hand, [while eating with the right hand,] in order that no other person may take it: accord. to Yaḥqoob, the م is a substitute for the ب. (TA.) And جردم signifies He ate, made an end of, devoured, or consumed, what was in the bowl or vessel: (IAqr, Sh, K, TA:) and he ate entirely the bread. (K.) — Also جردم, He talked much. (S, K.) — And He hastened, made haste, sped, or was quick; (Kr, K;) as also جردم. (K.) — جردم السنين He passed the [age of] sixty. (IAqr, K.)

جردم [probably Voracious: see above: and hence, —] Black locusts, having green heads. (K.) — Loquacious; or a great talker. (K.)

### جرذ

1. جرد, inf. n. جرد, † He (a horse [or similar beast]) became affected with the kind of swelling termed جرد [q. v. infra]. (A.) — جردت القرحة † The wound, or ulcer, formed itself into a knot, or lump, (تَعَقَّدت,) like what is termed جرد, or جرد. (K, accord. to different copies. [The former reading is app. the right.])

2. جرد † He trimmed a tree, as though by removing its جرد, meaning its faulty parts, or knots, which are likened to جردان [pl. of جرد]: whence رجل مجرد. (A.) — [And hence,] جردة الدهر † Time, or fortune, tried and strengthened him by means of experience in affairs. (T, L, TA.)

جرذ † Any swelling, (A 'Obeyd, S, Mgh, L, K,) and inflation of the sinews, (A 'Obeyd, S, Mgh, L,) in the hock (A 'Obeyd, S, Mgh, L, K) of a horse (A 'Obeyd, Mgh, L) or similar beast; (S,

K;) and in the side of the hock-joint, externally and internally; (A 'Obeyd, Mgh, L;) derived from جرد, because resembling in form the rat (فار) thus called: (Mgh:) or an inflation of the sinews of a horse's legs, occasioning swellings which are likened to [the rats called] جردان: (A:) or a swelling in the side of a horse's hoof, and in his stifle-joint (تَفَنَّة), or in the hinder part of his hock, which grows so large as to prevent his walking and working; also written جرد; (ISH, L in arts. جرد and جرد;) and likewise affecting the camel: (ISH, L in art. جرد:) the original word is with ذ. (TA.) — Also † The faulty parts, or knots, of a tree, which are pared off; likened to جردان. (A.)

أرض جردة Land containing, (S, L,) or abounding with, (K,) [the large field-rats called] جردان; (S, L, K;) like أرض فشرة. (A.) — دابة جرد, (M, L,) or فرس جرد, (Mgh,) † A beast, or horse, affected with the kind of swelling termed جرد. (M, Mgh, L.) And رجل جرد الرجلين † [A man whose legs are affected with similar swellings]. (M, L, TA.)

جرذ [The large field-rat; so in the present day;] a species of فار [or rat]: (S, A, Mgh, L, K:) or the male فار: (T, M, IAmb, L, Mṣb:) or the large male فار; said to be larger than the jerboa, of a dusky colour, with a blackness in his tail: (L:) or the large فار that is in the deserts, or uncultivated plains, and that does not frequent, or keep to, houses: (Mṣb:) pl. جردان, (S, A, Mgh, L, Mṣb, K,) or جردان. (TA.) أَكْثَرَ اللَّهِ جردان [lit. May God multiply the large rats of thy house, or tent,] means † may God fill thy house, or tent, with wheat, or food. (A.) And تَفَرَّقَتْ جردان بيته [lit. The large rats of his house, or tent, became dispersed,] has a contr. meaning. (Har p. 274.) — أُمُّ جردان A sort of dates, (L, Mṣb, K,) of a large size: before the fruit is cut [from the tree], rats collect beneath: so called when fresh and ripe: when dry, كَيْسٌ called in El-Koofeh موشان: (L:) and a sort of palm-tree, the last in the time of the ripening of its fruit in El-Hijáz: (Aḡ, AḤn, L:) or [simply] the palm-tree. (T in art. امر.) Hence the saying, إِذَا طَلَعَتِ الْخَرَاتَانُ أَكَلَتْ أُمَّ جردان [When El-Kharátan (the Eleventh Mansion of the Moon) rises aurorally (see مَنَازِلُ الْقَمَرِ in art. نزل), the dates called أُمُّ جردان are eaten]: for El-Kharátan rises [aurorally] in the last part of the hot season, after the [auroral] rising of سَهِيل [or Canopus], and before the season called الصَّفْرِيُّ. (AḤn, L.)

جرذانة (in the CK جردانة) A sort of date: pl. جردانين. (K.)

مُجْرَدٌ † A man freed from his faults by experience in affairs: see 2: (A:) or an intelligent, or a sagacious, man: (M, L:) one who has been tried and strengthened by experience in affairs. (T, S, M, L, K.)

### جرذق

جرذق and جردقة: see جردق.

### جردم

Q. 1. جردم (K,) inf. n. جردمة (L,) He hastened, made haste, sped, or was quick, (L, K,) in walking, or going, and in work; (L;) like جردم. (K.)

### جرز

1. جرز, (S, K, TA,) aor. †, inf. n. جرز, (S, Mgh, TA,) He cut it; or cut it off. (S, K, Mgh, TA.) You say also, جرزت الأرض, meaning, The land had its herbage cut, or cut off: (A:) or became without herbage; its herbage having been consumed by the locusts or the sheep or goats or the camels or the like: (Fr, TA:) and جرزت الأرض, aor. †, signifies [the same, or] the land became what is termed جرز; as also † أُجْرَزت. (TA.) — It (time, or fortune, الزمان,) destroyed, exterminated, or extirpated, him or it. (A, TA.) — Also, (K,) aor. and inf. n. as above, (TA,) He slew him. (K, TA.) — Also جرز, (K,) aor. and inf. n. as above, (TA,) He ate quickly. (K, TA.) — And جرز, (K,) inf. n. جِرَازَة, (TA,) He ate much; was a great eater; (K, TA;) not leaving anything upon the table: (TA:) or (K and TA, but in the CK "and") he ate quickly; was a quick eater. (K, TA.)

4. اجرزت الأرض: see 1. — اجرز القوم, from أَيْبَسُوا (S, TA,) and signifies The people journeyed in a land such as is termed جرز: (TA in art. يبس:) also (TA) they were, or became, afflicted with dearth, scarcity, drought, sterility, or barrenness. (K, TA.) — [And hence, app.,] اجرزت الناقة The she-camel became lean, or emaciated. (K.)

جرز } see جرز; the former, in two places.  
جرز }

جرز: see جرز. — Also سنة جرز A year of dearth, scarcity, drought, or sterility: (S, K, TA:) pl. أجزاز. (S, TA.)

جرز, (S, Mgh, Mṣb, K,) and جرز, and جرز, and جرز, (S, K,) and مجرزة, (K,) Land in which is no herbage; (Fr, S, Mgh;) as though the herbage or the rain were cut off from it: (S:) or from which the water is cut off, so that it is dried up and without herbage: (Mṣb, in explanation of the first:) or dried up, producing no herbage: (Jel in xviii. 7, in explanation of the first:) or of which the herbage has been cut: (Bq ibid., in explanation of the first; and A in explanation of the last:) or that produces no herbage: (K:) or of which the herbage has been eaten: (K:) or this is the signification of the last [only] according to the S:) or not rained upon: (K:) or, accord. to some of the expositions of the Kur, by the first is meant the land of El-Yemen: and by the second, accord. to El-'Obee, [land] that takes, or receives, much water, and does not dry it up: and as to جرز, it may be an inf. n. used as an epithet, as though



meaning *جَرَزٌ* ذَاتُ جَرَزٍ, i. e., of which the herbage has been eaten: also *جَرَزَةٌ* is explained as signifying land of which the herbage has been consumed by the locusts or the sheep or goats or the camels or the like: (TA:) and *مَجْرَزَةٌ* *مَجْرَزَةٌ* a barren desert: (A,\*K:) [see also *جَارِزٌ*:] the pl. of *جَرَزٌ* is *جَرَزَاتٌ*, like as *جَحْرَةٌ* is pl. of *جَحْرٌ*; and that of *جَرَزٌ* is *أَجْرَازٌ*, like as *أَسْبَابٌ* is pl. of *سَبَبٌ*: (S:) and one says also *أَجْرَازٌ* *أَرْضٌ*, (K, TA,) as well as *أَرْضُونَ أَجْرَازٌ*. (TA.)

*جَرَزَةٌ* (S, A,) or *جَرَزَةٌ* with fet-ḥ to the ر, (K, TA,) Extirpation: (S, A:) or destruction. (K, TA.) Hence the saying, *لَنْ تَرْضَى شَانِيَةً إِلَّا بِجَرَزَةٍ* A female that hates, by reason of the vehemence of her hatred, will not be content save with extirpation [of the object of her hatred]: (S:) or *بِجَرَزَةٍ* *لَمْ يَرْضَ شَانِيَةً إِلَّا بِجَرَزَةٍ* (A,) or *بِجَرَزَةٍ* (TA,) His hater was not content save with extirpation of him whom he hated. (A, TA.) You say also, *بِشْرَزَةٍ وَجَرَزَةٍ* [or *بِشْرَزَةٍ وَجَرَزَةٍ*], thus, only, the former word is written in the K and TA in art. شرز, and I think that the latter is correctly written in like manner, as in the S and A,] *God smote him with destruction [and extirpation]*. (TA.)

*جَرَزَةٌ* A bundle of [the kind of trefoil called] *قَتٌّ* (A, Mgh, Mṣb, K) or the like: (Mgh, Mṣb, K:) or a handful thereof: (Mgh, Mṣb:) pl. *جَرَزَاتٌ*. (A,\*Mgh, Mṣb.)

*جَرَزَةٌ*: see *جَرَزَةٌ*, in three places.

*جَرَزٌ*, applied to a sword, (S, K,) Cutting, or sharp: (K:) or cutting much, or very sharp: (S:) or penetrating: or that cuts off utterly, or entirely. (TA.) — Hence you say of a she-camel, likening her to such a sword, *إِنَّمَا لَجْرَازٌ لِلشَّجَرِ* † Verily she is one that eats and breaks the trees. (TA.) See also *جَرُوزٌ*.

*جَرُوزٌ* † That eats much; (A, K;) [when applied to a man,] that leaves nothing upon the table when he eats: (S, A:) or that eats quickly: (K:) applied to a man, and to a camel; (TA:) and to a woman; and to a she-camel, as also *جَرَاوِزٌ*; (S;) or [any] female: (TA:) or, applied to a she-camel, that eats everything. (Aṣ, TA.)

*جَارِزٌ*, applied [to land, and hence,] to a woman, Barren: (S, A, K:) the woman is likened to land that produces no herbage. (TA.) [See also *جَرُوزٌ*.] — *أَرْضٌ جَارِزَةٌ* Dry and rugged land encompassed by sands or by a [level tract such as is called] *قَاعٌ*: (S, K:) pl. *جَوَارِزٌ*: (S, TA:) mostly applied to islands of the sea. (TA.)

*مَجْرِزَةٌ*, applied to a she-camel, Lean, or emaciated. (K.)

*مَجْرَازٌ*: } see *جَرَزٌ*; the latter, in two places.  
*مَجْرُوزَةٌ*: }

جرس

1. *جَرَسٌ*, [aor., app., <sup>2</sup> and <sup>3</sup>, as seems to be implied in the K, inf. n. *جَرَسٌ*, which see below,]

*He, or it, made a sound*; (TA;) as also *اجرس*: (Mgh, TA:) [or both signify *he, or it, made a low, gentle, slight, or soft, sound*; as appears from what follows.] You say, *جَرَسَ بِالْكَلَامِ*, (A,) or *جَرَسَ الْكَلَامَ*, (Mṣb,) *He spoke in a low, gentle, or soft, voice or tone; or with modulation, or melody*; syn. *نَغَمَ فِيهِ*, (A,) or *نَغَمَ بِهِ*. (Mṣb.) And *جَرَسَ*, (S,) inf. n. *جَرَسٌ*; (K;) and *تَجَرَسَ*; (S, K;) *He spoke*: (K:) or *he said a thing, and spoke in a low, gentle, or soft, voice or tone, or with modulation or melody*; expl. by *تَكَلَّمَ بِشَيْءٍ وَتَنَغَّمَ*. (Lth, S.) And *اجرس* is also used in the senses here following. *It (a bird) caused the sound of its passing to be heard*: (S, A,\*K:) and in like manner it is said of a man. (K, accord. to the TA; but not found by me in any copy of the K.) † And † *It (an ornament, حَلْيٌ) made a sound (S, A,\*K) like that of a جَرَسٌ [or bell]*; (TA;) as also *انجرس*. (A, TA.) † And *It (a tribe, حَيٌّ) made its sound (جَرَسٌ) to be heard*: or, accord. to the T, *made the sound of the جَرَسٌ of a thing to be heard*. (TA.) † And *He (a man) raised his voice*. (TA.) † And *He (a camel-driver) sang to camels for the purpose of urging or exciting*: (S, K:) or *raised his voice in doing so*. (A.) — [Hence, app.,] *جَرَسَ*, aor. <sup>2</sup> (Lth, AO, S, K) and <sup>3</sup>, (K,) inf. n. *جَرَسٌ*, (Lth, AO, K,) *He ate [a thing: because a slight sound is made in doing so]: (AO, TA:) or he licked [a thing] with his tongue*. (K.) You say, *جَرَسَتِ النَّحْلُ العَرَقَطَ* The bees ate the [trees called] العسل (S:) and *جَرَسَتِ النَّوْرُ*, (Lth, A,) and *العسل* [put tropically for النَّوْرُ because honey is made from flowers or blossoms], (Lth, TA,) *the bees ate the flowers, or blossoms, making a sound in so doing*: (A:) or *licked the flowers, or blossoms, and thence made honey*. (Lth, TA.) And *جَرَسَتِ العشبُ* *الماشية الشجر*, *The beasts licked the trees, and the herbage*. (TA.) And *جَرَسَتِ البقرة ولدها* *The cow licked her young one*. (TA.)

2. *جَرَسَ بِالْقَوْمِ*, inf. n. *تَجَرِيسٌ*, *He rendered the persons notorious, or infamous*; [as, for instance, *by parading them, and making public proclamation before them*; accord. to the usage of the verb in the present day;] syn. *سَمِعَ بِهِمْ*, (K,) and *تَدَدَ*, (Ibn-'Abbād, TA,) and *صَوَّتَ*. (A.) — *جَرَسَتُهُ الأُمُورُ*, (S,) and *الدُّهُورُ*, (TA,) inf. n. as above, (K,) † [Events, and misfortunes,] *rendered him experienced, or expert, and sound, or firm, in judgment &c.* (S, K,\*TA)

4. *اجرس*: see 1, in six places. — *اجرس بالحلي* † [He made a sound with the ornament]: said of the owner [or wearer] of the ornament. (A.) — *اجرس الجرس* *He struck [or sounded] the bell*. (TA.) — *اجرسني السبع* *The animal of prey heard my sound (جرسي)*: (ISK, S, A, K:) or *heard it from afar*. (TA.)

5: see 1.

7: see 1.

*جَرَسٌ* (S, A, Mṣb, K) and *جَرَسٌ* (S, A, K) and *جَرَسٌ* (Kr, ISd) *A sound*: (ISK, A, K:) or *a low, faint, gentle, slight, or soft, sound*:

(IDrd, S, A, K:) such, for instance, as the sound of the beaks of birds, (S, A, Mṣb,) pecking, (A,) upon a thing which they are eating: (S:) and that of bees eating flowers or blossoms: (A:) and of a tribe [or crowd of men, more particularly as heard from some distance; i. e., a hum]: (TA:) and of a camel-driver singing to his beasts to urge or excite them: (A:) and the slight sound of a letter of the alphabet: (TA:) and *low, gentle, or soft, speech*: (Mṣb:) or when the word is used alone, [i. e., not coupled with another noun as it is in the second of the two examples here following,] it is with fet-ḥ: thus one says, *مَا سَمِعْتُ لَهُ جَرَسًا*; (A, K;) i. e., *I heard not any sound of him, or it*: (TA:) but you say, *مَا سَمِعْتُ لَهُ حَسًّا وَلَا جَرُونًا*, with kesr; (A, K;) i. e., *I heard not any motion, nor any sound, of him, or it*: (TA in art. حس:) pl. [app. of the third] *أَجْرَاسٌ*. (Ham p. 200.) [See also *جَرَسٌ*.]

*جَرَسٌ*: see what next precedes, in two places.

*جَرَسٌ* [A bell;] *a thing well known*; (Mṣb;) *the thing that is hung to the neck of the camel (S, Mgh, K) &c., and that makes a sound*: (Mgh:) or, accord. to some, the [little round bell called] *جَلْجَلٌ*: (TA:) and also *that which is struck [to make it sound]*: (Lth, S, K:) *the thing that is struck by the Christians at the times of prayers*: (Har p. 616:) pl. *أَجْرَاسٌ*. (Mgh, Mṣb.) It is said in a trad., *لَا تَصْحَبُ الملائكة رُقَّةً فِيهَا جَرَسٌ* [The angels will not accompany an assemblage of persons journeying together among whom is a bell]: (S, TA:) the reason is said to be, because it guides others to them; for Mo-hammad liked not to let the enemy know of his approach until he came upon them suddenly. (TA.) = See also *جَرَسٌ*.

*جَرَسَةٌ* The act of rendering [a person or persons] notorious, or infamous. (TA.) [See 2.]

*جَارِزٌ* Voracious. (IAṣr, K.)

*جَوَارِزٌ* [as though pl. of *جَارِزَةٌ*] *Bees*: (S:) or *bees eating flowers, or blossoms, and making a sound in doing so*: (A:) or *جَوَارِزُ النَّحْلِ* signifies the males of bees. (TA.)

*جَاوِزٌ* [A species of millet;] *a kind of grain, (Mṣb, K,) well known, (K,) resembling ذُرَّةٌ, but smaller*: (Mṣb:) or, accord. to some, *a species of دُخْنٌ*: (Mṣb:) or i. q. *دُخْنٌ*: (S in art. دخن, and TA in art. دخل:) or *a well-known grain, which is eaten, like دُخْنٌ, of which there are three species, the best whereof is the yellow [الاصغر], or the word may be الاصغر, the smallest,] and weighty: it is likened to rice in its power, or virtue, is more astringent than دُخْنٌ, promotes the flow of urine, and constricts*: the word is arabicized, from [the Persian] *گاوِزِس*. (TA.)

*مَجْرَسٌ* (S) and *مَجْرَسٌ* (TA) † A man (TA) experienced, or expert, in affairs, (S, TA,) and rendered sound, or firm, in judgment &c. (TA.) And with *س*, † A she-camel tried and proved by use, or practice, in paces and riding. (TA.)

مَجْرُوس [Uttered with a sound: or with a low, gentle, slight, or soft, sound]. Every letter of the alphabet is مَجْرُوسَة, except the soft letters, (A, TA,) namely, و, ا, and ي. (TA.)

## جرش

1. جَرَشَهُ, (S, A, K,) aor. 2 (MS, K) and جَرَشَ, (K,) inf. n. جَرَشٌ, (A, TA,) *He bruised, brayed, or pounded, it*, (S, A, K,) and *he ground it*, namely, salt, and grain, (A,) *coarsely, not finely*. (S, A, K.)—*He stripped off, scraped off, rubbed off, abraded, or otherwise removed, its superficial part*; syn. قَشَرَهُ. (K.)—*He scratched, scraped, rubbed, grated, chafed, or fretted, it*; syn. حَكَّهُ; (K, TA;) like as the viper does its fangs; when its folds rub, or grate, together, causing a sound to be heard. (TA.)—*He scratched it* (حَكَّهُ, namely, his head,) with a comb, (S, A, K,) so as to raise its scurf; (S, K;) as also جَرَشَهُ. (TA.)—*He rubbed and pressed it* (namely, the skin,) with the hand, in order that it might become smooth (K, TA) and soft. (TA.)

2: see 1, last signification but one.

جَرَشٌ The sound of a viper's coming forth from the skin [or slough] when the former rubs, or grates, one part against another. (K.)—And The sound of a viper's fangs, when they rub, or grate [together]. (TA.)—And The sound arising from eating a rough thing: or this is with س. (TA.)

جَرِيشٌ A thing, (S, K,) such as salt, (A,) bruised, brayed, or pounded, (S, A, K,) and ground, (A,) coarsely, not finely: (S, A, K;) or, applied to salt, it signifies مَا لَمْ يُطَيَّبْ [app. meaning such as has not been purified], (S, K, TA,) that crumbles; as though one part thereof were rubbed against another. (TA.)—Also Coarse flour, such as is fit for [making the kind of food called] خَبِيسٌ مَرْمَلٌ. (TA.)

جَرِاشَةٌ شَيْءٌ What falls, of, or from, a thing coarsely bruised or brayed or pounded, when what is bruised &c. thereof is taken. (S.)—جَرِاشَةٌ also signifies What falls from the head when it is combed: (A, TA;) and what falls and becomes scattered from wood: (A;) or cuttings, chips, parings, and the like. (TA.)

جَوَارِشٌ [from the Persian كَوَارِشٌ, A digestive stomachic;] a thing that causes food to digest; as also هَاضِمٌ. (S in art. هَضَمَ.)

مَجْرُوسٌ A thing having its superficial part stripped off, scraped off, rubbed off, abraded, or otherwise removed. (TA.)—Skin rubbed and pressed with the hand in order that it may become smooth and soft. (TA.)

## جرض

1. جَرَضَ بِرِيقِهِ, aor. 2, (IDrd, A, K,) inf. n. جَرَضٌ; (IDrd, K;) or جَرَضَ بِرِيقِهِ, aor. 2; (S;) but IKt says that the former is the right; (IB;) His throat, or fauces, became choked by his spittle; he was choked with his spittle: (IDrd, A;) or, accord. to some, he suffered the chokings

(غَضَصٌ) of death: (TA:) or the verb is sometimes used in a general manner, in the former of the senses explained above, and in the place of شَجِيَ and in that of شَرِقَ and in that of شَجِيَ: (MF in art. غَضَصٌ, q. v. v.) and the above-mentioned phrase also signifies (A) *he swallowed his spittle with difficulty, or trouble, or labour, contending against anxiety, or grief*. (S, A, K.) You say also, *هُوَ يَجْرَضُ بِنَفْسِهِ*, (S,) or *يَجْرَضُ بِنَفْسِهِ*, (A, TA,) inf. n. as above, (TA,) *He is near to dying*; accord. to Aq: (S, TA:) or *his soul reaches his fauces*: (TA:) or *he is at the point of death, his soul having reached his fauces*. (A.) And *يَجْرَضُ نَفْسَهُ* *He dies*. (TA.) And *جَرَضَتِ النَّاقَةُ بِجَرْتِهَا* [app. meaning *The she-camel was choked with her cud: or swallowed her cud with difficulty*]. (TA.) And *جَرَضَ رِيقَهُ* *He swallowed his spittle*. (A, TA.) And *فَلَانَ يَجْرَضُ عَلَيْكَ رِيقَهُ* [app. meaning *Such a one swallows his cholera against thee*]. (A.)—*He strangled him*. (K.) You say, *أَفَلَتَ مِنْهُمْ وَقَدْ جَرَضُوهُ* *He escaped from them when they had strangled him* [so as almost to kill him]. (TA.)

4. *اجْرَضَهُ بِرِيقِهِ* *He caused his throat, or fauces, to be choked by his spittle*. (S, K.)

جَرَضٌ Spittle: (A, K;) or spittle by which one is choked. (S.)—[The choking, or strangulation, or rattles, immediately preceding death. See 1: and see also جَرِيضٌ.]—*Difficulty, trouble, or labour*; syn. جَهْدٌ. (TA.)

جَرِيضٌ [A man having his throat, or fauces, choked by his spittle.—And hence,] *Having his soul reaching his fauces: or near to dying*: (TA:) or *at the point of death, his soul having reached his fauces, so that he is choked by it*: (A, TA:) or *dying*: (TA:) or *made, or suffered, to escape, after evil*: (Lth:) or *oppressed by grief or sorrow*; (S, K;) as also جَرِيضٌ and جَرِاضٌ: (ADk, K;) or *affected by intense anxiety or grief*: (TA:) [see also جَرِاضٌ:] pl. جَرِيضٌ; (A, K;) like as مَرِيضٌ is pl. of مَرِيضٌ. (A, TA.) You say, *أَفَلَتَ فُلَانٌ جَرِيضًا*, or *أَفَلَتَ*, *Such a one escaped, or was made to escape, being near to death*; (TA;) or *being at the point of death, his soul having reached his fauces, so that he was choked by it*. (A, TA.) And *مَاتَ فُلَانٌ جَرِيضًا* *Such a one died oppressed by grief or sorrow*. (S.)—In the following prov., *حَالَ الْجَرِيضِ دُونَ*, القَرِيضِ [The جَرِيضٌ interposed as an obstacle in the way of the قَرِيضِ], القَرِيضِ signifies the thing choking the throat or fauces; (S, A;) and القَرِيضِ signifies the cud: the meaning being, the thing choking the throat or fauces hindered from chewing the cud: (A:) or the former signifies the choking, or having the throat, or fauces, obstructed; and the latter, the poetry: (TA:) or the former, the swallowing of spittle in dying; and the latter, the sound, or voice, of a man in dying: (Er-Riyáshee:) or the former, spittle swallowed: (Har p. 150, q. v. v.) and also, the chokings (غَضَصٌ) of death: [see also جَرَضٌ:] and the moving to and fro of the two jaws at death: (TA:) the prov. relates to an affair which is

hindered by some obstacle: (A, O, K:) or it is said on the occasion of any affair which was possible and which has been hindered by the intervention of some obstacle: and the first who said it was 'Obeyd Ibn-El-Abraq, when El-Mundhir [on one of the days when it was his custom to slay whomsoever he met] desired him to recite some of his verses: (Zeyd Ibn-Kuthweh:) or the first who said it was Jowshan [in some copies of the K, Showshan, which, as is said in the TA, is a mistake,] El-Kilábee, when his father, having forbidden him to poetize, and seeing him sick of grief thereat, and at the point of death, gave him permission to do so: (K, TA:) whereupon, after saying these words, he recited some verses, and died. (TA.)

جَرِاضٌ A strangler. (TA.)—Suffering intense, or violent, grief. (TA.) [See also جَرِيضٌ.]

جَرِاضٌ : }  
جَرِيضٌ : } see جَرِيضٌ.

## جرع

1. جَرَعَهُ الْمَاءَ, aor. 2, (S, Mṣb, K,) inf. n. جَرَعٌ, (S, K,\*) or جَرَعٌ; (Mṣb;) and جَرَعَهُ, aor. 2, inf. n. جَرَعٌ; (S, Mṣb, K;) but the latter is disallowed by Aq; (S;) *He swallowed the water*; (Mṣb, K;) as also *اجْتَرَعَهُ*: (Mṣb;) or the latter signifies *he swallowed it at once*. (Sgh, K.)—See also 5.

2. جَرَعَهُ الْمَاءَ *He made him to swallow the water*. [تَجَرِيعٌ is The pouring beverage into the throat against one's will: but sometimes it is used of that which is not against one's will. (Har p. 115.) And جَرَعَهُ signifies *He gave him to drink gulp after gulp, or sup after sup, or sip after sip*. (Har p. 350.)—[And hence,] جَرَعَهُ جَرَعٌ, (S,) inf. n. جَرَعٌ, (S,) or جَرَعَهُ غَضَصٌ الغَضَصُ, (K,) or جَرَعَهُ الغَيْظُ, (K,) *He made him to repress, or restrain, choking wrath, or rage*. (S, TA.)

4. *اجْرَعَهُ* *He made it* (a rope or a bow-string) *to have one or more of its strands thick* [or rather thicker than the others]. (TA.)

5. *تَجَرَعَهُ* *He swallowed in consecutive portions, one time after another, like him who acts against his own will: or, as I Ath says, he drank in haste: or, accord. to some, he drank by little and little*. (TA.)—[And hence,] تَجَرَعَهُ الغَضَصُ (S, Mṣb, K\*) *He repressed, or restrained, choking wrath, or rage*; (S;) as though he swallowed it: (Mṣb;) and [in like manner] you say also, *تَجَرَعَهُ الغَيْظُ* *He repressed, or restrained, wrath, or rage*. (TA.)

8: see 1.

جَرَعٌ A twisting in one of the strands of a rope, (S, K,) or of a bow-string, (K,) so that it appears above the other strands. (S, K.) [It is app. an inf. n., of which the verb, if it have one, is جَرَعٌ.]—See also جَرَعَةٌ.

جَرَعٌ A rope, (K,) or a bow-string, (TA,) having the twisting termed جَرَعٌ in one of its

strands; as also **جُرْعٌ**: (K:) or, accord. to IAg, a bow-string that is even, except that there is a prominence in one part of it, wherefore it is rubbed and pulled with a piece of a **كساة** [q. v.] until that prominence disappears: and **جُرْعٌ** the latter, accord. to ISh, a bow-string not uniformly nor well twisted, having in it prominences, so that one of its strands appears above the others, or some appear above others. (TA.)

**جُرْعَةٌ**: see what next follows, in three places: — and see **جُرْعَةٌ**, in two places.

**جُرْعَةٌ** A gulp, or as much as is swallowed at once, of water; a **جُرْعَةٌ** of water being like a **لُقْمَةٌ** of food: (Msb:) or a sup, or sip; or as much as is sipped, or sipped, at once; or a mouthful of what is sipped, or sipped; (syn. **حَسْوَةٌ**;) of water; (S, K;) as also **جُرْعَةٌ** and **جُرْعَةٌ**: or **جُرْعَةٌ** and **جُرْعَةٌ** are subst. [signifying the act of swallowing water] from **جَرَعَ** الماء "he swallowed the water:" (K:) or **جُرْعَةٌ** signifies a single act of swallowing water: (IAth, L:) and **جُرْعَةٌ**, what one swallows: (L, K:) or a mouthful which one swallows: (TA:) or a small draught: (IAth:) and its pl. is **جُرْعٌ**. (Msb, TA.) The dim. is **جُرَيْعَةٌ**. (S, K.) And hence the prov., **أَفَلَّتْ جُرَيْعَةُ الدَّقْنِ**, (Sgh, K,) the verb being intrans., and **جُرَيْعَةٌ** being in the accus. case as a denotative of state, as though the speaker said, **أَفَلَّتْ قَادِمًا جُرَيْعَةَ الدَّقْنِ**; (Sgh;) or **بِجُرَيْعَةِ الدَّقْنِ**; (S, K;) or **بِجُرَيْعَاتِهَا**; (K;) Such a one escaped [from destruction] when his spirit, or the remains thereof, had become in his mouth; (L, K;) or near thereto, (K,) as a sup [or little sup] of water to the chin [of a person drinking]; (TA;) or when death was as near to him as a little sup of water to the chin; (L;) or when at his last gasp: (Fr, S:) applied to one who has been at the point of destruction, and then escaped: (S:) or, accord. to AZ, it is thus; **أَفَلَّتْنِي جُرَيْعَةُ الدَّقْنِ**, which may mean he made me to escape &c., or he escaped from me &c.; in the latter case, **أَفَلَّتْنِي** being for **أَفَلَّتْ مِنِّي**; and [it is said that] **جُرَيْعَةٌ** is prefixed to **الدَّقْنِ** because the motion of the chin indicates the nearness of the departure of the soul: or the meaning of the words related by AZ may be, he made me, i. e. the remains of my soul, to escape; the last two words being a substitute for the pronoun affixed to the verb. (Sgh.) One says also, **أَفَلَّتْنِي جُرَيْعَةُ الرِّيقِ**, meaning He outwent me, [or escaped me,] and I swallowed my spittle in wrath, or rage, against him. (TA.) And **جُرْعَةٌ أَحْمَدٌ عَقْبَانًا مِنْ جُرْعَةٍ** مَا مِنْ جُرْعَةٍ أَحْمَدٌ عَقْبَانًا مِنْ جُرْعَةٍ † [There is nothing that is swallowed more praiseworthy in its result than what is swallowed of wrath, or rage, which we repress, or restrain]. (TA.)

**جُرْعَةٌ**: see **جُرْعَةٌ**.

**جُرْعَةٌ** (S, K) and **جُرْعَةٌ** (K) and **جُرْعَةٌ** (S, K) and **أَجْرَعُ** (K) An even piece, (S,) or a round piece, or hill, or hillock, (K,) of sand, that produces no plants, or herbage; (S, K;) and, as some add, that retains no water: (TA:) or a

piece, or tract, of sand, good for producing plants, or herbage, in which is no softness, or looseness: (Sgh, L, K:) or land in which is ruggedness, resembling sand: (L, K:) or a hill of which one side consists of sand, and one side of stones: (K:) or what is termed **جُرْعَةٌ** and **أَجْرَعُ** is larger than what is termed **جُرْعَةٌ**: **جُرْعَةٌ** is also explained as signifying sand of which the middle is elevated, and of which the sides are thin: and, accord. to IAth, **أَجْرَعُ** signifies a wide place, in which is ruggedness: (TA:) or this last, a plain, or soft, place, intermixed with sand: (Ham p. 574:) **جُرْعَةٌ** is sing., or n. un., of **جُرْعٌ**: (S, K:\*) or, accord. to some, this last word is a sing., like **أَجْرَعُ**; and its pl. [of pauc.] is **أَجْرَاعٌ** and [of mult.] **جُرَاعٌ**: the pl. of **جُرْعَةٌ** is **جُرْعَانٌ**: and the pl. of **جُرْعَةٌ** is **جُرَاعٌ**: and the pl. of **جُرْعَةٌ** is **أَجْرَاعٌ**: and the pl. of **أَجْرَعُ** is **أَجْرَاعٌ**. (TA.)

**جُرْعَةٌ**: see **جُرْعَةٌ**, in four places.

**جُرَيْعَةٌ** dim. of **جُرْعَةٌ**, q. v.

**جُرَيْعَةٌ**: see **جُرْعَةٌ**.

**أَجْرَعُ**: see **جُرْعَةٌ**, in four places.

**جُرْفٌ** A she-camel in which is not as much [milk] as will satisfy thirst, but only some sups: (K:) pl. **مَجَارِيعُ** (L, K) and **مَجَارِيعُ**: (L:) J explains the former pl. as signifying she-camels having little milk; as though there were not in their udders more than some sups; and the sing. he does not mention. (TA.)

**مَجْرَعٌ**: see **جُرْعٌ**, in two places.

جرف

1. **جُرْفَةٌ**, (S, Msb, K,) aor. **جُرِفْتُ**, (S, Msb,) inf. n. **جُرْفٌ** (S, Msb, K) and **جُرْفَةٌ**, (Lh, K,) He took away, carried away, or removed, the whole of it, (S, Msb, K,) or the greater part of it, (S,) or much of it: (S, K:) and [in like manner **جُرْفَةٌ**; for its inf. n.] **تَجْرِيفٌ** signifies the act of carrying away wholly: (KL:) and **أَجْرَفْتُ** he took the whole of it. (TA in art. **جَفْتُ**.) — Also, (inf. n. **جُرْفٌ**, TA,) He swept it away, namely, mud, (S, K,) from the surface of the earth; (TA;) and so **جُرْفَةٌ**, (K,) inf. n. **تَجْرِيفٌ**; (TA;) and **تَجْرِيفَةٌ**: (K:) or **تَجْرِيفٌ** signifies the act of clearing away mud or the like well; in Persian, **جُرْفٌ**, as on the authority of the KL, by "bene effudit:"); and **أَجْرَفْتُ** he swept away the thing (**جُرْفَةٌ**) from the surface of the earth. (TA.) You say also, **جُرْفَتُهُ السُّيُولُ**, (Msb,) or **جُرْفَتُهُ**, inf. n. **تَجْرِيفٌ**; (S;) and **تَجْرِيفَةٌ**; (S, K;) The torrents swept it away; (TA;) [or swept it partially away; or wore it away;] namely, a portion of land. (S, Msb, K. See **جُرْفٌ**.) And, of a death commonly prevailing, **جُرْفُ النَّاسِ كَجُرْفِ السُّبُلِ**, † [It swept away, or destroyed, men, like the sweeping away of the torrent]: (TA:) and **يَجْرِفُ** † [It sweeps away, or destroys, the

cattle of the people]. (S, TA.) — [He shovelled it, or scooped it, away, or up, or out.] You say, **جُرْفَهُ بِكِلْتَا يَدَيْهِ** [He scooped it up, or out, with both his hands]; i. e. something dry, as flour, and sand, and the like. (S in art. **حَفَنَ**.) — **جُرِفَ** It (herbage) was eaten up utterly. (TA.)

2. **جُرْفَةٌ**, inf. n. **تَجْرِيفٌ**: see 1, in four places. — **جُرْفَةُ الدَّهْرِ** + Time, or fortune, or misfortune, destroyed, or exterminated, his property, or cattle, and reduced him to poverty. (TA.) A poet (of the Benoo-Teiyi, TA) says,

\* فَاِنْ تَكُنِ الْحَوَادِثُ جُرْفَتِي \*  
\* فَكَيْفَ أُرْ هَابِكَا كَاتِبَتِي زِيَادِ \*

† [And if misfortunes have destroyed my property, or cattle, and reduced me to poverty, I have not seen any one in a state of perdition like the two sons of Ziyád]. (S, TA.)

4. **أَجْرَفَ** It (a place) was invaded by a torrent such as is termed **جُرْفٌ**. (K.)

5: see 1, in two places; and see **جُرْفٌ**.

8: see 1, in three places.

**جُرْفٌ**: see **جُرْفٌ**. — Also A smooth side of a mountain. (Aboo-Kheyreh, K.)

**جُرْفٌ**: see the next paragraph.

**جُرْفٌ** and **جُرْفٌ**, (S, Msb, K, &c.,) the latter a contraction of the former, (Msb,) [An abrupt, water-worn, bank or ridge;] a bank (**جَانِبٌ** Ksh and Jel in ix. 110) of a valley, the lower part of which is excavated by the water, and hollowed out by the torrents, so that it remains uncompact, unsound, or weak; (Ksh ib.;) a bank, or an acclivity, of a water-course of a valley and the like, when the water has carried away from its lower part, and undermined it, so that it has become like what is termed a **دَحْلٌ**, with its upper part overhanging; (L;) a portion of land (or sand, S in art. **تَهَر**) which the torrents have partially swept away, or worn away, (**تَجْرِيفَةٌ**, S, K, or **جُرْفَتُهُ**, Msb,) and eaten; (S, Msb, K;) a portion of the lower part of the side of a valley, and of a river, eaten by the torrent; (M, TA;) the side of the bank of a river, that has been eaten by the water, so that some part of it every little while falls: (Har p. 47:) and the latter, [or each,] a place which the torrent does not take away; as also **جُرْفٌ**; (K;) [i. e. a bank, or ridge, that remains rising abruptly by the bed of a torrent or stream:] pl. [of pauc.] (of **جُرْفٌ**, TA) **أَجْرَافٌ**, (K,) like **أَطْنَابٌ** pl. of **طَنْبٌ**, (TA,) and [of mult.] (of **جُرْفٌ**, though it is implied in the K that it is of **جُرْفٌ**, TA) **جُرْفَةٌ**, like **جَحْرَةٌ** (S, K) pl. of **جَحْرٌ**, (S,) and **جُرُوفٌ**. (ISd, TA.)

**جُرْفٌ** A torrent that carries away everything; (S, Msb;) i. q. **جَحَافٌ** applied to a torrent; as also **جُرُوفٌ**; (K;) and **جَارُوفٌ** a torrent that sweeps away that by which it passes, by reason of its copiousness, carrying away everything, and so **جَارِفٌ** applied to rain. (TA.) — † A very voracious man: (K, TA:) a man who devours all the food: (S:) one who eats vehemently,

leaving nothing remaining. (M, TA.) — † A man who marries much, or often, and is brisk, lively, sprightly, or active; as also جَارُوفٌ. (K, TA.) — † A sword that sweeps away everything. (TA.) — † A sort of measure of capacity; as also جَرَّافٌ: (S, K:) a certain large measure of capacity. (ISK, TA.)

جَرَّافٌ: see what next precedes.

جَرُوفٌ نَيْطَلٌ [A capacious bucket: see 3 in art. نَهَزَ]. (S in art. نَهَزَ.)

جَرَّافَةٌ: see مَجْرَفَةٌ.

جَارِفٌ: see جَرَّافٌ. — Also † A death commonly, or generally, prevailing, (S, K, TA.) that sweeps away, or destroys, (يَجْرِفُ) the cattle of the people. (S, TA.) And † Plague, or pestilence. (K.) الجَارِفُ means † A plague, or pestilence, that happened in the time of Ibn-Ez-Zubeyr; (S;) or, as Lth says, الطَّاعُونُ الجَارِفُ means the plague, or pestilence, that beset the people of El-'Irak [in the year of the Flight 69], spreading wide, and sweeping away the people like the sweeping away of the torrent. (TA.) And † Evil fortune, or an affliction, that sweeps away, or destroys, (Lth, K, TA.) a people, (K,) or the cattle of a people. (Lth, TA.)

جَوْرَفٌ: see جَرَّافٌ. — Hence, as being likened to the torrent thus termed, (TA.) † A quick, or swift, بَرْدُونٌ [or hack, &c.]. (K.) And † An ass; [app. meaning a wild ass, because of his swiftness.] (Sgh, K.) And, accord. to some, A male ostrich: (as in the K:) but this is a mistranscription for جَوْرُقٌ, with ق. (Abu-l-'Abbás, T, Sgh, L, TA.)

جَارُوفٌ: see جَرَّافٌ, in two places. — Also † Greedy; having an inordinate desire, or appetite, for food. (K, TA.) — And † An unfortunate man. (K, TA.)

بَنَانٌ مَجْرَفٌ: see مَجْرَفَةٌ. — [Hence,] بَنَانٌ مَجْرَفٌ [Fingers, or fingers' ends,] that take much food. (IAqr, TA.)

مَجْرَفَةٌ A broom, or besom; (K;) a thing with which mud is swept away from the surface of the ground: (S, TA:) [applied in the present day to a shovel: and a hoe: and a rake:] as also مَجْرَفٌ: vulgarly, جَرَّافَةٌ; [now applied by many to a drag for dragging rivers &c.]; of which the pl. is جَرَّافِيَةٌ. (TA.)

مُجْرَفٌ † A man who has had his property, or or cattle, destroyed, or exterminated, and who has been reduced to poverty, by time, or fortune, or misfortune. (TA.)

مُجْرَفٌ † Lean, or emaciated. (M, TA.) [See what next follows.]

مُتَجْرَفٌ † A ram whose general fatness has gone; (Ibn-'Abbád, K;) and so a camel. (TA.) — Lean, or emaciated; as also مُتَجْرَفٌ. (TA in art. جَلَفَ.) You say, جَاءَ مُتَجْرَفًا † He (a man, Ibn-'Abbád, TA) came in a lean and lax state (هَزِيلًا مُضْطَرِبًا). (Ibn-'Abbád, K.)

## جرل

جَرِيَالٌ A certain red dye. (Aṣ, S, K.) — The redness of gold. (S, K.) — Pure; applied to red and other colours. (K.) — Also, (S, K,) and جَرِيَالَةٌ, (K,) Wine; (S, K;) inferior in goodness to such as is termed سَلَافٌ: (S;) or the colour of wine. (S, K.) The phrase سَلَيْتَهَا جَرِيَالًا, used by El-Aṣḥā, [lit. I deprived it, namely, wine, of its colour,] means I drank it red, and discharged it in urine white. (S.)

جَرِيَالَةٌ: see above.

## جرم

جَرَمَةٌ, aor. جَرَمْتُ, (K,) inf. n. جَرِمْتُ, (S,) [like جَزَمَةٌ,] He cut it, or cut it off. (S, K.) — جَرَمْتُ الشَّاةَ, (K,) or جَرَمْتُ صُوفَ الشَّاةِ, (S,) inf. n. as above, (TA,) He shored, or sheared, or cut off the wool of, the sheep. (S, K, TA.) And جَرَمْتُ مِنْهُ, I took [or clipped somewhat] from it; [namely, the wool;] like جَلَمْتُ. (S.) — جَرِمْتُ التَّخْلَ, (S, Mṣb, K,) aor. as above, (TA,) inf. n. جَرِمْتُ (K) and جَرَامٌ and جَرَامٌ, (S, K,) He cut the palm-trees; (Mṣb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اجْتَرَمْتُ: (S;) and in like manner, جَرَمْتُ التَّمْرَ, he cut off the dates. (TA.) You say, هَذَا زَمَنُ الجَرَامِ and الجَرَامِ, (S,) i. e., [This is] the time of the cutting off of the fruit of the palm-trees. (TA.) — And جَرِمْتُ التَّخْلَ, inf. n. جَرِمْتُ, He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so اجْتَرَمْتُ: (Lh, K;) [like جَزَمَةٌ and اجْتَرَمْتُ. — جَرَمْتُ, (S, K,) aor. جَرَمْتُ, (S,) inf. n. جَرِمْتُ, (TK,) also signifies He gained, acquired, or earned, [wealth, &c.], (S, K,) لِأَهْلِهِ for his family; and so اجْتَرَمْتُ. (K.) And you say, جَرِمْتُ لِأَهْلِي and جَرِمْتُ لِأَهْلِي, meaning He went forth seeking [sustenance], and practising skill, or artifice, for his family. (TA.) — وَلَا يَجْرِمُكُمْ شَتَانُ قَوْمٍ, in the Qur [v. 3 and 11], is explained by some as meaning And let not a people's hatred by any means occasion you, or cause you: or it means let not a people's hatred by any means induce you, or incite you. (S, TA.) Some read لَا يَجْرِمُكُمْ, with damm to the ي; and Zj says that جَرِمْتُ and جَرَمْتُ signify the same: but some say that the meaning is, let it not by any means lead you into crime, or sin; جَرِمْتُ being like أَثَمْتُ, I led him into sin, &c. (TA.) — Fr says that the asserting جَرِمْتُ to mean حَقَّقْتُ [or rather حَقَّقْتُ, for this is evidently, I think, the right reading, though I find حَقَّقْتُ in the TA as well as in a copy of the S, in another copy of which I find جَرِمْتُ and حَقَّقْتُ, suggesting that the right reading may perhaps be جَرِمْتُ and حَقَّقْتُ,] is nought: they who so explain it having been confused in their judgment by the saying of the poet Aboo-Asmā, (S, TA,) or, as some say, El-Howfazan, (TA,) or, accord. to some, 'Aṭeeyeh Ibn-'Ofeyf, (IB, TA,) \* وَلَقَدْ طَعَنْتُ أَبَا عَيْيَةَ طَعْنَةً \* \* جَرِمْتُ فِرَارَةً بَعْدَهَا أَنْ يَغْضَبُوا \*

in which they made فِرَارَةً to be in the nom. case, as though the meaning were حَقَّقْتُ لَهَا الغَضَبُ [it was right, or fit, or proper, for it, (the tribe of Fezarah,) to be angry; nearly agreeing with an explanation of جَرَمٌ given by Golius as on the authority of Ibn-Maaroof, namely, "meritus, dignus fuit": but, he says, فِرَارَةٌ is in the accus. case; the meaning being, جَرِمْتُهَا الطَّعْنَةَ أَنْ يَغْضَبُوا, [which will be found explained, on the authority of IB, in what follows]: AO says that the meaning is, أَحَقَّتْ الطَّعْنَةَ, i. e., أَحَقَّتْ عَلَيْهِمُ الغَضَبُ, i. e., أَحَقَّتْ الطَّعْنَةَ, and حَقَّتْ also, [both having the same signification, i. e., the thrust required Fezarah to be angry,] from جَرَمٌ لَا تَفْعَلَنَّ كَذَا meaning حَقًّا [Verily I will do thus]: (S, TA:) accord. to Fr, the meaning is, كَسَبْتُ فِرَارَةَ الغَضَبِ عَلَيْكَ, the right reading being, وَلَقَدْ طَعَنْتُ, with fet-h to the ت; [so that the verse means And verily thou didst thrust Aboo-'Oyeyneh with a thrust of thy spear that occasioned, or caused, Fezarah, after it, to be angry against thee:] for he is addressing Kurz El-'Okeylee, bewailing his death; and Kurz had thrust Aboo-'Oyeyneh, who was Hisn Ibn-Hudheyfeh Ibn-Bedr El-Fezāree. (IB, TA.) — And جَرَمْتُ, (S, Mṣb, K,) aor. جَرَمْتُ, inf. n. جَرِمْتُ, (Mṣb,) He committed a sin, a crime, a fault, an offence, or an act of disobedience; (S, Mṣb, K;) syn. أَذْنَبْتُ, (Mṣb, K,) and اِكْتَسَبْتُ الإِثْمَ; (Mṣb;) [perhaps because he who does so brings upon himself the consequence thereof; as though originally جَرِمْتُ نَفْسَهُ أَوْ لِنَفْسِهِ أَثْرَ جُرْمٍ he drew upon himself the effect of a sin, &c.; (compare اِكْتَسَبْتُ and كَسَبْتُ);] as also اجْرَمْتُ, (S, Mṣb, K,) inf. n. اجْرَامٌ; (Mṣb;) and اجْتَرَمْتُ; (S, K;) and تجرّم. (El-'Okberee, Har p. 207.) You say, جَرِمْتُ عَلَيْهِمْ جَرِيمَةً, and اِبْتِهَمْتُ, (K,) and اِبْتِهَمْتُ, used by a poet for اِبْتِهَمْتُ عَلَيْهِمُ or اِبْتِهَمْتُ, (IAqr, TA,) He committed against them a crime, or an offence for which he should be punished; as also اجْرَمْتُ. (K.) They said also, اجْرَمْتُ الذَّنْبَ [He committed the sin, or crime, &c.]; making the verb trans. (TA.) And a poet says,

\* وَتَرَى اللَّيْبَ مُحَسَّدًا لَمْ يَجْرِمُوا \*  
\* عَرَضَ الرِّجَالِ وَعَرَضُهُ مَشْتُورٌ \*

[And thou seest the intelligent envied, or much envied: he has not injured the honour of men, while his honour is reviled]. (Th, TA.) — جَرَمْتُ, aor. جَرَمْتُ, (K,) inf. n. جَرِمْتُ, (TK,) He (a man, TA) betook himself to eating the جَرَامَةَ [in the CK, erroneously, جَرَامَةَ,] of the palm-trees, (AA, K,) [i. e., the dates which had fallen in the cutting, and] which were among the branches. (AA, TA.) — عَظِمَ جَرَمُهُ, said of a man, also signifies عَظِمَ جَرَمُهُ [His sin, or crime, &c., was, or became, great]; and so جَرَمٌ, like كَرَمٌ: [both are thus explained, in different places in this art., by the author of the TA; and the explanation in the latter case is followed by اِي اِذْنَبْتُ, i. e., he committed a sin, &c.; probably added by him to show that the reading found by him was جَرَمُهُ, not جَرِمُهُ: but I think that the right reading is عَظِمَ جَرَمُهُ his body became great; and this is confirmed by what

here follows:] **جرم** explained in the copies of the **ك** by **عظم** [in the **تک** **جرمه** **وجسده** **عظمه**] should be **جرم**, a trilateral; and the meaning is **عظم جرمه**: and in like manner, the three significations here following, assigned in the **ك** to **جرم**, belong to **جرم**. (TA.) = *It (his colour) was, or became, clear.* (**ك**, \* TA.) — *He (a man, TA) was, or became, clear in his voice.* (**ك**, \* TA.) = *It (blood) stuck to him, or it:* (**ك**, \* TA, and so in a marginal note in a copy of the **س**;) and in like manner, tar to a camel. (The same marginal note.)

2. **جرم** *He cut off vehemently, or much.* (Golius, on the authority of a gloss in the KL.) — **جرمنا**, inf. n. **تجرير**, *We went forth from them.* (Lth, **ك**.) — **جرمنا الشتاء** *We completed the winter.* (TA.) [See also 5.]

4. **جرم التمر** *The dates attained to the time for their being cut off.* (TA.) = See also 1, in six places.

5. **جرم** [It became cut off. — And hence,] **جرم** *It (a year, حوّل) became completed;* (Az, **ك**, TA;) as though it became cut off from the preceding year: (Az, TA:) *it ended;* (**س**;) and so the winter: (TA:) and *it (a night) passed away,* (**س**, **ك**;) and *became completed;* (**ك**;) *it ended.* (TA.) = **جرم ثمانية**, a phrase used by **سأيد** **ابن-جوييه**, means *He passed eight nights.* (TA.) [See also 2.] = **جرم عليه** *He accused him of a sin, a crime, a fault, an offence, or an act of disobedience,* (Abu-l-'Abbás, **س**, **ك**;) *which he had not committed,* (Abu-l-'Abbás, **س**;) or *though he had not committed any.* (**ك**.) — And **جرم** *He guarded against the commission of sin, or crime, &c.;* like **تأمر**. (Har p. 207.) — See also 1. = Also *He called, cried out, shouted, or vociferated;* from **جرم** meaning **صوت**. (Har p. 207. [But see **جرم**.]

8: see 1, in five places.

**جرم** *Hot;* syn. **حار**, (**س**;) or [rather] **حار**; (**ك**;) *contr. of صرد; (Lth, TA;) a Persian word, (**س**;) arabicized; (**س**, **ك**;) originally **كرم**. (TA.) You say **جرم أرض** *A warm land:* (AHn, TA:) or *a hot land:* (IDrd, TA:) or *a vehemently hot land:* (**ك**;) pl. **جرور**, (AHn, TA,) which, applied to countries, or regions, means the *contr. of صرود*. (**س**.) = **جرم** (**زورق**) of *El-Yemen*; (**ك**;) also called **نقيرة**: (TA:) pl. as above. (**ك**.) [In the dial. of Egypt, The largest kind of Egyptian boat used on the Nile for the conveyance of grain and merchandise in general, but used only when the river is high, and also in the coasting-trade, and generally carrying from 5,000 to 15,000 bushels of grain.]*

**جرم** *A sin, a crime, a fault, an offence, or an act of disobedience,* syn. **ذنب**, (**س**, **م**, **ك**;) *whether intentional or committed through inadvertence;* (Kull voce **جرم**;) as also **جرمة**; (**س**, **م**, **ك**;) and **جرمة**: (**ك**;) *transgression:* (TA:) pl. [of pauc.] **أجرام** and [of mult.] **جرور**,

(**ك**;) both of **جرم**: the pl. of **جرمة** is **أجرام**. (TA.) = See also **جرام**. — **جرم**: see **جرم**.

**جرم** The body; syn. **جسد**; (**س**, **م**, **ك**;) or **بدن**; (Th, TA;) as also **جرمان**: (**ك**;) or the **ألواح** [pl. of **لوح** q. v.] and **جثمان** [q. v.] of the **جسد**: (T, TA:) pl. (of pauc., TA) **أجرام**, (**م**, **ك**;) which is also used as a sing., (TA,) and (of mult., TA) **جرور** and **جرمة**. (**ك**.) **ألقى عليه أجرامه** (**ك**.) is a phrase mentioned, but not explained, by **لج**: **ISd** thinks that it means *He threw upon him the weight of his body;* as though the term **جرم** applied to each separate part of his body. (TA.) — [Hence,] **الأجرام الفلكية** *The [heavenly] bodies that are above the عناصر, of the orbs and stars.* (KT.) = The throat, or fauces; syn. **حلق**. (**ك**.) The phrase **بضيق به الجرم**, used by the poet **Maan Ibn-'Ows**, means *It is a great, or formidable, thing, or matter:* [properly,] *the throat (الحلق) will not easily swallow it.* (TA.) — The voice; (**س**, **ك**;) mentioned by **ISk** and others; (**س**;) and so explained as used in the phrase **إن فلاناً لحسن الجرم** [Verily such a one is good in respect of voice]: (TA:) or *highness, or loudness, of the voice:* (**ك**, TA:) you say, **ما عرفته إلا بجرمه** [I knew him not save by his voice, or his highness, or loudness, of voice]: but some disapprove this: (TA:) **AHát** says that the vulgar are addicted to saying, **فلان صافى الجرم** *Such a one is clear in voice, or in throat:* but it is a mistake. (**س**, TA.) = Colour. (IAqr, **س**, **م**, **ك**.) One may say, of **نجاسة** [or filth], **لا جرم لها**, meaning *It has no colour.* (**م**, **ك**.) = **الأجرام** (app. as pl. of **جرم**, TA) *The utensils, or apparatus, of the pastor.* (**ك**.)

**جرم** (**س**, **م**, **ك**, &c.) and **جرم**, (IAqr, **ك**;) **لا** being here a redundant connective as in several other instances, (IAqr, TA,) and **لا أن ذا** (**ك**, **ك**;) **لا عن ذا جرم** and **جرم** and **جرم** [in the **ك** **جرم**], in which the **م** is elided in consequence of frequency of usage, as the **ي** is in **أيش** for **حاشى لله**, and the **ي** and **ء** in **أيش** for **أى شئ**; (Ks, TA,) and **لا ذا جر** (IAqr, TA) and **لا جرم** and **لا جرم**, (**ك**;) originally *i. q.* **لا محالة** and **لا بد** [There is no avoiding it; it is absolutely necessary; &c.]: then, by reason of frequency of usage, employed in the manner of an oath, as meaning **حقاً** [verily, or truly]; wherefore, as in the case of an oath, **ل** is prefixed to its complement, (Fr, **س**, **م**, **ك**,\*) so that they say, **لا جرم لا تبتك** [Verily I will come to thee], (Fr, **س**, **ك**;) and **لا جرم لأفعلن كذا** [Verily I will do thus], (**س**, **م**, **ك**;) and **لا جرم لقد كان كذا** and **لا ذا جر** and **لا ذا جرم** [Verily it was thus, or verily such a thing happened]: (IAqr, TA:) **ISd** says, **Kh** asserts that **جرم** [or **جرم**] is only a reply to something said before it; as when a man says, "They did such a thing," and you say, **لا جرم أنهم سبندمون**, or **لا جرم أنهم سبندمون**; and **لا جرم** is said to be a [mere] connective; and the meaning [of the

former of the last two phrases] is **كسب لهم** *It (their deed) will earn for them, or occasion them, repentance;* and that of the latter, *it will occasion that such and such things shall happen*: and some say that **جرم** means **حجب**, and **حق**, and that **لا** is a contradiction to the words preceding it, and that a new proposition then begins; as in the **ك**ur [xvi. 64] where it is said, **لا جرم أن لهم النار**, i. e., [Nay, or] *the case is not as they have said: the fire [of Hell] is their due.* (TA.)

**لا جرم**: see the paragraph next preceding.

**جرمة** People cutting off the fruit of palm-trees. (**س**, **ك**, TA.) [In this sense it is app. a pl. of pauc., or a quasi-pl. n., of **جارم**, q. v.] — Also *Ripening dates cut off from the trees:* and this sense, not the former as is implied in the **س**, is meant by **Imra-el-Kays**, where he says,

\* **علون بأطاكبة فوق عقامة** \*  
\* **كجرمة نخل أو كجئة يثرب** \*

[They mounted, at Antioch, upon a variegated cloth, like the ripening dates cut off from palm-trees, or like the garden of Yethrib]: he likens the variegated cloth and wool upon the **هودج** to red and yellow ripening dates, or to the garden of Yethrib because it abounded with palm-trees. (TA.)

**جرمة**: see **جرم**.

**جرمان**: see **جرم**.

**جرام** (erroneously said in the **ك** to be **جرام**) like **غراب**, (TA) and **جرير** *Dry dates:* (AA, **س**, **م**, **ك**;) mentioned by **ISk** among [syn.] words of the measures **فعل** and **فعل**, like **شاح** and **شحيح**, and **بجال** and **بجبل**, &c. (**س**.) — Also, both these words, (AA, **س**, **ك**,\*) but the former not heard in this sense by **ISd**, (TA,) *Date-stones;* (AA, **س**, **ك**;) and so **جرور**: (mentioned in one copy of the **س**, but not in the TA, [probably an interpolation in the copy of the **س** above mentioned:]) and **جرمة** a date-stone; as in the saying of 'Ows **Ibn-Harith**, **لا والدي أخرج العذق من الجرمية والنار من الوجمية** [No, by Him who has produced the palm-tree with its fruit from the date-stone, and fire from broken stones]. (TA.)

**جرير** Dates (**تمر**) cut off from the tree; (**س**, TA;) as also **مجرور**. (TA.) And **جرمة** *A cut tree.* (TA.) — See also **جرام**, with which it is syn. in two senses: in the latter sense having **جرمة** for its n. un. — Also *A thing with which date-stones are brayed, or crushed.* (TA.) = See also **مجرور**. = Also *Large-bodied;* (**س**, \* **ك**;) and so **جرور**: (**ك**;) pl. (of the former, **س**) **جرام**. (**س**, **ك**.) The fem. of the former is with **ة**: (**ك**;) [but] one says also **جرير**, meaning *Large-bodied camels advanced in age.* (**س**.) — In **El-Hijaz**, The [measure commonly termed] **مد** is thus called; accord. to **Z**, the **مد** of the Prophet. (TA.)

**جُرَامَةٌ** i. q. **جُدَامَةٌ**; (K;) i. e., (TA.) The dates that have fallen when they are cut off from the tree: (S, TA:) so says Aṣ: (TA:) [but see the latter word as explained on the authority of the S in art. **جذم**:] and, (K,) or as some say, (TA,) dates cut off from the tree: or what are gotten (**يُجْرَمُ**) thereof, after their being cut off, being picked up from the lower ends of the branches. (K, TA. [See **جرم**].) And The **قَصَل** of wheat and barley; i. e., the extremities thereof, which are bruised, and then cleared, or picked: (K, TA:) but the term more known is **جُدَامَةٌ**, with **ذال**. (TA.)

**جَرِيمَةٌ** The last of one's offspring: (K:) as though there were a cutting off after it. (TA.) — See also **جَارِمٌ**: — and see **جرم**: — and **جرام**.

**جَارِمٌ** Cutting off, or one who cuts off, the fruit of the palm-tree: pl. **جُرْمٌ** and **جَرَامٌ**. (S.) [See also **جرمة**.] — **جَارِمٌ أَهْلُهُ** (TA) and **أَهْلُهُ جَرِيمَةٌ** (S, K\*) The gainer, acquirer, or earner, [of the sustenance] of his family. (S, K, TA.) — See also **مُجْرِمٌ**, in two places.

**مُجْرِمٌ** A sinner; a criminal; committing, or a committer of, a sin, a crime, a fault, an offence, or an act of disobedience; as also **جَرِيمٌ** (K) and **جَارِمٌ**: (TA:) and **المُجْرِمُونَ** particularly signifies the unbelievers: (Zj, K:) so in the **Qur** vii. 38. (Zj, TA.) You say, **هُوَ جَارِمٌ عَلَى نَفْسِهِ**, [as also **مُجْرِمٌ**], He is committing a crime, or an offence for which he should be punished, against himself and his people or party. (TA.)

**مُجْرَمٌ**, (fem. with **ة**, S,) A complete year (S, K) and month; (Ibn-Háni, TA;) a year past, completed. (AZ, TA.)

**مُجْرَمٌ**: see **جرم**, in two places.

### جرموق

**جُرْمُوقٌ** [A kind of galoche;] a thing that is worn over the [kind of boot called] **خُفٌّ**; (S, Mgh, Mṣb, K;) called in Persian **خُرْكُش**: (Mgh:) or a small **خُفٌّ** (JK, TA) which is worn over the [ordinary] **خُفٌّ**: (TA:) an arabicized word; (S;) [probably from the Persian **جرم** "leather," and **موق**, which is said by some to be arabicized, but by ISd to be a genuine Arabic word, meaning "a kind of **خُفٌّ**:" or it may be from **سُرْمُوزَةٌ**, given as its Persian equivalent in the PṢ:] pl. **جُرْمُوقَاتٌ**. (Mṣb.)

### جرن

1. **جَرْنٌ**, (S, K,) aor. **جَرَنُ**, (S,) inf. n. **جَرُونٌ**, (S, K,) said of a man, and of a beast, (ISk, S,) He became accustomed, habituated, or inured, to a thing, or an affair. (ISk, S, K.) And **جَرْنَتْ** **يَدَاهُ عَلَى الْعَمَلِ**, inf. n. as above, His hands became accustomed, or inured, to the work. (M, TA.) — Also, said of a garment, or piece of cloth, (S, K,) and of a coat of mail, (K,) and of a skin for water or milk, (S,) It became threadbare, or worn, and soft, or smooth: (S, K:) or, said of a skin, and of a book, or writing, it became

old and worn out. (M, TA.) — **جَرْنٌ**, (K,) inf. n. **جَرِنٌ**, (TA,) He ground grain (K, TA) vehemently: (TA:) of the dial. of Hudheyl. (TA.)

4. **جَرِينٌ** He collected dates in the **اجرن**. (ISd, K.)

8. **جَرِينٌ** He made, or prepared, a **اجترن**. (K.)

**جَرُونٌ** A hollowed stone, [or stone basin,] from which the [ablution termed] **وَضُوءٌ** is performed; (K;) water being poured into it; called by the people of El-Medeeneh **مِهْرَسٌ** [app. **مِهْرَسٌ**, perhaps a dial. var. of **مِهْرَسٌ**, or a mistranscription for this]: so in the M: in the Jm, the **مِهْرَسٌ** with which the **وَضُوءٌ** is performed. (TA.) — See also **جَبٌّ**. — [In the present day, applied also to A stone mortar in which things are pounded.] — See also **جَرِينٌ**, in two places.

**جَرُونٌ** The body, with the limbs or members; syn. **جِسْمٌ**; said to be a dial. var. of **جَرْمٌ**; or the **ن** may be a substitute for the **م** of **جرم**; but the former is the more probable, as the word has a pl., namely, **أَجْرَانٌ**, and this is scarcely ever the case when a word is formed by substitution. (TA.) Hence the saying, **أَلْقَى عَلَيْهِ أَجْرَانَهُ**, i. q. **شَرَّاشِرُهُ** and **أَلْقَى عَلَيْهِ أَجْرَامَهُ** [He threw upon him, or it, the weight of his body]: (Lh, TA: [see also **شَرَّاشِرُهُ**, under which other explanations are given:]) or he threw his weights [meaning his whole weight] upon him, or it; and so **أَلْقَى عَلَيْهِ جَرَانَهُ**: or, accord. to the A, he disposed, or subjected, his mind to it; or persuaded himself to do it; namely, an affair. (TA.)

**جَرَانٌ** The anterior [or under] part of the neck of a camel, from his **مَذْبَحٌ** [or the part a little below the under jaw] to the place where he is stabbed: (S, Mṣb, K:) and in like manner, of a horse; (S, TA;) the inner [or under] part of the neck, from the pit of the uppermost part of the breast to the extremity of the neck at the head: and, metaphorically, of a man: (TA:) pl. [of mult.] **جَرُونٌ** (S, Mṣb, K) and [of pauc.] **أَجْرِنَةٌ**; (Mṣb, TA;) which last is used by Tarafeh as a sing. (TA,\* and EM p. 68.) You say, of a camel, **أَلْقَى جَرَانَهُ بِالْأَرْضِ** [He threw the under part of his neck upon the ground]; meaning that he lay down, and stretched out his neck upon the ground. (Mṣb, TA.) See another ex. voce **جَرْنٌ**. [And see a verse cited in the first paragraph of art. **حَنُو**.] You say also, **ضَرَبَ الْحَقُّ بِجَرَانِهِ**, meaning + The truth, or right, or just claim, became established, or settled. (T, TA.) — Also The inner [or under] part of the penis: pl. **جَرُونٌ** and **أَجْرِنَةٌ**, as above. (TA.)

**جَرِينٌ** What one has ground [of grain]: (K, TA:) of the dial. of Hudheyl. (TA.) — See also **جَارِنٌ**. — Also, and **جَرْنٌ** (T, S, M, K) and **مُجْرِنٌ** (K,) or **مُجْرِنٌ**, (so in a copy of the S, but in other copies not mentioned,) The place in which dates are dried: (S:) or a **بَيْدَرٌ**: (K:) or the **جَرِين** is for grain; and the **بَيْدَر**,

for dates: (Towsheeh, TA:) or the place where dates are collected [and dried] when they are cut from the tree: or, accord. to Lth, the place of the **بَيْدَر** in the dial. of the people of El-Yemen, the generality of whom pronounce the word [جَرِينٌ] with kesr to the **ج**: (T, TA:) or the **مَرْبَدٌ**; i. e. the place in which fresh ripe dates are thrown to dry: (Mgh:) or the **بَيْدَر** in which wheat is trodden out; and also the place in which fruits are dried: (Mṣb:) the place of wheat; and sometimes [the place] for [drying] dates and grapes: (M, TA:) its pl. [of mult.] is **جَرُونٌ**, (Mgh, Mṣb, TA,) not **جَرَانٌ**, (Mgh,) and [of pauc.] **أَجْرَانٌ** and **أَجْرِنَةٌ**: (TA:) A 'Obeyd says that **مَرْبَدٌ** and **جَرِينٌ** are of the dial. of El-Hijáz; and **أَنْدَرٌ**, of that of Syria; and **بَيْدَرٌ**, of El-'Irāk: (TA in art. **رَبَدٌ**) **جَرُونٌ** is of the dial. of the people of Egypt, who use it as meaning the **بَيْدَر** of seed-produce, which is [sometimes] walled round; and its pl. is **أَجْرَانٌ**. (TA.) [See also **مَرْبَدٌ**.]

**جَرِيَانٌ** a dial. var. of **جَرِيَانٌ**, (S, K,\*) meaning A certain red dye. (ISd, TA.)

**جَارِنٌ**, applied to a garment, or piece of cloth, (T, S, K,) and to a skin for water or milk, &c., (T, TA,) Old, and worn out: (T, TA:) or threadbare, or worn, and soft, or smooth: and in like manner applied to a coat of mail: (S, K:) as also **جَرِينٌ**: (TA:) or, applied to a coat of mail (**دِرْعٌ**), in which case it is with **ة**, that has become smooth from much use: (Ḥam p. 656:) pl. **جَوَارِنٌ**: (S, TA:) and, applied to a commodity, or utensil, or an article of furniture, used, and worn out: and to a skin for water or milk, dried up, and rough, or coarse, from use: (TA:) and to a road, worn, or effaced. (Abu-l-Jarráh, S, K.) — Also The young one of a serpent: (S, K:) or of a viper, (Lth, M, TA,) such as is smooth. (Lth, TA.)

**مُجْرِنٌ**: see **جَرِينٌ**.

**مُجْرِنٌ**: see **جَرِينٌ**. — Also Very voracious: (K:) of the dial. of Hudheyl. (TA.)

**مُجْرِنٌ** A whip of which the thong has become soft, or smooth. (K.) Az says, I have seen them make their whips from the **جَرْنٌ** [pl. of **جَرَانٌ** q. v.] of camels such as are termed **بَزَلٌ** [i. e. in the ninth year, or nine years old], because of the thickness thereof. (TA.)

### جرو

4. **أَجْرَتْ** [in its primary sense app. signifies She (a bitch, and any female beast of prey,) whelped; or had a whelp, or whelps: see **مُجْرٍ**. (Accord. to Golius, as on the authority of J, *Cum fetu abiit vel asportavit eum fera*: but I have not found it in any copy of the S, nor in any other lexicon.) — And hence,] said of a tree (**شَجَرَةٌ**), It had upon it [fruits such as are termed] **جَرَاءٌ** [pl. of **جَرَوٌ**]; (Aḡ, TA;) said [for instance] of a **مَوْزَةٌ** [or banana-tree]: (AḤn, TA in art. **مَوْزٌ**) and [in like manner] said of a herb,

or leguminous plant, (بَقْلَةٌ) it had جَرَاءَ; (K in art. جَرَى; [in the CK, erroneously, جَرَاءَ;] belonging to the present art., not to art. جَرَى. (TA.)

جَرَوُ and جَرَوُ and جَرَوُ (of which the first is the most chaste, Mṣb) The *whelp*, or *young one*, of the dog, (S, Mṣb, K,) [and so, app., جَرَوَةٌ, q. v.,] and of the lion, (K,) and of any beast of prey: (S, Mṣb:) pl. [of pauc.] أَجْرٌ, (S, K,) originally أَجْرُو, (S,) and أَجْرِيَّةُ (Lh, K) and أَجْرَاءُ (K) and [of mult.] جَرَاءٌ; (S, K;) as pl. of جَرَوُ, being anomalous; (TA;) or it is pl. of جَرَاءٌ [and therefore not anomalous]. (S, TA.) — And the same, (K,) or the first of these, (S, El-Bāri', Mṣb, TA,) only, (TA,) † The *small* of anything, (El-Bāri', Mṣb, K, TA,) as also جَرَوَةٌ; (TA;) even, (K,) of the colocynth, (Aḡ, S, K,) and of the melon, and the like; (K;) as, for instance, (TA,) of the pomegranate, (S, TA,) and of the poppy, (AḤn, TA in art. عَتَر,) and of the بَادُنْجَانُ, (TA,) and of the cucumber, (S, TA,) as also جَرَوَةٌ, (S, Mṣb,) likened to the whelps of dogs, because of their softness and smoothness: (Mṣb:) or *what is round* of the fruits of trees; as the colocynth and the like: (TA:) pl. [of pauc.] أَجْرٌ (Mṣb, K, TA [in the CK, erroneously, أَجْرُو]) and [of mult.] جَرَاءٌ. (Aḡ, Mṣb, K.) — † *Fruit when it first grows forth*, (AḤn, K,) in its fresh, juicy, state. (AḤn, TA.) — † *The seeds*, (M, TA,) or *envelope*, or *receptacle*, of the seeds, (K,) of the كَعَابِيرُ [app. meaning the round and compact pericarps (in some of the copies of the K, erroneously, as is observed in the TA, عكابير,) that are at the heads of branches. (M, K.)] — † *A tumour in a camel's hump*; and in the withers; so called by way of comparison [to a whelp]: (TA:) and in the fauces. (K.) — See also what next follows, last sentence.

جَرَوَةٌ: see جَرَوُ, in three places. A huntsman beat, or disciplined, or trained, his dog for the purpose of the chase (ضَرَبَهُ عَلَى الصَّيْدِ); and thereupon it was said, ضَرَبَ جَرَوَتَهُ [app. meaning *He beat, or disciplined, or trained, his whelp*]: and hence this phrase became proverbially used, in instances here following. (Z, TA.) — *I. q. نَفْسٍ* [as meaning *Self*]. (TA.) You say, ضَرَبَ نَفْسَهُ عَلَيْهِ جَرَوَتَهُ, meaning † *He disposed and subjected himself to it*; (S, TA;) namely, a thing, an affair, or a case: and *he endured it with patience*: and in like manner, ضَرَبَ جَرَوَةَ نَفْسِهِ (TA:) and جَرَوَتَهُ أَلْقَى فَلَانَ جَرَوَتَهُ *he endured the thing with patience*. (S, TA.) Also ضَرَبْتُ جَرَوَتِي عَنْهُ † *I endured with patience the want, or loss, of it*: (TA:) or *my mind became at ease [respecting it]*. (AA, IB, TA.) — Also (K, TA, [in the CK جَرَوُ]) † *A short she-camel*. (K, TA.)

جَرِيَّةٌ and مُجْرِيَّةٌ applied to a bitch, (S, K,) and a female beast of prey, (TA,) *Having a whelp, or young one*: (K:) or *having with her her whelps, or young ones*. (S.) El-Aḡlam says,

\* وَتَجْرُ مُجْرِيَّةٌ لَهَا \* نَحْبِي إِلَى أَجْرِ حَوَاشِبِ \*  
And a hyena having young ones shall drag for

her my flesh to young ones with swollen bellies, and short. (Skr p. 57.)

جَرَى

1. جَرَى, said of water (S, Mgh, Mṣb) &c., (S,) or of water and the like, (K,) more properly thus, as in the K, aor. -, (TA,) inf. n. جَرِيٌّ (S, Mgh, Mṣb, K) and جَرِيَانٌ (S, K) and جَرِيَّةٌ (S, Mṣb, K,) [which last see below,] *It ran, or passed along quickly*; originally said of water: (Er-Rághib, TA:) or *it flowed*; syn. سَالَ; contr. of وَقَفَ and سَكَنَ. (Mṣb.) — Said also of farina, in the phrase جَرَى الدَّقِيقُ فِي السَّنْبِلِ [The farina pervaded the ears of wheat]. (L in art. قَمَح.) — And of a horse (Mgh, Mṣb, K) and the like, (Mṣb, K,) aor. as above, (TA,) inf. n. جَرِيٌّ (Mṣb, K) and جَرِيَانٌ (Mṣb) and جَرَاءٌ (Lth, K) and مَجْرَى, (S,) [He ran;] from the same verb said of water. (Mgh.) — And of a ship: you say, جَرَتِ السَّفِينَةُ, (S, TA,) inf. n. جَرِيٌّ (TA) and مَجْرَى, (S, K,) [The ship ran.] — And of the sun, and a star: you say, جَرَتِ الشَّمْسُ, aor. -, inf. n. جَرِيٌّ, [The sun pursued its course:] and جَرَتِ النُّجُومُ *The stars travelled, or passed along, from east to west*. (TA.) — جَرَى إِلَى كَذَا, (Mṣb, and Ḥar p. 152,) inf. n. جَرِيٌّ and جَرَاءٌ; (Mṣb;) and أَجْرَى إِلَيْهِ, inf. n. أَجْرَاءٌ; (Ḥam p. 224, and Ḥar p. 152;) *He betook, or directed, himself to such a thing; made it his object; aimed at it; intended, or purposed, it*: (Mṣb, and Ḥar ubi supra:) and *he hastened to it*: (Mṣb:) but in the latter phrase, an objective complement is understood; and it is used in relation to something disapproved, or disliked; (Ḥam and Ḥar;) properly, أَجْرَى فِعْلَهُ إِلَيْهِ, (Ḥam,) or أَجْرَى فِعْلَهُ بِالْقَصْدِ إِلَيْهِ. (Ḥar.) — Hence, perhaps, the saying, أَجْرَى الْخِلَافِ فِي كَذَا [frequently used as meaning *A controversy ran, or ran on, respecting such a thing* between such and such persons]. (Mṣb.) — جَرَى لَهُ الشَّيْءُ, (Sh, TA,) and جَرَى عَلَيْهِ, (TA,) † *The thing was permanent, or continued, to him*. (Sh, TA.) [And, more commonly, † *The thing happened, or occurred, to him*. Whence, مَا جَرِيَاتُ, as pl. of مَا جَرَى, used as a single word, by late writers, meaning † *Events, or occurrences*.] — هُوَ يَجْرَى *It is like it, or similar to it, in state, condition, case, or predicament*. (TA.) [It (a word or phrase) follows the same rule or rules, or occupies the same grammatical place, as it (another word or phrase). And similar to this is the saying,] الدَّيْنُ وَالرَّقْنُ يَتَجَارِيَانِ مُجَارَاةَ الْمَبِيعِ † [The debt and the pledge are subject to the same laws as the thing sold and the price]. (Mgh.) — [Also † *It acts as, or in a similar manner to, it*: and † *he acts in his stead*: see جَرَى مِنْهُ مَجْرَى كَذَا. Hence the phrase, جَرَى مِنْهُ مَجْرَى كَذَا † *It acted upon him, or affected him, like, or in a similar manner to, such a thing*: as in the prov.,] جَرَى مِنْهُ مَجْرَى الدُّوْدِ † [It acted upon him, or affected him, like, or similarly to, the medicine, or

draught, called دود منه here having the meaning of فَيْهِ]. (ISk, S in art. د.) — [One says, also, of an inf. n., and of a part. n., that is regularly formed, يَجْرَى عَلَى الْفِعْلِ, meaning † *It is conformable to the verb*.]

2. جَرَى *He sent a deputy, or commissioned agent*; as also أَجْرَى. (K.) And جَرَى جَرِيًّا *He made, or appointed, a deputy, or commissioned agent*; (ISk, S, TA;) as also اسْتَجْرَاهُ. (S, TA.) Hence the trad., (TA,) لَا يَسْتَجْرِيَنَّكَ الشَّيْطَانُ (S, TA) *By no means let the Devil make you his followers and his commissioned agents*. (TA.) You say also, أَجْرَاهُ فِي حَاجَتِهِ [He sent him to accomplish his needful affair]. (TA.)

3. جَارَاهُ, inf. n. مُجَارَاةٌ (S, Mgh, Mṣb, K) and جَرَاءٌ, (S, K,) *He ran with him*. (S, Mgh, Mṣb, K.) You say, جَارَيْتُهُ حَتَّى قُتُّهُ *I ran with him until I passed beyond him, or outwent him*. (TA in art. فُوت.) — [He vied, contended, or competed, with him in running: and hence, † *in any affair*; like سَابَرَهُ.] You say, جَارَاهُ فِي كَذَا وَقَعَلَ مِثْلَ سَابِرِهِ † [He vied, contended, or competed, with him in such an affair, and did like as he did]. (Mgh in art. فُوض.) And جَارَاهُ فِي الْحَدِيثِ † [He vied, contended, or competed, with him in discourse]. (S.) And جَارَوْا فِي الْحَدِيثِ (TA) and تَجَارَوْا † [They vied, contended, or competed, one with another, in discourse]. And it is said in a trad., † مَنْ طَلَبَ الْعِلْمَ لِيَجَارِيَ بِهِ الْعُلَمَاءَ † *He who seeks knowledge in order that he may run [i. e. vie] with the learned in discussion and disputation, to show his knowledge to others, to be seen and heard*. (TA.) And in another trad., † لَا تَجَارِ أَخَاكَ وَلَا تُشَارِهِ وَلَا تُبَارِهِ † [Contend not for superiority with thy brother, (so explained in the TA, voce جَارَ, in art. جَر) nor dispute with him, nor wrangle with him]: (El-Jāmi'-'e-Ṣagheer:) or, as some relate it, تُشَارِهِ. (TA in art. جَر, q. v.)

4. أَجْرَاهُ *He made it to run*; (S, K, TA;) said of water &c., (S,) or of water and the like. (K, TA.) [Hence, أَجْرَى دُمُوعًا, or أَجْرَى دُمُوعًا, *He shed tears*.] — Also *He made him to run*; namely, a horse (Mgh, Mṣb, K\*) and the like: (Mṣb, K:\*) in which sense مَجْرَى [as well as أَجْرَاءٌ] is used as an inf. n. (S.) — أَجْرَى السَّفِينَةَ [He made the ship to run]: (S:) in this sense, also, مَجْرَى [as well as أَجْرَاءٌ] is used as an inf. n. (S, K.) — أَجْرَاهُ فِي حَاجَتِهِ as syn. with جَرَى; and أَجْرَيْتُ عَلَيْهِ † [and † *I made a thing permanent, or continual, to him*. (IAḡr, TA.) [And hence, both of these phrases, in the present day, † *I made him, or appointed him, a permanent, or regular, allowance of bread &c.; I provided for him, or maintained him*.] — أَجْرَاهُ مُجْرَى كَذَا † [He made it to be like, or similar to, such a thing in state, condition, case, or predicament. † *He made it (a word or phrase) to follow the same rule or rules, or to occupy the same grammatical place, as such another. † *He made it to act as, or in a**





(S, K, TA;) as also جَزْرٌ (K.) — [Hence, app.,] *The dates dried*; (S, K;) as also جَزْرٌ, aor. -, (S, Mgh, K,) inf. n. جَزْرُ, (S, K,) or جَزْرٌ: (Mgh:) you say *تَمَرٌ فِيهِ جَزْرٌ* *Dates in which is dryness.* (S, TA.) — *The people attained to the proper time for the shearing of their sheep*: (K:) or *had their sheep shorn*: or *had their seed-produce cut.* (S, L.) — *He assigned to the man the جَزْرَ [or wool, &c.,] of a sheep.* (K.)

8. اجتزروا and اجتزروا: see 1, in three places.

10: see 4.

جَزْرٌ i. q. جَزْرٌ. (Bd in xv. 44.)

جَزْرَةٌ [A single cutting, or shearing, or the like.] (K.) See 1.

جَزْرَةٌ [A mode, or manner, of cutting, or shearing, or the like]. You say, *جَزْرَةٌ جَزْرَةٌ حَسَنَةٌ* [He cut it, or sheared it, &c., in a good manner]. (K, TA.) [In the CK, جَزْرَةٌ is omitted after جَزْرَةٌ; so that the reading there is جَزْرَةٌ حَسَنَةٌ.] — Also, (S, K,) and جَزْرٌ and جَزْرٌ and جَزْرَةٌ, (K,) *What is cut, of dates*: (K:) or [a fleece; i. e.,] *the wool of a sheep [shorn] in one year*: (S, K:) [and the hair of a goat, and of a camel, (see تَمْرٌ,) when shorn; a shorn crop of wool, and of goat's hair, and of camel's hair:] or *the wool of a ewe, (K, TA,) or of a ram, (TA,) when shorn, and not mixed with any other*: (K, TA:) so accord. to AHát: (TA:) or *wool not used after being shorn*; (K:) in which last sense you say also *صَوْفٌ جَزْرٌ*: (TA:) pl. جَزْرٌ and جَزْرٌ: (Lh, K:) the latter like *ضَرَائِرٌ* as pl. of *ضَرَّةٌ*, without regard to the difference of the vowels [in the sing.]. (TA.) One says to another, *أَقْرِضْنِي جَزْرَةً* [Lend thou me the wool of a sheep, or of two sheep]; and the latter gives him the wool of a sheep, or of two sheep. (S.) And one says of a man with a large beard, *كَأَنَّهُ عَاشَ عَلَى جَزْرَةٍ* [As though he were biting] the wool of a shorn sheep. (K, TA: in the CK, جَزْرَةٌ.)

جَزْرٌ: see جَزْرَةٌ, in two places.

جَزَارٌ and جَزَارٌ The act of cutting, or shearing, wool, (Mgh, \* Mgh,) and hair; (Mgh;) and of reaping; (Fr, S, K;) and of cutting seed-produce (Mgh, K) before it has attained to maturity; (K;) and of cutting off the fruit of palm-trees: (Fr, S, Mgh:) and the time, or season, of shearing sheep [and the like]. (TA.) You say, *هَذَا زَمَنُ الْجَزَارِ*, and *الْجَزَارِ*, *This is the time of cutting, or shearing, wool*: (Mgh:) and of reaping: and of cutting off the fruit of palm-trees. (S.)

جَزَارٌ *What one cuts, or cuts off, of anything*; (K;) the cuttings of wool or any other thing: n. un. with ة: (TA:) [as, for instance,] *what is redundant of a skin or hide when it is cut*: (K:) or جَزَارَةٌ signifies *what falls from a skin or hide (S, A) or other thing (S) when it is cut.* (S, A.) See also جَزْرَةٌ.

جَزَارٌ: see جَزَارٌ.

Bk. I.

جَزْرٌ *What is cut, or shorn*; a masc. n.; and, as also جَزْرَةٌ, fem.: (K:) or the latter signifies *sheep of which the wool is shorn*; (S, A;) and is similar to *حَلُوبَةٌ* and *رَكُوبَةٌ* and *عَلُوفَةٌ*: (S:) Th says that a subst. of this class is only with ة, like the three words just mentioned: Lh says that it may be with ة and without ة; and that the pl. in both cases is of the measures *فُعَالٌ* and *فَعَائِلٌ*: [in this instance, *جَزْرٌ* and *جَزَائِرٌ*:] but ISd says, I hold that *فُعَالٌ* is the measure of the pl. of a subst. of this class without ة, such as *رَكُوبٌ*, of which the pl. is *رَكُوبٌ*; and *فَعَائِلٌ*, of that which is with ة, such as *رَكُوبَةٌ*, of which the pl. is *رَكَائِبٌ*. (TA.)

جَزْرٌ and جَزْرَةٌ Cut, or shorn. (K.) — See also جَزْرَةٌ.

جَزَارٌ: see جَزْرَةٌ: — and جَزَارٌ.

جَزْرَةٌ: see جَزْرٌ.

جَزْرَةٌ A flock, or tuft, of wool; as also جَزْرَةٌ; (S, K;) which [latter] is a tuft of wool, or of wool dyed of various colours, (عَيْنَةٌ,) that is hung upon a woman's camel-vehicle (هُودَجٌ): (S:) or the latter signifies a tuft of wool tied with threads or strings, with which the woman's camel-vehicle (هُودَجٌ) is ornamented: and جَزَائِرٌ [pl. of the former] and جَزَارِجٌ [pl. of the latter] signify tufts of dyed wool which are hung upon the camel-vehicles (هُودَجِ) of women on the day of going forth on a journey; also called *تُكُنٌ*: or جَزَائِرٌ, (TA,) or جَزَائِرٌ, (L,) signifies a kind of beads (حُرُزٌ) with which the girls, or slave-girls, (جَوَارِ) of the Arabs of the desert are adorned, resembling *جَزَعٌ*: or tufts of wool, or of wool dyed of various colours, (عَيْنٌ,) which were used in the place of anklets. (TA.)

جَزْرَةٌ: see جَزْرَةٌ.

جَزْرٌ An instrument for cutting or shearing. (S.)

جَزْرٌ: see جَزْرٌ.

جزا

1. جَزَاهُ (S, Mgh, K,) aor. -, (Mgh, K,) inf. n. جَزَاهُ, (S,) *He divided it (a thing, S) into parts, or portions*; (S, K;) *made it to consist of parts, or portions*; (S, Mgh;) as also جَزَاهُ, (S, \* Mgh, K,) inf. n. *تَجَزَّاهُ*, (S,) or *تَجَزَّاهُ*: (Mgh:) when that which is divided is property, as, for instance, slaves, only this latter form of the verb, with teshdeed, is used. (TA.) — Also, aor. and inf. n. as above, *He took a part, or portion, of it*; namely, a thing. (Ham p. 117.) And *جَزَّاهُ الشَّعْرَ*, inf. n. as above; and جَزَّاهُ; *He curtailed the poetry of two feet in each verse*: or *he made the poetry to consist of two feet in each verse.* (TA. [See مَجْزُوهٌ.]) — Also *He made it firm, fast, or strong*; or *he bound it firmly, fast, or strongly*; (جَزَّاهُ); namely, a thing. (K.) — جَزَّاهُ به (S, K,) aor. -, (TA,) inf. n. جَزَّاهُ, (S,) [and app. جَزَّاهُ also,] *He was, or became, satisfied, or content,*

with it; namely, a thing; (S, K;) as also جَزَّاهُ, a dial. var. mentioned by IAar; (TA;) and به جَزَّاهُ, (S, Mgh, K,) and به جَزَّاهُ. (S, K.) A poet says,

وَأَنَّ الْمَرْءَ يَجْزَاهُ بِالْكَوَاعِ \*

[And verily the man is satisfied, or content, with the shank of the sheep or goat &c.]. (TA.) And you say *طَعَامٌ لَا جَزْءَ لَهُ* *Food whereof one is not satisfied with a little.* (TA.) And *هَذَا لَهُ فِي هَذَا غِنَاءٌ وَجَزْءٌ* [He has, in this, competence and] sufficiency. (Mgh.) And *جَزَّاهُ الْإِبِلَ بِالرُّطْبِ عَنِ الْمَاءِ*, (S, Mgh, K,) or [simply] *جَزَّاهُ الْإِبِلَ*, (Har p. 475,) inf. n. جَزَّاهُ, with damm, (S, TA,) and جَزَّاهُ; (TA;) and جَزَّاهُ, (IAar, K,) and جَزَّاهُ; (Mgh, and Har ubi suprâ;) *The camels were satisfied, or content, with green, or fresh, pasture or herbage [so as to be in no need of water].* (S, Mgh, K, TA.) And *جَزَّاهُ عَنِ امْرَأَتِهِ* [He was content to abstain from, or be without, conjugal intercourse with his wife]. (M in art. ابل.)

2: see 1, in two places: — and see also 4.

4. جَزَّاهُ It (a thing) satisfied, sufficed, or contented, him. (S, Mgh, K.) [Hence,] *اجْزَأَ مُجْزِئاً* *It (a thing) satisfied, sufficed, or contented, in lieu of another thing or other things; stood, or served, in stead thereof.* (Mgh.) And *أَجْزَأَتْ عَنْكَ مُجْزِئاً فُلَانٌ* (S, Mgh, K) and *مُجْزِئاً فُلَانٌ* (S, K,) as also *مُجْزِئاً فُلَانٌ* and *مُجْزِئاً فُلَانٌ* without ة, and with damm, and *مُجْزِئاً فُلَانٌ* and *مُجْزِئاً فُلَانٌ*, (K in art. مجزئ.) *I satisfied, sufficed, or contented, thee as such a one; I stood thee, or served thee, in stead of such a one.* (S, Mgh, K.) And *اجْزَأَ الْإِبِلَ بِالرُّطْبِ عَنِ الْمَاءِ*, (S, K,) inf. n. *اجْزَأَ*; (S,) and *اجْزَأَ*, (S, K,) inf. n. *اجْزَأَ*; (S,) or *اجْزَأَ*; (TA;) *He satisfied, or contented, the camels with green, or fresh, pasture or herbage [so that they were in no need of water].* (S, K.) — *اجْزَأَ* is also syn. with *جَزَّى*; the former being of the dial. of Temeem, and the latter of the dial. of El-Hijáz; (Akh, Mgh;) and one may suppress the ة, and say *اجْزَى*: (Mgh, Mgh:) this last is used by some of the lawyers in the sense of [جَزَّى, i. e.] *قَضَى*. (Az, Mgh, Mgh.) One says, *أَجْزَأَتْ عَنْكَ شَاةٌ* *A sheep, or goat, made satisfaction for thee* (S, Mgh, \* K, TA) as a sacrifice; (TA;) syn. *قَضَتْ*; (S, Mgh, K;) the verb being there a dial. var. of *جَزَّتْ*. (S, K.) And *الْبَدْنَةُ تُجْزِئُ عَنِ سَبْعَةٍ* *The camel, or cow, makes satisfaction for seven: or serves in stead of seven.* (Mgh.) And *هَذَا يُجْزِئُ عَنِ هَذَا* [This will make satisfaction, for this: or this will serve in stead of this]: and, accord. to 'Alee Ibn-'Eesà, *اجْزَى* also, suppressing the ة. (Mgh.) — Also, said of pasture, or herbage, (K, TA,) and of a meadow, (TA,) † *It was, or became, luxuriant*: (K, TA:) because satisfying the beasts that feed upon it. (TA.) — And, said of a company of men, *They had their camels satisfied with green, or fresh, pasture or herbage [so that they were in no need of water].* (TA.) — *اجْزَأَتْ* She (a woman) brought forth

females. (K̄.) [But see جَزْرٌ, from which it is derived.] — **اجزأ** *He furnished an awl* (مُخَصَّفٌ, S, K̄, or أَشْفَى, S), (S, K̄,) or a knife, (Mṣb,) with a جَزَاة, i. e. handle; (S, Mṣb, K̄;) as also اجزى. (Mṣb.) — **اجزأ الخاتم في أصبعه** *He put the ring upon his finger.* (K̄.)

5. **اجزأ** *It became divided into parts, or portions.* (Mṣb, KL.) — See also 1.

8: see 1, in three places.

جَزْرٌ: see جَزْرٌ. — It is said by El-Khattābee to be a name for رَطْبٌ [app. meaning رَطْبٌ, i. e. Green, or fresh, pasture or herbage, (see 1 and 4)], with the people of El-Medeeneh; and occurs in a trad.; but the reading commonly known is جَرور. (TA.)

جَزْوَةٌ *A part, or portion,* (Mṣb, K̄, TA,) or division, (TA,) of a thing; (Mṣb, TA;) properly and conventionally; (TA;) as also جَزْوَةٌ; (K̄;) a constituent part of a thing, as of a ship, and of a house or tent, and of a sum in reckoning; (B, TA;) [an ingredient of any compound or mixture;] a share, or lot: (TA:) pl. أَجْزَاءٌ: (S, Mṣb, K̄, &c.): it has no other pl. (Sb, TA.) — [A volume of a book.] — *A foot of a verse.* (TA.) — In the Qur [xl. 14], where it is said, **وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جَزْوَا**, (Bḍ,) it means Females; (K̄, TA;) i. e., they asserted the angels to be the daughters of God: so says Th: and Aboo-Is-hāk says that it means, they asserted God's share of offspring to be the females; but that he had not found this in old poetry, nor had persons worthy of confidence related it on the authority of the Arabs [of the classical times]: Z disallows it, asserting it to be a lie against the Arabs; and Bḍ follows him: El-Khafājee says that the word may be used figuratively; for, as Eve was created of a part (جزء) of Adam, the word جزء may be applied to denote the female. (MF, TA.)

جَزَاةٌ *The handle of the [kind of awl called] مُخَصَّفٌ, (S, K̄,) and of the أَشْفَى: (S:) AZ says that it is not [the handle, or hilt,] of the sword, nor of the dagger; but is the handle of the مَشْرُوة with which camels' feet are branded. (TA.) [See also ضَبَّة.] — A vine-prop; (K̄, TA;) a piece of wood with which a vine is raised from the ground. (TA.) — In the dial. of the tribe of Sheybān, The hinder, or hindermost, شَقَّة [or oblong piece of cloth] of a tent. (TA.)*

جَزْوِيٌّ *Relating to a part or portion or division; partial; particular; contr. of كَلْبِيٌّ.* — And, as a subst., *A particular:* pl. جَزْوِيَّاتٌ.

جَزْوِيَّةٌ *The quality of relating to a part or portion or division; relation to a part &c.; particularity.*

جَزْوِيٌّ *Satisfying food; as also مُجَزْوِيٌّ; (Fr, K̄;) like شَبِيعٌ and مُشَبِّعٌ. (Fr, TA.)*

هَذَا رَجُلٌ جَزَائِكُ [act. part. n. of 1]. — *This is a man sufficing thee as a man.* (K̄, TA.) — *A doe-gazelle that is*

*satisfied with green, or fresh, pasture or herbage [so as to be in no need of water]:* pl. جَزَائِكُ. (S.) The pl. is explained by IḲt as meaning Gazelles: (TA:) [or] it signifies [or signifies also] Wild bulls or cows; (K̄, TA;) because they are satisfied with green, or fresh, pasture or herbage so as to be in no need of water. (TA.) Also, the pl., Palm-trees; as not needing irrigation. (TA.)

أَجْزَأُ *More [and most] satisfying or sufficing or satisfactory: hence, الْفَارِسُ أَجْزَأُ مِنَ الرَّاجِلِ [The horseman is more satisfactory than the footman]. (Mgh.)*

مُجْزَأٌ and مُجْزَأَةٌ are used as inf. ns. of 4 [q. v.]. (TA.)

مُجْزِئٌ: see جَزْوِيٌّ. — Also *A strong, fat, camel; because sufficing for the wants of the rider and carrier. (TA.) — Also, and مُجْزِئَةٌ, A woman who brings forth females. (TA.) [But see جَزْوِيٌّ, from which the verb is derived.]*

مُجْزِئَةٌ and مُجْزِئَةٌ are used as inf. ns. of 4 [q. v.]. (TA.)

مُجْزِئَةٌ *Divided into parts, or portions. (TA.) — [Having a part, or portion, taken from it: see 1.] — A verse curtailed of two [of the original] feet: [like the هَزَجٌ and مَضَارِعٌ &c., which were originally of six feet each, but of which every known example is of four only:] or a verse consisting of two feet only: [as a kind of the هَزَجٌ, and two kinds of the مَنَّسُوحٌ: to each of which, or, accord. to some, to the former of which only, when thus consisting of only two feet, the term مَنَّهَوُكٌ is also applied:] the former is said to be عَلَى السَّلْبِ; and the latter, عَلَى الْوَجُوبِ. (TA.)*

### جزر

جَزَرَ, aor. - and sometimes ٢, (K̄,) inf. n. جَزْرٌ, (Mgh, K̄,) *He cut, or cut off,* (Mgh, K̄,) a thing. (TA.) — جَزَرَ, (S, Mgh, Mṣb,) aor. ٢, (S, Mṣb,) [inf. n. as above,] *He slaughtered a camel* (S, Mgh, Mṣb) or other animal, (Mṣb,) and skinned it; (S;) as also اجتزروا. (S, TA.) You say also, جَزَرَ لَهُمْ, meaning *He slaughtered for them a camel.* (A.) And اجتزروا القوم جزورا *He slaughtered and skinned for the people a camel.* (TA.) — جَزَرَ التَّنْخُلَ, aor. - (S, K̄) and ٢, (K̄,) inf. n. جَزْرٌ (S, K̄) and جَزَارٌ and جَزَارٌ, (Lh, S, K̄,) *He cut off the fruit of the palm-trees:* (Lh, S, K̄:) or, as some say, *he spoiled the palm-trees in fecundating them.* (TA.) — And جَزَرَ, (TA,) inf. n. جَزْرٌ, (K̄,) *He gathered honey from the hive.* (K̄, TA.) — جَزَرَ, aor. - and ٢, inf. n. جَزْرٌ, (S, Mṣb, K̄, &c.) † *It (water) sank, and disappeared; became low; or became remote; (S, K̄;) decreased; went away; (TA;) flowed away, or retired, (A, Mgh, Mṣb,) from the earth, or land: (A, Mgh:) it (the sea, and a river, Lth, ISd) ebbd; contr. of مَدَدٌ; (S, ISd, K̄;) [but in this last sense, only - is authorized by the K̄, and app. by ISd also, as the aor.];] i. e., retreated, or went back; (S,*

Mṣb;\*) as also اجتزروا; (ISd, TA;) or ceased to increase. (Lth, Mgh.)

4. اجزوه, (K̄,) or اجزر القوم, (ISk, S,) *He gave to him, or to the people, a sheep or a goat, for him, or for them, to slaughter; (ISk, S, K̄;) meaning a ewe or a ram or a she-goat; (ISk, S;) or a sheep, or goat, fit for slaughter: (TA:) and اجزته شاة I gave to him a ewe or a ram or a she-goat, and he slaughtered it: (ISk, TA:) and اجزتك بعيرا, or شاة, I gave to thee a camel, or a sheep or goat, that thou mightest slaughter it: (A:) [but] accord. to ISk, one does not say اجزته ناقة, because a she-camel is fit for other purposes than that of slaughter: (S:) and accord. to some, one should not say اجزوه جزورا, but اجزوه جزرة. (TA.) — اجزوه He (a camel) attained to the fit time for his being slaughtered. (S, K̄.) — اجزر التخل The palm-trees attained to the fit time for the cutting off of the fruit. (S, K̄.) — [And hence,] اجزر الشيخ † *The old man attained to the fit time for his dying; (K̄, TA;) being aged, and near to his perishing; like as the palm-tree attains to the fit time for having its fruit cut off. (TA.) Youths used to say to an old man اجزرت يا شيخ, meaning, Thou hast attained to the fit time for thy dying, O old man: and he would say, ائى بنى وتحتضرون, i. e., "[O my sons, and] ye shall die youths:" but accord. to one way of relation, it is اجزرت; from اجز البر "the wheat attained to the proper time for being cut." (S.) — اجزر القوم The people attained to the fit time for the cutting off of the fruit of the palm-trees. (Yz, TA.)**

5: see 8.

6. **اجزروا** † *They reviled each other* (K̄, TA) vehemently, or excessively. (TA.)

7: see 1.

8. اجتزروا: see 1, in two places. — **اجتزروا فى القتال** and **اجتزروا** (K̄, TA) *They fought one another [app. so that they cut one another in pieces]. (TA.) [In the K̄, this is immediately followed, as though for the purpose of explanation, by the words تَرَكَوْهُمُ جَزْرًا لِلْسَّبَاعِ ائى قطعاً: but there is evidently an omission in this place, at least of the conjunction و.] — And اجتزروا They had a camel slaughtered for them. (A.)*

جَزْرٌ inf. n. of 1. (S, K̄, &c.) — And also † *The sea* (K̄, TA) itself. (TA.)

جَزْرٌ, (not جَزْرٌ, Fr, S, [but see what follows,]) [a coll. gen. n.,] *Fat sheep or goats: (S, K̄, TA:) n. un. جَزْرَةٌ: (S, K̄:) or sheep, or goats, that are slaughtered; (M;) as also جَزْرٌ: (K̄:) n. un. as above: (M: in the K̄ جَزْرَةٌ:) or جَزْرَةٌ signifies a sheep, or goat, fit for slaughter: or a sheep, or goat, to which the owners betake themselves and which they slaughter: and anything that is lawful to be slaughtered; n. un. of جَزْرٌ, which is sometimes [written جَزْرٌ,] with fet-ḥ to the z. (TA.) — جَزْرُ السَّبَاعِ *The flesh which beasts or birds of prey eat.* (S, Mgh.) One says, تَرَكَوْهُمُ جَزْرًا (S, K̄) *They slew them: (S:) or they left them cut**

in pieces للَسْبَاع [for the beasts or birds of prey]. (K.) And صَارُوا جَزْرًا لِّلْعَدُوِّ [They became a prey to the enemy, cut in pieces]. (Mgh.) — See also جَزِيرَةٌ. — Also, and جَزْرٌ (Fr, S, Mṣb, K,) the latter with kesr to the ج, (Mṣb, K,) arabicized, (K,) from the Persian [كُزْر], (AHn,) [coll. gen. ns., meaning Carrots, or the carrot;] a certain root, (أرومة) which is eaten, (S, K,) well known: (TA:) n. un. with ḍ; (K;) or جَزْرَةٌ: (Aṣ, S, Mṣb:) the best kind is the red and sweet, which grows in winter: it is hot in the extreme of the second degree; moist in the first degree; (TA;) diuretic; (K, TA;) lenitive; emollient; (TA;) strengthening to the venereal faculty; emmenagogue: the putting of its pounded leaves upon festering ulcers is advantageous: (K, TA:) it is difficult of digestion; and engenders bad blood; but is made wholesome with vinegar and mustard. (TA.) — [See also حَنْزَابٌ, in art. ح-زب.]

جَزْرٌ: see جَزْرٌ, in three places.

جَزَارٌ The time of the cutting off of the fruit of palm-trees. (Yz, TA.) [See also 1.]

جَزُورٌ A camel [that is slaughtered, or to be slaughtered]; (K;) applied to the male and the female: (S, Mṣb:) or (as some say, Sgh, Mṣb) properly a she-camel that is slaughtered: (Sgh, Mṣb, K:) but the former is the correct assertion; (TA;) though the word is fem., (IAmb, S, Mṣb, TA,) on the authority of hearsay; (TA;) therefore you say, رَعَتِ الْجَزُورُ [the camel for slaughter pastured]: (IAmb, Mṣb:) or when used alone, it is fem., because what are slaughtered are mostly she-camels: (TA:) and when used as a common term, it implies the like of predominance [of the fem. gender]: (Háshiyeh of Esh-Shiháb, TA:) [the shares into which the جزور is divided in the game called الميسر are described voce بَدَأَ:] pl. جَزْرٌ (S, Mṣb, K) and جَزَائِرٌ and جَزْرَاتٌ (Mṣb, K,) the last of which is pl. of جَزْرٌ, like as طُرُقَاتٌ is of طُرُقٌ. (TA.) — See also جَزْرٌ.

جَزَارَةٌ, of a camel, The extremities; (S, A;) namely, (S,) the fore and hind legs, (البدان) والرجلان, (S, K,) and the head, (S,) or neck: (A, K:) because the slaughterer receives them; (S;) they being his hire, (S, K,) or right, (A,) not being included among the shares in the game called الميسر. (TA.) But when a horse is said to be عَيْلُ الْجَزَارَةِ (S,) or ضَخْمُ الْجَزَارَةِ (M,) what is meant is thickness of the fore and hind legs, and abundance of sinews; and the head is not included, because largeness of the head, in a horse, is a fault. (S, M.)

جَزَارَةٌ The trade of him who slaughters camels (Mgh, Mṣb, K,\* TA) and other animals. (Mṣb.)

جَزِيرَةٌ † An island; land in the sea [or in a river], from which the water has flowed away, so that it appears; (Az, Mgh;) and in like manner, land which a torrent does not overflow, but which it surrounds; (Az, TA;) land from which the tide retires; as also جَزْرٌ: (K:) so called

because cut off from the main land: (S:) or because of the retiring of the water from it: (Mṣb:) pl. جَزَائِرٌ: (S, Mgh:) [also, a peninsula:] and a piece of ground or land. (Kr, TA.)

جَزَارٌ (S, A, Mgh, Mṣb, K) and جَزِيرٌ (K) and جَزَارٌ (A) One who slaughters camels (A, Mgh, Mṣb, K) and other animals. (Mṣb.)

جَزِيرٌ: } see what next precedes.  
جَزَارٌ: }

جَزْرٌ (Mṣb, K,) or مَجْزُرٌ, with kesr to the ز, (S, Ibn-Málik,) contr. to rule, as the aor. of the verb is with damm, (Ibn-Málik, TA,) and sometimes مَجْزَرَةٌ [or مَجْزَرَةٌ], (Mṣb,) A place where camels are slaughtered, (S, Mṣb, K,) and other animals, (Mṣb,) namely, bulls and cows and sheep and goats, and where their flesh is sold: pl. مَجَارٌ. (TA.) In a trad. of 'Omar, persons are enjoined to avoid مَجَارٌ, (S, TA,) meaning as above; because of their uncleanness; (TA;) or because the witnessing of the slaughter of animals hardens the heart and dispels mercy: (IAth, TA:) or the meaning is, places of assembly; because a camel is slaughtered only where people are collected together: (S, TA:) the مَجْزَرَةٌ is one of the places in which it is forbidden to perform the usual prayers. (Mgh.)

مَجْزَرَةٌ or مَجْزَرَةٌ: see مَجْزَرٌ, in two places.

جزع

1. جَزَعٌ [inf. n. of جَزَعٌ] signifies The act of cutting; or cutting off. (TA.) [See also 8.] — [Hence,] جَزَعٌ لَهُ جَزْعَةٌ مِنَ الْبَالِ He cut off for him a portion of the property. (S.) — And جَزَعٌ الْوَادِي (S, Mṣb, K,) aor. َ, (Mṣb, K,) inf. n. جَزَعٌ (S, Mṣb, K,) He passed the valley to the other side: (Mṣb:) or he passed the valley [in any manner]: (K:) or he passed across it; i. e., crossed it: (S, K:) and in like manner, الأَرْضُ the land: (K:) and الْمَغَازَةُ the desert: and الْمَوْضِعُ the place. (TA.) — جَزَعٌ (S, Mṣb, K,) aor. َ, (Mṣb, K,) inf. n. جَزَعٌ (S, Mṣb, K) and جَزُوعٌ (K,) He was, or became, impatient, (S, K,) مِنْ الشَّيْءِ [of the thing]; (S;) and عَلَى فُلَانٍ [on account of such a one]; (S and K in art. اله, &c. ;) جَزَعٌ being the contr. of صَبْرٌ: (S, K:) or he had not sufficient strength to bear what befell him, (O, Mṣb,) and found not patience: (Mṣb:) or he manifested grief and agitation: (TK:) or he was, or became, affected with grief: or he was, or became, affected with most violent grief, such as prevented him and turned him from that to which he was directing himself, or from his object, and cut him off therefrom: this meaning of cutting off being said by 'Abd-el-Kádir El-Bagh-dádee to be the primary signification. (TA.)

2. جَزَعٌ, inf. n. تَجْزِيعٌ, It (a full-grown unripe date) became ripe to the extent of two thirds of it: (S:) or to the extent of half of it; (K, TA;) from the bottom: (TA:) or became partly ripe: and in like manner one says of a grape. (TA.)

— It (a watering-trough, or tank,) had but little remaining in it. (K,\* TA.) — He put a little water into a skin. (TA.) — جَزَعٌ فُلَانًا (K,) inf. n. as above, (TA,) He caused the impatience (جَزَعٌ) of such a one to cease: (K:) he said to him that which comforted him, or consoled him, and which caused his grief and fear to cease. (IAth.)

4. اجْزَعُ جَزْعَةً, and اجْزَعُ جَزْعَةً, He left, or caused to remain, a remainder: (O, K:) or less than half. (TA.) — اجْزَعُهُ He caused him to be impatient: (S, K:) or he caused him to want sufficient strength to bear what befell him, and to be impatient. (Mṣb.)

5: see 7, in two places. — تَجَزَعُوا الْغَنِيمَةَ They divided among themselves the spoil. (TA.)

7. انْجَزَعُ It (a rope) broke, (K, TA,) in any manner: (TA:) or broke in halves; (K, TA;) but if it have broken at its extremity, one does not say انْجَزَعُ. (TA.) And انْجَزَعَتِ الْعَصَا, and تَجَزَعَتْ, The staff, or stick, broke (K, TA) in halves. (TA.) † تَجَزَعُ is also said of a spear, and of an arrow, &c., meaning It broke in pieces. (TA.)

8. اجْتَزَعُ He broke it, and cut it off: (K:) or he broke it off, and cut it off, for himself; namely, a branch, rod, or piece of wood, from a tree. (S.)

جَزَعٌ (S, Mṣb, K) and جَزَعٌ (Kr, K,) but IDrd ascribes the latter to the vulgar, (TA.) [The onyx; so called in the present day;] certain beads, or gems, (جَزْرٌ) (Mṣb,) the beads, or gems, (جَزْرٌ) [here rendered by Golius "Murcena seu concha Veneris," though he also gives what I regard as the only correct signification, namely "onyx,"] of El-Yemen (S, K) [and] of China, (K,) in which are whiteness and blackness, (S, Mṣb, K,) and to which eyes are likened, (S, K,) and in particular, by Imra-el-Keys, the eyes of wild animals, because their eyes, while they are alive, are black, but when they die, their whiteness appears; (TA;) a kind of stone having many colours, brought from El-Yemen and China; (Kzw;) so called because interrupted by various colours; its blackness being interrupted by its whiteness and its yellowness: (IB:) 'Aisheh's necklace [which she lost on the occasion that subjected her to the accusation of adultery] was of جَزَعٌ of Dhafári: (TA:) the wearing it in a signet induces anxiety, or disquietude of mind, and grief, and terrifying dreams, and altercation with men; and if the hair of one who experiences difficulty in bringing forth be wound upon it, she brings forth at once: (K: [and Kzw says the like, and more of a similar kind:]) n. un. جَزْعَةٌ (Mṣb, K,\* TA) and جَزْعَةٌ. (K,\* TA.) — See also what next follows.

جَزَعٌ (S, O, L, Mṣb, K,) but AO says that it should be with fet-h, [جَزَعٌ] (K,) The place of bending, or turning, (مَنْعَطٌ, S, Mṣb, K, or مَنْعَتِي, Aṣ, K,) of a valley: (Aṣ, S, Mṣb, K:) or the middle thereof: or the place where it ends: (IDrd, K:) or its side: (Mṣb:) or the place of

passing, or crossing, of a valley: or a widening part, of the narrow places, thereof, whether it produce plants &c. or do not produce them: (TA:) or it is not so called unless [it be a part] having width, and producing trees &c.: (Msb, K:) or it may be without plants, or herbage, or the like: (TA:) or a place, in a valley, in which are no trees: (IAqr, K:) or a place, of a valley, taking a round and wide form: (TA:) pl. أَجْرَاعٌ. (Msb, K.) — A place of alighting, or abiding, of a people. (K.) — Elevated land, or ground, by the side of which is a low, or depressed, part. (K.) — A bee-hive: pl. as above. (Ibn-'Abbād, K.) — See also جَزَعٌ.

جَزَعٌ: see what next follows.

جَزَعٌ (Msb, K) and جَزَاعٌ and جَزَعٌ (K) and جَزُوعٌ (Msb, K) and جَزَاعٌ (K) part. ns. of جَزَعٌ; [Impatient; &c.]; (Msb, K;) but the last two have an intensive signification [very impatient, or having much impatience; &c.]. (IAqr.)

جَزَعَةٌ: see what next follows, in two places.

جَزَعَةٌ A little, or small quantity, of property, or wealth; and of water, (S, K,) remaining in a skin, (Lh, IDrd,) and in a leathern bottle, or other vessel, (IDrd,) and in a pool left by a torrent, but not in a well, (TA,) as also جَزَعَةٌ (IDrd, K) and [the dim.] جَزَيْعَةٌ, (IDrd,) and of milk, in a skin; (Lh;) or a third part, or nearly that quantity, of water, in a trough, or tank; (ISh;) or a quantity of water, and of milk, less than the half of the skin or other vessel, and of the trough; (TA;) and, as also جَزَعَةٌ, somewhat remaining; (O, K;) or the latter, particularly, of milk; (IAqr;) or both, accord. to some, [a remainder consisting of] less than half; (TA;) and the former, a portion [not defined] of property, or wealth; (S;) and particularly a portion of a flock of sheep or goats; (Aboo-Leylā, K;) as also جَزَيْعَةٌ; (S;) thus in the handwriting of Aboo-Sahl El-Harawee; but in the Mj of IF, جَزَيْعَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) the pl. of جَزَعَةٌ is جَزَعٌ. (ISh.) — And [hence,] †A part, or portion, of the night, (S, O, K,) past or to come, (TA,) less than half, (O, K,) of the former part thereof or of the latter part. (K.) — A place in which is a collection of trees (K, TA) among which the camels or other beasts are made to rest at night from the cold, and are confined when they are hungry, or returning from water, or under rain. (TA.) — Also n. un. of جَزَعٌ as syn. with جَزَعٌ. (TA.)

جَزَاعٌ: } see جَزَعٌ.  
جَزُوعٌ: }

جَزَيْعَةٌ and جَزَيْعَةٌ: see جَزَعَةٌ, in three places.

جَزَاعٌ: see جَزَعٌ. — Also The piece of wood which is placed in the trellis of a grape-vine, crosswise, upon which are laid the branches of the vine; (S, K;) not known to Aboo-Sa'eed; (S;) it is thus placed for the purpose of raising the branches from the ground; and this piece of

wood is also called جَزَاعَةٌ خَشْبَةٌ; the latter word being thus used as an epithet. (TA.) Also Any piece of wood that is put crosswise between two things for a thing to be borne upon it (K, TA) is called its جَزَاعٌ. (TA.)

جَزَعٌ Interrupted by various colours [like the جَزَعٌ or onyx]: (IB:) or anything in which are blackness and whiteness; as also جَزَعٌ: (K:) and flesh-meat in which are whiteness and redness. (TA.) [Hence,] نَوَى جَزَعٌ and جَزَعٌ Date-stones of which some, or some parts, have been scraped, or abraded, so as to have become white, the rest being left of their [original] colour: (K:) likened to the جَزَعٌ. (TA.) And بَسْرٌ جَزَعٌ (S, K) and مَجَزَعٌ; (K;) the former, says Sh, accord. to El-Ma'arree, but he adds that he himself held the latter to be the right; Az says that he heard the former from the people of Hejer, and it has the authority of A 'Obeyd; (TA;) Full-grown dates that have ripened to the half; (K, TA;) from the bottom: (TA:) or to the extent of two thirds: (S;) or that have become partly ripe: (TA:) fem. with ة: (S, K;) and in like manner you say تَمَرٌ مَجَزَعٌ dates that have ripened to the half. (TA.)

جَزَعٌ: see جَزَعٌ, in three places. — حَوْضٌ جَزَعٌ A watering-trough, or tank, having but little water remaining in it. (K.)

مَجَزَعٌ: see جَزَعٌ.

جزف

1. جَزَفٌ [inf. n. of جَزَفٌ] signifies The taking a thing [in the manner termed] مُجَازَفَةٌ and جَزَافًا [i. e. by conjecture, not knowing the measure nor the weight]: (S, TA:) or the taking largely, or copiously: (IF, Msb, TA:) and it is [from] a Persian word. (Msb. [See جَزَافٌ, below.]) And you say, جَزَفَ فِي الْكَيْلِ, inf. n. جَزَفٌ, He gave large measure: (IKtt, Msb:) and جَزَفَ لَهُ فِي الْكَيْلِ He gave him large measure. (Jm, TA.)

3. جَزَافٌ (Msb, TA) inf. n. مُجَازَفَةٌ (S, Msb, K, TA) and جَزَافٌ (S, TA,) He sold, or bought, a thing not knowing its measure nor its weight: (Msb:) or he conjectured in selling and buying. (K.) — He acted in an easy, or a facile, manner, (Msb, TA,) in selling or buying. (Msb.) — And hence, جَزَافَ بِنَفْسِهِ †He perilled, endangered, jeopardized, hazarded, or risked, himself; as though he acted in an easy manner with himself. (TA.)

5. تَجَزَفَ فِيهِ He picked out, or selected, the good in it; syn. تَنَقَّدَ [in the CK, erroneously, تَنَقَّدَ]. (Sgh, K.)

8. اجْتَزَفَ He bought a thing by conjecture, not knowing the measure nor the weight. (AA, K.)

جَزَفٌ Of unknown quantity, whether measured or weighed. (Nh, TA.)

جَزَفَةٌ A portion of a number of cattle: (K:) and of hair. (TA)

جَزَافٌ: see what next follows, in two places.

جَزَافٌ, accord. to the 'Eyn, in selling and buying, is [The selling, and buying,] by conjecture, without measuring and without weighing; and by rule should be جَزَافٌ, with kesr; i. e., if formed in accordance to the verb [which is جَزَافٌ]: (Mgh:) or the selling or buying a thing not knowing its measure nor its weight: (Msb:) or conjecture in selling and buying; as also جَزَافٌ and جَزَافٌ and جَزَافَةٌ and جَزَافَةٌ and جَزَافَةٌ: (K, TA:) arabicized, from كَزَافٌ, (Msb, K, TA,) which is Persian: (Msb, TA:) they say وَكَزَافٌ, meaning "excess in speech, by conjecture:" accord. to the Jm, its primary signification is muchness, or copiousness: (TA:) some say that the most chaste form of جَزَافٌ is جَزَافٌ, with kesr; [because this is a regular inf. n. of جَزَافٌ]; (MF, TA;) and some, that the triple vocalization of the ج in جَزَافٌ is a kind of جَزَافٌ [i. e. conjecture], since all assert it to be a Persian word arabicized, and it cannot be so and be also an inf. n., conformable to the verb and to rule: it seems that, when they arabicized it, its original was gradually forgotten, so they formed from it a verb, and derived from it, and made it analogous. (TA.) — بَيْعٌ جَزَافٌ and جَزَافٌ and جَزَافٌ and جَزَافٌ (K) and جَزَافٌ (TA) A thing sold, or bought, of unknown quantity, whether measured or weighed. (TA.) [See also جَزَافٌ.]

جَزَافٌ: see جَزَافٌ, in four places.

جَزُوفٌ A pregnant female exceeding the term of her bringing forth. (K.)

جَزِيفٌ: see جَزَافٌ.

جَزَافَةٌ and جَزَافَةٌ and جَزَافَةٌ: see جَزَافٌ.

جَزَافٌ A fisherman. (El-'Azezee, K.)

جَزَافٌ فِي كَلَامِهِ †One who pours forth his speech without rule. (Msb.)

جَزَافَةٌ A fishing-net. (El-'Azezee, K.)

بَيْعٌ جَزَافٌ: see جَزَافٌ.

جزل

1. جَزَلَهُ (K,) or جَزَلَهُ جَزَلَتَيْنِ (S,) aor. -, (K,) inf. n. جَزَلٌ (S,) He cut it (a thing, S) in two pieces, (S, K,) with a sword. (K.) — جَزَلُوا نَاقَةَ They cut the base of the neck of a she-camel, that was slaughtered and dead, in the part between the two shoulder-joints, in order that the neck might become relaxed; not cutting the whole of it; previously to skinning. (Ham p. 689.) — جَزَلَهُ الْقَتَبُ (K, TA,) aor. and inf. n. as above; and اجزله; The saddle cut it; namely, the withers of a camel. (K, TA.) — جَزَلٌ, aor. -, (K,) inf. n. جَزَلٌ (S, K,) He (a camel) had a gall, or sore, in the withers, in consequence of which a bone came forth from it, and the place thereof became depressed: (S, K:) or he had his withers cut by the saddle: (K:) or he had a gall, or sore, in the withers, penetrating into the interior, and killing him. (TA.) The epithet applied to a camel in this case is أَجْزَلٌ; (S, K;) fem. جَزَلَةٌ: pl. جَزَلٌ. (K.) See also أُجْزَلٌ, جَزَلٌ,

aor. 2, (Mṣb, K,) inf. n. **جَزَالَةٌ**, (Mṣb,) said of firewood, (Mṣb, TA,) &c., (TA,) *It was thick and large.* (Mṣb, K.) — Also, (K,) inf. n. as above, (S,) † *He possessed good,* (S, \* K, TA,) *strong, firm,* (TA,) *judgment,* (S, \* K, TA,) [and *natural disposition, and intelligence; for*] **جَزَالَةٌ** is used in relation to judgment and natural disposition and intelligence: (Ḥam p. 770:) and **جَزَالَةُ الرَّأْيِ** signifies † *firmness of judgment:* (TA:) and **الْجَزَالَةُ فِي النَّطْقِ**, † *chasteness, or clearness, or eloquence, and firmness, in speech.* (Ḥar p. 8.)

4: see 1. — **اجزله عطيته** † *He made his gift large.* (TA.) And **اجزله له من العطاء**, (S,) or **في العطاء**, (Mṣb, TA,) † *He gave to him largely.* (S, Mṣb, TA.)

10. **استجزل رأيه في هذا** † *He esteemed his judgment, or opinion, good [and strong and firm (see جَزَل)] in this [matter]; syn. استجوده.* (TA.)

**جزل** *Large and dry firewood:* (S:) or *dry firewood:* (K:) or *thick, large firewood.* (Mṣb, K.) — † *Much of a thing; as also جزيل:* (K:) or the latter, *great, or large;* [and so the former:] you say **جزل عطاء** and **جزيل** † [a great, or large, gift]: (S, TA:\*) and **ثواب جزيل** † [a great, or large, recompense]: (TA:) pl. **جزال**; (S, K;) either of the former or of the latter. (TA.) And [the fem.] **جزلة** † [A woman] *large in the posteriors.* (K, TA.) — † *Generous; munificent.* (K, TA.) — † *Intelligent; firm, or sound, in judgment.* (K, TA.) You say, **فلان جزل الرأي**, † [Such a one is firm, or sound, in judgment]. (S, Mṣb.) And when this is said to you, and you desire to deny it, say, **بلى جزل الرأي** † *Nay, unsound in judgment; from جزل, [inf. n. of جزل], relating to a gall, or sore, in the withers [of a camel].* (A, TA.) You say also **امرأة جزلة** † *A woman possessing judgment:* (S:) or *intelligent; firm, or sound, in judgment;* as also **جزلة:** (K:) [but] IDrd says that **جزلا**, [app. a mis-transcription for جزلة] as syn. with جزلة, is not of established authority. (TA.) — Applied to a word, or an expression, (S, K, &c.,) † *Strong, (PS,) sound, correct;* (PS, TK;) *contr. of ركيك.* (S, K.) And applied to language, † *Chaste, clear, or eloquent, and comprehensive.* (TA.)

**جزل:** see **جزلة.**

**جزل الرأي:** see **جزل.**

**جزلة** *A piece, or portion cut off.* (S, K,\*) — *A large portion of dates;* (S, K;) as also **جزل:** (K.)

**زمن الجزال** (S, K) and **الجزال** (K) *The time of the cutting off of the fruit of the palm-trees.* (S, K.)

**جزيل:** see **جزل**, in three places.

**أجزل:** fem. **جزلة;** pl. **جزل:** see **جزل:** — and for the fem., see also **جزل.**

جزم

1. **جزمه**, (S, Mṣb, K,) aor. 2, (Mṣb, K,) inf. n. **جزم**, (Mṣb,) *He cut it, or cut it off;* (S, Mṣb, K;) namely, a thing: (Mṣb:) [like **جرمه** &c.] — **جزم النخل** *He cut off the fruit of the palm-trees:* (Mṣb:) [like **جرم النخل**: but see another explanation, below.] And **جزم من النخلة جزما** [He cut off a portion of the fruit from the palm-tree]. (TA.) — **جزم الحرف**, (S, ISd, Mṣb, K,) aor. as above, (TA,) and so the inf. n., (S,) *He made the letter quiescent;* (S, ISd, Mṣb, K;) i. e., the final letter of a declinable word; (S, ISd, Mṣb;) *he cut it off from motion:* (Mṣb:) or as though he cut off from it declinability: (Mbr, TA:) from **جزم** in the first of the senses explained above: **جزم** in a declinable word being like **سكون** in an indeclinable word. (S.) It is said in a trad. of En-Nakha'ee, **التكبير جزم والتسليم**, **جزم**, meaning that neither should be prolonged in utterance, and that the last letter in each should be without a case-ending, i. e., be quiescent; so that one should not say [in prayer] **الله أكبر** [nor **السلام عليكم ورحمة الله**, but **أكبر** in the former instance, and **الله** in the latter]: or, accord. to Z, that one should not exceed the due bounds in the pronunciation of the hemzeh and the medd: (TA:) or that one should abstain from giving fulness and depth to the sound of the vowel, and should elide it entirely in the places of pausing, and avoid excess in the pronunciation of the hemzeh and the medd. (Mgh.) — **جزم على فلان كذا** — **وكذا** *He made such and such things to be binding, or obligatory, on such a one.* (K.) And **جزم اليمين**, (K,) inf. n. as above, (TA,) i. q. **أمضاها** (K;) i. e., *He made the oath to be unconditional, without exception, absolutely or decidedly or irreversibly binding;* (TK;) **أمضاها** *ألف يميناً حتماً جزماً*, (TA.) One says also, **حلف باليمين** [He swore an oath in an absolute, a decided, or an irreversible, manner]. (TA.) And **جزم الأمر**, (K,) inf. n. as above, (TA,) *He decided the affair irreversibly.* (K.) And **جزمت ما بيني وبينه** *I decided the matter between me and him.* (TA.) And **أفعل ذلك جزماً** *I will do that decidedly; without any indulgence therein.* (Mṣb.) And **جزم به** [He asserted it decisively]. (TA passim.) And **جزم على الأمر** *He decided, or determined, upon, or upon doing, the thing, or affair.* (TA.) — Also, this last phrase, *He was silent respecting the affair; and so* **جزم**. (K, \* TA.) — And **جزم عنه** *He held back, or refrained, from it through cowardice; and was unable to do it; and so* **جزم**: (K:) or **جزم القوم** *the people lached power or ability.* (S.) — **جزم البعير فما يبرح** [app., *The camel stopped, and would not quit his place.*] (TA: but the verb **جزم** is there without any syll. sign.) — **جزم النخل**, (A'Obeyd, S, K,) inf. n. as above; (TA;) and **اجتممه**; (K; and the act part n. of the latter is also mentioned in the S;) like **جرمه** (S) [and **اجتممه**]; *He computed by conjecture the quantity of fruit upon the palm-trees.* (A'Obeyd, S, K.) — And **جزم**

also signifies *The selling, or buying, fruit [by conjecture, while yet in a rudimental state,] in its calyxes, for money.* (IAḥr, TA.) — Also **جزم**, (S, K,) inf. n. as above, (TA,) *He filled a skin;* (S, K;) and so **جزم**, (S, \* K,) inf. n. **تجزيم**. (S.) — **جزمت الإبل**, (Fr, K,) inf. n. as above, (Fr, TA,) *The camels satisfied their thirst [as though they filled themselves] with water.* (Fr, K.) — And **جزم**, (IAḥr, K,) aor. and inf. n. as above, (IAḥr, TA,) *He ate one meal and was filled thereby:* (IAḥr, K:) or *he ate one meal in every day and night.* (Th, K.) — **جزم القراءة**, (Lth, K,) inf. n. as above, (Lth, TA,) *He performed the reading, or recitation, so as to put the letters in their proper places, in a distinct, or perspicuous, and leisurely, manner.* (Lth, K.) — And **جزم** in writing means *The making the letters even.* (K.) — **جزم بسلحه** *He voided part of his excrement, part thereof remaining: or he cast forth his excrement.* (K.)

2: see 1, in four places.

4. **اجزم نخله** *He sold his palm-trees.* (TA.)

5. **تجزمت العصا** *The staff became split or cracked.* (K.)

7. **انجزم** [It became cut, or cut off. — And hence,] *It (the final letter of a declinable word) became, or was made, quiescent.* (S, TA.) — *It (a bone) broke, or became broken.* (K.)

8: see 1. — **اجترم جزمة من المال** *He took a portion of the cattle, or property, and left a portion.* (K.) — **اجترم حظيرته** [or enclosure for camels &c.]: (AḤn, K:) of the dial. of El-Yemáneh. (AḤn, TA.) — **اجترم النخلة** *He bought the fruit, only, of the palm-tree: and* **اجترم نخل فلان** *he bought the palm-trees of such a one.* (TA.)

**جزم** [an inf. n. (see 1) used as an epithet]. You say **جزم حكم** *An indissoluble and irreversible decree or ordinance or sentence; like* **حتم**. (Mṣb.) — A reed-pen (**قلم**) *having the nib evenly, not obliquely, cut.* (S, \* K, \* TA.) — The modern Arabic character, (S, K,) composed of the letters of the alphabet: (K:) accord. to AḤát, (TA,) so called because it was cut off from the character of Himyer, (K, TA,) i. e., the **مسند**, which they have still in El-Yemen. (TA.) — *A thing that is stuffed into a she-camel's vulva, (El-Umawee, S, K,) that she may think it to be her young one, [when it is taken forth,] and incline to it, [and therefore yield her milk;] like the* **ذرجة** [q. v.]. (El-Umawee, S.) — A thing, or an event, that comes before its time, or season: (K:) that which comes in its time, or season, is termed **وزم**. (TA.)

**جزم** *A portion, share, or lot,* (K,) of palm-trees (TA) [and app. of the fruit of a palm-tree, &c.: see 1, third sentence].

**جزمة** [The sign that is written over the final letter of a declinable word when it is quiescent]. — *A single act of eating.* (S.)

**جزمة** *A hundred [head] of cattle, and upwards: or from ten to forty:* (K:) or it is peculiarly of

camels; like صَوْمَةٌ : (TA:) or such a portion as is termed صَوْمَةٌ of camels; and such as is termed فَرْقَةٌ of sheep. (S, K.) [See also 8.]

جَازِمٌ A full water-skin or milk-skin; as also مَجْزَمٌ : (K, TA:) and [the pl.] جَوَازِمٌ filled milk-skins. (K.)—Also, applied to a camel, and جَوَازِمٌ applied to camels, Satisfied with water. (K.)

جَازِمٌ : see جَازِمٌ.

مَجْزُومٌ [Cut, or cut off. — And hence,] applied to the final letter of a declinable word, Made quiescent. (TA.)

### جزى

1. جَزَى, aor. َ , (Mṣb, K,) inf. n. جَزَاءٌ, (Mṣb,) It (a thing) paid; gave, or rendered, as a satisfaction; or made, gave, or rendered, satisfaction: (Mṣb:) or satisfied; sufficed; or contented. (K.) And جَزَيْتُ الدَّيْنَ I paid the debt. (Mṣb.) And جَزَيْتُ فُلَانًا حَقَّهُ I paid such a one his right, or due. (TA.) And مَا يَجْزِينِي هَذَا الثَّوْبُ This garment does not suffice me. (TA.)—And hence, (TA,) جَزَى عَنْهُ, (S, Mgh, Mṣb, K,) [aor. and] inf. n. as above, (Mgh,) It (a thing) paid for him; gave, or rendered, [a thing] as a satisfaction for him; made, gave, or rendered, satisfaction for him; (S, Mgh, Mṣb, K;) and some of the lawyers use جَزَى in this sense, like اجزأ: (Az, Mgh, Mṣb:) جَزَى is of the dial. of El-Hijáz, and اجزأ of the dial. of Temeem. (Akh, Mṣb.) Hence, in the Kur [ii. 45], لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ, [A soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or a soul shall not make satisfaction for a soul at all; accord. to the latter rendering, شَيْئًا being put in the accus. case after the manner of an inf. n.]. (S, Mṣb.) You say also, جَزَتْ عَنْكَ شَاةٌ A sheep, or goat, made satisfaction for thee [as a sacrifice]; (S, TA;) as also أُجِزْتُ: (TA:) Benoo-Temeem say أُجِزْتُ, with َ : (S, TA:) this last, thus explained, is a dial. var. mentioned by IKṭṭ. (Mṣb.) And اجزأ عَنْ كَذَا Such a thing stood, or served, in lieu, in the place, or in stead, of such a thing, without sufficing. (Zj, K.) And اجزأ مِنْ هَذَا مِنْ هَذَا; and اجزأ مِنْ هَذَا مِنْ هَذَا; A little stands, or serves, in lieu of much; and this, of this. (IAqr, TA.) And اجزأ عَنْهُ مَجْزِي فُلَانٍ and (as though the augmentative letter [ا] in اجزأ] were imagined to be rejected, TA) مَجْزِي فُلَانٍ and مَجْزَاةُ فُلَانٍ He satisfied, sufficed, or contented, him as such a one; he stood, or served, him in stead of such a one; a dial. var. of اجزأ. (K.) And اجزأ عَنْهُ مَجْزِي غَيْرِهِ It (a thing) satisfied, sufficed, or contented, as another thing; it stood, or served, in stead of another thing. (Mṣb.) And اجزأَ, with the [second] objective complement suppressed, It was sufficient for thee. (Mgh.)— جَزَاهُ كَذَا, (Mṣb, TA,) and جَزَاهُ بِهِ, (K,) or جَزَاهُ صَنِيعًا, (S,) and عَلَيْهِ, (K,) [aor. and] inf. n. as above, (S, K,) He repaid, requited, compensated, or recompensed, him (Mṣb, K, TA) [for

such a thing, for it, or for what he had done]; as also جَزَاهُ, (S, K,) inf. n. مَجْزَاةٌ and جَزَاءٌ : (K:) or, accord. to Fr, [contr. to many instances in the Kur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also جَزَاءٌ, below.] One says, in praying for another, جَزَاهُ اللَّهُ خَيْرًا May God repay him good: and requite, or recompense, him for good [that he has done]. (Mṣb.) And جَزَيْتُهُ بِذَنْبِهِ I punished him for his crime, or sin, or act of disobedience. (Mṣb.) And جَزَى عَنْهُ فُلَانًا He requited, compensated, or recompensed, for him, such a one. (TA.)— جَزَيْتُهُ فَجَزَيْتُهُ: see 3.

3: see 1, latter part, in two places.— جَزَاهُ خَيْرًا He prayed for a reward for him from God: or said to him, May God reward thee. (Golius, on the authority of Z.)— جَزَى بِحَرْفٍ and بِظَرْفٍ, He employed a particle, and an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement. For instance, in the S, voce حَيْثُ, it is said, حَيْثُ مِنْ مَا الظَّرُوفِ الَّتِي لَا يَجْزَى بِهَا إِلَّا مَعَ مَا is one of the adverbial nouns that are not employed conditionally, or to denote that, with what follows, they express a condition with its complement, unless with ما, affixed thereto. See جَزَاءٌ, below.— جَزَيْتُهُ فَجَزَيْتُهُ [I vied, or contended, with him in repaying, requiting, compensating, or recompensing, and] I overcame him [therein]. (S.)

4. اجزى: see 1, in seven places.— Also He furnished a knife with a handle; a dial. var. of اجزأ: (Mṣb, K:) but ISd doubts its being so. (TA.)

6. تَجَزَى دَيْنَهُ, and بَدَيْنَهُ, He demanded payment of his debt. (K.) You say, تَجَزَيْتُ دَيْنِي I demanded payment of my debt [owed by such a one]. (S.)— تَجَزَايَا [They two repaid, requited, compensated, or recompensed, each other]. (TA in art. قرض.)

8. اجترأه He sought, or demanded, of him repayment, requital, compensation, or recompense. (K.)

جَزَى [a coll. gen. n., of which the n. un. is with ة]: see what next follows.

جَزِيَةٌ The tax that is taken from the free non-Muslim subjects of a Muslim government; (S, IAth, Mgh, Mṣb, K;) whereby they ratify the compact that ensures them protection: (IAth:) [from جَزَى]; as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian كَزِيَه:] and also, (metaphorically, Mgh,) † a land-tax; (Mgh, K;) a tax that is paid by the owner of land: (TA:) pl. جَزَى, (S,) or جَزَى, (Mṣb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and جَزَاةٌ, (K, [in the CK, erroneously, جَزَاةٌ,]) like كِتَابٌ. (TA.)

جَزَاةٌ Repayment, requital, compensation, or recompense, for a thing; as also جَزَاةٌ; (K;)

a satisfaction, good for good, and evil for evil; (Er-Rághib, TA;) sometimes a reward, and sometimes a punishment: (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: جَوَازٍ is pl. of the latter, or of the former, or of جَزَاةٌ, accord. to different writers explaining the saying of El-Ḥoṭef-ah,

مَنْ يَفْعَلِ الْخَيْرَ لَا يَعْدُمُ جَوَازِيَهُ \*  
[Whoso doth good, he will not want his rewards, or his rewarders]. (TA.)—[Hence,] جَزَاةُ الْعَطَاسِ In the time between the complimentary prayer addressed to a sneezer (called التَّشْمِيمُ) and the sneeze; [or as soon as one can compliment a sneezer by repeating the usual prayer of يَرْحِمُكَ اللَّهُ (God have mercy on thee).] (TA voce مَعَاقِبُ) — [And جَزَاةٌ شَرْطٌ An apodosis; the complement, or correlative, of a condition; also called جَوَابٌ شَرْطٌ, q. v. in art. جَوَابٌ.— And حَرْفٌ جَزَاةٌ A particle denoting compensation, or the complement of a condition. And A conditional particle; as اِنْ; also termed حَرْفٌ لِلْجَزَاةِ, and جَزَاةٌ alone, and حَرْفٌ شَرْطٌ.—] هُوَ ذُو جَزَاةٍ He is possessed of sufficiency, or competence, or wealth. (TA.)

هَذَا جَزَاةٌ [act. part. n. of 1, q. v.]: see جَزَاةٌ.— هَذَا رَجُلٌ جَزَاةٌ مِنْ رَجُلٍ This is a man sufficient for thee as a man. (S.)

جَزَاةٌ: see جَزَاةٌ.— Also Wild bulls, or cows. (TA.) [See جَزَاةٌ.]

مَجْزِيٌ and مَجْزِيٌ are used as inf. ns. of 4. [See 1.] (K.)

مَجْزِيٌ [act. part. n. of 4. It is said in the TA that مَجْزِيٌ, applied to a camel, signifies Sufficing for a load or burden; and its pl. is مَجَازِيٌ. And that مَجْزِيٌ لِأَمْرِهِ, applied to a man, signifies Sufficing for his affair. But مَجْزِيٌ in these instances is evidently a mistranscription, for مَجْزِيٌ; and مَجَازِيٌ, for مَجَازِيٌ. Mistranscriptions of this kind are of frequent occurrence in Lexicons.]

مَجْزَاةٌ and مَجْزَاةٌ are used as inf. ns. of 4. [See 1.] (K.)

### جس

1. جَسَّهُ, (A, Mgh, K,\*) or جَسَّهُ بِيَدِهِ, (S, Mṣb,) aor. َ , (Mgh, Mṣb,) inf. n. جَسٌّ, (A, Mgh, Mṣb, K,) He felt it with his hand (S, A, Mgh, K) for the purpose of testing it, that he might form a judgment of it; (Mgh, Mṣb;) as also جَسَّتْهُ. (S, Mṣb, K.) You say, جَسَّهُ الطَّبِيبُ, (Mgh,) and جَسَّ يَدَهُ, (A,) The physician felt him, (Mgh,) and felt his arm, or hand, (A,) to know if he were hot or cold. (Mgh.) And جَسَّ الشَّاةُ He felt the sheep, or goat, to know if it were fat or lean. (A, Mgh.)— جَسٌّ is also, sometimes, with the eye. (IDrd, S, Mṣb,\*) You say, جَسَّهُ بِعَيْنِهِ, (IDrd, S, A, K) † He looked sharply, or intently, or attentively, at him, or it, for the purpose of investigation and clear perception. (K, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyoub El-'Amberee, TA,) in which occurs

the expression جَسُوهُ بِأَعْيُنِهِمْ (S:) but Sgh says that the right reading is جَسُوهُ. (TA.) — جَسَّ جَسًّا + He traversed the land. (Aboo-Sa'eed El-Yeshkuree, TA.) — جَسَّ الْأَخْبَارَ (S, Mṣb, K,) and جَسَّهَا (S, A, Mṣb, K,) † He searched, or sought, for, or after, news or tidings; inquired, or sought for information, respecting news or tidings; searched or inquired or spied into, investigated, scrutinized, or examined, news or tidings: (S, K:) he searched, or sought, repeatedly, or leisurely and by degrees, for news or tidings. (Mṣb.) You say also, فَلَانًا جَسَّ، and مِنْ فَلَانٍ، † He inquired, or sought for information, respecting such a one; as also تَحَسَّسَ، which latter verb occurs in an extr. reading of verse 87 of ch. xii. of the Kur: or the former signifies he sought after him for another; and the latter, "he sought after him for himself:" or جَسَّسَ signifies [he acted as a spy:] he inquired respecting, or searched or inquired or spied into, things which others veiled or concealed by reason of disdainful pride or of shame or pudency; and تَحَسَّسَ، "he listened:" (TA:) in the last of the senses here assigned to it, the former verb is used in the Kur, xlix. 12, where it is said, وَلَا تَجَسَّسُوا، for تَجَسَّسُوا؛ (Mujáhid, Bd, K;) † or the meaning here is, and do not ye inquire respecting, or search or inquire or spy into, private circumstances: or take ye what appeareth, and leave ye what God hath concealed. (Mujáhid, K.) You also say, تَبَرَّأَ أَمْرَ الْقَوْمِ، † He examined or spied into, and sought out, for them, the circumstances of the people. (Mgh.)

5: see 1, in five places.

8: see 1, first and last sentences. — اجْتَسَّتْ الاجْتَسَّتْ، (A,) or الكَلَّأَ، (K,) † The camels sought out the first sprouts of the herbage with their mouths: (A:) or cropped the herbage with their mouths, (K,) i. e., their mouths. (TA.)

جَسَّسَ: see جَسَّسَ.

جَسَّسَ: see جَسَّسَ. — † The lion that marks his prey with his claws: (K, TA:) or one that traverses a land. (Aboo-Sa'eed El-Yeshkuree, TA.) — الجَسَّاسَةُ A certain beast, that will be in the islands, that will search after news, or tidings, and bring them to Ed-Dejjál [or Antichrist]. (Lth, L, K.)

جَسَّاسَةٌ a dial. var. of حَسَّاسَةٌ، (Mṣb,) and sing. جَسَّاسٌ، (Mṣb, TA,) which is syn. with حَوَاسٌ، (Kh, S, A, K,) signifying The five senses. (TA.) See حَسَّاسَةٌ.

جَسَّسَ † A spy, who searches for, and brings, information, news, or tidings: (S, \*Mṣb, \*TA:) or one who is acquainted with private affairs of an evil nature: as also جَسَّسَ (K) [and جَسَّاسٌ:] and جَسَّاسٌ signifies one who is acquainted with private affairs of a good nature: (TA:) pl. جَسَّاسِينَ. (A.)

جَسَّسَ (A, TA) and جَسَّسَ (S, A, Mgh, Mṣb, K) The place which one feels with his hand, (A, \*Mgh, K, TA,) for the purpose of testing it, that

he may form a judgment of it: (Mgh:) and † the latter, the place which the physician feels [to know if a patient be hot or cold]: (S, Mṣb:) pl. مَجَّاسٌ. (S, A, Mṣb, K.) You say, † مَجَّسْتُهُ حَارَّةٌ [The place in which one feels him is hot]. (A, TA.) And كَيْفَ تَرَى مَجَّسَهَا [How dost thou find the place in which one feels her?]; referring to a sheep or goat: to which one answers, "Indicative of fatness." (A.) — [Hence, † Anything external which indicates the internal condition.] It is said in a prov., (S, A, Mṣb, K,) relating to camels, (Mṣb.) أَفْوَاهُهَا مَجَّاسٌ، (S, A, K,) or مَجَّاسٌ أَفْوَاهُهَا، (Mṣb,) or أَفْوَاهُهَا مَجَّاسٌ، (A, K,) † [Their mouths, or their palates, are the things which indicate their internal condition:] for if they eat well, he who looks at them sufficiently knows their fatness, (S, Mṣb, K,) without feeling them: (S, K:) if one see them eat well, it is as though he felt them: (A, TA:) or, accord. to AZ, they feel the herbage, to test it, with their heads [or mouths] and their palates: so that, accord. to his explanation, the term مَجَّاسٌ is tropically applied to these parts. (TA.) The prov. relates to external evidences of things explaining their internal qualities. (K.) [And hence,] رَعَتِ الْإِبِلُ الْكَلَّأَ بِمَجَّاسِهَا (K) † The camels cropped the herbage with their mouths. (TA.) — You say also, فَلَانٌ وَاسِعٌ الْمَجَّسِ، like as you say رَحْبُ الذَّرَاعِ † [app. meaning Such a one is liberal, munificent, or generous]: and in the contrary case, ضَيْقُ الْمَجَّسِ، (A,) or الْمَجَّسَةُ، (K,) or both, (TA,) signifying غَيْرُ رَحْبِ الصَّدْرِ † [app., not liberal]; (K, TA;) and وَاسِعُ السَّرْبِ [which is explained as meaning of ample bosom, and judgment, and love; and of ample way, or course of proceeding: but I rather incline to think that the right reading is وَاسِعُ السَّرْبِ، and the meaning, of ample, or large, mind, or heart]. (TA.) You also say, إِنَّ فِي مَجَّسِكَ لَضَيْقًا (A) or مَجَّسِكَ (TA) † [app., Verily in thy bosom, or mind, or heart, is narrowness; or in thee is illiberality.]

مَجَّسَةٌ: see مَجَّسٌ، throughout. — It may also be used as an inf. n. of جَسَّسَ in the first of the senses assigned to it above. (Mgh.)

جَسَّ

1. جَسَّ، aor. جَسَّ، inf. n. جَسَّوْهُ and جَسَّاسَةٌ، (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written جَسَّاسَةٌ، (TA,) It (a thing, TA) was, or became, hard, tough, rigid, or stiff; (K, TA;) as also جَسَّ، aor. جَسَّ. (Mṣb and K in art. جَسَّوْهُ.) — جَسَّاتُ يَدِهِ، aor. جَسَّ، inf. n. جَسَّوْهُ، His hand became hard, tough, callous, (S, TA,) coarse, or rough, (TA,) from work. (S, TA.) — جَسَّاتُ مَفَاصِلِهِ، His joints became rigid, or stiff. (TA.) — جَسَّتِ الْأَرْضُ، The ground became hard, or hard and level, and rough: from جَسَّ، explained below. (Ks, K.)

جَسَّ Hard, or hard and level, and rough, ground, (جَلْدٌ خَشِنٌ، Ks, K, TA,) resembling

small pebbles. (TA.) [Accord. to some copies of the K, Rough skin (جَلْدٌ خَشِنٌ).] — Frozen water, (K, TA,) resembling hail [strewn on the ground]. (TA.)

جَسَّ Hardness, toughness, callousness, [coarseness, or roughness,] of the hand, from work. (S.) — Rigidity, or stiffness, of the neck, (S, K, TA,) in a horse or the like. (S, TA.)

يَدٌ جَسَّاءٌ A hard, tough, callous, coarse, or rough, hand. (K, TA.)

جَسَّ [Hard, tough, rigid, or stiff: see 1]. You say جَبَلٌ جَسَّيٌّ [A hard, or hard and rugged, mountain]. (TA.) And صَخُورٌ جَسَّاءَةٌ [Hard, or hard and rugged, rocks]. (TA.) And نَبْتٌ جَسَّيٌّ A rigid, or tough, plant. (TA.) And أََرْضٌ جَسَّاءَةٌ Hard, or hard and level, and rough, ground; (TA;) as also مَجَّسُوءَةٌ. (Ks, K.) And مَكَانٌ جَسَّيٌّ A rugged place; as also شَابِيٌّ. (TA.) And دَابَّةٌ جَسَّاءَةٌ القَوَائِرُ A beast, or horse or the like, having rigid, or stiff, legs, that will hardly bend. (TA.)

جَسَّاءَةٌ [in the CK جَسَّاءَةٌ] Hardness, toughness, rigidity, or stiffness; and ruggedness, or roughness. (K, \*TA.)

جَسَّيٌّ: see مَجَّسُوءَةٌ.

جَسَدٌ

1. جَسَدٌ، aor. جَسَدٌ، (S, K,) inf. n. جَسَدٌ، (S, KL,) It (blood) stuck, or adhered, (S, K, KL,) بِهِ [to him, or it]: (S, K:) and it (blood) became dry. (KL.)

4. أُجَسِدُ It (a garment) was made to stick, or adhere, to the جَسَدِ [or body]. (Fr, S.) — Also, inf. n. أُجَسَدُ، It (a garment) was dyed so that it stood up by reason of [the thickness of] the dye. (ISK, S.) [See مُجَسَّدٌ.]

5. الجَسْرُ from الجَسَدِ is like تجسَّر from الجَسْرِ: (S:) [apparently signifying He became, or assumed, a جَسَدِ، or body; or became corporeal, or incarnate; and thus it is used by late writers, and in the present day: but تجسَّر generally signifies he became corpulent: accord. to the TA, تجسَّد، said of a man, is like تجسَّر: accord. to the KL, the former signifies he became possessed of a body: accord. to the PŠ, he became corporeal, or corpulent.]

جَسَدٌ The body, with the limbs or members, [or whole person,] of a human being, and of a jinnee (or genie), and of an angel: (El-Bá'ri', L, Mṣb, K:) it is thus applied only to the body of a rational animal; (El-Bá'ri', Mṣb;) to no body that is nourished with food except that of a human being; but to the body of every rational creature that neither eats nor drinks, such as the genii and the angels: (L:) [the genii, however, are commonly believed to eat and drink:] or, accord. to ISd, it seems to be applied to a body other than that of a human being tropically: (TA:) the [golden] calf of the Children of Israel cried, but did not eat nor drink; [wherefore it is termed

جسد;] and in the *Kur* [vii. 146 and xx. 90], جسدًا is a substitute for عَجَلًا, or it may be meant for جَسَدٍ: (L:) [but see another explanation of جسدًا, as there used, below:] or جَسَدٌ is *syn.* with بَدَنٌ [which is generally held to signify the body without the head and arms and legs]: (S, A:) the pl. is أَجْسَادٌ. (Lh, Mṣb, TA.) Lh mentions the saying, إِنَّهَا لَحَسَنَةُ الْأَجْسَادِ [Verily she is beautiful in respect of body]; as though the sing. of which the pl. is thus used were applied to every separate part. (TA.) = Saffron; (S, Mṣb, K:) as also جَسَادٌ: (Lth, IAqr, ISk, S, A, Mṣb, K:) or a similar dye: (S:) and the latter signifies also a similar dye, (Lth, Mṣb,) red, or intensely yellow: (Lth, TA:) or bastard saffron; *syn.* عَصْفَرٌ; (Mṣb;) and so the former word. (L.) — Also, (S, L, Mṣb, K,) and جَسَدٌ (L, K) and جَسَادٌ (L, Mṣb, K) and جَسِيدٌ (L, K) and جَسَاوِدٌ, (R,) + Blood; (S:) as also مُجَسَّدٌ, as being likened to saffron: (Ham p. 215:) or dry blood: (R, L, Mṣb, K:) pl. of the first as above. (Ham p. 127.) — Some say that عَجَلًا جَسَدًا, in the *Kur*, [in two verses referred to above,] means *A red golden calf.* (S.)

جَسَدٌ: see جَسَدٌ: and see also جَسَادٌ.

جَسَادٌ: see جَسَدٌ, in three places.

جَسِيدٌ: see جَسَدٌ.

جَسَادٌ Blood sticking to (ب) a person; as also جَسِيدٌ. (S.) — See also جَسَدٌ.

جَسَدٌ (L, K in art. جسد) and الْجَسَدُ (S, L, K, TA, in the CK الْجَسَدُ) the name of *A certain idol*, (S, L, K,) which was worshipped in the time of paganism: (L:) the J is an augmentative letter accord. to J and most of the leading lexicologists; but F disapproves of the mention of the word in this art. (TA.)

مُجَسَّدٌ *Red.* (S.) — Also, (S, Mṣb, K,) and sometimes مُجَسَّدٌ, (IF, Mṣb,) and مُجَسَّدٌ, (K.) A garment dyed with saffron: (K:) or with bastard saffron: (IAth, TA:) dyed with جَسَادٌ: (IF, Mṣb:) or saturated with dye: (S:) or one says, عَلَى فَلَانٍ ثَوْبٌ مُشْبَعٌ مِنَ الصَّبْغِ [Upon such a one is a garment saturated with dye]; and عَلَيْهِ [Upon him is a garment saturated with red dye]; and when it is standing up by reason of [the thickness of] the dye, it is termed مُجَسَّدٌ. (ISk, S:) the pl. of this word is مَجَسَّدٌ. (S.) — See also what next follows: — and see جَسَدٌ.

مَجَسَّدٌ, (S, A, K,) or مُجَسَّدٌ, (A,) the latter is the original form, because it is from أَجَسَدُ, meaning, "it was made to stick, or adhere, to the body," (Fr, S,) like مُطْرَفٌ and مُطْرَفٌ, and مُصْحَفٌ and مُصْحَفٌ, (Fr, TA,) *A garment worn next the body* (IAqr, S, A, K) by a woman, so that she sweats in it: (TA:) and a garment worn next the body dyed with saffron: (A:) pl. مَجَسَّدٌ.

لَا يَخْرُجْنَ إِلَى الْمَسَاجِدِ فِي (IAqr, A.) [Hence,] They (women) shall by no means go forth to the mosques in the shirts that are next the body. (IAqr.) — See also مُجَسَّدٌ.

مَجَسَّدٌ: see مُجَسَّدٌ.

### جسر

1. جَسَرَ, (K,) aor. 2, (TA,) inf. n. جَسَارَةٌ (A, K, KL) and جَسُورٌ, said of a man, (K,) *He was daring, courageous, or bold*: (A, KL:) he acted with penetrating energy, or sharpness, vigor, and effectiveness; *syn.* نَفَذٌ and مَضَى. (K.) You say, جَسَرَ عَلَيَّ كَذَا, aor. 2, inf. n. جَسَارَةٌ, *He ventured upon such a thing daringly, courageously, or boldly*; (S, A;) as also تَجَاسَرَ: (S:) and عَلَيْهِ *he emboldened himself against it, or him.* (A, K.) And جَسَرَ عَلَيَّ عَدُوَّهُ, (A, Mṣb,) aor. 2, inf. n. جَسُورٌ and جَسَارَةٌ, (Mṣb,) *He acted daringly, courageously, or boldly, against his enemy.* (A.) And لَا يَجْسُرُ أَنْ يَفْعَلَ كَذَا *He dares not to do such a thing.* (A.) — جَسَرَ, (K,) inf. n. جَسْرٌ, (TA,) *He (a man) arched, or vaulted, a جَسْرٌ [or bridge].* (K.) — It is said of [the giant] 'Ooj (عوج), in a trad., وَقَعَ عَلَى نَيْلٍ مِصْرَ, [He fell down upon the Nile of Egypt, and] became a bridge to them [for the space of a year]. (A.) — And one says, جَسَرَتْ, and الرِّكَابُ الْمَفَازَةَ, and اجْتَسَرَتْهَا, † *The travelling-camels crossed, or passed over, the desert,* (A, K,) as by a bridge: (A:) and اجْتَسَرَتْ السَّفِينَةُ الْبَحْرَ, † *The ship crossed, or passed over, the sea*: (A:) or rode upon, and passed through, the sea. (K.)

2. جَسَرَهُ, (A, K,) inf. n. تَجَسِيرٌ; (K;) [and اجسره; (see أَغْرَهُ);] *He encouraged him; emboldened him.* (A, K.)

4: see 2.

6. تَجَاسَرَ: see 1, in two places. — Also *He stretched himself up, and raised his head.* (K.) — تَجَاسَرَ لَهُ بِالْعَصَا *He put himself in motion to him* (En-Nawadir, K) with the staff, or stick. (K.) — تَجَاسَرُوا *They acted with mutual daring or courage or boldness.* (KL.) — They journeyed [app. with boldness, or emulating one another in boldness]. (TA.) — تَجَاسَرُوا بِالْكَفَاةِ [for تَجَاسَرُوا] † *The horses convey the brave armed men away, or along, or across.* (A.)

8: see 1, last sentence, in two places.

جَسْرٌ: see جَسُورٌ, in two places. — Also, applied to a he-camel, *Sharp, spirited, or vigorous*; *syn.* مَاضٍ [as *contr. of* بَلِيدٌ]; as also جَسْرَةٌ and مَتَجَاسِرَةٌ applied to a she-camel: or (so in the K accord. to the TA; but in the CK, "and") tall: (K:) or tall and bulky: and with 3, applied to a she-camel, it has this last signification; (TA;) or signifies strong, and bold to endure travel: (A, TA:) the masc. epithet applied to a he-camel is rare. (Lth, TA.) — Also Large, or bulky; applied to a camel, (S, K,) &c., (S,) or to anything, (K,) or to any limb, or member: (TA:) fem. with 3. (S, K.) — جَسْرَةُ السَّوَاعِدِ, and الْمُخَدَّمِ, *Full or plump [in the fore arms, and in the place*

of the anklet]; applied to a girl, or young woman. (A, TA.) — See also what next follows.

جَسْرٌ and جَسْرٌ [A bridge; and a dyke, or causeway:] that on which one crosses over a river or the like; (S, Mgh, Mṣb, K;) as a قَنْطَرَةٌ and the like; (TA;) whether built or not built: (Mgh, Mṣb:) and a bridge of boats; boats bound together, and tied to stakes in the bank, being over a river; see قَنْطَرَةٌ: (TA:) pl. (of pauc., TA) أَجْسُرٌ (K) and (of mult., TA) جَسُورٌ. (S, Mṣb, K.) [Hence,] الْمَوْتُ جَسْرٌ يُوَصِّلُ الْحَيِّبَ إِلَى الْحَيِّبِ † [Death is a bridge that conveys the friend to the friend]. (TA.) And جَعَلَ طَاعَتَهُ جَسْرًا إِلَى نَجَاتِهِ † [He made his obedience a bridge to his safety]. (A, TA.)

جَسُورٌ *Daring, courageous, or bold*: (S, A:) or courageous and tall; as also جَسْرٌ: (K:) or courageous; and also tall and bulky; applied to a man; and so جَسْرٌ: (TA:) fem. of the former without, and sometimes with, 3: (Mṣb:) and of the latter with 3: (TA:) pl. of the former جَسْرٌ and جَسْرٌ. (K, TA.) It is not applied to a he-camel; but with 3 is applied to a she-camel, meaning *Bold to traverse rugged, or difficult, tracts.* (Mṣb.)

جَسَارٌ *Very daring or courageous or bold.* (TA.)

مَتَجَاسِرَةٌ: see جَسْرٌ.

### جسر

1. جَسَرَ, (S, Mṣb, K, &c.) aor. 2, (K,) inf. n. جَسَامَةٌ, (Mṣb, TA,) *He, or it, (a thing, S,) was, or became, great, or large*: (S, K:) or so جَسِرٌ, aor. 2, inf. n. جَسِيرٌ: and the former, *it (a thing) was, or became, great, big, or bulky*: (Mṣb:) or he, or it, was, or became, great, or large, in body: (KL:) or he, or it, was, or became, corpulent; or corporeal, or bodied; as also تَجَسَّرَ. (MA, PS.)

2. جَسَرَ, inf. n. تَجَسِيرٌ, *He, or it, made, or rendered, corporeal; or great, large, big, or bulky.* (KL.) — [He made to be solid, or to have length and breadth and thickness.]

5: see 1. — [Hence,] تَجَسَّرَ فِي عَيْنِي كَذَا † *Such a thing assumed a form, or shape, [or an embodiment,] in my eye.* (TA.) And تَجَسَّرَ † *Such a one was, or became, an embodiment of generosity.* (TA.) And كَأَنَّهُ تَجَسَّرَ † [app. *As though he were generosity embodied.*] (TA.) — تَجَسَّرَ فَلَانًا † *He chose such a one* (S, K, TA) مِنَ الْقَوْمِ [from among the people, or party], (S,) or مِنَ الْعَشِيرَةِ [from the kinsfolk, or tribe, &c., and sent him]: (TA:) as though he directed his course, or aim, to, or towards, his جَسْرٌ [or body]; like as you say, تَأَيَّتُهُ, meaning "I directed my course, or aim, to, or towards, his آيَةٌ, and his شَخْصٌ." (S.) [See also 5 in art. جَسْرٌ.] One says also, تَجَسَّمَا نَاقَةً مِنَ الْإِبِلِ قَانَحْرَمَا [Choose thou her, a she-camel from among the camels, and stick her]. (TA.) — تَجَسَّرَ الْأَرْضَ † *He betook himself towards the land, or country,* (S, K,) *desiring*



to go thither. (S.) — تَجَسَّرَ الرَّمْلَ (S, K,) and الْجَبَلَ (S,) + He mounted, or ascended, the greater part of the sand, (S, K,) and of the mountain. (S.) [See also 5 in art. جسر.] — تَجَسَّرَ (S.) [i. e. q. رَكِبَ مُعْظِمَهُ (S, K, TA); i. e., He ventured upon, embarked in, or undertook, the main part, or bulk, of the affair: (TK:) or he constrained himself to do it, or perform it; as also تَجَسَّرَهُ: (Abou-Mihjen, Abou-Turab, TA:) or both these verbs signify he took it, or imposed it, upon himself, or he undertook it, in spite of difficulty or trouble or inconvenience. (Abou-Turab, TA in art. جسر.) You say also, فَلَانَ يَتَجَسَّرُ الْمَجَاسِرَ and يَتَجَسَّرُ الْمَجَاسِرَ † [app. meaning Such a one undertakes, in spite of difficulty or trouble or inconvenience, those things, or affairs, that are causes of difficulty or trouble or inconvenience; i. e., difficult, or troublesome, or inconvenient things or affairs: supposing the two nouns to be pls. of which the sings. are مَجَسَّرَةٌ and مَجَسَّرَةٌ, of the measure مَفْعَلَةٌ, like مَبْعَلَةٌ and مَبْعَلَةٌ and مَسْقَةٌ (originally مَسْقَةٌ) &c.]. (TA.)

جَسْرٌ The body, with the limbs or members; syn. جَسَدٌ; (AZ, S, Mṣb;) as also جَسَانٌ and جَسَانٌ: (AZ, S, Mṣb:\*) or جَسْرٌ and جَسَانٌ are syn. with جَسَدٌ; (Aḡ, S;) or signify the whole body and limbs or members of a man, (K, and T and Mṣb in explanation of جسر,) and of a beast, a camel, and the like, (T, Mṣb,) and of any other species, (K,) of large make; (T, Mṣb, K;) and جَسَانٌ is syn. with شَخْصٌ [app. as meaning "a person"]; and جَسَانٌ signifies the whole جسر of a man: (Aḡ, S;) or جَسْرٌ signifies [a body, or material substance; a solid;] a thing having length and breadth and thickness; so that, when it is cut and divided, no portion thereof ceases to be a جسر; whereas a شَخْصٌ [meaning "a person"] ceases to be a شَخْصٌ by its being divided: (Er-Rāghib, TA:) a thing that is capable of being divided in length and breadth and thickness is called جَسْرٌ طَبِيعِيٌّ, and also, because it is a subject of investigation, or inquiry, in instruction in the mathematical studies, جَسْرٌ: (KT:) pl. [of pauc.] أُجَسَارٌ and [of mult.] جَسُورٌ. (K.) You say, تَابَ جَسْرُهُ (M, A, K, in art. ثوب,) and تَابَ جَسْرُهُ (IKt, M, ib.,) and تَابَ إِلَيْهِ جَسْرُهُ (T, M, A, ib.,) † He became fat, after leanness; (A;) his good state of body returned to him; (M, K:\*) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.) And إِنَّهُ لَنَحِيفٌ الْجَسَانِ [Verily he is slender, spare, or lean, of body]. (TA.) — الأَجْسَامُ الْمُخْتَلِفَةُ الطَّبَائِعِ [The material substances of different natures; also called الأَجْسَامُ السَّبْعَةُ the seven material substances, and اللَّذَائِتُ; namely,] the seven عناصر [which are the four elements, fire, air, earth, and water,] and the three products composed of these, (KT) which are minerals, vegetables, and animals. (Note in a copy of the KT.) الأَجْسَامُ الطَّبِيعِيَّةُ, as used by those who

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study to discover occult things, signifies *The عرش* and the كُرْسِي: and الأَجْسَامُ العُنُصْرِيَّةُ, every-thing beside these two, of the heavens and the [elements termed] أُسْطَقْسَاتُ therein. (KT.)

جَسْبِيٌّ Bodily, or corporeal.]

جَسْبِيَّةٌ Bodiliness, or corporeity.]

جَسْمَانٌ: see جَسْرٌ, in four places.

جَسْمَانِيٌّ: see جَسِيرٌ.

جَسَامٌ: see what next follows.

جَسَامٌ Great; large; (S, Mṣb, K;) as also جَسَامٌ: (S, K:) big; bulky: (Mṣb:) fem. with ة: (K:) pl. جَسَامٌ (S, Mṣb) [and جَسْرٌ also, like as جَدُّ is pl. of جَدِيدٌ]: and corpulent, large in body, or big-bodied; (K, \* TA;) as also جَسْمَانِيٌّ, applied to a man. (TA.) You say, هُوَ مِنْ جَسَامِ الأُمُورِ, [It is one of great affairs or events]: and مِنْ جَسَامَاتِ الخُطُوبِ [meaning the same, or of great afflictions or calamities]. (TA.) And جَسْرٌ [like- wise, or أَمُورٌ جَسْرٌ,] signifies Great affairs or events. (TA.) جَسِيرٌ الجَسْرِ signifies [also] The bulk, or the greater, main, principal, or chief, part, of the affair; and so أَجَسْرُ الأَمْرِ (S.) — [The pl.] جَسْرٌ also signifies † Intelligent men. (TA.) — جَسِيرٌ الأَرْضِ Elevated land over which water has risen: (K, \* TA:) pl. جَسَامٌ. (K.)

أَجَسْرٌ Greater, larger, bigger, or bulkier; or greatest, largest, biggest, or bulkiest. (S, K.) See also جَسِيرٌ.

مَجَاسِرٌ: see 5, last sentence.

جِسْوٌ: omitted in some copies of the S.

1. جَسَا (S, M, Mṣb, K,) aor. ʔ, (M, Mṣb, K,) inf. n. جَسُو (M, K) and جَسُو (M, TA,) He, or it, (a man, M, TA, or a thing, Mṣb,) was, or became, hard, tough, rigid, or stiff: (M, Mṣb, K:) [see also جَسَأٌ: or, said of a man,] he was, or became, hard, rough, harsh, or ungentle; contr. of لَطَفٌ. (S.) And جَسَتِ اليَدُ, inf. n. جَسُو and جَسَا, The hand, or arm, was, or became, dry, or tough, or hard, (S, TA,) in the bones, with little flesh; (TA;) and in the same sense the verb is said of other things. (S.) — It (water) congealed, or froze. (S, TA.) — Also, inf. n. جَسُو, He (an old man) attained the utmost age [so that his limbs became rigid]. (S, TA.)

3. جَسَاهُ (K,) inf. n. مَجَاسَاةٌ (TA,) He treated him, or regarded him, with enmity, or hostility. (K, TA.)

يَدٌ جَسِيَّةٌ A hand, or an arm, dry, or tough, or hard, in the bones, with little flesh. (TA.) And دَابَّةٌ جَسِيَّةٌ القَوَائِرِ A beast having tough, or hard, legs. (TA.) And رِمَاحٌ جَسِيَّةٌ Stiff, rigid, or tough, and hard, spears. (TA.) [See also جَسِيٌّ, in art. جَسَأٌ.]

جش

1. جَشَّه (S, A, K,) aor. ʔ, inf. n. جَشُّ (S,) He ground it (namely wheat, S, or grain, A) coarsely; (S, A;) as also أَجَشَّهُ (S.) — He bruised, brayed, or pounded, it: and he broke it: (S, K:) as also أَجَشَّهُ (K.) — He beat him, or struck him, with a staff or stick. (S, K.)

4: see 1, in two places.

جَشَّةٌ (A, K, TA) and جَشُّشٌ (TA) Loudness, or vehemence, of voice or sound: (A, K, TA:) and a rough sound coming forth from the خَمَاشِيرِ [or air-passages in the nose], in which is a hoarseness. (K, TA.) You say, فِي صَهْلِ الفَرَسِ جَشُّشٌ In the neighing of the horse is a rough sound: (TA:) which is one of the qualities approved in horses. (IDrd.) And فِي صَوْتِ القَوْسِ جَشَّةٌ عِنْدَ الرَّمِيِّ In the sound of the bow is a roughness of twanging on the occasion of shooting. (AHn TA.)

جَشَّه: see جَشَّةٌ, in two places.

جَشِيشٌ Wheat coarsely ground; as also مَجَشُوشٌ. (S.) — And, [as an epithet in which the quality of a subst. predominates,] (TA,) as also جَشِيشَةٌ (S, K, TA,) What is coarsely ground, (S, K, TA,) of wheat &c., (S,) or of wheat and the like: (K, TA:) or the former, grain when bruised, brayed, or pounded, before it is cooked: and † the latter, such as is cooked: but ISd says that this distinction is not of valid authority. (TA.) — Also, the former, i. q. سَوِيْقٌ [Meal of parched barley or wheat, coarsely ground, which is made into a kind of gruel]; (El-Fārisee, S, K;) and so † the latter: (A:) or † the latter is the n. un. (El-Fārisee.) You say, اسْتَقْبِنِي سَوِيْقٌ جَشِيشَةٌ Give thou me to drink [some] سَوِيْقٌ. (A.) Or سَوِيْقٌ is not called جَشِيشَةٌ, but is called جَدِيدَةٌ, q. v. (TA.) — And the former, (Sh, K,) or جَشِيشَةٌ (TA in art. دش,) Wheat coarsely ground, and put into a cooking-pot, into which some flesh-meat is thrown, or some dates, and then cooked: (Sh, K:) also called دَشِيشَةٌ (TA:) or a soup made of coarsely bruised wheat. (TA in art. دش.)

جَشِيشَةٌ: see جَشِيشٌ, in seven places.

أَجَشٌ Having a rough, (S, K,) or loud, or vehement, (A,) voice, or sound: (S, A, K:) applied to a man, and a horse, and thunder, (A, K,) &c. (K.) You say, رَجُلٌ أَجَشٌ الصَّوْتِ A man having a [rough, or] loud, or vehement, voice. (A.) And أَجَشٌ الفَرَسِ (A,) or أَجَشٌ الصَّوْتِ (S, TA,) A horse in whose neighing is a roughness. (TA.) And أَجَشٌ الرُّعْدِ (Aḡ,) or سَحَابٌ أَجَشٌ (S,) Clouds that thunder vehemently. (Aḡ.) And قَوْسٌ جَشَاءٌ [اجش being the fem. of اجش], A bow having a rough twanging, (AHn, K,) when one shoots with it. (AHn.) — الأَجَشُّ is also the name of One of the sounds of which musical modulations are formed, (Kh, K,) which are three in number; [app. meaning the treble, tenor, and bass, clefs; the last being that to which this

term is applied;] *the sound thus called being from the head, (Kh,) issuing from the خياشيم [or air-passages in the nose], having in it a roughness and hoarseness, (Kh, K,) and followed by a gradual fall (تحدّر) [of the voice] modulated in accordance to that same sound, and then followed by a sound [in my original بوشى, but I think it probable that this is a mistranscription for بوحى, or بوخى, or the like, for, though وشى might perhaps, by straining a metaphor, be applied to denote a varied sound, its being understood in this sense seems to be forbidden by its being here added] like the first. (Kh, TA.) [This explanation is perhaps illustrated by the fact that the bass in the music of the Arabs is often formed of one prolonged note, falling and rising.] — Also جشّاء, [أرض being understood,] *A pebbly plain, fit for palm-trees. (K, TA.)**

مجش (S,) or مجشّة (A,) or both, (K,) *A mill (S, K) with which جشيش is ground: (S:) or a small mill with which one grinds coarsely. (A.)*

مجشّة: see what next precedes.

جشيش: see مجشوش.

جشا

1. جشأت نفسه (S, K,) aor. 2, (K,) inf. n. جشؤ, (S, K, KL,) like قعود (TA,) and جشّاء, (KL, [or جشّاء, so Golius on the authority of the KL,]) [like جاشت نفسه, and جاشت,] *His soul [or stomach] heaved, by reason of grief or fright: (S, K; and so in the O; but in one copy of the K, by reason of grief or joy: TA:) or [simply] heaved, or rose: (T in art. ثور:) and heaved, or became agitated by a tendency to vomit; (K;) i. q. جشيت and نقست: (Sh, TA:) and جشأت نفسي My soul [or stomach] heaved, or became agitated by a tendency to vomit, or became heavy, (جشيت) in consequence of pain from something that it disliked. (ISh, TA.) — جشأ عن الطعام He nauseated food, in consequence of indigestion. (TA.) — جشأت الغنم The sheep emitted a sound from their throats. (Lth, K.) — جشأت الأرض † The earth put forth all its plants, or herbage: like as they say, قاءت الأرض أكلها [lit. "the earth vomited her victuals"]. (TA.) — جشأت الرّياض † [The meadows, or gardens,] put forth [their good things]. (TA.) — جشأت البلاد بأهلها † [The countries, or towns, &c.,] cast forth [their inhabitants]. (TA.) — جشأت البحار بأمواجها † [The seas] cast forth [their waves]. (TA.) — Also جشأ said of the sea, † It rushed on, (TA,) grew dark, (K, TA,) and was tumultuous with its waves; (TA;) and [in the CK "or"] impended over one. (K, TA.) And in like manner said of the night, † It came on suddenly, (TA,) grew dark; (K, TA;) and [in the CK "or"] impended over one. (K, TA.) — جشأت الوحش † The wild animals made a single leap, or spring. (TA.) — جشأ القوم † The people, or company of*

men, went forth from one country, or town, to another. (S, K, TA.) It is said in a trad., جشأت الروم على عهد عمر † The Greeks rose, and advanced from their country [in the time of 'Omar]. (TA.)

2: see 5.

5. جشأ (S,) inf. n. تجشؤ; (S, Mgh, K; [in the CK, التجش is erroneously put for التجشؤ;]) or تجشى, inf. n. تجش; (Mgh;) and جشأ (S,) inf. n. تجشئة; (S, K;) both signify alike; (S;) *He eructed, or belched; i. e., emitted a sound accompanied with wind, from his mouth, on an occasion of satiation of the stomach, (Mgh, Mghb,) intentionally: (Mgh:) or it (the stomach) emitted wind (K, TA) on an occasion of its impletion with food or drink. (TA.)*

8. اجشأ البلاد, and اجشأته البلاد, † [He found the country to disagree with him, and] the country disagreed with him. (S, K.)

جشّ A light bow: (S, K:) or a bow that makes a ringing sound: (Lth, TA:) or a light rod of the tree called تبغ: (As, S:) pl. أجشأ, (K,) anomalous, and asserted by IHsh to be rare, (TA,) and جشأت. (K: in the CK, جشأت.) — سهر جشّ A light arrow. (Yaqaob, TA.) — A large number (IAqr, K, TA) of men, and of cattle. (IAqr, TA.)

جشّاء: see جشّاء. — Also † Daybreak: [or,] accord. to 'Alee Ibn-Hamzeh, the blowing of the wind at daybreak. (TA.)

جشّاء: see جشّاء, in two places.

قوس جشّاء A ringing bow. (TA. [See also جشّاء, voce أجش, in art. جش.])

جشّاء A belch; i. e., a sound accompanied with wind, from the mouth, on an occasion of satiation of the stomach; (Mgh, Mghb;) a subst. from 5; (As, S, Mgh, K;) as also جشّاء (S, K) and جشّاء: (K: but the first and last of these three words are omitted in some copies of the K:) or † the second of these three words, accord. to some, is a superlative epithet, signifying a great, or frequent, belcher. (MF.) — Also † An invasion of the night, and of the sea. (K, TA.) The torrent and the night (الليل والليل) are called الأعميان [the two blind things] because their invasion is vehement. (TA.)

جشب

1. جشب, aor. 2; and جشبت, aor. 2; (K;) and جشبت, aor. 2, inf. n. جشابة; (TA;) said of wheat, or food, (طعام,) *It was gross, or coarse: (K, TA:) it was badly and coarsely ground: (TA:) or it was without seasoning, or condiment, or anything to render it savoury. (K.) — And the first, It (a thing) was thick, gross, big, coarse, or rough. (TA.) — And جشبت, aor. 2, inf. n. جشوبة, He (a man, TA) was a foul, or bad, eater. (K, TA.) — جشبه He ground it coarsely; namely, wheat. (K, TA.) — جشبت الله شبابه God caused his youth, or youthful vigour, to pass*

away: or rendered him vile and despicable (رداه واقباه): or may God cause &c. (K.)

12. اجشوبوا, accord. to some, or اجشوبوا accord. to others, occurs in a trad. of 'Omar; (TA in art. جشب;) [and J says, and so Az accord. to the TA,] the former, if used like the latter, is not improbably correct; but I have not heard it. (S.) [See art. جشب.]

جشب: see جشب.

جشب The rinds of pomegranates: (K:) of the dial. of El-Yemen. (TA.)

جشب (S, K) and جشبت and جشيب and جشوب (K) and مجشوب (S, K,) applied to wheat, or food, *Gross, or coarse: (S, K, TA:) badly and coarsely ground: (TA:) or without seasoning, or condiment, or anything to render it savoury: (K, TA:) جشب [probably جشبت] signifies also anything disagreeable in taste, and choking: (TA:) and gross, or coarse, and dry, or tough: (IAth, TA:) and what is dry, or tough, of herbage. (TA.) — Also, the first, A bulky and strong camel: (ISk, TA:) a thick-boned horse. (Ham p. 207.)*

جشوب A rough, or coarse, (or, as some say, TA,) short woman. (K, TA.)

جشيب: see جشب. — Also Anything rough, gross or coarse, disagreeable to the taste, and choking. (K.) — A thick, rough, or coarse, garment, or piece of cloth. (S.) — A rough, or coarse, and old, worn-out, skin for water or milk. (TA.) — Rude, uncivil, unkind, rough, speech or language. (TA.) — And (applied to a man, TA) A foul, or bad, eater. (K, TA.)

مجشوب Big, or bulky, and courageous, brave, or bold. (IAqr, K.) — [Also, accord. to Golius, as on the authority of Ibn-Maaroof, but in this case probably a mistranscription for مجشوب, A wooden thing upon which clothes are put.]

مجشوب A man (Sh) coarse in his means of subsistence. (Sh, K.)

مجشوب: see جشب. — Thick, gross, big, coarse, or rough, (S, and Ham p. 207,) and short. (Ham ib.) — مجشوب البدن Thick, gross, or big, in body. (T, TA.)

مجشوب: see جشب.

جشر

1. جشر, aor. 2, (As, S, A, Mgh,) inf. n. جشور; (As, S, K;) and جشير (A,) inf. n. تجشير; (K;) *He took, or sent, forth his beasts to pasture, (As, S, Mgh, K,) not to return in the evening: (As, S, Mgh:) [or] he pastured his beast near to the tents or houses: (A:) [or] جشور signifies also one's pasturing his horses before his tent or house, after their covering: (K:) or a people's taking forth their horses and pasturing them before their tents or houses. (L.) — And جشر and جشير also signify The leaving or neglecting [a thing]: (K, TA:) and dismissing [it]. (TA.) — جشر القرآن, meaning He estranged himself from*

the *Kur-an*, is said of him who has neglected the reading or reciting of it for two months. (L from a trad.) = جَسَرَ الْمَالُ عَنْ أَهْلِهِ *The cattle went forth to the places of pasturage from their owners.* (A.) — جَسَرَ الرَّجُلُ عَنْ أَهْلِهِ † *The man journeyed away from his family, or wife.* (A.) — جَسَرَ الصَّبْحُ, (aor. 2, S,) inf. n. جَسُورٌ, (S, A, K,) † *The dawn broke, (S,) or rose, (K,) or came forth.* (A.)

2: see 1, in two places.

جَسْرٌ: see جَسْرٌ, in three places.

جَسْرٌ Camels or sheep or goats pasturing in their place, not returning to their owners (A, S, K) at night: (K:) or [simply] not returning to their owners. (A, S, TA.) [See also مَجْسَرٌ.] — † A people who pass the night with the camels, (A, S, K,) in their place, not returning to their tents or houses: (A, S:) who go forth with their beasts to the place of pasturage, and remain in their place, not returning to the tents or houses: the doing this is not considered as travelling, and therefore is not a legal reason for shortening the ordinary prayers: (A'Obeyd, TA:) and جَسْرٌ signifies the same. (TA, as on the authority of A'Obeyd. [But perhaps this latter is a mistranscription for جَسْرٌ: see what follows.]) † A man who is away (عَزَبَ, K, TA) from his family, or wife, with his camels; (TA;) as also جَسِيرٌ: (K, TA:) and in like manner the former is applied to a company of men; and so جَسْرٌ [a pl. of جَسْرٌ, q. v.]: you say قَوْمٌ جَسْرٌ and جَسْرٌ. (L, TA.) = The herbs, or leguminous plants, of [the season, or rain, called] the رَيْبِعُ; (L, K;) as also جَسْرٌ. (L.) And جَسْرٌ [app. جَسْرٌ or جَسْرٌ] also signifies A pasture-land in which horses feed. (TA.)

جَسِيرٌ: see جَسْرٌ. = Also A [quiver of the kind called] وَفِضَةٌ; (S, K;) i. e., a كِنَانَةٌ; and so جَسِيرٌ; accord. to ISd, a [quiver of the kind called] جَعْبَةٌ, of skins, slit in the side in order that the wind may enter it and the feathers may therefore not be eaten: (TA:) or, accord. to Z, i. q. جَرَابٌ. (IAth, TA.) — And A large جَوَالِقُ [or sack]: (S, K:) pl. [of pauc.] أُجْسِرَةٌ and [of mult.] جَسْرٌ. (TA.)

جَسَارٌ The owner (صَاحِبٌ) of a pasture-land in which horses feed. (K.) You say, "He is the جَسَارٌ of our camels." (A, TA. [But it seems to be implied in the A that it signifies the same as جَسَارٌ as explained below.])

جَسَارٌ One who takes forth horses and camels to the pasture-land, and remains there: [see also جَسَارٌ: pl. جَسَارٌ: (TA:) [and جَسْرٌ is another pl. of the same:] see جَسْرٌ. — Also [the pl.] جَسْرٌ Camels, and asses, going whithersoever they will. (TA.)

جَسَارِيَّةٌ † A drink that is taken at daybreak: (S, A, K:) you say, اصْطَبَحْنَا الْجَسَارِيَّةَ *We drank the morning-draught that is taken at daybreak:* (S, A:) and it has no verb: (S:) or it is only of

camels' milk: (K:) or it is correctly of general application: or is properly of wine; for this is what is most frequently mentioned: and it is also used as an epithet: thus you say شَرِبْتُ جَسَارِيَّةً. (TA.) — † A certain kind of food: (K, TA:) or a kind of food eaten at daybreak. (TA.) — † The [last part of the night, called the] سَحْرُ: (K:) because near to daybreak. (TA.) — † Midday: (K:) because of the appearance and spreading of its light. (TA.)

مَجْسَرٌ [A beast] made to pass the night in the pasture, away from its owner, not brought back in the evening: (K, TA: [see also جَسْرٌ:]) or not pastured near the water: (IAq, TA:) or that is pastured near to the water. (El-Mundhīree, TA.) And خَيْلٌ مُجَسَّرَةٌ Horses pastured (S, K) بِالْحِمَى [in the place of pasturage that is prohibited to the public]. (S.)

جسع

1. جَسَعٌ, aor. 2, inf. n. جَسَعٌ, He was, or became, affected with the most vehement desire, eagerness, avidity, cupidity, or hankering, (S, O, K,) and, (O, K,) as explained by an Arab of the desert to Aq, (IDrd,) with the worst kind thereof, (IDrd, O, K,) for eating &c.: (TA:) or, as explained by another Arab of the desert to Aq, (IDrd,) he took his own share, and coveted the share of another: (IDrd, K:) and جَسَعٌ signifies the like; (S;) or i. q. تَحَرَّصٌ, q. v. (K.) — جَسَعٌ also signifies The being impatient on account of separation from an associate. (TA.) — And The being frightened, terrified, or afraid. (TA.)

5: see 1.

6. تَجَاعَتَا الْمَاءِ They straitened each other in pressing to the water, and [so I render تَعَاطَا] vied, each with the other, in endeavouring to satisfy their thirst; (K;) on the authority of an Arab of the desert. (TA.)

جَسَعٌ part. n. of جَسَعٌ, Affected with the most vehement desire, &c.: pl. جَسَعُونَ, (S, K,) and جَسَاعِيٌّ and جَسَاعَةٌ and جَسَاعٌ are also pls. [of the same]. (TA.) — الجَسَعُ The lion. (TA.) — جَسَعٌ رَجُلٌ جَسَعٌ بِشَعٍ A man in whom are combined impatience and fright and a heavy, or a heaving, state of the soul. (TA.)

جَسَعِيٌّ One who assumes a false disposition, and that which is not in him. (TA.)

أَجْسَعٌ [comparative and superlative of جَسَعٌ; More, and most, affected with most vehement desire, &c.]. (TA.)

جسر

1. جَسَرَ الْأَمْرَ, aor. 2, inf. n. جَسْرٌ (S, M, K,) and جَسَامَةٌ, (M, K,) He took, or imposed, upon himself the affair, or he undertook it, as a task, or in spite of difficulty or trouble or inconvenience; (S, M, K,) as also جَسَرْتُهُ, (S, M, K,) and جَسَرْتُهُ (Abou-Turab, TA:) or † the second and

third signify he constrained himself to do it, or perform it: (Abou-Mihjen, Abou-Turab, TA in art. جسر:) and كَذَا وَكَذَا تَجَسَّرُ He did such and such things against his will, and in spite of difficulty or trouble or inconvenience. (TA.) [See also an ex. of † تَجَسَّرُ in art. جسر; conj. 5, last sentence.] جَسَمْتُ إِلَيْكَ عَرَقَ الْقَرْبَةِ is said to mean [I have imposed upon myself difficulty or trouble or inconvenience, in coming to thee,] so that I have journeyed, and become in want of the water of the water-skin in the journey: or the meaning is, I have suffered, and imposed upon myself, difficulty or trouble or inconvenience, so that I have sweated like the water-skin: or by the عَرَقُ of the قَرْبَةِ is meant its عَلَقُ, i. e., its مَعْلَقُ, by which it is carried; and the phrase means إِلَيْكَ تَجَسَّمْتُ [I have imposed upon myself, in spite of difficulty &c., in coming to thee, the carrying of the water-skin]; alluding to journeying and its difficulties: (Har p. 511:) [and in like manner,] one says, تَجَسَّمْتُ لَكَ عَرَقَ الْقَرْبَةِ. (S in art. عرق.) The sportsman, when he has not taken any game, and has returned disappointed, says, مَا جَسَمْتُ إِلَيْكَ ظَلْمًا [app. meaning I have not had the trouble of bringing to thee so much as a hoof of a gazelle or the like]. (AZ, TA.) And مَا جَسَمْتُ الْيَوْمَ طَعَامًا, i. e., I have not eaten, to-day, food, is said on the occasion of the disappointment of any one seeking a thing. (AZ, TA.)

2. تَجَسَّرَ الْأَمْرَ, (S, M, K,) inf. n. تَجَسِيرٌ; (S;) and اجسره; (S, M, K;) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient. (S, M, K.) Hence, (S, TA,) in a trad. of Zeyd Ibn-'Amr Ibn-Nufeyl, (TA.)

\* مَهْمَا تَجَسَّيْنِي فَأَتِي جَسْرًا \* [Whatever thou impose upon me, in spite of difficulty &c., I undertake it, in spite of difficulty &c.]. (S, TA.)

4: see 2.

5: see 1, in six places. — تَجَسَّمْتُ الرَّمْلَ I mounted, or ascended, the greater part of the sand: some say thus; and some say تَجَسَّمْتُ. (TA.) — تَجَسَّمْتُ فَلَانًا مِنْ بَيْنِ الْقَوْمِ, I directed my course, or aim, towards such a one, [and chose him, (like تَجَسَّمْتُ, q. v.,)] from among the people, or party. (Abu-n-Nadr, TA.)

جَسْرٌ A state of destruction, perdition, or death. (AA, TA.) — See also جَسْرٌ.

جَسْرٌ: see جَسْرٌ. = Also Bad money: pl. جَسُورٌ. (IKh, TA.)

جَسْرٌ: see جَسْرٌ, in two places. — Also Fatness. (AA, K.)

جَسْرٌ: see جَسِيرٌ.

جَسْرٌ Weight, or heaviness; (S, K;) as also جَسْرٌ, (K,) and جَسْرٌ accord. to the K, but correctly جَسْرٌ, as in the A and L: (TA:) [and

an unpleasing, and a difficult or troublesome or an inconvenient, affair:] a subst. from كَذَا تَجَشَّرَ كَذَا explained above: see 1. (TA.) You say, أَتَقَى فُلَانٌ عَلَيَّ جَشْمَهُ (S,) or جَشْمَهُ (TA,) Such a one threw upon me his weight, or heaviness: (S, TA:) to which Z adds, or his difficult, or troublesome, or inconvenient, affair, that he had imposed upon himself, or that was imposed upon him. (TA.) — Also The جَوْف [i. e., the belly; or the chest; &c.]: or the breast, with the ribs that contain it: (K:) or the breast of a camel: (S, TA:) and the part [of the skin] of the camel's breast, and of the rest of the body thereof, with which the [kind of quiver called] قَرْن [i. e. قَرْن] is covered. (TA.) You say, عَثَّ بِجَشْمِهِ, meaning He threw his breast upon him. (TA.)

جَشْمَرٌ [app. pl. of جَشْمِرٌ, like as جُدُدٌ is pl. of جَدِيدٌ.] Fat men: (IAqr, K:\*) and tall, crafty or cunning, and wicked or malignant, men. (IAqr, TA.)

جَشُومٌ A man who takes, or imposes, upon himself, or who undertakes, affairs, with energy or vigour, or in an extraordinary degree, in spite of difficulty or trouble or inconvenience. (Msb.)

جَشِيمٌ (K,) or, as in the book of Kr, جَشِيرٌ (TA,) Thick, gross, coarse, rough, rugged, rude, big, or bulky. (K.) See also جَشْرٌ.

جَاشِرٌ A man taking, or imposing, upon himself, or undertaking, an affair, in spite of difficulty or trouble or inconvenience. (Msb.) See 2.

الجَشِيرُ The lion. (K.)

مَجَاشِرٌ: see 5 in art. جسر.

## جشن

جوشنٌ and جوشنِيٌّ: see art. جوشن.

## جص

2. جَصَصَ He plastered a building with جَص [or gypsum]: (Mgh, K:) or he made a house therewith: (Msb:) i. q. قَصَصَ (S, TA,) which is of the dial. of El-Hijáz. (TA.)

جَصٌّ (S, Mgh, Msb, K) and جَصٌّ (S, Mgh, K,) but the former is the more chaste: (TA, from an Expos. of the Fq:) the latter is disapproved by IDrd, and disallowed by ISk; (TA;) and it is said in the Bári', on the authority of AHát, that the latter is the form used by the vulgar, and the former is that which is correct: (Msb:) [Gypsum; a certain substance] with which one builds, (S,) or plasters; (Mgh;) well known: (Msb, K:) arabicized; (S, Mgh, Msb, K;) because ج and ص do not occur in any Arabic word; (Msb;) or, accord. to AZ, there are some [Arabic] words in which they both occur, as has been mentioned in art. اجص: from كَجَجَ (Mgh, K, [in the CK كَجَج]) or, as some say, كَجَج; which are Persian: (TA:) in the dial. of the people of El-Hijáz, قَص [i. e. قَص]

or قَص]. (Lth, TA.) [The n. un. is with ة: see art. قَص.]

جَصَّاصٌ A preparer of جَص [or gypsum]. (S, K.)

جَصَّاصَاتٌ [pl. of جَصَّاصَةٌ] Places in which جَص [or gypsum] is made. (K.)

## جظ

1. جَظَّ [aor., accord. to rule, ٢, and inf. n., probably, جَظَّ] He was short and fat. (IAqr, K.)

4. اجَظَّ He was, or became, proud; or excessively proud, corrupt, unbelieving, or disobedient. (Sgh, K.)

جَظٌّ [probably an inf. n. used as an epithet,] applied to a man, (S,) Large; big; bulky; or large in body, corpulent, and fleshy: (S, K, TA:) or tall, large in body, a great eater and drinker, who exults, and behaves insolently and ungratefully to God: (Fr, TA:) occurring in a trad. describing the people of Hell. (S.)

## جعب

1. جَعَبَ (S, K,) aor. ٢, (K,) inf. n. جَعِبَ (TA,) He prostrated him; he threw him down upon the ground; (S, K, TA;) like جَعَفَهُ (S;) as also جَعَبَهُ (K,) inf. n. تَجَعِبَ; (TA;) and جَعَبَهُ (S, K, [in the CK erroneously written جَعَبَهُ]) like سَلَفَهُ from سَلَفَهُ (S,) inf. n. جَعِبَ. (S, TA [in the latter, in one place, probably by a mistake of a copyist, written جَعَبَهُ].) — He inverted it, or him; he turned it, or him, upside down, or over, or inside out; syn. قَلَبَهُ (K.) — He collected it; (K;) mostly used in relation to that which is small in quantity, paltry, or inconsiderable. (TA.) — جَعَبَ (A, K,) and جَعَبَ جَعِبَةً (A,) He made a quiver of the kind called جَعِبَةٌ. (A, K.)

2: see 1.

5: see 7.

7. تَجَعَبَى and تَجَعَبَ (K) and تَجَعَبَى (S, K) He became prostrated, or thrown down upon the ground. (S, K.)

Q. Q. 1. جَعِبَةٌ: see 1.

Q. Q. 2. تَجَعَبَى: see 7.

جَعِبَةٌ A كِنَانَةٌ [or quiver] (A, K) for arrows (S, A, Mgh, Msb, K) of the kind called نَشَابٌ (S, A, Msb, K) and for those that are called نَبَلٌ also: (Ham p. 154:) but some make a distinction between جَعِبَةٌ and كِنَانَةٌ: the former, they say, is for نَشَابٌ; and the latter, for نَبَلٌ: (Mz, MF:) accord. to IDrd, the كِنَانَةٌ is only for نَبَلٌ, and is of leather: that which is of wood is called جَفِيرٌ: and that which is of two pieces [of wood] joined together is called قَرْنٌ [i. e. قَرْن]: (Ham ubi suprâ:) accord. to ISh, the جَعِبَةٌ is round and wide, with a cover on the top, over its mouth: the وَفْصَةٌ is smaller, and its upper and lower parts are of equal size; whereas the جَعِبَةٌ is wide in its upper part, and contracted in its lower part; wide in its upper part that the feathers of the

arrows [having ample room] may not become detached; for the arrows are put in the quiver with the points downwards: each of these two kinds is made of two corresponding pieces of wood: (TA:) the pl. is جَعَابٌ (S, A, Msb, K) and جَعِبَاتٌ. (Msb.) You say, تَكَبَّوْا الْجَعَابَ وَسَكَبُوا النَّشَابَ [They inverted, or inclined, the quivers, and poured forth the arrows]. (A, TA.) And مَعَهُ جَعِبَةٌ فِيهَا بَنَاتُ الْمَوْتِ [With him is a quiver in which are the daughters of death; i. e., deadly arrows]. (A, TA.) — Also The largest of drinking-vessels. (MF, TA.)

جُعُوبٌ A man (S) short, and ugly, or contemptible; or ugly, and small in body: (S, K:) or weak, and destitute of good: or vile, or mean, and despicable: (K:) or a low, mean, or sordid, and weak man: pl. جُعَابِيٌّ. (TA.)

جَعَابَةٌ The art of making quivers of the kind called جَعَابٌ, pl. of جَعِبَةٌ. (A, K.)

جَعَابِيٌّ: see what next follows.

جَعَابٌ [and app. جَعَابِيٌّ also, as seems to be indicated in the K, where it is mentioned as a surname, but in the CK written جَعَابِيٌّ.] A maker of quivers of the kind called جَعَابٌ. (A, K.)

مَجْعَبٌ One who often prostrates, or throws down, others, (صَرِيحٌ, [in some copies of the K, erroneously, صَرِيحٌ,] but is not himself prostrated, or thrown down. (K, TA.)

مُتَجَعِبٌ or مُنَجَعِبٌ (accord. to different copies of the K) Dead, or dying; syn. مَيِّتٌ. (K.)

## جعد

1. جَعَدَ, aor. ٢, inf. n. جَعُودَةٌ (S, A, Msb, K) and جَعَادَةٌ (K,) said of hair, (S, A, Msb, K,) It was, or became, crisp, or curly, or twisted, and contracted; (Msb;) was, or became, the contr. of سَبَطَ (K,) or of مُسْتَرَسِلٌ: (Msb;) or was, or became, short: (Kr, K:) and جَعَدَ, [aor. ٢,] (Msb, TA,) inf. n. جَعْدٌ (TA,) signifies the same; (Msb, TA;) as also تَجَعَّدَ (K.) — †It became contracted, and compacted in lumps; (L;) as also تَجَعَّدَ; (L, K:\*) said of earth, (K,) or of moist earth. (L.) [The inf. n. جَعُودَةٌ is also sometimes used in describing the state of the froth, or foam, of a camel's mouth, when it is accumulated. (S. [See جَعْدٌ.]) — Also, said of a cheek, inf. n. جَعُودَةٌ, †It was rough, or coarse, and short; contr. of أُسَلَّ. (L.)

2. جَعَدَهُ (S, A, Msb, K,) inf. n. تَجَعِيدٌ (S, A, Msb,) He crisped, or curled, or twisted, and contracted, it; (Msb;) made it the contr. of سَبَطَ (K,) or of مُسْتَرَسِلٌ: (Msb;) or made it short: (K:) namely, hair. (S, A, Msb, K.)

5: see 1, in two places.

جَعْدٌ, applied to hair, (S, A, Msb, K,) Crisp, or curly, or twisted, and contracted; (Msb;) contr. of سَبَطَ (K,) or of مُسْتَرَسِلٌ: (Msb;) or short. (Kr, K.) — Applied to a man, (S,) Having hair such as is termed جَعْدٌ: (S, Msb, K:) [or]

so جَعْدُ الشَّعْرِ : (A, TA:) fem. with ة: (S, Mṣb, K:) pl. جَعَادُ. (A, Mṣb.) — As an epithet of praise, it has two meanings; namely, † Compact in limbs, and strong in make; not flabby, nor of slack, or incongruous, make; (L;) or big, or bulky, and compact; (Ham p. 238;) or, as some say, light, or active: (TA:) and having crisp, or curly, not lank, hair; because lankness is the prevalent characteristic of the hair of the Greeks and Persians; and crispness, or curliness, is the prevalent characteristic of the hair of the Arabs: but very crisp, or frizzled, or woolly, hair, like that of the Zenj and the Nubians, is disapproved. (L.) — [Hence,] † Generous; bountiful; munificent; (T, S, A, K;) alluding to a man's being an Arab of generous disposition, because the Arabs are characterized by crisp, or curly, hair. (A.) Aṣ did not know جعد in this sense; but it occurs in many verses of the Anṣār. (T, TA.) — As an epithet of dispraise, it has also two meanings; namely, † Short, and incongruous in make: (L:) [contr. of سَبَطُ:] — and † Niggardly; (Aṣ, T, S, L, K;) as also جَعْدُ الْيَدَيْنِ (S, K,) and جَعْدُ الْأَصَابِعِ (S,) and جَعْدُ الْأَنْمَالِ (S,) or this signifies † having short fingers, (K,) and جَعْدُ الْبَنَانِ, and جَعْدُ الْكَفِّ (Har p. 96,) and جَعْدُ الْجَنَانِ; (A;) contr. of [سَبَطُ الْيَدَيْنِ, and] سَبَطُ الْبَنَانِ and سَبَطُ الْيَدِ (&c.): (Har ubi suprà:) and mean; ungenerous; base: (L:) and جَعْدُ الْقَفَا † mean, or ignoble, in respect of rank, quality, reputation, or the like. (A, K.) — A camel having much fur: (K:) or having crisp, or curly, and abundant, fur. (S.) [Hence,] أَبُو الْجَعْدِ a surname of The camel. (L.) — † Soft moist earth; as also تَعْدٌ: (S:) or moist earth. (K.) — † A mess of the kind called حَيْسٌ that is thick, (L, K,) not flowing; (L;) as also مُجَعَّدٌ. (L, K.) IAṣ cites the following words of a poet, accusing a woman of foul conduct:

\* وَتَخْلَطُ بِالْمَأْقُوطِ حَيْسًا مُجَعَّدًا \*

[And she mixes thick حَيْسٌ with the food prepared with أِقْطٌ; meaning, she confounds men together, and does not select him who is to have intercourse with her. (L.) — † Froth, or foam, accumulated upon the fore part of the mouth of a camel. (S, \* L.) And جَعْدُ اللِّغَامِ † A camel having froth, or foam, accumulated upon the fore part of his mouth. (S, \* L, K, \*) — † A cheek rough, or coarse, and short; not أَسِيلٌ. (L, K.) And † A round face, with little مَلْحٌ [or beauty], (K, TA,) or, as in some copies of the K, نَحْمٌ [or flesh]. (TA.) And قَدْرٌ جَعْدَةٌ † A short foot; (A, TA;) characteristic of low origin. (TA.) — It is also applied, in the manner of an intensive epithet, to the plant called صَلْبَانٌ; and in like manner, with ة, to the plant called بَهْمِيٌّ. (TA.) — نَاقَةٌ جَعْدَةٌ † A she-camel compact in make, and strong. (TA.)

جَعْدٌ: see جَعْدٌ, in two places.

مُتَجَعَّدٌ Moist earth contracted, and compacted in lumps. (L in art. عقد.)

جعير

1. جَعِرَ, aor. جَعِرَ, (S, Mṣb, K,) inf. n. جَعْرٌ; (Mṣb;) and جَعِرَ; (K;) said of a beast or bird of prey (S, Mṣb, K\*) having claws, or talons, (S, K, \*) or a hyena, and a dog, and a cat, (TA,) and metaphorically of a rat or mouse, (Mṣb,) He voided his dung. (S, Mṣb, K.)

5. تَجَعَّرَ (S, K,) or تَجَعَّرَ بِجَعَارٍ (TA,) He bound upon his (i. e. his own) waist a rope of the kind called جَعَارٌ. (S, K, TA.)

7: see 1.

جَعْرٌ, originally an inf. n., (Mṣb,) The dung of a beast or bird of prey (S, Mṣb, K) having claws, or talons; (S, K;) as also جَاعِرَةٌ; (K;) which is like رَوْثٌ in relation to a horse: (TA:) or the dung of the hyena: (A:) [and of the dog, and cat: see 1:] or dry dung upon the مَجْعَرِ, q. v.: (K:) or dung that comes forth dry: (IAth, TA:) and † that of the rat or mouse: (Mṣb:) pl. جَعْرُورٌ. (K.) — See also جَعْرُورٌ. — Also Costiveness. (TA.)

جَعْرَةٌ A mark left by the rope called جَعَارٌ (Th, K) upon the waist of a man. (Th, TA.)

مَجْعَرَةٌ: see جَعْرَةٌ.

أَبُو جَعْرَانَ [in which the latter word is imperfectly decl. because it is a proper name ending with the augment ان] The [black beetle called] جَعْرَانٌ, (Kr, K, TA,) in a general sense: or, as some say, a certain species thereof. (TA.) — And أُمُّ جَعْرَانَ, (K, TA,) or أُمُّ جَعْرَانَةٍ, (so in a copy of the K,) The رَحْمَةُ [or female of the vultur percnopterus]. (Kr, K.)

جَعْرُورٌ A bad kind of dates; (Mṣb, K;) also metaphorically called جَعْرَةُ الْغَاةِ [the rat's, or mouse's, dung], because of the bad smell, and the diminitiveness, thereof: (Mṣb:) and you also say دَقْلٌ جَعْرُورٌ: (TA:) or a species of the دَقْلٌ, which is the worst kind of dates: (S:) or a species of the [kind of palm-tree called] دَقْلٌ that bears small things [or dates] in which is no good. (Aṣ, TA.) [See عَذْقُ الْحَبِيبِ, in art. حب.]

جَعْرِيٌّ: see مَجْعَرِيٌّ.

جَعَارٌ (S, A, K,) like قَطَامِرٌ, (K,) indecl., with kesr for its termination, because it deviates from its original form, which is جَاعِرَةٌ, and is of the fem. gender, and has the quality of an epithet in which that of a subst. is predominant, so that the thing to which it applies is known by it like as it is known by its proper name; and as it is prevented from being perfectly decl. by two causes, it must be indecl. by reason of three; as we also say with respect to حَلَّاقٌ, a proper name of death; (S;) The she-hyena; (S, A, K;) a name of that animal (S) because of the abundance of its dung; (S, A;) as also أُمُّ جَعَارٍ, and جَعِيرٌ, and جَعْرُورٌ. (K.) Hence, أَعْيَبْتُ مِنْ جَعَارٍ [More mischievous than the she-hyena]: a prov. (A, TA.) And جَعَارٌ تَيْسِيٌّ (K) Be thou like the he-goat in stupidity, O she-hyena; a prov. applied to a

stupid man: (A and TA in art. تيس, q. v.:) or جَعَارٌ عَيْشِيٌّ [Do mischief, O she-hyena]; a prov. used in declaring a thing to be vain, or false. (K.) And

\* رُوِيَ جَعَارٌ وَأَنْظَرِيٌّ أَيْنَ الْبَغْرِ \*

[for الْبَغْرِ, Be afraid, O she-hyena, and look where is a place to which to flee]: (K, \* TA:) or رُوِيَ [i. e. turn aside, this way and that]: (S and TA in art. روع:) a prov. applied to him who seeks to escape, and cannot: (TA:) or with reference to a coward, and his submissiveness. (K.) And قَوْمِي جَعَارٍ [Rise, O she-hyena]: said to a woman, in reviling her; likening her to a she-hyena. (ISk, TA.)

جَعَارٌ A certain mark made with a hot iron upon [the part called] the جَاعِرَتَانِ: (K:) accord. to the Tedhkireh of Abou-'Alee, one of the marks, so made, of camels. (Ibn-Habeeb, TA.) — A rope which a man who waters ties to a stake, and then binds upon his waist, when he descends into a well, lest he should fall into it: (S:) or a rope which a drawer of water binds upon his waist, (K, TA,) when he descends into a well, (TA,) lest he should fall into the well; (K, TA;) the end being in the hand of another man, who, if he falls, pulls him up with it. (TA.)

أُمُّ جَعْرُورٍ } see جَعَارٌ.  
جَعْرُورٌ }

جَاعِرَةٌ: see مَجْعَرَةٌ. — الجَاعِرَتَانِ The place of the [two marks made by cauterization which are called the] رَقْمَتَانِ, in the buttocks (أَسْتِ) of an ass: (S, K:) or the places of cauterization in the hinder part, upon the [two portions of the thighs called the] كَادَتَانِ, of an ass: (TA:) and the part, (S, K,) or two parts, (A,) which the tail strikes, (S, A, K,) upon the two thighs of a horse, (S, K,) or of a beast, where he is cauterized: (A:) or the two edges of the haunches projecting over the thighs [behind]; (Aṣ, S, K;) i. e., the two places which the farrier marks, making lines upon them [with a hot iron] (يُرْقِمُهُمَا): or the heads of the upper parts of the two thighs: or the depressed part of the haunch and thigh, in the place of the joint. (TA.) — See also جَعْرٌ.

مَجْعَرٌ The rump, or podax; or the anus; [in the present day, the latter;] syn. دُبُرٌ; (S, K;) and جَعْرَةٌ and جَعْرِيٌّ and جَاعِرَةٌ the same; syn. أَسْتِ; (K;) or the last (جَاعِرَةٌ), as some say, i. q. حَلْقَةُ الدُّبُرِ. (S, K.)

مَجْعَارٌ A man very, or often, costive; (K;) as also مَجْعَارُ الْبَطْنِ. (TA.)

جسس

Q. Q. 1. جَسَسَ He (a man, TA) deposited his ordure, or excrement, at once: (K, TA:) or in a dry, or tough, state. (TA.) The ج is augmentative. (Sgh, TA.)

جَسَسٌ (S, K,) and جَسَسٌ (TA,) and جَسَسٌ; (AZ, S, and K in art. جسيس,) the first of which

is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) *Human ordure, or excrement*; (AZ, TA in art. *جعل*;) syn. *رجيع*: (S, K;) or the first signifies the *place in which the جعوس falls*: (IDrd, K;) the *ر* in the last word is augmentative; and its pl. is *جعاميس*. (S.) You say, *رمى بجماميس بطنه* [He cast forth the excrements of his belly]. (S.)

*جعل*: see the next preceding paragraph.

*جعل*: pl. *جعاميس*: see *جعل*.

*جعل* A man (TA) who deposits his ordure, or excrement, at once: (K;) or in a dry, or tough, state: as also *مجمعيس*. (TA.)

*مجمعيس*: see what next precedes.

### جعل

1. *جعل*, (S, K,) aor. *جعل*, (K,) inf. n. *جعل*, (TA,) *He prostrated him; threw him down upon the ground*; (S, K;) *cast him upon the ground*; like *جعل*; (TA;) namely, a man; (S;) as also *اجعفه*. (Ibn-'Abbád, K.) — *He pulled it, or plucked it, out, or up*; (S, K;) namely, a thing, (S,) or a tree; (K, TA;) and *turned it over, or upside down*; (TA;) as also *اجعفه*. (K, TA.)

4: see 1.

7. *انجعل* [He became prostrated, thrown down upon the ground, or cast upon the ground: see its part. n., below]. — *It* (a thing, S, or a tree, K) *became pulled, or plucked, out, or up*. (S, K.)

8: see 1.

*جعل*: see what next follows.

*جعل*, applied to a torrent, i. q. *جعل* [That carries away everything]; as also *جعل*: (K;) and that overturns everything upon which it comes. (TA.)

*جعل* A place where one is prostrated, or thrown down upon the ground. (TA.)

*جعل* Prostrated, or thrown down upon the ground; as also *مجمعيس*. (TA.)

*مجمعيس*: see what next precedes.

### جعل

Q. 1. *جعل* [inf. n. of *جعل*] a compound word from the phrase *جعلني الله فداك* [May God make me thy ransom]. (Ibn-Dihyeh, TA.) [You say, *جعلني الله فداك*, meaning *He said to him الله جعلني فداك*.]

### جعل

*جعل* A small river; a rivulet, streamlet, or brook; (IAar, S, K;) or one that is larger than a *جدول*: (K;) or, as in the Nawádir, a small river, larger than a *جدول*: (TA;) or a river, (IDrd, IJ, TA,) absolutely: (TA;) if small, it is a *فليج*: (IDrd, TA;) or (TA, but in the K

“and”) a large, wide river: (Ibn-El-Ajdábee, K;) [if so,] bearing two contr. significations: (K;) or (in some copies of the K “and”) a full river. (K.) — Also (from the last of these significations, TA) † A she-camel abounding with milk. (K, TA.)

### جعل

1. *جعل*, aor. *جعل*, (S, Mṣb, K) and *جعل* and *جعل* and *جعل* (K) and *جعل*, (S, TA,) *He made a thing*; syn. *صنع*; (Mṣb, K;) but having a more general signification than *فعل* and *صنع* and their equivalents [as will be shown by what follows]; (Er-Rághib, TA;) and so *اجعل*: (K;) both these verbs signify the same. (S.) — *He made a thing of, or from, a thing*; as in the saying [in the Kur xvi. 74 and xlii. 9], *جعل لكم من أنفسكم أزواجا*, [He hath made for you, of, or from, yourselves, wives]; and [in the Kur xvi. 83] *وجعل لكم من الجبال* [And He hath made for you, of the mountains, places of retreat; as caves, and excavated houses or chambers: so explained by Bd]. (TA.) — *He created*; (K, TA;) *brought into being, or existence*; (TA;) as in the saying [in the Kur vi. 1], *وجعل الظلمات والنور*, [And hath created, or brought into being, the darknesses and the light]; (K, TA;) and [in the Kur xxi. 31] *وجعلنا من الماء كل شيء حي*, [And We have created of water, or the seminal fluid, everything living]; and [in the Kur xvi. 80, &c.] *وجعل لكم السمع والأبصار والأفئدة*, [And He created for you the ears and the eyes and the hearts]. (TA.) — *He made, or prepared*; as in the saying [in the Kur lxv. 2], *يجعل له مخرجا*, [He will make, or prepare, for him a way of escape, or safety]; and [in the Kur lxv. 4], *يجعل له من أمره يسرا*, [He will make, or prepare, for him an easy state of his circumstances; i. e., will make his circumstances, or case, easy to him]. (TA.) — *He made*; meaning *he made to be, or become*; *he constituted*; *he appointed*; [in which sense it is doubly trans.]; (S, K;) as in the saying in the Kur [xix. 31], *وجعلني نبيا*, [And He hath made me a prophet]; (S;) [and in the elliptical phrase, *جعل عليه*, *He made him to be superintendant, or the like, over it*; *set him, or appointed him, over it*]; and in the phrase, *جعل القبيح حسنا*, [He made that which was bad to be, or become, good]. (K.) — *He made a thing to be in a particular state or condition*; as in the saying [in the Kur ii. 20], *الذي جعل لكم الأرض فراشا*, [Who hath made for you the earth to be as a bed]; and [in the Kur lxxi. 15], *وجعل القمر فيهن نورا*, [And hath made the moon, in them (the heavens), to be as a light]; and so, as some say, in the saying [in the Kur xliii. 2], *إننا جعلناه قرآنا عربيا*, [Verily we have made it an Arabic Kur-án]. (TA.) — [He made a thing to be in an altered, or changed, state or condition; i. e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], *جعلنا عاليها سافلها*, [We made their

upper part to be their lower part]; (K;) and in the words of the Kur [lvi. 81], *وتجعلون رزقكم وتجعلون رزقكم*, [And do ye make the thanks that ye should render for your sustenance to be that ye charge with falsehood the Giver thereof by attributing it to the stars called أنواء? as expl. by Bd and Jel]. (TA.) — *He pronounced* (Er-Rághib, K) *a thing by a true judgment or decision*, (Er-Rághib,) or *as a legal ordinance*; (K;) as in the saying (of the Legislator, TA), *جعل الله الصلوات*, [God hath pronounced the prayers that are made obligatory to be five]. (K.) And *He pronounced* (Er-Rághib, K\*) *a thing by a false judgment or decision*, (Er-Rághib,) or *according to his own judgment, heretically*; (K;) as in the saying [in the Kur xv. 91], *الذين جعلوا القرآن عضين*, [Who pronounced the Kur-án to be lies, or enchantment, &c.]. (Er-Rághib, K.) — *He called, or named*, (S, Mṣb, K,) a thing; (Mṣb;) as in the saying [in the Kur xliii. 18], *وجعلوا الملكة الذين هم عباد الرحمن إناتا*, [And they have called the angels, who are the servants of the Compassionate, females]: (S, K;) or, as some say, the meaning is, *have described them as, and pronounced them to be, females*; like as one says, *جعل فلان زيدا أعلم الناس*, [Such a one described Zeyd as, and pronounced him to be, the most learned of men]: or *have held, or believed, them to be females*; like as the verb signifies in the saying in the Kur [xvi. 59], *ويجعلون لله البنات*, [And they hold, or believe, God to have daughters: or this may be rendered *and they attribute to God daughters*]. (TA.) You say also, *جعلت زيدا أخاك*, meaning *I asserted Zeyd to be related to thee [as a brother; or I called Zeyd thy brother]*. (K.) — *He thought*; as in the saying, *جعل البصرة بغداد*, [He thought El-Basrah to be Baghdád]; (K;) and so in the saying, *جعلته عبدا فستته*, [I thought him to be a slave, and consequently I reviled him]. (Ham p. 31.) — *He made known, or plain, or perspicuous*; as in the saying [in the Kur xliii. 2, of which one explanation has been given above], *إننا جعلناه قرآنا عربيا*, [Verily we have made it known, &c., as an Arabic Kur-án]: (K;) or the meaning is, *we have revealed it [as such]*. (TA.) — *He exalted, or ennobled*; as in the saying [in the Kur ii. 137], *جعلناكم أمة وسطا*, [We have exalted you, or ennobled you, as a nation conforming to the just mean; or just, or equitable, or good]: (K;) [or it may be rendered, *we have made you a nation &c.*]; or, as some say, the meaning is, *we have called you, or named you, a nation &c.* (TA.) — Also, inf. n. *جعل*, *He put, or laid, a thing*; or *put it, or laid it, down*. (K.) And *جعل بعضه بعضا*, *He put, or threw, one part of it upon another*. (K.) — *He inserted a thing into a thing*; as in the Kur [ii. 18], *يجعلون أصابعهم في آذانهم*, [They insert, or put, their fingers into their ears]. (TA.) — *He put into the heart, or mind*; as in the Kur [lvii. 27], *وجعلنا في قلوب*, [And we put into the hearts of those who followed him pity and com-

passion]. (TA.) — [He appointed, or assigned, or stipulated to give, or gave, wages, pay, or a stipend, &c.]. You say, **جَعَلْتُ لَهُ جُعْلًا** [I appointed him, &c., wages, pay, or a stipend]. (Mgh.) And **جَعَلَ لَهُ كَذَا عَلَى كَذَا** He stipulated with him to give him such a thing for [doing] such a thing. (K.) And **جَعَلَ** [alone] He gave wages, pay, or a stipend, to another to serve for him in war, i. e., in his stead. (Mgh.) And **لَهُ أَجَعَلْتُ** I gave to him wages, pay, or a stipend. (S, \* Mgh.) And **أَجَعَلَهُ** **جَعَلًا**, and **لَهُ أَجَعَلَهُ**, He gave to him wages, pay, or a stipend. (K, TA.) And it is said in a trad., **جَعَلَ لِقَوْمِهِ مَائَةً مِنَ الْإِبِلِ عَلَى أَنْ يَسْلَمُوا** [He gave, or stipulated to give, to his people, or party, a hundred camels on the condition that they should surrender]. (Mgh.) **جَعَلَ يَفْعَلُ كَذَا** He set about, began, commenced, took to, or betook himself to, doing such a thing; (K, \* TA;) he became occupied in doing such a thing. (TA.) — **جَعَلَ** is also, sometimes, an intrans. verb included among the verbs of appropinquation (أَفْعَالُ الْمُقَارَبَةِ); as in the saying,

\* **وَقَدْ جَعَلْتُ إِذَا مَا قُمْتُ يَتَعَلَّنِي** \*  
\* **تَوْبِي فَأَنْهَضُ نَهْضَ الشَّارِبِ التَّمِيلِ** \*

[And I was beginning to be, or at the point of being, in such a state that, when I rose, my garment heavily burdened me, so that I stood up as stands up the intoxicated drinker]. (K.) **جَعَلَ**, (S, K,) aor. **جَعَلَ**, (K,) inf. n. **جَعَلٌ**; (S;) and **جَعَلٌ**; (K;) It (water) had in it many **جَعَلَان**, pl. of **جَعَلٌ**: (S, K:) or had in it dead **جَعَلَان**. (K.) — And **جَعَلَ**, (TK,) inf. n. **جَعَلٌ**, (IAqr, K, TK,) He (a boy, TK) was, or became, short and fat. (IAqr, K. [In the explanation of **الجَعَل** in the CK, **القَصِير** is erroneously put for **القَصْر**].) — And He (a man, TK) persisted; or persisted obstinately; or persisted in contention, or litigation; or contended, or litigated; **جَعَلَ** being syn. with **جَاعَجَ**. (IAqr, K.)

3. **جَعَلَ**, (A, K,) inf. n. **مُجَاعَلَةٌ** and **جَعَالٌ**, (TA,) He endeavoured to conciliate him by means of a bribe. (A, K, \* [In the CK, **رِشَاء** is erroneously put for **رِشَاء**].])

4: see **جَعَلَ**, above, in three places: — and see **جَعَلَ**, above. **اجْعَلِ الْقِدْرَ** He put down the cooking-pot (S, K) from the fire (S) with the piece of rag called **جَعَالٌ**. (S, K.) **أَجَعَلْتُ** and **جَعَلْتُ** said of a bitch, (S, K,) and of other animals, (K,) of any beasts of prey, (S,) She desired, (S, Er-Rāghib,) or loved, (K,) copulation: (S, K, Er-Rāghib:) metonymically used in this sense. (Er-Rāghib, TA.)

6. **تَجَاعَلُوا الشَّىْءَ** They stipulated among themselves to give the thing as wages, pay, or stipend: (K:) from **جَعَلَ**. (TA.) You say also, **تَجَاعَلِ النَّاسُ بَيْنَهُمْ عِنْدَ الْبَيْعِ** [The people stipulated among themselves to give wages, or pay, to such of them as should serve as substitutes, on the occasion of being ordered forth to war]. (TA.)

8. **اجْتَعَلَ**: see 1, first sentence. — Also He

took, or received, wages, pay, or a stipend. (Mgh, TA.)

10: see 4.

**جَعَلَ** Short palm-trees: (S, K:) or shoots, or offsets, of palm-trees, cut off from the mother-trees, or plucked forth from the ground, and planted: or bad palm-trees: or palm-trees that rise beyond the reach of the hand: (K:) n. un. with **ة**: (S: [in the K, not so correctly, pl. of **جَعَلَةٌ**]:) and palm-trees such as are called **بَعْلٌ** [q. v.]. (K.)

**جَعَلَ** Wages; pay; a stipend; or a thing that is appointed, or stipulated, to be given to a man for work, or service; (S, Mgh, Mṣb, \* K;) of more general import than **أَجْرٌ** and **تَوَابٌ**; (TA;) as also **جَعَالَةٌ** (S, Mgh, Mṣb, K) and (as some say, Mṣb) **جَعَالَةٌ** (Aṣ, Mgh, Mṣb, K) and **جَعَالَةٌ** (Mgh, Mṣb, K) and **جَعِيلَةٌ** (S, Mgh, Mṣb, K) and **جَعَالٌ** (K) and **جَعَلٌ**: (Har p. 134:) pl. **جَعَالٌ** (TA) and (of **جَعِيلَةٌ** or **جَعَالَةٌ**, Mgh) **جَعَائِلٌ**. (Mgh, TA.) Afterwards, (Mgh,) or **جَعَالَةٌ** and **جَعَالَةٌ** and **جَعَالَةٌ**, (K, TA,) Wages, or pay, or the like, which one gives to a man who goes to war (Mgh, K, TA) as a substitute for the giver, (K, TA,) that he may aid himself thereby to serve in the war: (Mgh:) pl. of the last three words **جَعَائِلٌ**. (TA.) And **جَعَلَ**, (TA in art. رَشَوُ,) or **جَعَالَةٌ**, (K,) A bribe. (K, TA.) And **جَعِيلَةٌ** **الغَرَقِي** What is given, or stipulated to be given, to him who dives for goods or for a man drowned. (TA.)

**جَعَلَ** and **جَعَلَ** and **مُجَعِلٌ** Water having in it many **جَعَلَان**, pl. of **جَعَلٌ**: or having in it dead **جَعَلَان**. (K.) And **مُجَعِلَةٌ** أرضٌ **مُجَعِلَةٌ** A land abounding with **جَعَلَان**. (K.)

**جَعَلَ**: see **جَعَلَ**.

**جَعَلَ**: see **جَعَلَ**.

**جَعَلَ** [The species of black beetle called *cantharus*;] a certain insect (دَوْبِيَّةٌ); (S, K;) a certain black insect, found in moist places, (TA,) that rolls along a little ball [of dung] called **دَحْرُوجَةٌ** [in which it deposits its eggs]: (S and K in art. دَحْرَجُ:) [see also **خُنْفَسَةٌ**: it is strangely explained in the Mṣb as the **حَرْبَاءُ**, which is the male of the **حَبِيبِيْن**:] pl. **جَعَلَان**. (S, Mṣb, K.) — Hence, as being likened thereto, (TA,) † A black and ugly and small man: or one who is wont to persist, or to persist obstinately, or to persist in contention or litigation, or to contend or litigate: and (as some say, TA) i. q. **رَقِيبٌ** [a watcher, an observer, &c.]. (K, TA.)

**جَعَالٌ** A piece of rag with which a cooking-pot is put down (S, K) from the fire; (S;) as also **جَعَالَةٌ** and **جَعَالَةٌ**: (K:) pl. **جَعَالٌ** (S, TA) and **جَعَائِلٌ**. (TA.) — See also **جَعَلَ**.

**جَعُولٌ** The young of the ostrich. (IDrd, K.)

**جَعَالَةٌ**: see **جَعَلَ**, in three places.

**جَعَالَةٌ**: } see **جَعَلَ**, for each in two places: —  
**جَعَالَةٌ**: } and **جَعَالٌ**.

**جَعِيلَةٌ**: see **جَعَلَ**, in two places.

**جَاعِلٌ** [act. part. n. of **جَعَلَ**] Giving [wages, pay, or a stipend: &c.]. (K.)

**مُجَعِلٌ** applied to a bitch, (S, K,) and to any animal (S, K) or beast of prey, (S,) Desiring, (S,) or loving, (K,) copulation. (S, K. [See 4.] — Also, fem. with **ة**: see **جَعَلَ**, in two places.

**مُتَجَعِّلٌ** Taking, or receiving, [wages, pay, or a stipend.] (K.)

جَعَسَ

Q. accord. to the K, but Q. Q. accord. to Sgh, **جَعَسَ**: see art. **جَعَسَ**.

**جَعَمُوسٌ**: }  
**جَعَامِسٌ**: } see art. **جَعَسَ**.  
**مُجَعِمِسٌ**: }

جَفَ

1. **جَفَّ**, (S, Mgh, Mṣb,) sec. pers. **جَفَفْتُ**, (K,) aor. **يَجِفُّ** (S, Mgh, Mṣb, K) and **يَجِفُّ**, (S, K,) the latter aor. mentioned by AZ, but rejected by Ks; (S;) and sec. pers. **جَفَفْتُ**, aor. **يَجِفُّ**, (Sgh, Mṣb, K,) of the dial. of Benoo-Asad; (Mṣb;) inf. n. **جَفَافٌ** and **جُفُوفٌ**, (S, Mgh, Mṣb, K,) which are assigned by J and Sgh to **جَفَّ** aor. **يَجِفُّ**; (TA;) It (a thing, Mgh, or a garment, S, Mṣb, K, and also said of other things, S) was, or became, dry; it dried, or dried up. (Mgh, Mṣb.) Hence the saying, **مَنْ أَحْتَلَمَ ثُمَّ أَصْبَحَ عَلَى جَفَافٍ** He who experiences an emission of semen in sleep, then rises in the morning with what is on his garment, of the semen, dry. (Mgh.) And **جَفَّ مَاءُ النَّهْرِ**, an elliptical phrase, for **جَفَّ مَاءُ النَّهْرِ** [The water of the river dried up]. (Mṣb.) And **فُلَانٌ لَا يَجِفُّ لِيَدُهُ** † Such a one does not remit, or become remiss, in his work, or labour: (TA:) or does not cease to go to and fro. (Har p. 589.) — **جَفَّ**, inf. n. **جُفُوفٌ**, said of a man, † He was, or became, silent; he did not speak. (Mṣb.) — **جَفَّ**, aor. **أَجَفَّ**, inf. n. **جَفَّ**, I collected the thing to me. (Nawādir of AZ, TA.) — **جَفُّوا أَمْوَالَهُمْ** They collected together their camels, and took them away. (Sgh, \* K, \* TA.)

2. **جَفَفَهُ**, (S, Mṣb,) inf. n. **تَجْفِيفٌ** (S, Mṣb, K) and **تَجْفَافٌ**, (K,) He dried it. (Mṣb, K.) — **جَفَفَ الْفَرَسَ**, (K,) inf. n. **تَجْفِيفٌ**, (S,) He clad, or attired, the horse with a **تَجْفَافٌ**. (S, K.)

5: see R. Q. 2.

8. **اجْتَفَّ مَا فِي الْإِنَاءِ** He consumed what was in the vessel; (K;) i. e., drank up all of it; as also **اشْتَفَّ**. (TA.)

R. Q. 2. **تَجْفَجَفَّ** It (a garment, or piece of cloth), having been moist, dried so far as to retain

some moisture: (S, K:) if it has dried entirely, you say of it, قَدْ قَفَّ: (S:) the verb is originally جَفَّ; the medial ف being changed into ج: it is like تَبَشَّش, originally تَبَشَّش. (Lth, S.)

جَفَّ: see جَفَّة.

جَفَّ The spathe of the palm-tree; the envelope of the طَلْع; (AA, A'Obeyd, S, K;) as also جَبَّ; (AA, TA;) or [in other words] the قَبْقَاءَ of the طلع; (K;) i. e., the envelope that is with the وريع; (Lth, K:) or, as some say, the envelope of the طلع when it has become dry: (TA:) pl. جَفُوف. (A'Obeyd, TA.) [See جَبَّ.] — A receptacle such as is termed وَعَاءَ that is not to be tied round at its mouth. (K, TA.) — An old, worn-out water-skin or milk-skin, of which half is cut off and made into a bucket: (S, K:) and sometimes it is made of the lower part of a palm-tree hollowed out: (Lth, S, K:\*) or a thing that is hollowed out in (في [probably a mistranscription for من, i. e. of]) the trunks of palm-trees: (A'Obeyd, TA:) or a worn-out milk-skin or butter-skin: (IAqr, TA:) or a water-skin, or milk-skin, of which part is cut off at the fore legs, and in which the beverage called نَبِيذ is prepared: (Kt, TA:) or the lower half of a water-skin or milk-skin, made into a bucket: (IDrd, TA:) or a thing of camel's skin, like a vessel, or like a bucket, in which the rain-water is taken, holding half the quantity of a water-skin or the like. (TA.) — † An old man; (K;) as being likened to an old, worn-out water-skin or milk-skin: mentioned in the L from El-Hejeree, and by Sgh from Ibn-'Abbád. (TA.) — Anything hollow, such as has something within it, like the nut, and the مَعْدَةَ [or fruit of the تَنْصَب, &c.: in the CK, the مَعْدَةَ]. (Ibn-'Abbád, K, TA.) — The body, or substance, (شَخْص) of a thing. (TA.) — An obstruction that one sees between him and the kiblah. (Ibn-'Abbád, K.) — He is a good manager of cattle, (K,) acquainted with the art of pasturing them, and of collecting them at their proper time in the place of pasture. (TA.) — See also what next follows.

جَفَّة (S, K) and جَفَّة (Sgh, K) but the latter is rare, (Sgh,) and جَفَّ (S, K) and جَفَّ (K,) A company of men or people; a collective body thereof: (Ks, S, K:) or a great number (K) thereof. (TA.) You say, دُعِيتُ فِي جَفَّةِ النَّاسِ [I was summoned, or invited, among the collective body of people]. (S.) And جَاؤُوا جَفَّةً وَاحِدَةً (S, K) They came in one collective body. (K.) لَا نَقَلَ جَفَّةً, (S, Mgh,) or جَفَّةً (K,) means [There shall be no gift of spoil] until it is divided altogether: (S, Mgh, K:) a saying of Ibn-'Abbás: (S, Mgh:) accord. to one reading, عَلَى جَفَّتِهِ, i. e., [until it is divided] among the collective body of the army first. (K.) [Golius (here copied by Freytag) appears to have read, لَا تَقَلُّ فِي غَنَمٍ; and hence to have said, of جَفَّةً, erroneously, "de pecore non dicitur nisi totus grex sit."]

جَفَّة: see what next precedes, in three places. — Also A great دُو [or bucket]. (K.)

جَفَّافٌ What is dry of a thing that one has dried. (K.) You say, اِعْرَلْ جَفَّافَهُ مِنْ رَطْبِهِ [Put thou apart what is dry thereof from what is fresh and moist thereof]. (TA.)

جَفِيفٌ Dry herbs or herbage: (S, K:) or dry leguminous plants or herbs, of the kind that are eaten without being cooked: (TA:) or of this kind and of such as are thick and inclining to bitterness; as also قَفِيفٌ: (TA in art. قف:) or, as some say, مَا ضَمِنَتْ مِنَ الرَّبِيعِ. (TA in the present art. [But what this means I know not; the verb being evidently mistranscribed.]

جَفَّافَةٌ What has become scattered, or strewn, of dry herbage (حَشِيش) and of [the kind of trefoil called] قَت (S, K, TA,) and the like. (TA.)

جَفَّافٌ A thing, (S, Mgh, Mṣb,) i. e. a kind of armour, (IAth, K,) [a cataphract,] with which a horse is clad, (S, IAth, Mgh, Mṣb, K,) in war, in the manner of a coat of mail, (Mgh, Mṣb,) to defend him from being wounded; (IAth;) and sometimes worn by a man, to defend him in war: (K:) of the measure تَفْعَال (Mgh, Mṣb,) the ت being augmentative, (Aboo-'Alee the Grammarian, S, IJ,) to render the word quasi-coordinate to the class of قِرطاس; (IJ;) from جَفَّ, because of its hardness and toughness: (Mgh, Mṣb:) pl. تَجَفَّافٍ. (S, Mgh, Mṣb.) It is said in a trad., اَعْدِ لِلْفَقْرِ, [both] تَجَفَّافًا; and one says, اَلْبَيْسُ لِلْفَقْرِ تَجَفَّافًا; meaning, † Make thou preparation for poverty. (TA.)

مُتَجَفِّفٌ Having a تَجَفَّاف upon his horse. (Mgh.)

### جَفَا

جَفَا (S, K,) aor. -, (K,) inf. n. جَفَفَ, (S,) It (a valley [flowing with water]) cast forth froth, or foam, (S, K,) and particles of rubbish or refuse; (S;) as also اجفأ; (K;) but this latter is said in the O to be of weak authority. (TA.) And جَفَاتِ الْقَدْرُ, and اجفأت, The cooking-pot cast forth its froth, or foam, (S, K,) in boiling: (S:) or جَفَاتِ بَرْدِهَا it cast forth its froth, or foam: (Ham p. 132:) originally جَفَّت and اجفأت, without ء. (Er-Rághib, TA in art. جفو.) — جَفَا الْوَادِي (K,) or جَفَا الْوَادِي (IAqr, O,) He (a man, IAqr, O) swept off the scum and rubbish of the valley [after it had flowed, or while it was flowing, with water]. (IAqr, O, K.) And جَفَا الْقَدْرَ He cleared off the froth, or foam, of the cooking-pot. (K, TA.) — Also جَفَا الْقَدْرَ (S, Z in the Fáik, TA,) inf. n. as above; (S, TA;) and اجفأها; (Z ubi supra, TA;) but the former is that which is commonly known; (ISd, TA;) the latter is rare; (IAth, TA;) or the latter should not be said, though it occurs in a trad., (S, TA,\*) accord. to one relation; (TA;) He turned the cooking-pot upside-down, or inclined it, (S, Z ubi supra, TA,) and poured out what was in it: (S:) or he emptied

the cooking-pot, and turned it upside-down: (TA:) and جَفَا الْبُرْمَةَ فِي الْقَصْعَةِ He turned the cooking-pot upside-down upon the bowl. (K.) — جَفَاهُ (S, K,) [like حَفَاهُ] and جَفَا بِهِ الْأَرْضَ (TA,) He threw him down, or prostrated him, on the ground; (S, K, TA;) namely, a man: (S:) and بِهِ اجفأ [signifies the same; or] he threw him, or it, (K, TA,) on the ground. (TA.) — See also 8.

4: see 1, in four places.

8. اجتنأ He pulled, or plucked, up, or out, or he uprooted, (S, K,) and threw down, or away, a thing, (S,) or plants, or herbs, such as are termed بَقْل (K,) and trees; (TA;) [but see اجتنأ;] as also جَفَا (K,) aor. and inf. n. as above: (TA:) [or] both signify he cut a plant, or herb. (IAqr, Nh.)

جَفَاً What is cast forth [of froth, or foam, and particles of rubbish or refuse, (see 1,)] by a torrent: (ISK, S:) the froth, or foam, cast forth by a valley [flowing with water]; and by a cooking-pot, (K, TA,) in boiling. (TA.) — Hence, as being likened to the froth, or foam, of the cooking-pot, of which no use is made, (Fr, TA,) i. q. بَاطِل [meaning † A thing that is worthless, useless, or unprofitable]. (Fr, K, TA.) It is said in the Kur [xiii. 18], فَأَمَّا الرَّيْدُ فَيَذْهَبُ جَفَاً, meaning بَاطِلًا [i. e. † Now as to the froth, or scum, it passeth away as a thing that is worthless, or useless, or unprofitable], (Fr, S, Jel, TA,) and ذَهَبَ الرَّيْدُ جَفَاً; [both] meaning [The froth, or scum, passed away] driven from its water. (TA.) — جَفَاً مِنَ النَّاسِ, occurring in a trad., is explained by IAth as meaning † The first, or foremost, of the men or people (سَرْعَانِهِر): but Bkh and Muslim read (instead of جَفَاً) أَخْفَاءَ, pl. of خَفِيفٌ. (TA.) — Also, [like جَفَاً] An empty ship. (O, K.)

### جَفَر

1. جَفَرَ He, or it, became wide: (K:) or became inflated, or swollen. (A.) And جَفَرَ جَنْبَاهُ His (a kid's, S, or Mṣb, or lamb's, Mṣb) sides became widened, or distended: (S, Mṣb:) and اجفأ [and انجفأ (K in art. هضم)] his (a horse's) sides became inflated, or swollen. (A.) — He (a lamb, K, and a kid, TA) became what is termed جَفْرٌ; as also تجفأ and استجفأ: (K:) and جفرت and استجفرت she (a kid) became a جَفْرَةٌ. (ISh, TA.) And † He (a boy) became what is termed جَفْرٌ; as also تجفأ (TA) and استجفأ: (A:) and this last verb, he became large in the sides. (L.) — جَفْرَابٌ (S, A) جَفْرَابٌ (S,) or عَنِ الْإِبِلِ (A,) aor. ٢, (S,) inf. n. جَفُورٌ; (S, K;) and اجفأ; and اجفأ, inf. n. اجفأ; and جفأ, inf. n. تجفأ; (K;) He (a stallion-camel) ceased, (S, K,) or abstained, (A,) from covering, (S, A, K,) and avoided it; having indulged in it so much that he was wearied; (S;) and his seminal fluid became little: (TA:) you say of a ram, رُبَّضٌ (S, A,) not جَفْرٌ. (S.) And



اجفروا عنها (IAqr, TA,) and جفروا عن المرأة (IAqr, K,) and اجتفروا, and جفروا (IAqr, TA,) He (a man) abstained from the woman; (K;) he abstained from sexual intercourse with her. (IAqr, TA.) — جفروا من المرض He recovered from the disease. (K, TA.)

2: see 1, in two places. — جفروا الامر عنه The thing, or affair, cut him off from him, or it. (IAqr, L.)

4: see 1, in three places. — اجفروا also signifies He cut, abandoned, or forsook, (S, K,) another, (S,) or his companion, or friend, (K,) and left off visiting him. (S, K.) And اجفرت ما كنت فيه I left, or relinquished, that in which I was occupied. (S.) — Also It (a thing, TA) was, or became, absent, or hidden, or concealed, (K, TA,) from one. (TA.)

5: see 1, in three places.

7: see 1.

8: see 1, in two places.

10: see 1, in three places.

جفروا A lamb, or kid, whose sides have become widened, or distended: (Msb:) or a lamb, (IAmb, Msb, K,) and a kid, (K, TA,) that has become large, and begun to pasture, (K, TA,) and whose sides have become widened, or distended: (TA:) or a lamb, (K,) or a kid, (S, Mgh, Msb, K, TA,) that is four months old, (S, Mgh, Msb, K,) and whose sides have become widened, and that is weaned, (A'Obeyd, S,) and has taken to pasture: (A'Obeyd, TA:) or this is sometimes four months, and sometimes five months, after the birth: or a young lamb, and a kid, after it has been weaned, when six months old: (IAqr, TA:) pl. [of pauc.] اجفار (K) and [of mult.] جفار (Msb, K) and جفرة: (K:) fem. with ة: (S, A, Mgh, Msb, K:) or جفرة signifies a female kid that has become satiated with leguminous herbs and with shrubs, and is independent of its mother: (ISh, TA:) IAmb applies it to a female lamb and a female kid; and this is correct, though some say that it is applied to the latter only. (TA.) — A boy when his belly has become widened, (A,) or when his flesh has become swollen out, (K,) and he has begun to eat: (A, K:) fem. with ة. (K.) [See شادخ; and see also مضبخ.] — A well, (Msb, K,) or a wide well, (S, A,) not cased, or walled round, within; (S, A, Msb, K;) as also جفرة: (R, TA:) or, of which a portion is cased, or walled round, within, (K, TA,) and a portion is not: (TA:) the former of the masc. gender: pl. جفار. (Msb.) — [Hence,] فلان منهدم الجفر (A, K\*) [Such a one's well is in a state of demolition; meaning,] †such a one has no judgment: (A:) or has no intelligence. (K.) And ان جفرك على نهار [Verily thy well is falling in upon me; meaning] †thy mischief is coming quickly upon me. (A, TA.) — [The pl.] جفار also signifies [simply] Wells. (K.) — And hence, (TA,) †She-camels abounding with milk. (K, TA.)

جفرة: see جفر.

جفرة A round space in the ground: (S, K:) or a round and wide cavity in the ground: (L:) pl. جفار. (S.) — Hence, (S,) The belly, or inte-

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rior of the body: (S:) or the cavity of the chest: or what comprises the belly [in the TA the chest] and the two sides: (K:) or the place where the ribs curve; and so in a horse &c.: (TA:) the middle of a horse, (S, Msb, K,) and of a camel: and, as some say, the middle, and main part, of anything: and thus, the main part of the sea: (TA:) pl. جفر and جفار, accord. to the K; but the latter is pl. of جفرة in the sense of "a round cavity." (TA.) — Also [the pl.] جفر signifies The holes that are dug in the ground for props. (TA.)

جفيرة A kind of quiver like the كنانة, but wider, (Lth, S, TA,) in which are put many arrows: (Lth, TA:) or a [quiver of the kind called] جعية [q. v.], of skins, in which is no wood: or of wood, in which are no skins; (K;) or in which is no skin; as in some good lexicons: (TA:) or of skins, and slit in its side, that the wind may enter it, and the feathers in consequence may not be eaten: (TA: [see also جشير:]) or the same as the جعبة and the كنانة: (El-Ahmar, TA:) or a quiver for نبل, wide, of wood. (Ham p. 358.) Hence, ليس في جفيرة غير زندين [There is not in his quiver aught save two pieces of wood for producing fire]: a prov. applied to him in whom is no good. (Meyd.)

مجفرة: see جفرة.

مجفر, applied to a horse, (S, Msb, K,) and with ة applied to a she-camel, (S,) Large in the middle: (S, Msb, K:) and مجفر الجنين a horse inflated, or swollen, in the sides. (A.)

مجفرة (S, A, K) and مجفر (Lh, K) An impediment to venery; (Lh, A'Obeyd, S, A, K;) and a cause of diminishing the seminal fluid: (A'Obeyd, TA:) applied to food: (Lh, K:) and such is fasting said to be; (A'Obeyd, S, K;) and the sun, (A, TA,) i. e., sitting in the sun; and such, also, the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

جفل

1. جفل (S, Msb, K,) aor. - and ة, inf. n. جفل (Msb) and جفول (Msb, K,) He (a camel) took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness: and اجفل he (a bird) took fright, and flew away; or became scared away: (Msb:) or the former, he (an ostrich, K) hastened, or sped, (S, K,) in his pace, (TA,) and went away in the land, or country; as also اجفل; (IDrd, K;) both, said of an ostrich, mean he spread his wings, running; (Ham p. 555;) or spread his wings, and ran quickly, or went away at random and swiftly: (TA:) or جفلت النعام means the ostrich fled: (Msb:) and اجفل عنه, said of anything, he fled from it: (TA, Ham p. 555:) and جفلوا, aor. ة, inf. n. جفل (Msb;) and اجفلوا (S, Msb) and انجفلوا and تجفلوا; (Msb;) they (a company of men) fled quickly; (S, Msb;) or the second (K) and third (S, K)

signify they became displaced, (S, K, TA,) and quickly defeated, (TA,) and went away; (S, K, TA;) or these two and the fourth, (TA,) or all the four, (Har p. 373,) they hastened in defeat and flight: (TA, and Har ubi supra:) and جفلت الريح (K,) and اجفلت (S, K,) the wind was swift (S, K, TA) in blowing. (TA.) — جفل, inf. n. جفول, †It (hair) became shaggy, or dishevelled, and frouzy, or altered in smell, in consequence of its being seldom dressed; or dusty and matted, by reason of its being seldom anointed; (K, TA;) and became raised and spread. (TA.) — جفل is also trans., signifying He made a bird to take fright, and fly away; or he scared it away: its quasi-pass. is اجفل [explained above]; the reverse of the rule commonly obtaining: (Msb:) or the former verb, as in the O; not the latter, as in the K; he made a male ostrich to hasten, or speed, in his pace, and to go away in the land, or country; or made him to spread his wings, and run quickly, or go away at random and swiftly: (TA:) and جفل he, or it, made an animal, or animals, to take fright, and flee, or run away at random; or scared away it, or them: (TA:) [and, app., he frightened; تجفيل being also said in the TA to be syn. with تفرغ, which, I think, is evidently a mistranscription for تفرغ.] You say, جفل القاص الوحش [The sportsman scared away the wild animals]. (TA.) And اتوهم فجفلوهم عن مراكزهم [They came to them, and scared them, or frightened them, or made them to flee, away from their stations]. (TA.) And جفلت الريح الظليم The wind put in motion the male ostrich, and drove him away, or along: (K:) and [in like manner] السفينة [+ the ship]. (TA.) And جفلت الريح السحاب †The wind smote the clouds, and put them into a state of commotion, (K, TA,) and made them to speed along. (TA.) And جفل الجبار †The wind carries away the rainless clouds. (Mgh. [See also 4.]) Whence, app., (Mgh,) جفل البحر سمكا †The sea cast fish upon the shore; (Lth, Mgh, K;) a verb like ضرب; occurring in a trad., in which it is erroneously said to be اجفل. (Mgh.) — Also, (K,) aor. -, inf. n. جفل (TA,) He prostrated a man; threw him down upon the ground. (K.) You say, طعنه فجفله, meaning He thrust him, or pierced him, [with a spear or the like,] and displaced and prostrated him. (Mgh.) — He threw goods one upon another. (IDrd, Msb, TA.) — He, or it, overturned, or turned upside-down. (TA.) — Also, aor. -, (K,) inf. n. جفل (TA,) He peeled, pared, stripped, or scraped off, a thing; (AZ, K, TA;) as, for instance, flesh from the bone, and fat from the skin; (AZ, TA;) and so جفل (K,) inf. n. تجفيل: (TA:) he removed flesh from the bone: (K:) app. formed by transposition from جلف. (TA.) — Also, (Msb, K,) aor. ة, (Msb,) or -, (K,) He swept away mud (Msb, K, TA) from the ground; (TA;) and so جفل. (K.) [It seems that Golius found, in a copy of the K, التبين erroneously put for العين;

and *حَرَقَهُ* for *جَرَقَهُ*; for he has explained the former verb as meaning "combussit stramen."

2: see 1, in five places.

4: see 1, in six places. — You say also, *أَجْفَلْتِ* *الرَّيْحُ بِالتُّرَابِ* † *The wind carried away the dust; made it to fly away.* (S.) And *اجفل الغيم* *The clouds, or mist, became removed, or cleared off.* (TA.)

5: see 1. — You say of a cock, *تجفل*, meaning *نَفَسَ بُرَائِلَهُ* [i. e., † *He ruffled the feathers around his neck.*] (Ibn-'Abbád, K, TA.)

7: see 1. — *انجفل* also signifies † *It went away, or departed; said of the shade, (K, TA,) and of the night. (TA.) — He, or it, became overturned, or turned upside-down. (TA.) — انجفلت الشجرة* *The tree, blown upon by a violent wind, became uprooted.* (TA.)

*جفل*: see *اجفيل*. It is an inf. n. used as an epithet; and means A people, or party, *fleeing quickly*; as also *جفانة*. (Msb.) — Also A cloud that has poured forth its water and gone away (S, K) quickly; (S;) because it is then lighter and quicker. (Har p. 379.) — A ship; (K;) because the wind drives it along (*تجفلها*): (TA:) pl. *جفول*. (K.) — *Ants: black ants: (K:) large black ants: (TA:) a dial. var. of جفل*. (K.)

*جفلة*: see *الناس جفلة* [Fear fell upon the people;] *the people feared.* (TA.) — *شجرة جفلة* A leafy tree; a tree having many leaves. (K.) — See also what next follows.

*جفلة* (S, K) and *جفلة* (TA [there said in one place to be *بالفتح*, but this is most probably a mistranscription for *بالضم*]) A fleece of wool: (S, K:) [a word used in the sense of] a pass. part. n., like *غرقة* in the phrase *اغترف غرقة*. (S.)

*دَعَوْتَهُمُ الجفلى*, (AZ, S, Msb, \* K, \*) and *الاجفلى*, (AZ, S, K, \*) which latter was unknown to Ag, (S,) *I invited them to my feast, or food, (AZ, S, Msb, K, \*) in common, (AZ, S, Msb,) without distinction, (Msb,) or with their company and commonalty. (K.)* And *دعى فلان* *دعى الجفلى* *لا فى الجفلى*, (Akh, S, Msb, \*) and *الاجفلى*, *Such a one was invited among the distinguished persons, not among the commonalty. (Akh, S.)* And *دعوة جفلى* A general invitation; *contr. of دعوة نقرى*. (Msb.) And *جاء القوم*, *جاءة القوم*, *أزفلة*, and *أزفلة*, (Fr, S, K, \*) *The people came in a company; (Fr, S;) and بأجفلتهم*, and *أزفلتهم*, *with their company. (Fr, S, K.)* Accord. to some, (S,) *اجفلى* signifies A collection, or an assemblage, of any things; (S, K;) as also *جفانة*: (S;) and *جفانة*, (S, Sgh, TA,) or *جفانة*, (K,) a company, or an assembly, (S, Sgh, K,) of men, (S, TA,) *going along quickly.* (TA.)

*جفلان*, or *جفلان*, [whether with or without tenween is not shown,] *Fearful; wont, or apt, to take fright and flee, or run away at random.* (TA.) [See also *جفان*.]

*جفان*: see what next follows.

*جفان* What is cast forth by a torrent, (S, K, TA,) of rubbish and scum, or of rotten leaves mixed with scum; (TA;) as also *جفان*, like *سحاب*; (TA;) and *جفانة*. (K, \* TA.) — The froth of milk. (K.) — Much (K) of anything: (TA:) or of wool; as also *جفيل*: (K:) or much wool. (S.) The ewe is represented as saying, *أولدت رَحلاً وأجز جفلاً وأحلب كُتباً ثقالاً* [I am delivered of lambs, and I am shorn of much wool, and I am milked of heavy bonifuls, and thou hast not seen cattle the like of me]: by *أجز جفلاً* is meant *I am shorn [of much wool] at once*; for nought of her wool falls to the ground until all of it is shorn. (S.) *جفان* is applied, by Dhu-r-Rummeh, as an epithet to hair; [meaning *Much, or abundant*;] and it is not applied as an epithet to anything save what is much, or abundant. (S.) Ed-Dejjál [or Antichrist] is described, in a trad., as *جفان الشعر* *Having much hair: (TA:) and الرأس جافل* [also] has this meaning. (Ham p. 469.)

*جفول* A wind (*ريح*) that smites the clouds, and puts them into a state of commotion; (K;) or that makes them to speed along: (TA:) a swift wind; (TA;) as also *جفلة* and *جفيل*: (S, K:) pl. of the first, (i. e., of *جفول*), *جفيل*. (K.) — Great, or large: so in the phrase *جفلة جفول* [A great, or large, quantity of hair extending beyond the ears]. (K.) — An aged woman; (K, \* TA;) as also *اجفيل*: (K:) pl. of the former as above. (K.)

*جفيل*: see *جفان*.

*جفانة*: see *جفل*.

*جفانة*: see *الجفلى*. — and *جفان*. — Also *جفانة القدر*, (S,) *What one takes from the head [of the contents] of the cooking-pot with the ladle.* (S, K.)

*جفان* an intensive epithet from *جفل* in the first of the senses explained above; i. e., A camel that takes fright, or shies, and flees, &c., much, or often. (Msb.) [See also *جفلان*.]

*جفانة*: see *الجفلى*.

*جافل* part. n. of *جفل* in the first of the senses explained above: (Msb:) [and in other senses.] — *Hastening, or speeding.* (TA.) See *جفول*. — *Disquieted, disturbed, agitated, or flurried.* (S, K, TA.) — See also *جفان*.

*جيفل* a name of [The month] *ذو القعدة*, (K, TA,) in the time of paganism. (TA.)

*أجفلة*: see *الجفلى*, in two places.

*أجفلى*: see *الجفلى*, in three places.

*اجفيل* Cowardly, or a coward, (S, K, TA,) that is frightened at everything. (TA.) A he-ostrich (S, K) that takes fright, (K,) and flees from everything (S, K, TA) that he sees; (TA;) as also *جفل*. (K.) — A bow of which the arrow goes far. (K.) — See also *جفول*.

*مجفل* Turning away, or going back, or retreating; going away. (TA.) — See also *جفول*.

*مجفل* applied to a camel's hump, *Heavy*: [properly, an instrument of overturning:] applied as an epithet to a camel's hump that is so heavy as to overturn the animal when, after rolling on the ground, he desires to rise. (TA.)

## جنن

1. *جفن* (K,) inf. n. *جفن*, (TA,) *He slaughtered a she-camel, and gave her flesh for food (K, TA) to the people, (TA,) in bowls (جفان).* (K, TA.)

2. *جفنا* They made bowls (جفان [probably meaning they prepared bowls of food: accord. to Freytag's Lex., *جفن* means "apposuit scutellam;" but he does not name his authority]). (TA.) — *جفن* and *تجفن* It (a grape-vine) attained to the state of having an أصل [i. e., app., a stock]. (TA.)

5: see 2.

*جفن* The eyelid; both the upper and the lower: (S, Msb, K:) of the masc. gender: (Msb:) pl. [of pauc.] *أجفان* and *أجفن* and [of mult.] *جفون*. (K.) — The upper surface, and the lower, of a cake of bread: both together being called *جفنا* *الرغيف*. (Lh, TA.) — The scabbard, or sheath, (*غمد*, S, K, or *غلاف*, Msb,) of a sword: (S, Msb, K:) [or] the case, or receptacle, in which is [put] the sword together with its *غمد* and suspensory belt or cord: (S voce *قرباب*) [but the former signification only is commonly known:] and [it is said that] *جفن* signifies the same; (K;) but this is doubted by IDrd: (M, TA:) pl. [of pauc.] *أجفان* and [of mult.] *جفون*. (Msb.) — The أصل [app. here meaning stock] of a grape-vine: (K:) or a grape-vine itself, in the dial. of El-Yemen; (T, TA;) so called as being imagined to be the receptacle of the grapes: (Er-Rághib, TA:) or a species of grape: (ISd, K:) or the skin of the grape, in which is the juice: (IAq, TA:) or a climbing shoot of a grape-vine: (AHn, TA:) or the shoots of the grape-vine: (T, S, M, K:) n. un. with *ة*: (T, S, M:) or, accord. to IAq, *جفنة* is *syn. with كرمة* [app. a mistranscription for *كرومة* a single grape-vine]: or, accord. to some, as ISd says, the leaves of the grape-vine. (TA.) [Hence,] *ماء الجفن* The juice of the vine; (A, TA;) wine: (TA:) [or it may originally mean tears; then, rain; and then, wine: for] wine is also called *ماء السحاب*: and *ماء الجفن* means the clouds. (TA.) — A kind of tree, of sweet odour. (AHn, K.) — A certain plant, of the kind called *أحرار*, that grows in a spreading manner, and, when it dries up, contracts; having grains like the *حلبة* [or fenugreek]. (AHn, TA.)

*جفن*: see *جفن*.

*جفنة* A [bowl of the kind called] *قصعة*: (K:) or like a *قصعة*: (S:) the largest kind of *قصعة*; (Ks, S in art. *صحف*, M;) next to which is the

قصعة [properly so called], which satisfies the hunger of ten [men]; then, the صَحْفَة, which satisfies five; then, the مُتَكَلِّة, which satisfies two men, and three; then, the صُحَيْفَة, which satisfies one man: (Ks, § in art. صَحْف : ) it is peculiarly applied to a receptacle for kinds of food: (Er-Rághib, TA:) pl. [of mult.] جَفَانُ (S, Mgb, K) and جَفْنُ (Sb, TA) and (of pauc., TA) جَفَنَاتُ (S, Mgb, K.) [Hence,] كَفَّتْ جَفْنَتَهُ [His bowl was turned upside-down; meaning] † he was slain; a phrase similar to هَرَبِقَ رُقْدَهُ (A in art. رُقْد.) — † A small well; (K;) as being likened to the جَفْنَة for food. (Er-Rághib, TA.) — † A generous man: (K:) جَفْنَة غَرَاءُ is an appellation applied to a generous man who entertains many guests and feeds many: (IAar, TA:) he is called جَفْنَة because people are fed in the جَفْنَة, and the epithet غَرَاءُ is added because of the whiteness of the camel's hump in the جَفْنَة. (TA.) — Also i. q. خَمْرَة [meaning Some wine, or a kind of wine: see also مَاءُ الْجَفْنِ, voce جَفْنُ]. (IAar, TA.)

جفو

1. جَفَاَ (K,) aor. 2, (TA,) inf. n. جَفَاً; and † جَفَانِي; It did not keep, or cleave, to its place. (K.) You say, جَفَاَ جَنْبَهُ عَنِ الْفَرَّاشِ (Mgh,) and جَفَانِي † عَنْهُ (S, Mgh,) His side did not rest, or was restless, or uneasy, upon the bed; or shrank from it; (S, Mgh;) and heaved, or rose, from it: (Mgh:) or the former, his side did not keep, or cleave, to its place upon the bed: and the latter, it became withdrawn, or removed, from it. (TA.) And جَفَاَ السَّرَجَ عَنِ ظَهْرِ الْفَرَسِ (S, Mgb, TA,) aor. and inf. n. as above; (Mgb;) and † جَفَانِي; (S, Mgb;) The saddle heaved, or rose, from the back of the horse: (S, Mgb:) or did not keep, or cleave, to its place upon his back. (TA.) — [Hence,] it is said in a trad. of 'Omar, shrank, or am averse, from some matters of knowledge, or science, and ignore them, or neglect them. (Mgh.) — Also جَفَاَ (Mgb, TA,) aor. as above, (Mgb,) [and so the inf. n.,] said of a garment, or piece of cloth, It was thick, coarse, or rough: (Mgb, TA:) and in like manner said of a reed-pen, it was thick, coarse, or rough, in its nib. (TA.) — [And hence, (see جَفَاً, below, and جَفَاً,) He was, or became, thick, gross, coarse, rough, or rude, of make: and, more commonly, coarse, rough, or rude, of nature or disposition, or in his intercourse and dealings with others; unkind, hard, churlish, uncivil, or surly. (See also 10.)] It is said in a trad., مَنْ بَدَا جَفَاً, i. e. [He who abides in the desert] becomes coarse, rough, or rude, of nature or disposition; [or unkind, hard, churlish, &c.]; by reason of mixing little with men. (TA.) — جَفَاً عَلَيْهِ كَذَا Such a thing was, or became, heavy, onerous, burdensome, or oppressive, to him. (K.) — جَفَاً جَنْبَهُ عَنِ الْفَرَّاشِ: and جَفَاَ السَّرَجَ: see 3. — جَفَّتِ الْقَدْرُ زَبَدَهَا The cooking-pot cast forth its froth, or foam; as also † اجفت; (TA;) [like جَفَاتُ and

اجفأت;] originally without . (Er-Rághib, TA.) And جَفَاَ السَّيْلُ The torrent drove away [things in its course]. (Mgb.) — جَفَاَ الرَّجُلُ, aor. as above, He turned away from the man; avoided him; or shunned him: or he drove away the man; from جَفَاَ السَّيْلُ, explained above: sometimes meaning, with hatred. (Mgb.) And جَفَاَهُ He withdrew, or removed, far, or to a distance, from him: whence the saying of Moḥammad Ibn-Sookah, لَمَّا قَلَّ مَالِي جَفَانِي إِخْوَانِي [When my property became little, my brethren withdrew far from me]. (TA.) — And جَفَاَ مَالَهُ He did not keep, or cleave, or hold fast, to his property. (K.) — And جَفَاَهُ (S, K,) aor. 2, (S,) inf. n. جَفَاً (S, K) and جَفُوَ (K,) He treated him, or behaved towards him, coarsely, roughly, rudely, unkindly, hardly, churlishly, uncivilly, or surly: (S, K:) you should not say جَفَيْتُ (S.) The pass. part. n. is † مَجْفُوتٌ and † مَجْفِيٌّ: (S, and K in art. جَفِي:) the latter formed in accordance with جَفِي, in which the و is changed into ي. (Fr, S.) — He did to him what displeased, grieved, or vexed, him; did to him what he disliked, or hated; did evil to him. (TA.) So in the trad., مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَاَ [He who performs the pilgrimage to Mekkeh and does not visit me, i. e. does not visit my tomb afterwards, either on his homeward journey or by journeying to El-Medeeneh for that special purpose, does what displeases me]. (TA.) — جَفَّتِ الْمَرْأَةُ وَلَدَهَا The woman neglected to take care of her child, or to pay frequent attention to it. (TA.)

2. تَجْفِيَةٌ [inf. n. of جَفِي] signifies, in Persian, جَفَاَ فَرَمُودَن [app. as meaning The ordering one to act, or to treat another, coarsely, roughly, rudely, &c.]. (KL. [Accord. to Golius, as on this authority, "i. q. جَفَاً, sign. injuria affectit; duriter et inique tractavit: seu transit. ejus."])

3. جَفَانِي جَنْبَهُ عَنِ الْفَرَّاشِ, and جَفَاَهُ, He caused his side not to rest, or caused it to be restless, or uneasy, upon the bed; or caused it to shrink therefrom: and he heaved it, drew it up, or raised it, [making it to be separated by some space or interval] from the bed. (Mgh.) And hence, (Mgh,) جَفَانِي عَضُدَيْهِ (Mgh, TA) (TA) He put, or set, his upper arms apart, or remote, from his sides. (Mgh, TA.) [Thus the Muslim is enjoined to do in prostrating himself in prayer.] And جَفَانِي السَّرَجَ عَنِ ظَهْرِ الْفَرَسِ (S, Mgb,) and † اجفاهُ (S, K,) and † جَفَاَهُ (K, [said in the TA to be a mistake, but a similar usage of this verb has been mentioned above on the authority of the Mgh,]) He raised the saddle from the back of the horse: (S, Mgb, K:) and in like manner, أَجْفَيْتُ † الْقَتَبَ عَنِ ظَهْرِ الْبَعِيرِ [I raised the saddle from the back of the camel]. (M, TA.)

4. اجفاهُ He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof. (TA.) — See also 3, in two places. — اجفَى الماشية He fatigued the cattle, [in some copies of the S, أَنْعَبَهَا is put for تَبَعَهَا,] and did not let them

eat, (AZ, S, K, TA,) nor fed them previously, driving them vehemently. (TA.) — أَجْفَتِ الْقَدْرُ: see 1. — أَجْفَتِ الْأَرْضُ The land became like the جَفَاً, or rubbish and scum cast forth by the torrent of a valley, or by a cooking-pot, in respect of the departure of the good thereof. (Er-Rághib, TA.)

6. تَجَانِي: see 1, in three places. [Said of a person prostrating himself, or lying down, it means He drew up his body from that on which he rested. And تَجَانِي عَنْهُ generally signifies He, or it, receded, withdrew, removed, or became remote or aloof or separated by some space or interval, from him, or it: and he drew away, shrank, or flinched, from him, or it.] It is said, of the difference between الدَّبْحُ and القَتْلُ, that the former is by cutting the external jugular veins; and the latter, بِإِيْقَاعِ الْعِغْلِ فِي الْمَحَلِّ مَعَ التَّجَانِي [By causing the act to take effect upon the place thereof while standing aloof]; meaning that the قَاتِلُ strikes from a distance, not knowing whether he will hit the place or not. (Mgh.) And [hence] you say, تَجَانِي لَهُ عَنْ حَقِّهِ † [He relinquished, i. e.] he gave, to him, his right, or due. (TA in art. خَمِص.) — He inclined, or declined, or turned, from side to side: and from right to wrong. (Har p. 125.) [See 6 in art. دَفُو.]

8. اجتفاهُ He removed him, or it, from his, or its, place. (K.)

10. استجفاهُ He esteemed it (namely, a bed, &c., K) جَفَاً (S, K,) i. e. thick, coarse, or rough. (TA.) — He demanded, or required, of him that he should do what was displeasing, grievous, vexatious, or evil. (TA.) — استجفَى He became coarse, rough, rude, unkind, hard, churlish, uncivil, or surly. (KL. [See also 1.])

جَفَاً: see جَفَاً.

جَفْوَةٌ A single act of coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, treatment, or behaviour. (TA.) — See also جَفَاً, in three places.

جَفْوَةٌ: see جَفْوَةٌ.

جَفَاً is in make; [signifying Thickness, grossness, coarseness, roughness, or rudeness:] and in nature, or disposition; (TA;) signifying coarseness, roughness, or rudeness, (Mgh, Mgb,) in one's intercourse and dealings with others; (Mgh;) unkindness, hardness, churlishness, incivility, or surliness; a predominant quality of the people of the desert; (Mgh, Mgb;) from جَفَاً said of a garment, or piece of cloth; (Mgb;) contr. of جَفَاً, (S,) or of صَلَّةً; (K;) as also جَفَاً (K,) accord. to Lth; but Az says that he knew not any one who allowed this latter: (TA:) so, too, جَفْوَةٌ and جَفْوَةٌ, in the sayings جَفْوَةٌ فِيهِ and جَفْوَةٌ [In him is coarseness, roughness, or rudeness, &c.]: (K:) and جَفْوَةٌ ظَاهِرُ الْجَفْوَةِ Such a one is a person in whom coarseness, roughness, or rudeness, &c., is apparent: (S:) but accord. to Lth, جَفْوَةٌ [whether جَفْوَةٌ or جَفْوَةٌ is not shown] denotes a more constant quality than جَفَاً. (TA.) You

say also, **بِهِ جَفْوَةٌ**, meaning *He is suffering coarseness, roughness, or rudeness, &c.* (K.) And **جَفْوَاتُهُ** **أَصَابَتْهُ جَفْوَةٌ** **الرَّيْمَنُ** [The roughness, or rudeness, &c., of time, or fortune, smote him]; and **جَفْوَاتُهُ** [its roughnesses, or rudenesses, &c.]. (TA.)

**جَفَاءٌ** The rubbish and scum cast forth by the torrent of a valley, and by a cooking-pot. (Er-Rághib, TA.) [See also art. **جَفَأٌ**.] — And hence, as being likened to the **جَفَاءُ** of the torrent, † The first, or foremost, of men, or people. (TA.) [But see art. **جَفَأٌ**.]

**جَافٍ** [act. part. n. of 1:] applied to a garment, or piece of cloth, (Mgh, Mṣb,) and to a bed, &c., (S, \* K, TA,) *Thick, coarse, or rough.* (Mgh, Mṣb, TA.) — And [hence] applied to a man, (S, TA,) meaning *Thick, gross, coarse, rough, or rude, of make; and coarse, rough, or rude, of nature or disposition; coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, in his treatment of, or behaviour towards, his companions:* pl. **جَفَاءَةٌ**. (TA.) You say also, **رَجُلٌ جَافِي الخَلْقَةِ** [A man thick, gross, coarse, rough, or rude, of make]: and **جَافِي الخَلْقِي** *niggardly and incompilant; coarse, rough, or rude,* (K, TA,) *in his intercourse and dealings with others; oppressive when angry and irritated against his companion with whom he sits.* (TA.) And **جَافٍ** **عَنِ المَوْعِظَةِ** [Obdurate against admonition]. (TA in art. **جَعِظَرٌ**.)

**مَجْفُوءٌ** } see 1.  
**مَجْفِيٌّ** }

### جل

1. **جَلَّ**, aor. **يَجَلُّ**, (S, Mṣb, K,) inf. n. **جَلَلَةٌ**, (S,) or **جَلَالٌ**, (K, [in the CK, erroneously, **جَلَالًا** is put for **جَلَالًا**],) or both, (TA, [but see what follows,]) and **جَلِيٌّ**, (Ḥam p. 218, see this word below, under **جَلِيلٌ**) [in its primary sense, *It was, or became, thick, gross, coarse, rough, rugged, rude, big, or bulky:* (see **جَلِيلٌ**): and then,] *it*, (a thing, Mṣb,) or *he* (a man, S) *was, or became, great;* (S, Mṣb, K, TA;) [said of a thing, meaning *in size;* and] said of a man, meaning *in estimation, rank, or dignity:* (S, TA:) or **جَلَالَةٌ** signifies *greatness of estimation or rank or dignity:* but **جَلَالٌ**, *supreme greatness thereof:* (Er-Rághib, TA:) the latter is an attribute of God only; (Aṣ in Ḥam p. 607, Er-Rághib, TA;) except in few instances: (Aṣ ubi suprâ:) or it means the *greatness, or majesty, of God:* (S, Mṣb:) or his *absolute independence.* (Bd in lv. 27.) [**عَزَّ وَجَلَّ**, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him, or to Whom, belong might and majesty, or glory and greatness.*] — **يَجَلُّ عَنِ الإِحَاطَةِ بِهِ** [He is too great to be comprehended within limits] and **يَجَلُّ أَنْ يُدْرَكَ بِالحَوَاسِّ** [He is too great to be perceived by the senses] are phrases used in speaking of God. (Er-Rághib, TA.) — The saying of El-Aḥmar,

يَا جَلَّ مَا بَعَدَتْ عَلَيْكَ بِلَادُنَا  
فَأَبْرُقُ بِأَرْضِكَ مَا بَدَا لَكَ وَأَرَعِدُ

[O, how greatly distant to thee is our country! therefore threaten in thy land as long as it seems fit to thee, and menace], means **مَا أَجَلَّ مَا بَعَدَتْ** [&c.]. (S.) — Also **جَلَّ**, (S, K,) aor. **جَلَّ**, inf. n. **جَلَلَةٌ** and **جَلَالٌ**, (K,) said of a man, (S,) *He became old, or advanced in age,* (S, K,) and *firm, or sound, in judgment.* (K.) And **جَلَّتْ** said of a she-camel, *She was, or became, old, or advanced in age:* (Abu-n-Naṣr, S:) and so **تَجَلَّتْ** said of a woman. (TA.) — **جَلَّتِ البَايِعَةُ عَنِ الوَلَدِ** [The girl married before she had arrived at puberty, or the beast covered before she was of fit age,] *was too young [to bear offspring]:* (S:) a prov. (TA.) [Thus the verb bears two contr. significations. See also **جَلَّ القَوْمُ** — (S, Mṣb, \* K, \*) **عَنِ البَيْدِ**, (S,) or **عَنِ مَنَازِلِهِم**, aor. **جَلَّ**, (Mṣb, K,) or **جَلَّ** [contr. to rule], (S, Sgh,) or both, accord. to Ibn-Málik and others, (TA,) inf. n. **جَلُولٌ**, (S, K,) [and **جَلَاةٌ** accord. to the K, but this is an inf. n. of **جَلَا**], *The people, or company of men, went forth, or emigrated,* (S, Mṣb, K,) like **جَلَا**, (S, K,) *from a country, or town,* (Mṣb,) [or from their places of abode,] *to another country, or town.* (S, Mṣb.) — **جَلُّوا الأَقْطَ**, (K,) [aor., accord. to rule, **جَلَّ**, inf. n. **جَلَّ**, (TA,) *They took the main part, or portion, of the [preparation of milk termed] اِقْطَ.* (K.) [See also 5.] — **جَلَّتْ** **عَلَيْكَ** **فَإِنَّكَ** **جَلَلْتَ** **هَذَا** **عَلَى نَفْسِكَ** **جَلَّ البَعْرَ** — (K.) *Thou hast brought this as an injury (جَبِيَّتُهُ) upon thyself.* (K.) — **جَلَّتْ** **عَلَيْكَ** **جَلَّ** (S, K,) aor. **جَلَّ**, (S,) inf. n. **جَلَّ** (S, K,) and **جَلَّةٌ**, (K,) *He picked up, (S,) or collected with his hand, (K,) the camels', or similar, dung;* (S, K;) and **جَلَّتْ** signifies the same, (S,) or *he picked it up for fuel.* (K.) [See **جَلَّةٌ**.] — See also 2.

2. **جَلَّلَ**, inf. n. **تَجَلَّلٌ**, said of a thing, *i. q. عَمَّرَ* [as meaning *It included persons, or things, &c., in common, or generally, or universally, within the compass of its influence, or effects.*] (S, TA.) So in the phrase **سَحَابٌ يَجَلِّلُ الأَرْضَ بِالمَطَرِ** [Clouds that include the land in common, or generally, or universally, within the compass of their rain; i. e., that rain upon the land throughout its general, or universal, extent]: (S, TA:) or, as in the A, *thundering clouds, covering the land with rain.* (TA.) And so in the phrase, **جَلَّلَ المَطَرُ الأَرْضَ** *The rain included the general, or universal, extent of the land within the compass of its fall; and covered the land so as not to leave anything uncovered.* (IF, Mṣb.) — And hence, [in a general sense,] *He covered a thing.* (Mṣb.) *It [or he] ascended, rose, mounted, got, was, or became, upon, or over, a thing;* (Ḥam p. 45;) as also **تَجَلَّلَ**. (S, K.) — *He clad a horse (S, K) or beast (K) with a جَلَّ [or covering for protection from the cold];* (S, K;) as also **جَلَّ**. (K.)

4. **اجَلَّتْ**, (S, K,) inf. n. **إِجْلَالٌ**, (TA,) [*He made it جَلِيلٌ, i. e., thick, &c.: contr. of أَدَقَّ:* see Ḥam p. 546. — And hence,] *He magnified*

*him; honoured him;* (K, TA;) as also **تَجَلَّاهُ**: (TA:) *he exalted him (TA) in rank, or station.* (S.) It is said in a trad., **يَغْفِرُ لَكُمْ**, meaning [Magnify ye God, and He will forgive you: or] *say ye, وَالْإِكْرَامِ وَالْإِجْلَالِ* [O Thou who art possessed of greatness, or majesty, and bounty], and believe in his greatness, or majesty: it is also recited otherwise, with **ح**; (TA in the present art. ;) i. e. **أَجْلُوا اللهَ**, meaning “Resign yourselves to God;” or “quit ye the danger and straitness of belief in a plurality of Gods, to avail yourselves of the freedom of El-Islám;” (TA in art. **ح**;) but the former recital is confirmed by another trad., namely, **وَالْإِكْرَامِ وَالْإِجْلَالِ** [see art. **لِظ**]. (TA in the present art.) [Hence,] **من أَجَلٍ إِجْلَالِكَ**, and **فَعَلْتُ ذَلِكَ مِنْ إِجْلَالِكَ**: see **جَلَّلَ**. — *He gave him much.* (S.) You say, **مَا أَجَلَّنِي وَلَا أَدَقَّنِي** (S, TA) *He gave me not much, nor gave he me little:* (S:) or *†he gave me not a camel, nor gave he me a sheep, or goat.* (TA.) A poet says, (S,) namely, El-Marrár El-Fak’asee, describing his eye, (TA,)

بَكَتْ فَأَدَقَّتْ فِي البَيْكِي وَأَجَلَّتْ

†*It wept, and shed few tears, and shed many.* (S, TA.) You say also, **أَجَلَّ فَرَسَهُ فَرَقًا مِنْ ذُرَّةٍ** *He gave his horse a large feed of millet.* (TA.) — *He gave him a جَلِيلَةٌ, i. e., a she-camel that had brought forth once.* (S, K.) You say, **مَا أَجَلَّنِي وَلَا أَحْشَانِي** *He gave me not a she-camel that had brought forth once, (S, K,\*) nor gave he me a young, or small, camel.* (S.) — **مَا أَجَلَّ**: see 1. [You say, **مَا أَجَلَّهُ** *How great, &c., is he, or it!*] — **مَا أَجَلَّ** *He was, or became, strong:* — and *He was, or became, weak:* thus bearing two contr. significations. (Ibn-Abbád, K.)

5. **تَجَلَّلَهُ** *He took the greater, main, principal, or chief, part of it; the main, gross, mass, or bulk, of it;* (S, K;) as also **اجْتَلَّهُ** (K) and **تَجَلَّاهُ**. (Ibn-Abbád, K. [In the CK, in the explanation of the second and third of these verbs, **جَلَالَةٌ** is erroneously put for **جَلَلَةٌ**.]) — See also 2. — [Hence,] *He sat upon him;* namely, a horse. (K, L.) And **تَجَلَّلَ الفَحْلُ النَّاقَةَ** (S and K in art. **دَامَرٌ**) *The stallion-camel mounted the she-camel.* (TA in that art.)

6. **تَرَفَّعَ** (S, K) and **تَرَفَّعَ** (S, K) *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَرَفَّعُ يَتَرَفَّعَ عَلَيْهِ (S,) or **يَتَعَاطَمُ**; (K;) as also **تَجَلَّاهُ**. (TA.) — See also 1. — **تَجَلَّاهُ**: see 4: — and 5.*

8: see 5: — and see also 1.

R. Q. 1. **جَلَّجَلٌ** [app. *It sounded; or made a sound, or sounds;* said of a little bell, such as is called **جَلَّجَلٌ**: said also of thunder: and *it sounded vehemently; or made a vehement sound, or vehement sounds: and he threatened:* (see **جَلَّجَلَةٌ**, which seems to be the inf. n. of the verb in these senses:) and,] said of a horse, *he neighed clearly; or had a clear neigh.* (K.) — **جَلَّجَلَهُ**,

(§,) inf. n. جَلَجَلَةٌ, (K,) He put it (a thing, §) in motion (S, K) with his hand. (S.) And جَلَجَلَ He (a player at the game called الميسر القداح) moved about [or shuffled] the gaming-arrows. (TA.)—He mixed it. (K.)—He twisted it vehemently, or strongly; namely, the string of a bow or the like. (Ibn-'Abbád, K.)

R. Q. 2. تَجَلَجَلَ It was, or became, in a state of motion; or was put in motion. (K.)—It was, or became, agitated in the mind. (K,\* TA.)—He sank into the ground. (S, K.) It sank, or became depressed; syn. تَضَعَّعَ. (K.) One says, تَجَلَجَلَتِ قَوَاعِدُ الْبَيْتِ The foundations of the house sank, or became depressed; syn. تَضَعَّعَتْ. (S.)

جَلُّ The sail of a ship: pl. جُلُودٌ. (S, K.)—See also جُلٌّ, in two places:—and جَلٌّ:—and جَلِيلٌ. —Also Contemptible, mean, or paltry: thus bearing two contr. significations. (K.)

جَلٌّ The greater, main, principal, or chief, part of a thing; the most thereof; the main, gross, mass, or bulk, of it; (S, Mgh, K;) as also جَلَالٌ. (K.) You say, أَخَذَ جَلَّهُ (K, TA) and جَلَّاهُ (S, Sgh, K) [He took the greater part of it].—A horse-cloth, or covering (Mgh, K) of a horse or similar beast, (S, Mgh, Mgh, K,) for protection (Mgh, K) from the cold; (Mgh;) as also جَلٌّ: (K:) [in Persian جَل: ] pl. [of mult.] أَجْلَالٌ (S, Mgh, Mgh, K) and [of pauc.] أَجْلَالٌ (Mgh, K,) and أَجْلَةٌ is pl. of أَجْلَالٌ. (S, TA.)—The cover of, or a thing with which one covers, a book, or volume; which latter is hence called مَجْلَةٌ. (Er-Rághib in TA; but, in this sense, written without any vowel-sign.)—The place of the pitching and constructing of a tent or house. (K.)—Also, (S, K,) and جَلٌّ, (K,) The rose, (AHn, S, K,) the white and the red and the yellow; (AHn, K;) plentiful in the countries of the Arabs, both cultivated and wild: (AHn, TA:) a Persian word, arabicized; (AHn,\* S, Sgh;) from كُؤل: (Sgh, TA:) and the jasmine: n. un. with ة. (K.)—See also جَلٌّ:—and جَلٌّ.

جَلٌّ: see جَلِيلٌ, in six places.—Also The stalks of seed-produce [or corn] when it has been reaped; (S, O, Mgh, K;) as also جَلٌّ and جَلٌّ: (K:) when it has been removed to the place where the grain is trodden out, and has been trodden, and cut by means of the مَدْوَس, it is called تَبْنٌ. (AHn, Mgh.) And, by amplification, applied to The stalks remaining upon the field after the reaping. (Mgh in the present art. and in art. حَصَد.)

جَلَّةٌ (S, Mgh, Mgh, K) and جَلَّةٌ and جَلَّةٌ, (K,) the second whereof is that which is most known [in the present day], and next the first [which seems to be the most chaste], (TA,) Camels', or sheep's, or goats', or similar, dung; syn. بَعْرٌ: (S, K:) or a single lump thereof: (Mgh, Mgh, K:) or such as has not been broken. (K.) [Commonly applied in the present day to Such dung kneaded with chopped straw and formed into

round flat cakes, which are dried in the sun, for fuel.] You say, إِنَّ بَنِي فَلَانٍ وَفُؤُدُهُمُ الْجَلَّةُ [Verily the sons of such a one, their fuel is the dung of camels or sheep &c.]. (S.)—Also (metonymically, Mgh) applied to Human ordure. (Mgh, Mgh.)

جَلَّةٌ A large [receptacle made of palm-leaves woven together, such as is called قَفَّةٌ, for dates; (K;) a receptacle (S, Mgh, Mgh, K) for dates, (S, Mgh, Mgh,) made of palm-leaves; (K;) [a thing made of palm-leaves woven together, generally used as a receptacle for dates, but also employed for other purposes, as, for instance, to lay upon the mouth of a watering-trough, where the water is poured in, by way of protection; see إِزَاءَةٌ:] pl. جَلَالٌ (Mgh, Mgh, K) and جَلٌّ. (K.)—See also جَلَّةٌ.

جَلَّةٌ: see جَلَّةٌ:—and جَلِيلٌ; of which it is in most instances a pl.

جَلَلٌ A great, momentous, or formidable, thing, affair, matter, case, or event; as also جَلِّيٌّ (S, K, TA) and جَلَّةٌ: (TA:) or جَلِّيٌّ [as also جَلٌّ and جَلَّةٌ] signifies a hard, difficult, severe, or distressing, and a great, momentous, or formidable, thing, or affair, &c.: (Mgh:) pl. [of جَلَلٌ] أَجْلَالٌ; (TA;) and of جَلِّيٌّ, جَلَّلٌ. (S, K.) El-Háarith Ibn-Waaleh says,

قَوْمِي هُمْ قَتَلُوا أَمِيرَ أَخِي \*  
فَإِذَا رَمَيْتُ بِصَيْبِي سَهْمِي \*  
فَلَيْتُنْ عَفْوَتُ لَأَعْفُونَ جَلَّلًا \*  
وَلَيْتُنْ سَطَوْتُ لَأَوْهِنُنْ عَظْمِي \*

[My people, they have slain, O Umeyme, being apocopated, for أُمَيْمَةٌ,) my brother; so, if I shoot, my arrow will strike me; and verily, if I forgive, I shall indeed forgive a great thing; but verily, if I assault, I shall indeed weaken my bone: see Ham p. 97]. (S.) And Beshámeh Ibn-Hazn says,

وَإِنْ دَعَوْتُ إِلَى جَلِّيٍّ وَمَكْرَمَةٍ \*  
يَوْمًا سَرَاءَ كِرَامِ النَّاسِ فَأَدْعِينَا \*

[And if thou invite to a great affair, and a generous act, any day, manly and noble persons, the generous of mankind, invite us]: (TA:) or جَلِّيٌّ is here an inf. n. in the place of جَلَالٌ and جَلَّةٌ, like رُجْعِي &c. (Ham p. 218.)—Also, i. e., جَلَّلٌ, A small, (K,) an easy, or a mean, paltry, or contemptible, thing, affair, matter, case, or event: (S, K, TA:) thus bearing two contr. significations. (S, K.) Imra-el-Keys says, on the occasion of his father's having been slain,

بِقَتْلِ بَنِي أَسَدٍ رَبِّهِمْ \*  
أَلَّا كُلُّ شَيْءٍ سِوَاهُ جَلَّلٌ \*

meaning [By Benoo-Asad's slaying their lord: now surely everything beside it is] a mean, paltry, or small, matter. (S,\* TA.)—فَعَلْتُ ذَلِكَ مِنْ جَلَّلِكَ I did that on account of thee, for thy sake, or because of thee; syn. مِنْ أَجْلِكَ; (S, K;\*) as also مِنْ جَلَّلِكَ, (K,) and مِنْ جَلَالِكَ, (S, K,)

and مِنْ تَجَلَّتِكَ, and مِنْ إِجْلَالِكَ, and مِنْ أَجَلٍ مِنْ أَجْلَالِكَ. (K.) Jemeel says,

رَسُمُ دَارٍ وَقَفْتُ فِي طَلْبِهِ \*  
خَدْتُ أَقْضَى الْغَدَاةِ مِنْ جَلْبِهِ \*

meaning [The remains marking the site of a house, I paused at the relic thereof that was still standing: I almost died, in the early morning,] on account of it (مِنْ أَجْلِهِ), or, as some say, because of its greatness in my eye. (S.)—Accord. to Zj, جَلَّلٌ is a particle syn. with نَعِمٌ. (Mughnee.)

جَلَّلٌ an inf. n. of جَلٌّ. (K, TA.)—[Hence,] جَلَّلْتُ: see جَلَّلٌ.

جَلَّلٌ: see جَلٌّ, in two places:—also, and its fem., with ة, see جَلِيلٌ, in three places:—and see جَلَالٌ.

جَلَالٌ The deck, or part resembling a roof, of a ship: a sing. word. (Mgh.)—[See جَلٌّ and جَلَّةٌ, of each of which it is a pl.]

جَلِيلٌ, in its primary acceptation, signifies Thick, gross, coarse, rough, rugged, rude, big, or bulky; applied to a material substance; (Er-Rághib, TA;) opposed to دَقِيقٌ; (S, Er-Rághib, TA;) as also جَلٌّ, (S,) opposed to دِقٌّ: (S, K:)

[and then,] great; (Mgh, K;) as also جَلٌّ and جَلٌّ (K) and جَلَالٌ, (S, K,) which is also explained as signifying large, big, bulky, or large in body, (K,) and جَلَالٌ: fem. جَلِيلَةٌ and جَلَالَةٌ: (K:) [also] great in respect of estimation, rank, or dignity: (S, TA:) pl. [of pauc.] أَجْلَالَةٌ and جَلَّةٌ and [of mult.] أَجْلَالَةٌ. (TA.) You say, دَقِيقٌ وَلَا جَلِيلٌ, i. e., مَا لَهُ دِقٌّ وَلَا جَلٌّ [He has neither slender, or fine, or small, nor thick, or gross, or coarse, &c., or great]. (S.) And

جَلٌّ شَجَرٌ جَلٌّ [Large trees; or trees as] opposed to جَلٌّ دِقٌّ [or shrubs, or bushes]. (Lth, Mgh in art. بَقَل.) And جَلٌّ جَلٌّ Thick, or coarse, [garments, or dresses, of the kind called] جَلٌّ; opposed to دِقٌّ: (Mgh in art. دِق:) or the things termed جَلٌّ, of commodities, are carpets, and [the garments called] أَكْسِيَّةٌ [pl. of كِسَاءٌ], and the like; (K;) contr. of دِقٌّ; such as the [cloth called] جَلٌّ, and the mat, and the like. (TA.) And جَلَّةٌ signifies A great she-camel; (S, K;) big-bodied. (TA.) You say also, طَحَنَّا جَلِيلًا [He ground it coarsely]. (S in art. جَش.)

جَلِيلٌ, meaning The great in dignity, is not applied peculiarly to God: when it is applied to Him, it is because of his creating the great things that are indicative of Him, or because He is too great to be comprehended within limits or to be perceived by the senses. (Er-Rághib, TA.) And قَوْمٌ جَلَّةٌ means A great people; lords, chiefs, or people of rank or quality; (K;) a good people; (TA;) a people of eminence, nobility, dignity, or high rank. (K.)—Also Old, or advanced in age, and firm, or sound, in judgment:

جَلَّةٌ (S, Mgh, Mgh, K) and جَلَّةٌ and جَلَّةٌ, (K,) the second whereof is that which is most known [in the present day], and next the first [which seems to be the most chaste], (TA,) Camels', or sheep's, or goats', or similar, dung; syn. بَعْرٌ: (S, K:) or a single lump thereof: (Mgh, Mgh, K:) or such as has not been broken. (K.) [Commonly applied in the present day to Such dung kneaded with chopped straw and formed into

pl. **جَلَّة** : (K:) which pl., as meaning *old*, or *advanced in age*, is applied to camels, (S, Sgh, K,) as well as to men. (K.) Hence, in a trad., **فَاعْتَرَضَ نَهْرُ إِبْلِيسَ فِي صُورَةِ شَيْخِ جَلِيلٍ** [And Iblees presented himself to them in the form of an old man advanced in age]. (TA.) **جَلَّة** in the sense last explained above, is also used as a sing., and is applied to the male and the female [of camels]: or signifies *such as is termed ثَنِيَّة*, [i. e., a she-camel that has entered her sixth year,] until she has become a **بَازِل** [in her ninth year]: or a male camel that has become a **ثَنِي**: or it is applied to a she-camel, and **جَلٌّ** to a he-camel. (K.) And [the fem.] **جَلِيَّة** [used as a subst.] signifies *A she-camel that has brought forth once*: (S, O, K:) and [simply] a she-camel; as in the saying, **مَا لَهُ جَلِيَّةٌ وَلَا دَقِيَّةٌ** *He has neither a she-camel nor a ewe, or she-goat*: (S:) or camels. (JK and TA in art. **دَق** [q. v., voce **دَقِيْقٌ**].) Also (i. e. **جَلِيَّة**) *A great palm-tree having much fruit*: pl. **جَلِيلٌ**; (K:) [or rather this is a coll. gen. n.]; or, accord. to some copies of the K, the pl. is **جَلَالٌ**. (TA.) — Also i. q. **ثَمَامٌ** [Panicum, or panic grass]; (S, K:) a weak plant, with which the interstices of houses are stopped up: n. un. with **ة**: (S:) or **جَلِيَّة** signifies a species of **ثَمَامٌ**: (TA in art. **ثَمَامٌ**.) pl. **جَلَالٌ**. (S, K.)

**جَلِيَّة** [used as a subst.]: see the latter part of the next preceding paragraph, in three places.

**جَلِي**: see **جَلَّلٌ**, in four places.

**جَلَاة**: see **جَلَّلٌ**, in two places.

**جَلِي** a rel. n. from **جَلٌّ**; *A seller of جَلَالٌ* [pl. of **جَلٌّ**] for horses or similar beasts. (TA.)

**جَلَّلٌ**: see **جَلِيلٌ**.

**جَلَاة** (S, Mgh, Mṣb, K) and **جَالَّة** (Mgh, Mṣb) *A cow that repeatedly seeks after filths [to eat them]*; (S, K:) the milk of which is forbidden: (S:) a beast that eats **جَلَّة**, meaning human ordure; (S, Mgh, Mṣb;) the flesh of which is forbidden: (Mgh:) pl. [of the former] **جَلَالَاتٌ** (Mṣb) and of the latter **جَوَالٌ**; (Mgh, Mṣb;) the latter pl. occurring in a trad., in which some erroneously substitute for it **جَوَالَاتٌ**. (Mgh.)

**جُلْجُلٌ** [A little bell, consisting of a hollow ball of copper or brass or other metal, perforated, and containing a loose solid ball;] a small **جَرَسٌ** [or bell]; (Mṣb, K;) a thing that is hung to the neck of a horse or similar beast, or to the leg of a hawk: (Mgh:) pl. **جَلَاجِلٌ**. (S, Mgh, Mṣb.) You say, **فُلَانٌ يُعَلِّقُ الْجُلْجُلَ فِي عُنُقِهِ** [Such a one hangs the little bell upon his neck;] meaning, **such a one imperils, or endangers, himself**. (TA.) Abu-n-Nejm says,

\* **إِلَّا أَمْرًا يُعْقِدُ حَيْطَ الْجُلْجُلِ** \*  
[Except a man who ties the string of the little bell;] meaning, **except a bold man, who imperils himself**: AA says that it is a prov., meaning, **except a man who makes himself notorious, so**

that no one precedes him except a courageous man who cares not for him, and who is stubborn and notorious. (TA.) — See also **جَلَاجِلٌ**.

**جَلْجَلَةٌ** [app. inf. n. of **جَلَجَلَ**, q. v.]; The sound, or sounding, of a **جُلْجُلٌ**, (S,) or of a **جَرَسٌ** [or bell]; (TA;) and of thunder: (S, K:) and *vehemence of sound*: and a *threatening* (K, TA) *from behind a thing covering or concealing*. (TA.)

**جُلْجُلَانٌ** What is **جَلِيلٌ** [app. meaning great in estimation] of a thing. (Ibn-'Abbád, TA.) — Also The fruit of the **كُزْبِرَةٌ** [or coriander]: (S, Mgh, K:) and, (Mgh,) accord. to Abu-l-Ghouth, (S,) *sesame, or sesamum*, (S, Z, Mgh, TA,) *in its husks, before it is reaped*: (S:) or it signifies also the grain of *sesame* or *sesamum*. (K.) — † The heart's core (**حَبَّةُ الْقَلْبِ**). (S, Z, K, TA.) You say, **أَصَبْتُ جُلْجُلَانَ قَلْبِي** † [I hit his heart's core]. (S.) And **اسْتَقَرَّ ذَلِكَ فِي جُلْجُلَانِ قَلْبِي** † [That rested, or remained, in his heart's core]. (Z, TA.) And **كَلَامٌ خَرَجَ مِنْ جُلْجُلَانِ الْقَلْبِ** † [Speech that came forth from the core of the heart to the meatus of the ear]. (Z, TA.)

**جَلْجَلٌ**: see **مُجَلِّجٌ**.

**جَلَاجِلٌ** An ass that brays clearly; (S, K;) as also **جَلَالٌ**; (El-Moḥeet, K;) which is in like manner applied to a she-camel. (El-Moḥeet, TA.) — A boy light in spirit; brisk, lively, or sprightly, in his work; (K;) as also **جَلِيلٌ**. (Ibn-'Abbád, K.) — **أُبَيَّنْتُهُ جَلَاجِلَ نَفْسِي** I revealed to him what was agitated in my mind. (Ibn-'Abbád, K, TA.)

**جَالٌ** Going forth, or emigrating, from a country, or town, to another country, or town; (Mṣb;) [as also **جَالٌ**; (see art. **جَلَو**);] and so **جَالَّة**, (S, Mṣb, K,) its pl., (Mṣb,) applied to a people, or company of men; (S, Mṣb, K;) originally applied to the Jews who were expelled from El-Hijáz; as also **جَالِيَّة**. (Mṣb.) — Hence, **جَالَّة**, as a subst., meaning The poll-tax; (Mṣb;) as also **جَالِيَّة**, (S and Mṣb in art. **جَلَو**.) You say, **أَسْتَعْمِلُ جَالَّةً** [Such a one was employed as collector of the poll-tax]; like as you say, **عَلِيٌّ جَالِيَّةٌ**. (S, Mṣb.) — **جَالَّة** as a fem. epithet used as a subst.: see **جَالَّة**.

**جَالَّة** (as a subst.): see **جَالٌ**; of which it is also pl. and fem.

**أَجَلٌ** [Thicker &c., and thickest &c.; see **جَلِيلٌ**: and] i. q. **أَعْظَمٌ** [more, and most, great &c.]: (S, TA:) fem. **جَلِي**. (Ham. p. 45.) With the article, [as a superlative epithet,] it is applied to God; (S, TA;) and so, by poetic license, **الْأَجَلُّ**. (TA.)

**تَجَلَّة** a subst. [signifying The act of magnifying, or honouring]; (K, TA;) like **تَكْرِمَةٌ**. (TA.) — [Hence,] **فَعَلْتُ ذَلِكَ مِنْ تَجَلَّتِكَ**, like **من** **إِجْلَالِكَ** &c.: see **جَلَّلٌ**.

**مَجَلَّةٌ** *A صحيفة* [or book, volume, writing, or written paper or the like,] in which is science: (S, K:) and any book, or writing, (A'Obeyd, S, K,) is thus called by the Arabs; (A'Obeyd, S;) as, for instance, that of Luḳmán, and one of poetry: (TA:) and so in the phrase used by En-Nábighah (Edh-Dhubyanee, TA) **مَجَلَّتُهُمْ ذَاتُ اللَّهِ** [Their book is that of God]: or, as some recite it, he said **مَحَلَّتُهُمْ**, with **هَاء**, meaning, their abode is one of pilgrimage and of sacred sites. (S, TA.) See **جَلٌّ**. — [Hence,] *Science*; and the *doctrine, or science, of practical law*. (AA, TA.)

**مُجَلَّلٌ** A horse clad with a **جَلٌّ**; as also **مُجَلُولٌ**; (TA;) which latter is likewise applied to a camel. (Ibn-'Abbád, TA.)

**سَحَابٌ مُجَلَّلٌ** Clouds that include the land in common, or generally, or universally, within the compass of their rain; i. e., that rain upon the land throughout its general, or universal extent: (S, TA:) or thundering clouds, covering the land with rain: (A, TA:) or clouds in which are thunder and lightning. (Aḡ, TA in art. **قَصَبٌ**.) [See also **مُجَلِّجٌ**.]

**مُجَلُولٌ**: see **مُجَلَّلٌ**. — Also Water into which **جَلَّة** [q. v.] has fallen. (TA.)

**مُجَلِّجٌ** A man very excellent, or elegant, in mind, manners, address, speech, person, or the like; in whom is no fault, or vice. (K.) — A camel that has attained his full strength. (K, TA.) — **إِبِلٌ مُجَلِّجَةٌ** Camels having small bells, of the kind called **جُلْجُلٌ**, hung upon them. (K.)

**مُجَلِّجٌ** Clouds (**سَحَابٌ**) in which is the sound of thunder: (S, K:\* [in the CK, in this instance, erroneously written **مُجَلِّجٌ**];) or *sounding*: (TA:) [see also **مُجَلَّلٌ**]; and in like manner **جَلْجَلٌ** applied to rain. (K, TA.) — A strong chief: or [in the CK, “and,”] one whose voice, or fame, (**صَوْتٌ**), reaches far: and bold, vehement in repelling or defending, eloquent, or able in speech, (K,) who subjects himself to peril, or danger. (TA.)

## جلب

1. **جَلَبٌ**, (S, A, Mgh, Mṣb, K,) aor. **جَلَبْتُ** and **جَلَبْتُ**, (S, Mṣb, K,) inf. n. **جَلْبٌ** (S, Mgh, Mṣb, K) and **جَلْبٌ**, (S, K,) *He drove, (A, K,) or brought, conveyed, or transported, (Mgh,) a thing, (S, A,\* Mgh, Mṣb, K,\*) or things, such as camels, sheep, goats, horses, captives, or slaves, or any merchandise, (TA,) from one place to another, (A, K,) or from one country or town to another, for the purpose of traffic; (Mgh);* as also **اجْتَلَبْتُ**, (A, K, KL,) and **اجْتَلَبْتُ**. (KL.) And **جَلَبْتُ** and **اجْتَلَبْتُ** signify the same; (S;) i. e. **+I brought, drew, attracted, or procured, the thing to myself**. (PṢ.) [Hence,] **ذَا مَا يَجْلِبُ الْإِخْوَانَ** † [This is of the things that bring, draw, attract, or procure, brothers, or friends]. (A, TA.) And **جَلَبْتُ جَوَالِبُ الدَّهْرِ** † [The calamities of time, or of fortune, or of fate, brought, drew, or attracted, him, or it]. (A, TA.)

[Hence also, accord. to some,] لَا جَلْبَ وَلَا جَنْبَ, a trad., explained as meaning, *The owner of cattle shall not be required to drive them, or bring them, to the town, or country, in order that the collector may take from them the portion appointed for the poor-rate, but this shall be taken at the waters; and when the cattle are in the yards, they shall be left therein, and not brought forth to the place of pasture, for the collector to take that portion: or, as some say, وَلَا جَنْبَ means, nor shall one have a horse led by his side, in a race, in order that, when he draws near to the goal, he may transfer himself to it, and so outstrip his fellow: and other explanations have been given: (Mṣb:) [accord. to some,] لَا جَلْبَ here means, they shall not drive, or bring, their cattle to the collector of the portions appointed for the poor-rate in the place where he alights, but he shall himself come to their yards and take those portions: or [جَلْبَ here is from the verb جَلَبَ in a sense which will be explained below, and] the trad. relates to horse-racing, and means, one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it: (Mgh:) or الْجَلْبُ, which is forbidden, means the collector's not coming to the people at their waters to take the portions appointed for the poor-rate, but ordering them to drive, or bring, their cattle to him: or it relates to contending for a stake, or wager, and means the mounting a man upon one's horse, and, when he has drawn near to the goal, following his horse and crying out at it, in order that it may outstrip; which is a kind of fraud: (Ṣ:) or it is used in both these cases: (A'Obeyd: [his explanations are virtually the same as those in the Ṣ:]) or the meaning of the trad. [so far as the former clause of it is concerned] is, that the contributions to the poor-rate shall not be driven, or brought, to the waters nor to the great towns, but shall be given in their places of pasture: or it means, [or rather الْجَلْبَ means,] the collector's alighting in a place, and then sending a person, or persons, to drive, or bring, to him the cattle from their places, that he may take the portion thereof appointed for the poor-rate: or it [relates to horse-racing, and] means the sending forth a horse in the race-course, and a number of persons congregating, and crying out at it, in order that it may be turned from its course: or a man's following his horse, and spurring on behind it, and chiding it, and crying out at it: (K, TA:) or the shaking a thing behind a horse that is backward in a race, that it may be urged on thereby, and outstrip: or one's riding a horse, and leading behind him another, to urge it on, in contending for a stake, or wager: or the crying out at a horse from behind, and urging it to outstrip. (TA. See also 1 in art. جَنْبَ.) — جَلَبَ لِأَهْلِهِ He gained or earned; sought or sought after or sought to gain [provisions &c.; generally meaning he purveyed]; and exercised art or cunning or skill, in the management of his affairs; for his family; as also جَلَبُوا. (Lh, K.) — جَلَبُوا, aor. - and 2, (K,) [inf. n. جَلَبَ, and perhaps جَلَبَةٌ also;] and جَلَبُوا;*

(Ṣ, K;) and جَلَبُوا (K,) inf. n. جَلَبَ; (Mgh;) [the second of which is the most common;] They raised cries, shouts, noises, a clamour, (Ṣ, Mgh, TA,) or confused cries or shouts or noises. (Mgh, K.)\* And جَلَبَ عَلَيَّ قَرِيْبَهُ (Ṣ, Mṣb, K,) aor. 2, (Ṣ, Mṣb,) inf. n. جَلَبَ, (Ṣ,) or جَلَبَ, (Mṣb,) He chid, or urged on, his horse; as also جَلَبَ and جَلَبَ (K); the first, rare; the second and third, usual: (TA:) he cried out at his horse, (Ṣ, K,) from behind him, and urged him to outstrip [in a race], (Ṣ,) aor. 2 and -; (K; but this explanation is erased in the copy of the K in its author's handwriting, as being a repetition; and rightly, accord. to MF; though this requires consideration; TA;) as also جَلَبَ (Ṣ:) he urged his horse to run, by striking, or goading, or by crying out, or the like; as also جَلَبَ: or, as some say, he led behind his horse that he was riding another horse to urge on the former, in contending [in a race] for a stake, or wager; as is shown in an explanation of the tradition cited above, لَا جَلْبَ وَلَا جَنْبَ. (TA.) It is said in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجُلِكَ, And raise thou confused cries against them, (Mgh) or cry out against them, with thy forces riding and on foot. (Bd. But see another explanation in what follows.) And it is said in a well-known prov., جَلَبَتْ جَلْبَةٌ ثَمْرًا أَمْسَكَتْ It, i. e. a cloud (سَحَابَةٌ), thundered, then refrained from raining: applied to a coward, who threatens, and then is silent: but accord. to some, it is with ح in the place of ج. (MF. See art. جَلَبَ.) — [Hence,] جَلَبَ, aor. - and 2; and جَلَبَ; He threatened with evil; (K, TA;) followed by an accus. (TA) [or, app., by عَلَيَّ before the object]: or (so in the TA, but in some copies of the K "and,") he collected a company, a troop, or an army. (K, TA.) [It is said that] وَأَجْلِبْ عَلَيْهِمْ, in the Kur [xvii. 66], means And collect thou against them [thy forces], and threaten them with evil. (TA. But see another explanation above.) And جَلَبُوا عَلَيْهِ signifies also They collected themselves together against him, (Ṣ, K,\*) and aided one another; like اِحْلَبُوا. (Ṣ.) — جَلَبَ عَلَيْهِ, aor. 2, inf. n. جَلَبَ, He committed a crime against him; or an offence for which he should be punished. (K,\* TA.) — جَلَبَ, aor. - and 2, (Ṣ, K,) It (a wound) healed: (K:) or it (an ulcer, Aṣ, or a wound, Ṣ) became covered with a skin in healing: (Aṣ, Ṣ:) as also جَلَبَ. (Ṣ, L.) — And It (blood) dried; became dry; as also جَلَبَ. (Lh, K.) — جَلَبَ, aor. -, It [app. a company or troop] assembled, or became collected together. (K.)

2: see 1, in two places. — The inf. n. تَجَلَّبَ also signifies The act of bringing together: or collecting. (KL.)

3. [جَلَبَ is explained by Golius, as on the authority of the KL, as meaning He helped, or assisted: but this is a mistake for جَالَبَ; for I find مَجَالِبَةٌ explained by يَارِي كَرْدَن in a copy of the KL, and the order of the words there shows that it is not a mistranscription for مَجَالِبَةٌ.]

4. جَلَبَ: see 1, in eleven places, in the latter half of the paragraph. — Also His camels brought

forth males; (Ṣ, K;) because the males that they produce are driven, or brought, from one place to another, and sold; opposed to اِحْلَبَ "his camels brought forth females:" (Ṣ:) and his camel brought forth a male. (TA.) أُجَلِّبَتْ وَلَا أُحْلَبَتْ May thy camels bring forth males, and may they not bring forth females, is a form of imprecation against a man, implying a wish that he may lose the milk [that he would have otherwise]. (TA.) — He aided, helped, or assisted, another. (Ṣ, K.) [So, too, اِحْلَبَ.] — He put an amulet into a جَلْبَةٌ [which must therefore signify the pieces of skin in which an amulet is enclosed, as well as an amulet enclosed in a piece of skin: see مُجَلَّبٌ]. (K.) — اِحْلَبَ قَتْبَهُ (Ṣ, K,) inf. n. اِحْلَبَ, (T,) He covered his قَتْبَ [or camel's saddle] (Ṣ, K) with a جَلْبَةٌ, i. e., (Ṣ,) with a piece of fresh, moist skin, which he left upon it until it became dry [and tight]: (Ṣ, K:\*) or he covered the head of his قَتْبَ with a piece of kid's, or lamb's, skin, and left it to dry upon it. (T.)

5. [جَلَبَ rendered by Golius *Clamorem ac murmur excitavit*, as on the authority of the K, I do not find in that lexicon nor in any other.]

7. اِنْجَلَبَ It [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] was driven [or brought] from one place to another [or from one country or town to another, for the purpose of traffic]. (K.)

8. اِحْتَلَبَ: see 1, first and second sentences. — Also †He (a poet) took, or borrowed, from the poetry of another. (TA.) — And He sought or demanded [a thing]. (Ḥar p. 44.)

10. اِسْتَجَلَبَهُ He sought, or demanded, or desired, that it [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] should be driven [or brought] from one place to another [in which he was, or from one country or town to another, for sale]. (K.) — See also 1, first sentence.

R. Q. 1. جَلْبِيَّةٌ (K,) or جَلْبِيَّةٌ (TA,) inf. n. جَلْبِيَّةٌ, the second ب not being incorporated into the first because the word is quasi-coordinate to the class of دَخْرَجَةٌ (Ṣ,) He put on him a garment of the kind called جَلْبِيَّةٌ. (Ṣ, K.) Accord. to Kh, the first ب in جَلْبِيَّةٌ is [augmentative] like the و in جَمُورٌ and دَفُورٌ: accord. to Yoo, the second is [augmentative] like the ي in سَلْتِي and جَعْتِي. (IJ, TA.)

R. Q. 2. تَجَلَّبَتْ (K,) and تَجَلَّبَتْ (A, Mṣb,) He, and she, put on a garment of the kind called جَلْبِيَّةٌ; or clad himself, and herself, therewith. (A, Mṣb, K.) And تَجَلَّبَ بِثَوْبِهِ He covered himself with his garment. (Ḥar p. 162.)

جَلْبٌ: see جَلَبَ. — Also The blackness of night; (K, TA;) and so جَلْبِيَّةٌ. (Ḥar p. 480. [The latter evidently tropical in this sense, and perhaps the former also.]

جَلْبٌ (Ṣ, K) and جَلْبٌ (Ṣ, L) A camel's saddle of the kind called رَحْلٌ, with what it

contains, or comprises: (K:) or its cover: (Th, K:) or its pieces of wood: (S:) or its curved pieces of wood: (TA:) or its wood, without [the thongs called] *أَسَاع* and other apparatus. (K, TA.)—Also, both words, Clouds, (K,) or thin clouds, (S,) in which is no water: (S, K:) or clouds appearing, or extending sideways, (*مُعْتَرِضٌ*), [in the horizon,] like a mountain [or mountain-range]: (K, TA:) or a cloud like that which is termed *عَارِضٌ* [q. v.], but narrower, and more distant, and inclining to blackness: (AZ, TA in art. *عَرَضٌ*;) pl. *أَجْلَابٌ*. (TA.) [See also *جَلْبَةٌ*.]

*جَلْبٌ* A thing, or things, driven, or brought, (S, A, Mgh, Mṣb, K,) from one country or town to another, (S, Mgh, Mṣb,) or from one place to another, (A, K,) for the purpose of traffic; (Mgh;) as horses, &c., (K,) camels, (TA,) sheep or goats, captives or slaves, (Lth, TA,) or any merchandise: (TA:) and so *جَلْبَةٌ*, thus in the handwriting of the author of the K in his last copy of that work, and mentioned by more than one, (MF, [who adds that it is correct, but SM thinks it a mistake,]) and *جَلْبِيَّةٌ* and *جَلْبُوتَةٌ*: (K:) [see this last, below:] pl. [of the first] *أَجْلَابٌ*. (K.) Hence the prov., *التَّفَاؤُصُ يُعْطِرُ الْجَلْبَ* The failure of provisions causes the camels, driven, or brought, from one place to another, to be disposed in files for sale. (TA.)

—[And, app., Male camels; like *جَلْبُوتَةٌ*; because they are driven, or brought, from one place to another, and sold; (see 4;) opposed to *حَلْبٌ*, q. v.]—Also Persons who drive, or bring, camels and sheep or goats [&c.] from one place or country or town to another, for sale; and so [its pl.] *أَجْلَابٌ*. (S.) [In the present day, *جَلْبٌ* signifies One who brings slaves from foreign countries, particularly from African countries, for sale.]—Also, (S, A, K,) and *جَلْبَةٌ*, (S, A, Mgh, K,) [the former an inf. n., and so, perhaps, the latter, but often used as simple subst., the latter more commonly, meaning] Cries, shouts, noises, or clamour: (S, TA:) or a confusion, or mixture, (A, Mgh, K,) of cries or shouts or noises, (A, Mgh,) or of crying or shouting or noise. (K.)—And the former, An assembly of men. (TA.)

*جَلْبَةٌ* The small piece of skin, (S,) or the crust, or scab, (A, K,) that forms over a wound (S, A, K) when it heals: (S, K:) pl. *جَلْبٌ*. (A.)—A piece of skin that is put upon the [kind of camel's saddle called] *قَتَبٌ*. (S, K.) [See 4.]—[A piece of skin in which an amulet is enclosed: see 4.]—An amulet upon which is sewed a piece of skin: (K:) pl. as above. (TA.)—A detached portion of cloud: (K:) [or] a cloud covering the sky. (IAḡr, TA.) [See also *جَلْبٌ*.]—A piece of land differing from that which adjoins it; a patch of ground; syn. *بُقْعَةٌ*. (K.) One says, *فِي بُقْعَةٍ صِدْقٍ* i. e. *فِي بُقْعَةٍ صِدْقٍ* [app. meaning † Verily he is in a good station or position: see art. *بَقِعٌ*.] (TA.)—A detached portion of herbage or pasture. (K, TA.)—Also Severity, or pressure, of time or fortune; (S, K;) like *كَلْبَةٌ*: (S:) and hunger: (so in some copies of the K:) or vehemence of hunger: (so in other

copies of the K:) or severity; adversity; difficulty; trouble: (TA:) and a hard, distressful, or calamitous, year. (K.)

*جَلْبَةٌ*: see *جَلْبٌ*, in two places.

*جَلْبَانٌ* (S, A, Mgh, Mṣb, K, &c.) and *جَلْبَانٌ*; (K;) the latter mentioned as an ex. of form by Sb, and thought by Seer to be syn. with the former, but not explained by any one except the author of the K; masc. and fem.; (TA;) A [woman's outer wrapping garment called] *مَلْحَفَةٌ*: (S:) or this is its primary signification; but it is metaphorically applied to other kinds of garments: (El-Khaffajee, TA:) or a shirt, (K, TA,) absolutely: or one that envelops the whole body: (TA:) and a wide garment for a woman, less than the *مَلْحَفَةٌ*: or one with which a woman covers over her other garments, like the *مَلْحَفَةٌ*: or the [kind of head-covering called] *خِمَارٌ*: (K:) so in the M: (TA:) or a garment wider than the *خِمَارٌ*, but less than the *رِدَاءٌ*, (Mgh, L, Mṣb,) with which a woman covers her head and bosom: (L:) or a garment shorter, but wider, than the *خِمَارٌ*; the same as the *مَقْنَعَةٌ*: (En-Nadr, TA:) or a woman's head-covering: (TA:) or the [kind of wrapper called] *إِزَارٌ*: (IAḡr, TA:) or a garment with which the person is entirely enveloped, so that not even a hand is left exposed, (Har p. 162, and TA,) of the kind called *مَلَاءَةٌ*, worn by a woman: (TA:) or a garment, or other thing, that one uses as a covering: (IF, Mṣb:) pl. *جَلْبَانِيَّةٌ*. (S, Mgh, Mṣb.)—See also *جَلْبٌ*. —† Dominion, sovereignty, or rule [with which a person is invested]. (K.)

*جَلْبَانٌ* and *جَلْبَانٌ*: see *جَلْبَانٌ*, in three places.

*جَلْبَانٌ*: see *جَلْبَانٌ*.

*جَلْبَانٌ*: see the next paragraph, last sentence.

*جَلْبَانٌ*, (K, TA, in the CK *جَلْبَانٌ*, and so in the TA in art. *حَرْفٌ*;) and without teshdeed, (K,) [i. e.] *جَلْبَانٌ*, (S, Mṣb,) and, accord. to some, *جَلْبَانٌ* also, (Mṣb,) not heard by AHn from the Arabs of the desert but with teshdeed, though many others pronounce it without teshdeed, and pronounced in the latter manner, he says, it may be a dial. var.; (TA;) [a coll. gen. n.]; A certain plant; (K;) or a certain grain, or seed, of the kind called *قَطَانِيٌّ* [i. e. pulse]; (Mṣb;) the [grain, or seed, called] *خَلْرٌ*, which is a thing resembling the *مَاشٌ*: (S:) or a dust-coloured, dusky kind of grain or seed, which is cooked; of the colour of the *مَاشٌ*, except in its being of a more dusky shade; but larger: (T, TA:) a certain kind of grain or seed, resembling the *مَاشٌ*, of the kind called *قَطَانِيٌّ*, well known: (TA:) [a common kind of vetch, or pea, the common lathyrus, or blue chickling vetch, the lathyrus sativus of Linn., is called in Upper Egypt, and by some of the people of Lower Egypt also, *جَلْبَانٌ*:] n. un. with ة. (TA.)—Also the first, (K,) and *جَلْبَانٌ*, (TA,) and *جَلْبَانٌ*, (MF, on the authority of Ibn-El-Jowzee,) [like *جَرْبَانٌ* and *جَرْبَانٌ* or *جَرْبَانٌ*] A thing like a *جَرَابٌ* [or sword-case], of skin, or

leather, (K, TA,) in which is put the sword sheathed, and in which the rider puts his whip and implements &c., and which he hangs upon the *أُحْرَةَ* or the *وَاسِطَ* [see these two words] of the camel's saddle; derived from *جَلْبَةٌ* meaning “a piece of skin that is put upon a *قَتَبٌ*”: (TA:) or the case (*قَرَابٌ*) of the sword-sheath, or scabbard: (K:) or *جَلْبَانُ السَّلَاحِ*, occurring in a trad., signifies the case (*قَرَابٌ*) with its contents: or the sword and bow and the like, which require some trouble to draw forth and use in fight; not such a weapon as the lance. (L, TA.)—Also the first, and *جَلْبَانٌ*, (K, TA,) or *جَلْبَانٌ*, (so in the CK,) A clamorous man; or one who makes a confused crying or shouting or noise. (K, TA.)

*جَلْبَانٌ*: see the next preceding paragraph, in two places.

*جَلْبَانَةٌ* and *جَلْبَانَةٌ*: } see *جَلْبَانَةٌ*.  
*جَلْبَانَةٌ* and *جَلْبَانَةٌ*: }

*جَلْبَانٌ*, applied to a male slave, (A, Mgh, K,) One who is brought from one place or country or town to another [for sale]: (S, K:) or one who is brought to the country of the Muslims [for sale]: (Mgh:) pl. *جَلْبَانِيٌّ* and *جَلْبَانِيَّةٌ*. (K.) It is also applied [in like manner] to a woman: pl. *جَلْبَانِيَّةٌ* and *جَلْبَانِيَّةٌ*. (Lh, K.)

*جَلْبُوتَةٌ* A thing that is driven or brought from one place or country or town to another for sale; (T, S, TA;) such as an aged she-camel, and a he-camel, and a young she-camel such as is called *قَلْوُصٌ*, and any other thing; but not applied to stallion-camels of generous race, that are used for procreation: pl. *جَلْبُوتٌ*: or the pl. signifies camels that are brought to a man sojourning at a water, who has not means of carriage; wherefore they put him [and his companions or goods &c.] thereon: (TA:) or *جَلْبُوتَةٌ* signifies male camels: [see also *جَلْبٌ*:] or camels that are laden with the goods or utensils &c. of the people: and it is used alike as pl. and sing. (K.) See *جَلْبٌ*, with which it is syn. (K.)

*جَلْبِيَّةٌ*: see *جَلْبٌ*.—Also † An affected habit or disposition. (Ibn-Abi-l-Hadeed, MF.)

*جَلْبٌ*: see *جَلْبٌ*.

*جَلْبٌ* Rose-water: an arabicized word, (K,) from the Persian [كُلُّ آبٍ]. (TA.)

*جَلْبَانَةٌ* and *جَلْبَانَةٌ* and *جَلْبَانَةٌ* (K, TA) and *جَلْبَانَةٌ* (CK) and *جَلْبَانَةٌ* and *جَلْبَانَةٌ* (K, TA,) applied to a woman, Clamorous, noisy, very loquacious or garrulous, and of evil disposition: (K, TA:) or *جَلْبَانَةٌ* signifies, thus applied, rude and coarse: (TA:) the *ل* in this word is not a substitute for the *ر* in *جَلْبَانَةٌ* [which has a similar meaning]: for it is from *الجَلْبَةُ*. (IJ, TA.)

*جَلْبٌ* (A) and *جَلْبَةٌ* (L) and *جَلْبَةٌ* (Har p. 194 &c.) [all signify] † A cause of bringing or drawing or attracting or procuring of a thing: (Har p. 194, in explanation of the last:) thus *جَلْبَةٌ الدَّمْعِ* means † the cause of drawing tears:



(Id p. 15:) pl. of the second, **جَوَابٍ**; as in the phrase **جَوَابُ الْقَدْرِ** + [the drawing, or procuring, causes of destiny]: (L, TA:) pl. of the third, **مَجَابٍ**. (Har p. 430.) You say, **لِكُلِّ قَضَاءٍ جَابٍ**, **وَلِكُلِّ دَرٍّ حَابٍ** † [For every decree of fate there is a drawing, or procuring, cause; and for every flow of milk there is a milker]. (A, TA.) And [hence] the pl. **جَوَابٍ** signifies † Calamities, misfortunes, evil accidents, adversities, or difficulties. (TA.) See an ex. in the first paragraph, near the beginning. — **جَوَابٍ** and **جَلْبٍ** Wounds, or ulcers, healing, or becoming covered with skin in healing. (As, TA.)

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

**مُجَلَّبٌ** A person who puts an amulet into a case of skin: after which it is sewed upon [the headstall, or some other part of the trappings, of] a horse. (TA.)

**مَجَلْبَةٌ**: see **جَابٍ**.

**مُجَلَّبٌ**, applied to thunder, (K,) and to rain, (TA,) Boisterous. (K, TA.) — **مَجَلْبَةٌ**: see **جَابِيَةٌ**.

**يَنْجَلِبُ** **أَخْرَزَةٌ** [i. e. bead, or gem, or similar stone] (T, K, TA) used by the Arabs of the desert, (T, TA,) [or by the women of the desert, as a charm,] for captivating, or fascinating, men; (K, TA;) or for bringing back after flight; (T, K;) or for procuring affection after hatred: (T, TA:) Az mentions it as a quadrilateral-radical word. (TA.) The Arab women used to say,

\* **أَخَذْتُهُ بِالْيَنْجَلِبِ \* فَلَا يَزُرُّ وَلَا يَغِيبُ \***  
\* **وَلَا يَزُلُّ عِنْدَ الطَّنْبِ \***

[I have fascinated him with the yanjelib, and he shall not seek another, nor absent himself, nor cease to remain at the tent-ropes]. (Lh, TA.)

جلب

1. **جَلِبَ**, aor. ʿ, inf. n. **جَلِبُ**, He (a man, S, L, &c.) was, or became, bald in the two sides of his head: (S, K:) or in the two sides of the fore part of his head: (Mṣb:) or in the fore part of his head: or a little more bald than he who is termed **أَنْزَعٌ**. (L.) [See also **جَلِبَ** and **أَجْلَحَ**.] — **جَلِبَتِ الْأَرْضُ**, inf. n. as above, The herbage of the land was eaten; as also **جَلِبَتِ**. (TA.) And **جَلِبَتِ الشَّجَرَةُ** The branches of the tree were eaten, and it became reduced to its stem, or root. (AHn, TA.) — **جَلِبَ الْمَالُ الشَّجَرِ**, aor. ʿ, (S, K,) inf. n. **جَلِبُ**; (S;) and **جَلِبَهُ**, inf. n. **جَلِبِ**; (TA;) The cattle ate the trees: or ate the upper parts thereof: (TA:) or fed upon the upper parts thereof, and peeled them. (S, K.) — See also 3.

2: see 1. — **تَجَلَّبَحُ** [the inf. n.] signifies also The acting, or advancing, boldly, (K,) or very boldly: (S:) or being bold to do evil or mischief; and showing open enmity or hostility: (A:) and

acting with penetrating energy, vigour, or effectiveness, (S, K, TA,) in an affair: (TA:) and going, or journeying, vehemently: (TA:) and the assaulting, or attacking, (AZ, K, TA,) of a man, (AZ, TA,) and of an animal of prey. (K.) See also 3. You say, **لَا تَجَلَّبَحْ عَلَيْنَا يَا فَلَانُ** [Be not bold to do evil or mischief, or to show open enmity or hostility, to us, O such a one]. (A.) And **جَلِبَ فِي وَجْهِهِ تَجَلْبِيحٌ** In his face is [apparent] boldness to do evil or mischief, and a show of open enmity or hostility. (A.) And **جَلِبَ عَلَى الْقَوْمِ** He charged, or made an assault or attack, upon the people or party. (AZ, TA.) And **جَلِبَ الذِّئْبُ** [He assaulted with the assaulting of the wolf]. (A.) And **جَلِبَ عَلَيْنَا** He came upon us; or came down upon us and overcame us; or destroyed us; syn. **أَتَى عَلَيْنَا**. (Ish, TA.) And **جَلِبَ فِي الْأَمْرِ** He went at random, heedlessly, without any certain aim or object, or without consideration, in the affair; or pursued a headlong, or rash, course therein. (TA.)

3. **مُجَالِحَةٌ** [the inf. n.] signifies The acting openly with another in an affair: (As, K:) and the showing open enmity or hostility with another. (S, K.) You say, **جَالِحْتُ الرَّجُلَ بِالْأَمْرِ** I acted openly with the man in the affair. (S.) And **جَالِحَنِي فَلَانٌ** Such a one showed open enmity or hostility with me; as also **جَلِبَ عَلَيَّ**. (A.) — Also The contending with another for superiority in strength; syn. **مُشَادَّةٌ** (S) and **مُكَالِحَةٌ**. (S, K.) You say, **جَالِحَنِي فَلَانٌ وَجَلِحَنِي** [app. meaning Such a one contended with me for superiority in strength, and overcame me therein]. (TA.) — And i. q. **مُكَابَرَةٌ** [The contending with another for superiority in greatness; &c.]. (K.)

Q. Q. 1. **جَلِمَحَ** He shaved his head: (Fr, S, K:) the م is augmentative. (S.)

**جَلِبَ** Baldness in the two sides of the head: (S, K:) or in the two sides of the fore part of the head: (Mṣb:) it is more than **نَزَعٌ**, and less than **صَلَعٌ**, (S, Mṣb,) which is less than **جَلَهُ**: (Mṣb:) or baldness in the fore part of the head: or baldness that is a little more than what is termed **نَزَعٌ**. (L.)

**جَلِحَةٌ** A part, or place, in which is baldness such as is termed **جَلِبَ**. (S, Mṣb.)

**أَرْضٌ جَلِحَاءَةٌ** Land that produces no herbage. (K.)

**جَلَاخٌ** A torrent that carries away everything in its course. (S, K.)

**جَلَوَاخٌ** Wide (K, TA) and bare, or open, (TA,) land. (K, TA.)

**جَلِبَ**: see **أَجْلَحَ**.

**جَالِحَةٌ** (TA) and **جَوَالِحٌ** (S, K) [the latter being pl. of the former] What flies about in successive portions from the heads of reeds and papyrus-plants (S, K, TA) and other plants, in the wind, (TA,) resembling cotton; (S, TA;) and spiders'

webs so flying about. (TA.) And the latter, Flakes of snow falling quickly and continuously. (TA.)

**أَجْلَحَ** A man bald in the two sides of his head: (S:) or in the two sides of the fore part of his head: (Mṣb:) or in the fore part of his head: (Mgh, L:) or a little more bald than he who is termed **أَنْزَعٌ**: (L:) it signifies more than **أَجْلَى** and **أَجْلَهُ**: (Mgh:) when a man is bald in the sides of his forehead, he is termed **أَنْزَعٌ**; when the baldness is a little more, **أَجْلَحَ**; when it extends to the half, or the like, **أَجْلَى**; and then, **أَجْلَهُ**: (A'Obeyd, TA:) the fem. is **جَلِحَاءَةٌ**: and the pl. **جَلِحٌ** (L, Mṣb) and **جَلِحَانٌ**. (L.) — † Having no horn; applied to a bull and a he-goat: (A:) and in this sense the fem. is applied to a ewe (T, M, Mṣb) or she-goat, (T, M, A, Mṣb,) and to a cow: (T, M, A:) and in like manner [the pl.] **جَلِحٌ** is applied to cows or bulls having no horns; (S, TA;) erroneously said in the K to be **جَلِحٌ**, like **سُكَّرٌ**. (TA.) — † A [woman's camel-vehicle of the kind called] **هُودَجٌ** that has not a high head or top: (Ibn-Kulthoom, IJ, S, K:) or without a top: (T:) or one that is of a square form: (As, IJ:) pl. **أَجْلَاحٌ**, (S, IJ,) like as **أَعْرَاقٌ** is pl. of **أَعْرَقٌ**; a very rare form of pl. of a sing. of the measure **أَفْعَلٌ**. (IJ.) — † A flat roof not surrounded by a wall or anything else to prevent persons' falling from it. (IAth, K.) — † **قَرْيَةٌ جَلِحَاءَةٌ** † A town having no fortress: (A, TA:) pl. **قُرَى جَلِحٌ**: the fortresses being likened to horns. (TA.) — **أَكْضَةٌ جَلِحَاءَةٌ** † [A hill] not having a pointed summit. (TA.) And **هَضْبَةٌ جَلِحَاءَةٌ** † [A] smooth [hill]. (A.) — **أَرْضٌ جَلِحَاءَةٌ** † A land in which are no trees. (TA.) — **يَوْمٌ أَجْلَحَ** † A hard, distressing, or calamitous, day; as also **أَصْلَعٌ**. (A, TA.)

**أَجْلَحَ**: see **أَجْلَحَ**.  
**أَجْلِحٌ** A plant of which the upper parts have been eaten. (TA.)  
**مُجَلَّبٌ** Eaten: (S, K:) eaten until nothing of it is left: (S:) herbage so eaten. (TA.)  
**مُجَلَّبٌ** A man (S) who eats much; a great eater; voracious. (S, K.) — See also **مُجَلَّبٌ**. — **سَنَةٌ مُجَلَّبَةٌ** A year of drought, barrenness, or dearth. (TA.) — Insolent and audacious. (L.) You say, **فَلَانٌ وَقِحٌ مُجَلَّبٌ** [Such a one is impudent, insolent, and audacious]. (A, TA.) — A bold wolf. (TA.)  
**مُجَلَّبَةٌ** A she-camel (S) that bears with hardness a severe year, preserving her milk; (S, K;) as also **مُجَلَّبَةٌ**. (L.) — See also **مُجَلَّبٌ**.  
**مُجَلَّبٌ** A tree having the head, or upper part, eaten. (L.) — A plant, or tree, that has been eaten and has grown again. (TA.)  
**مُجَلَّبٌ** i. q. **مُكَابِرٌ** [Contending with another for superiority in greatness; &c.: see its verb, 3]. (S.) — The lion. (K.) — A she-camel that yields

milk abundantly in winter: (S, K:) or that crops the twigs of the dry trees in winter, in a year of drought, and becomes fat upon them, and so preserves her milk: (IAar, TA:) pl. مَجَالِيحُ: (S, K:) or this is pl. of مَجَالِحُ and مَجَالِحُ as epithets applied to a palm-tree and a she-camel that cares not for the want of rain. (AHn, TA.) And مَجَالِحَةُ A she-camel that eats the سَمَر and عَرُوط, whether they have leaves upon them or not. (TA.)

مَجَالِيحُ: see مَجَالِحُ. — Also Years of drought that carry off, or destroy, the cattle. (S, K.)

## جلد

1. جَدَّةٌ, (S, A, Mgh, &c.,) aor. ى, (Msb, K,) inf. n. جَدُّ, (S, Mgh, Msb,) He hit, or hurt, his skin; (S, K;) like as you say, رَأَسَهُ, and بَطَنَهُ: (S:) he beat his skin: (Mgh:) he beat him; namely, a criminal: (Msb:) he struck him with a whip, and with a sword: (TA:) he flogged him (A, K) with a whip, (K,) or with whips: (A:) جَدَّدْتُ is sometimes written and pronounced جَدَّدُ. (MF on the letter د.) You say, جَدَّدَهُ الْحَدَّ, inf. n. as above, He inflicted upon him the flogging ordained by the law. (S, L.) — جَدَّدَتِ الْحَيَّةُ The serpent bit: (K:) or, accord. to some, one says of the serpent called أُسُودٌ, specially, يُجَدِّدُ بَدَنَهُ, [it strikes with its tail]. (TA.) — جَدَّدَ جَارِيَتَهُ, (K,) aor. and inf. n. as above, (TA,) † He lay with his young woman, or female slave. (K, TA.) [Hence,] جَدَّدَ عَمِيرَةَ [+i. q. الَيْدِ], a metonymical phrase: جَدَّدَ عَمِيرَةَ meaning الحَضْرَةَ, and الاستِمْنَاءُ بِالْيَدِ, also termed التَّدْلِيلُ, and الإِعْتِمَارُ: the similar act of a woman is termed الإِلْطَافُ. (Har p. 572.) — جَدَّدَ بِهِ الْأَرْضَ He smote the ground with him; (TA;) he threw him down prostrate on the ground. (A, TA.) And جَدَّدَ بِهِ He fell down (K, TA) upon the ground by reason of much sleepiness; as also نَوَمًا جَدَّدَ بِهِ. (TA.) كُنْتُ أَتَشَدَّدُ فَيَجَدُّ بِي [I used to exert my strength, or energy, but] sleep would overcome me so that I fell down. (L.) — جَدَّدَهُ عَلَى الْأَمْرِ † He compelled him against his will to do the thing. (A, K.) — يُجَدِّدُ بِكُلِّ خَيْرٍ (or, as related by AHát, يُجَدِّدُ بِكُلِّ خَيْرٍ with د, TA) † He is imagined to possess every good quality. (A, K.) But the saying of Esh-Sháfi'ee كَانَ مُجَادِّدٌ يُجَدِّدُ means † Mujálid used to be pronounced a liar, (K, TA,) or suspected and accused of lying. (TA.) — جَدَّدَتِ الْأَرْضُ, (S, L, Msb,) the verb being in the pass. form, (Msb,) or جَدَّدَتْ, (A, K,) a verb of the same form as فَرِحَ; (K;) [or both may be correct, like ضَرَبَتْ and ضَرَبَتْ in the same sense;] and أَجَدَّدَتْ; (K;) [but this last I believe to be a mistake for أَجَدَّدَتْ, like أَضَرَبَتْ;] The land was, or became, affected, or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) And جَدُّ الْبَقْلِ [in the TA جَدُّ] The herbs, or leguminous plants,

were, or became, affected, or smitten, thereby. (L, TA.) And أَجَدَّدُوا They (men) were, or became, affected, or smitten, thereby. (L, K.) — جَدَّدَ, aor. ى, inf. n. جَدَّةٌ and جَدُّ and جَدُّ (or this last is a simple subst., L) and مَجَلُودٌ, (an inf. n. like مَحْلُوفٌ and مَعْقُولٌ, (S, or from تَجَلَّدَ, M in art. عَسِرَ,) He (a man, S, L) was, or became, hardy, strong, sturdy, (S, \*L, K, \*) and enduring, or patient. (L.)

2. جَدَّدَ, (IAar, T, S, Mgh,) inf. n. تَجَلَّدَ, (T, S, Mgh, K,) He skinned a camel (IAar, T, S, Mgh, K) that had been slaughtered: (S, K:) one seldom uses سَلَخَ thus [in relation to a camel]. (S.) — Also He covered a thing with skin; as, for instance, a pair of socks, or stockings: (Mgh:) and in like manner, [he bound] a book: (A, K:\*) and he clad a young camel in the skin of another young camel: (L: [see جَدُّ:]) thus the verb bears two contr. significations. (Mgh.) — [He ordered to be flogged. (Freitag's Lex.: but without any indication of an authority.)] — [He, or it, rendered a man hardy, strong, sturdy, and enduring, or patient: so in the present day.]

3. جَادَهُ He contended with him in fight, whether the fight were with swords or not. (A in art. طَرِدَ.) You say, جَادَهُ بِالسَّيْفِ, (L,) inf. n. مُجَادَّةٌ (S, A, L) and جَلَادٌ, (A, L,) He contended with him in fight with the sword. (S, \*A, L.) And جَادُوا هُمُ بِالسَّيْفِ They contended with them in fight with swords. (A.) And جَادُوا بِالسَّيْفِ, (K, TA,) and جَادُوا (S, A, L, and so in the CK instead of جَادُوا) بالسَّيْفِ, (S,) and جَادُوا (S, A, L,) They contended, one with another, in fight with swords. (S, A, \*L, K.) — [See also حَاضِرُهُ.]

4. اجْتَدَدَهُ إِلَيْهِ † He constrained, compelled, or necessitated, him to have recourse to, or betake himself to, him, or it: (so in some copies of the K:) or he made him to stand in need of, or to want, him, or it. (AA, L, and so in some copies of the K and in the TA.) — أَجَدَّدَتِ الْأَرْضُ [or أَجَدَّدَتْ]: and أَجَدَّدُوا: see 1.

5. تَجَدَّدَ He affected hardiness, strength, sturdiness, and endurance, or patience; constrained himself to behave with hardiness, &c. (S, \*A, \*L, K, \*) So in the phrase تَجَدَّدَ لِلشَّمَتِينَ [He constrained himself to behave with hardiness, &c., to those who rejoiced at his misfortune]. (A, TA.) In the phrase تَجَدَّدَ عَنْهُ [He constrained himself to endure with hardiness and patience the loss, or want, of him, or it], the verb is made trans. by means of عَنْ because it implies the meaning of تَصَبَّرَ. (L.) — Also He feigned, or made a show of, hardiness, strength, sturdiness, and endurance, or patience. (L.)

6: see 3.

8: see 3. — اجْتَدَدَ الْإِنَاءَ, (AZ, TA,) or مَا فِي الْإِنَاءِ, (K,) He drank all that was in the vessel; (AZ, K, TA;) as also اجْتَدَدَ. (AZ, TA.)

جَدُّ (sometimes pronounced جَدُّ, S) and

جَلِيدٌ, (applied to a man, S, A, Mgh,) Hardy, strong, sturdy, (S, \*A, \*L, K, \*) and enduring, or patient: (L:) not بَلِيدٌ [q. v.]: (Mgh:) pl. [of either] جَلِيدٌ, (S, L, K,) or جَلِيدٌ, (so in some copies of the K,) and أَجَلَادٌ and جَلَادٌ [a pl. of pauc.] (S, L, K) and جَلَادٌ. (K.) And [the fem.] جَلِيدَةٌ A hardy and strong she-camel; strong to labour and to journey; that heeds not the cold: and also swift: pl. جَلِيدَاتٌ: (L:) and a she-camel that yields a copious flow of milk: (Th, TA:) sing. of جَلَادٌ, (S,) which signifies she-camels abounding with milk; as also مَجَالِيدٌ, (K,) pl. of مَجَالِيدٌ; (TA;) or she-camels having neither milk nor young: (K:) [see also جَدُّ:] or she-camels that yield the most greasy, or unctuous, sort of milk: and so the sing., جَلِيدَةٌ, applied to a ewe or a she-goat. (S.) جَلَادٌ (pl. of جَلِيدَةٌ, TA) is also applied to palm-trees, meaning Large, hard, hardy, or strong: (S, K, TA:) or such as are not affected by drought. (TA.) And تَمْرَةٌ جَلِيدَةٌ signifies A tough-skinned, excellent, date; as also جَلِيدَةٌ: and a hard, compact, date. (L.)

جَدُّ, (S, Msb, K, &c.,) the only form of the word mentioned by the generality of the lexicographers; (TA;) occurring at the end of a verse with kesr to the second as well as the first letter, جَدُّ, agreeably with a license allowed to a poet in such a case, to give to a quiescent letter in a rhyme the same vowel as that which the preceding letter has; (S;) and جَدُّ, (IAar, S, K,) like شَبَةٌ and شَبَةٌ, and مَثَلٌ and مَثَلٌ; but this is said by ISk to be unknown; (S;) The skin of any animal; (K;) the integument of the body and limbs of an animal: (Az, Msb:) or the exterior of the بَشْرَةَ [or upper skin] of an animal: (Msb: [but this is a strange explanation:]) pl. جَلُودٌ (S, Msb, K) and (sometimes, Msb) أَجَلَادٌ [a pl. of pauc.]. (Msb, K.) — [The pl. أَجَلَادٌ signifies also, and تَجَالِيدٌ likewise, The body and limbs (S, A, L) of a man; (S;) the whole person, or body and limbs, of a human being; (L, K;) and his self: (L:) so called because enclosed by the skin: pl. of the former, أَجَالِدٌ. (L.) You say, مَا أَشَبَهُ أَجَلَادَهُ بِأَجَلَادِ أَبِيهِ How like are his person and body to the person and body of his father! (L.) And التَّجَالِيدُ (A, L) and فَلَانٌ عَظِيمُ الْأَجَلَادِ And Such a one is large and strong (L) in respect of the body and limbs. (A, L.) And رَدُّوا الْإِيمَانَ رَدًّا عَلَى أَجَلَادِهِمْ Repeat ye the oaths to the persons, themselves: occurring in a trad.: said on the occasion of a man's entering among others of whom an oath had been demanded. (L.) — الجَدُّ also signifies † The penis. (Fr, L, K: but in the CK, in this sense, it is written الجَدُّ.) Agreeably with this explanation, its pl. جَلُودٌ is said by Fr to be used in the Kur xli. 20: (L:) or as meaning the pudenda: (L, K:) but ISd holds that this word there means the skins, with which, as in manual operations, acts of disobedience are performed. (L.)

جَدُّ: see جَدُّ. — Also The skin of a camel,

or other beast, with which another beast is clothed: (L:) the skin of a young camel, which (being stripped off, §) is put over the body of another young camel, in order that the mother of the skinned young one (smelling it, §) may conceive an affection for it [and suckle it]: (S, K:) or the skin of a young camel, which is stuffed with panic grass (قَامَر), (K, TA,) or some other plant, (TA,) and put before a she-camel, in order that she may be induced thereby to affect that which is not her young one [and so yield her milk], (K, TA,) or, to affect the young one of another. (L, TA.) = A ewe or she-goat whose young one dies at the time of her bringing it forth; as also جِلْدَةٌ: pl. [of the former] جِلْدَاتٌ and [of the latter] جِلْدَاتٌ. (TA.) — Also, [as a coll. gen. n.,] Great she-camels, having neither young ones nor milk; n. un. with ة: (S:) [see also جِلْدٌ:] or great camels, among which are no little ones; (K;) n. un. with ة: (TA:) and (app. as a quasi-pl. n., TA) sheep or goats, and camels, having neither young ones nor milk; (K;) app. meaning having no little ones to which they give suck: (Mohammad Ibn-El-Mukarram, TA:) or she-camels having no young ones with them, so that they endure patiently the heat and cold: (Fr, TA:) or she-camels having no milk, and the young ones of which have gone away from them; including what are called بَنَاتُ اللَّبُونِ, and such as are above these in age; and also such as are called مَخَاضٌ, and عَشَارٌ, and حِيَالٌ; but when they have given birth to their young, they cease to be termed جِلْدٌ, and are called عَشَارٌ, and نِقَاحٌ: the pl. is أَجْلَادٌ and [pl. pl.] أَجَالِيدٌ. (Az, TA.) = Hard ground; as also أَجْلَدٌ: (S:) or hard and level ground; as also جِلْدَةٌ: (K:) or level but rough ground; (L;) as also أَجْلَدٌ: (TA:) pl. (of the former, TA) أَجْلَادٌ and (of the latter, TA) أَجَالِدٌ. (S, TA.) You also say جَلْدٌ جَلْدٌ, with fet-h to the J; (AHn, TA;) and جِلْدَةٌ, with a quiescent J; (Lth, AHn, TA;) and اَرْضُ جِلْدَةٌ also; and مَكَانٌ جِلْدٌ. (Lth, TA.) = Also, as a subst. or an inf. n., (L, [see جِلْدٌ,]) Hardiness, strength, sturdiness, (S, \*A, \*L, K, \*) and endurance, or patience. (T.)

جِلْدٌ: see جِلْدٌ.

جِلْدَةٌ: see جِلْدٌ.

جِلْدَةٌ a more particular term than جِلْدٌ; (S, L;) signifying A piece, or portion, of skin. (L.) — One says also جِلْدَةُ الْعَيْنِ [app. meaning The eyelid]. (TA.) — And قَوْمٌ مِنْ جِلْدَتِنَا A people, or company of men, of ourselves, and of our kinsfolk. (TA.) = See also جِلْدٌ.

جِلْدَةٌ: see جِلْدٌ, in three places.

جَلِيدٌ A woman flogged with a whip; as also with ة: pl. جَلِيدِي and جَلَائِدٌ: (Lh, L:) the former pl. thought by ISd to be of the former sing.; and the latter, of the latter. (L.) = Hoarfrost, or rime; i. e. dew that falls (S, A, K) from the sky (S) upon the ground (S, A, K) and congeals; (S, K;) also called صُرَيْبٌ and سَقِيمٌ;

(S;) like صَقِيعٌ. (Msb.) — Congealed, or frozen, water; ice. (TA.) = See also جِلْدٌ.

جِلْدَةٌ [dim. of جِلْدَةٌ] One of the طَبَقَاتُ [coats, or tunics,] of the eye. (TA.)

جُلُودِي [A dealer in skins;] a rel. n. from جُلُودٌ, pl. of جِلْدٌ. (TA.)

جَلَادٌ One whose office it is to flog others with a whip. (Mgh.) [In the present day, An executioner, in a general sense.]

أَجْلَدٌ: see جِلْدٌ, in two places.

تَجَالِيدٌ: see جِلْدٌ, in two places.

مَجْلَدٌ A piece of skin which a wailing woman holds in her hand, and with which she slaps (S, K) her face (S) or her cheek: (K:) pl. مَجَالِيدٌ; (Kr, K;) or, as ISd thinks, this is pl. of مَجْلَادٌ [as syn. with مَجْلَدٌ], for مَعْلَلٌ and مَعْلَلٌ are often interchangeable as measures of words of this kind. (TA.)

مَجْدَدٌ Covered with skin: thus applied to a pair of socks, or stockings, meaning having skin put upon the upper and lower parts. (Mgh.) [A book, or portion of a book, bound: — and hence, A volume: pl. مَجْدَدَاتٌ.] — A bone covered only by the skin; having nothing remaining on it but the skin. (K.) = A horse [rendered hardy and enduring;] that is not frightened by, (K,) or not impatient at, (S, and so in some copies of the K,) being beaten (S, K) with the whip. (TA.) = A certain quantity of a burden, or load, of known measure and weight; (K;) six hundred pounds' weight. (IAar, TA in art. بهر.)

مَجْدَدٌ One who binds books, or covers them with skin. (K.)

مَجْلَادٌ: see مَجْلَدٌ: = and see also جِلْدٌ.

مَجْلُودٌ [Having his skin hit, hurt, or beaten: flogged: &c.: see also جَلِيدٌ.] = اَرْضٌ مَجْلُودَةٌ Land affected, or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) = مَجْلُودٌ is also an inf. n. of جِلْدٌ [q. v.]. (S, L, K.)

مَجْتَدٌ A place of contending in fight with swords. (L from a trad.)

جلس

1. جَلَسَ, (S, A, Msb, K,) aor. َ, (A, K,) inf. n. جُلُوسٌ (S, A, Msb, K) and مَجْلَسٌ, (S, A, K,) He placed his seat, or posteriors, upon rugged [or rather elevated] ground, such as is termed جَلْسٌ: this is the primary signification: (TA:) [and hence,] He sat; i. q. قَعَدَ [when the latter is used in its largest sense]: (Msb, and so S and L and A and K in art. قَعَدَ:) you say, جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا [He sat cross-legged]: (Msb:) accord. to El-Farábee and others, contr. of قَامَرٌ; and thus it has a more common application than قَعَدَ [when the latter is used in its most proper and restricted sense]: (Msb:) but قَعَدَ also signifies the contr. of قَامَرٌ: ('Orweh Ibn-Zubeyr, L in art. قَعَدَ:) properly speaking, جَلَسَ differs

from قَعَدَ; the former signifying he sat up; or sat after sleeping, or prostration, (Msb,) or after lying on his side; (B, TA;) and the latter, he sat down; or sat after standing: (Msb, B, TA: and see other authorities to the same effect in art. قَعَدَ:) for جُلُوسٌ is a change of place from low to high, and قَعُودٌ is a change of place from high to low: and one says, جَلَسَ مُتَكِّئًا, but not قَعَدَ مُتَكِّئًا, meaning [He sat] leaning, or reclining, upon one side: (Msb:) but both these verbs sometimes signify he was, or became: and thus, [it is said,] جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا signify he was, or became, cross-legged: and جَلَسَ بَيْنَ الرَّجْلَيْنِ in like manner signifies he was, or became, [between her four limbs,] (El-Farábee, Msb,) because the man, in this case, is resting upon his own four limbs. (Msb.) [جَلَسَ مَعَهُ and جَلَسَ إِلَيْهِ, like جَلَسَ مَعَهُ and جَلَسَ إِلَيْهِ, signify the same; i. e. He sat with him: or the latter, he sat by him; like "assedit ei."] An instance of the inf. n. مَجْلَسٌ is found in a trad., in which it is said, فَإِذَا أَتَيْتُمُ إِلَى الْمَجْلَسِ فَأَعْطُوا الطَّرِيقَ حَقَّهُ [But when ye come to sitting, perform ye the duties relating to the road]. (TA.) [The trad. commences thus: إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ Beware ye of sitting on the roads: and then, after the words before cited, (in which, however, in my copy of the Jāmi' es-Sagheer, instead of المَجْلَسِ, I find المَجَالِسِ, which is pl. of المَجْلَسِ,) it is added that the duties thus alluded to are the lowering of the eyes, the putting away or aside what is hurtful or annoying, the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil.] — فَإِذَا جَلَسَتْ الرَّخِمَةُ † The aquiline vulture lay upon its breast on the ground; syn. جَسَمَتْ: a saying applied to him who is of the seceders. (A, TA.) [See also قَعَدَ.] — جَلَسَ also signifies † It (a thing, as, for instance, a plant,) remained, or continued. (AHn, TA.) — Also, (aor. َ, inf. n. جَلَسَ, TA,) He came to the الجَلْسُ, (TA,) or [the high country called] Nejd: (T, S, A, TA:) and in like manner said of a cloud; it came to Nejd. (TA.)

3. جَلَسَ, inf. n. مَجَالَسَةٌ and جَلِيسٌ, [He sat with him.] (TA.) You say, لَا تَجَالِسْ مَنْ لَا تَجَالِسُ [Sit not with him with whom thou wilt not be congenial]. (A, TA.) And كَرِيمٌ التَّحَاسُ [Generous in origin, or disposition; pleasant to sit with;] is said of a man. (TA.)

4. اجْلِسْ [He seated him; made him to sit: or he made him to sit up]: (S, K, TA:) he gave him place, or settled him, (مَكَّنَهُ,) in sitting. (TA.)

6. تَجَالَسُوا [They sat together; one with another.]: (S, A, TA;) فِي الْمَجَالِسِ [in the sitting-places]. (S.)

10. اسْتَجْلَسَهُ [He asked him, or desired him, to sit: or to sit up]. You say, رَأَيْتُنِي قَائِمًا فَاسْتَجْلَسَنِي [He saw me standing, and he asked me, or desired me, to sit]: (A, TA:) but this is at variance with what we have mentioned in the beginning of the art., respecting the distinction [between جَلَسَ and قَعَدَ]. (TA.)

**جَلَسَ** *Rugged ground or land*: (S, K:) this is the primary signification. (TA.)—[Also, app., *Elevated ground or land*:] a place *elevated and hard*: or, as some say, a tract of land *extending widely*. (Ham p. 688.)—[And hence,] **الجَلَسُ** *What is elevated above the غُور [or low country]*: (TA:) applied especially to *the country of Nejd*. (T, S, M, K.)—[Persons sitting: or sitting up:] a quasi-pl. n., accord. to Sb, or a pl., accord. to Akh, of **جَالَسَ**: said to be used as sing. and pl. and fem. and masc.; but this assertion is of no account: (ISd, L:) or the *people of a مجلس*: (Lh, ISd, L, K:) [**جَالِسٌ** is also a pl. of **جَالَسَ**; like as **بِكِي**, originally **بُكُوِي**, is of **بَاك**: or it is an inf. n. used as an epithet: see **جَاثَ**:] you say **قَوْمٌ جَالِسُونَ** [*a company of men sitting: or sitting up*]. (S.) [See also **مَجْلَسٌ**.]—Also A woman *who sits in the فَيْءَ [or court of the house], not quitting it*: (K:) or she who is of noble rank (K, TA) among her people. (TA.)

**جَالِسٌ**: see **جَالَسَ**, in two places.

**جَلَسَةٌ** A single sitting: or sitting up. (Msb.)

**جَلَسَةٌ** A mode or manner, (TA,) kind, (Msb,) or state, (S, A, Msb,) of sitting: or of sitting up. (S, \*A, \*Msb, K, \*) You say, **هُوَ حَسَنُ الْجَلَسَةِ** [*He has a good mode, &c., of sitting*]. (A, Msb, K.)

**جَلَسَةٌ** A man (S) who sits much; sedentary. (S, K.)

**جَالِسُونَ**: see **جَالَسَ**.

**جَالِسٌ** (S, A, Msb, K) and **جَالِسَةٌ** (TA, as found in a copy of the K, [but this is an intensive form,]) and **جَالِسٌ** (S, A, K) A companion with whom one sits: (A, Msb, K:) fem. of the first with **ة**: (TA:) and pl. [of the same] **جَالِسَاتٌ** (A, K) and [irreg., being by rule pl. of **جَالَسَ**,] **جَالِسَاتٌ** (K.) You say, **هُوَ جَالِسِي** and **جَالِسِي** [*He is my companion with whom I sit*]; like as you say, **هُوَ حَدِينِي** and **حَدِينِي**. (S.)

**جَالِسٌ**: see **جَالَسَ**.

**جَالِسٌ**: see **جَالَسَ**, in two places.—Also A man, and a cloud, coming to [the high country called] *Nejd*. (TA.) You say, **رَأَيْتَهُمْ يَجِدُونَ جَالِسِينَ** [*I saw them running, coming to Nejd*]. (A, TA.)

**مَجْلَسٌ**: see 1:— and see **مَجْلَسٌ**.

**مَجْلَسٌ** A sitting-place; (S, Msb, K;) as also **مَجْلَسٌ** with **ة**; (Fr, Lh, Sgh, K;) similar to **مَكَانٌ** and **مَكَانَةٌ** (Sgh, TA:) [*a place where persons sit together and converse; a sitting-room*]: a thing upon which one sits: (MF:) some make a strange distinction between **مَجْلَسٌ** and **مَجْلَسٌ**, asserting the former to be applied to the chamber or house (**بَيْتٌ**) [*in which people sit*]; and the latter, to a place of honour upon which it is forbidden to sit without permission; but the former is the only correct form of the two: (MF, TA:) pl. **مَجَالِسٌ**. (S, Msb.) You say, **أَرْزَنُ فِي مَجَالِسِكَ** and **مَجَالِسَتِكَ**

[*Be thou grave*] in thy sitting-place. (Fr, Sgh.)—†The people of a مجلس; (Msb, TA;) elliptical, for **أَهْلُ مَجْلَسٍ**: (TA:) an assembly, or a company of men, sitting [together]: (Th, TA:) not well explained as being, with the article **ال**, syn. with **النَّاسُ**: (TA:) persons sitting, or sitting up. (A, TA.) [See also **جَالَسَ**.] You say, **انْفَضَّ الْمَجْلَسُ** [*The assembly of persons sitting together broke up*]. (Msb.) And **رَأَيْتُهُمْ مَجْلِسًا** [*I saw them sitting*]. (A, TA.)—†An oration or a discourse, or an exhortation, (**عِظَةٌ** أَوْ **عِظَةٌ**), delivered in a مجلس; like **مَقَامَةٌ**. (Mtr, in the Preface to Har.)—It is also used in the same manner as **حَضْرَةٌ** and **جَنَابٌ**: you say **مَجْلِسٌ فُلَانٍ** [*meaning †The object of resort, with whom others sit and converse, such a one*]; like **حَضْرَةٌ فُلَانٍ**. (Kull p. 146.) [See arts. **حَضَرَ** and **جَنَبَ**. But this usage I believe to be post-classical.]—[Also †A stool; meaning, an evacuation. So in medical books.]

**مَجْلِسَةٌ**: see **مَجْلَسٌ**, in two places.

#### جَلَسَ

**جَلَسَ** and **الْجَلَسُ**: see art. **جَسَدٌ**.

#### جَلَفَ

1. **جَلَفَهُ** (S, Msb, K,) aor. **جَلَفَ**, inf. n. **جَلْفٌ** (S, Msb,) *He peeled, pared, stripped, or scraped, it off*; (S, Msb, K, TA;) namely, a thing; (TA;) as, for instance, (S, TA,) the mud, or clay, (S, Msb, TA,) from the head of a [jar of the kind called] **دَنْ**. (S, TA.) You say also, **جَلَفَ ظُفْرَهُ** **عَنْ إصْبَعِهِ** [*He stripped off his nail from his finger*]. (Lth, TA.) And accord. to some, **جَلَفٌ** signifies *The scraping off, or stripping off, the skin with somewhat of the flesh*: and the act of pulling, or drawing, out, or up, or off; or displacing. (TA.)—Also i. q. **جَرَفَهُ** [*He took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or he swept it away*]: (K:) or, as some say, **جَلَفٌ** signifies a more intensive and more exterminating action than **جَرَفٌ**. (TA.)—And *He cut it off*; (S;) or pulled it, or plucked it, out, or up; or eradicated, or uprooted, it; (K;) and exterminated it; (S, K;) as also **اجْتَلَفَهُ**. (K.)—**جَلَفَهُ بِالسِّيفِ** [*He struck him with the sword*]: (K:) or he cut, or cut a piece from, or cut in pieces, his flesh [with the sword]. (A, TA.)—**جَلَفَ التَّبَاتُ** [*The herbage was eaten to the uttermost*]. (TA.)—**جَلَفَتْهُ فِي مَالِهِ جَلْفَةٌ** [*He suffered the loss of somewhat of his property, or cattle*]. (TA.)—**جَلَفَ**, aor. **جَلَفَ**, inf. n. **جَلْفٌ** and **جَلَفَةٌ**, †*He was, or became, rude in disposition, or in make; coarse, or churlish*. (K.)

2. **جَلَفَتْهُ السَّنُونُ** [*The years of drought, or barrenness, or dearth, destroyed his cattle*]. (S.) And **كَجَلَفَتْ كَجَلَفَتْ** (S,) or **كَجَلَفَتْ** (K,) [*The year of drought, or barrenness, or dearth, exterminated the cattle*]. (K.) And **اجْتَلَفَتْ أَمْوَالَهُمْ** [*It destroyed their cattle*] is also said of a year of great

drought, or barrenness, or dearth. (S.) And **اجْتَلَفَهُ الدَّهْرُ** [*Time, or fortune, or misfortune, destroyed his property, or cattle*]. (TA.)

4. **اجْلَفَ** *He (a man) removed the جَلْفَ [or clay] from the head of the [jar called] خُنْبِجَةٌ* [i. q. **دَنْ**]. (IAqr, K.)

8: see 1; and see also 2, in two places.

**جَلْفٌ** A [jar of the kind called] **دَنْ**: (M, K:) or an empty **دَنْ**: (AO, S, Msb, K:) this is said (S, Msb) by AO (S) to be the primary signification of the word: (S, Msb:) or the lower part of a **دَنْ** when it is broken: (ISd, Sgh, K:) and a [receptacle such as is called] **ظَرْفٌ**, (AA, S, Hr, Msb, K, [in the CK, erroneously, **ظَرْفٌ**]) and **وَعَاءٌ**, (AA, S, Msb, K,) of any kind, (AA, S, Msb,) such as a saddle-bag, or pair of saddle-bags, and a sack, in which bread or other food is kept: (Hr, TA:) pl. [of mult.] **جَلْفُوفٌ** (S, M, Msb) and [of pauc.] **أَجْلَافٌ** and **أَجْلَفٌ**, which last is rare. (Msb.)—Also A [skin of the kind called] **زَقٌّ** without head and without legs. (IAqr, K.)—And A skinned animal, (AO, S,) or a skinned sheep or goat, (K,) of which the belly has been taken forth, (AO, S, K,) and the head and legs of which have been cut off; (K;) the body of a skinned sheep or goat, without head and without belly and without legs: or, as some say, a body of any kind without a head upon it: (L:) or a beast without fat, and without back [to bear], and without belly to conceive: (IAth, TA:) or the skin of a sheep or goat, and of a camel: (As, Msb:) pl. **أَجْلَافٌ** (Sb, L) and sometimes **أَجْلَفٌ**: (Sb, TA:) and [it is also said that] **أَجْلَافُ الشَّاةِ** signifies the skinned sheep or goat that is without head and without legs and without belly. (S, Msb.)—Hence, i. e., from **اجْلَافُ الشَّاةِ**, (S, Msb,) †*Rude in disposition or in make; coarse, or churlish*; (S, M, Msb, K;) as also **جَلِيفٌ**; (K;) meaning that the person so termed is empty, without intellect: (M, TA:) applied to a Desert-Arab, (S,) or to an Arab: (so in a copy of the Msb:) or it is so applied as though meaning one with his skin; not having assumed the gentle and soft habits of the people of the towns or villages or cultivated lands; for when one does this, it is as though he pulled off his skin and clad himself with another: (Msb:) or †*stupid, foolish, or unsound in intellect*; likened to a skinned sheep or goat because of the weakness of his intellect. (IAth, TA.)—Also *Thick, or coarse, dry bread: or bread not rendered savoury by anything eaten therewith: or the edge [of a cake] of bread*. (K.) [See also **جَلْفَةٌ**.]—A male palm-tree, (Lth, K,) with the spadix of which the female palm-tree is fecundated: (Lth, TA:) pl. **جَلْفُوفٌ**. (TA.)—A certain well-known bird. (K.)

**جَلْفَةٌ** [inf. n. of un. of **جَلَفَ**, q. v.].—See also **جَلْفَةٌ**.

**جَلْفَةٌ** A part of a skin that is peeled, pared, stripped, or scraped, off. (L, K.)

**جَلْفَةٌ** A broken piece of dry bread, (K, TA,) thick, or coarse, (TA,) and without anything to



upon him. (K̄. [See القى عليه مَاقِيلَهُ, voce مُقَالٌ.]) — Also جَمِيدٌ, (L,) or جَمِيدٌ, (K̄,) A mass of rock rising out of shallow water. (IAḡr, L, K̄.) — And the former, † A strong man; and so جَمِيدَةٌ: (K̄:) or a man having a strong voice; and so جَمِيدٌ. (L.) = Also, جَمِيدٌ, Many camels: (S:) or camels composing a large herd: or camels advanced in years; as also جَمِيدٌ: (K̄:) and sheep exceeding in number a hundred: (L, K̄:) you say ضَانٌ جَمِيدٌ. (L.) — And Oxen, or cows: (L:) and the same word, (K̄,) or جَمِيدَةٌ, (AA, L,) a single ox or cow. (AA, L, K̄.)

جَمِيدٌ: } see above.  
جَمِيدٌ: }

جَمِيدَةٌ applied to land (أَرْضٌ) Stony: (K̄:) and جَمِيدٌ is [its pl.] like جَمِيدٌ. (TA.) — See also جَمِيدٌ, in two places.

جَمِيدٌ: see جَمِيدٌ, in two places.

### جنار

جَنَارٌ The flower of the pomegranate: an arabicized word, from كُنَارٌ, (K̄,) which is Persian, composed of كَلٌّ “a flower,” and نَارٌ “a pomegranate.” (MF.) It is said that whoever swallows three grains of it, of the smallest that may be, (K̄,) on the condition of his taking them with his mouth from the tree, before their opening, at sunrise, on a Wednesday, (Tedhkiret Dáwood, TA,) will not have ophthalmia in that year. (K̄.)

### جله

1. جَلَهُ, aor. ʔ, (S, Mḡb, K̄,) inf. n. جَلَةٌ, (S, Mḡb, TA,) He was, or became, bald in the fore part of the head: (S, K̄:) or in the greater part of his head. (Mḡb.) [The latter seems to be the correct meaning: see جَلَهُ below.] — جَلَهُتْ سَاحَتَهُ His court, or yard, was, or became, vacant, or void. (JK.) — جَلَهُ, (S, K̄,) aor. ʔ, (K̄,) inf. n. جَلَةٌ, (TA,) He uncovered a thing; or removed it [from a thing that it covered or concealed]. (K̄, TA.) — He raised the turban, while folding it, from the side of his forehead (عَنْ جَبِينِهِ), (K̄, TA,) [like اجْتَلَى,] and from the fore part of his head. (TA.) — He removed the pebbles from a place. (S, K̄.) — He turned back a person from a difficult, or hard, thing or affair. (K̄.)

جَلَهُ, (JK, S,) or جَلَهُتْ, (K̄,) Baldness in the fore part of the head; (S, K̄;) which is the beginning of صَلَعٌ; like جَلَعٌ: (S:) or baldness of the greater part of the head; (Mḡb;) more than جَلَعٌ, (JK,) and more than صَلَعٌ, which is more than جَلَعٌ. (Mḡb in art. جَلَعٌ.)

جَلَهُ: see جَلَهُ. = Also The part that faces one of the brows, or brinks, or edges, of a valley: (S:) or the side of a valley; (K̄, TA;) the bank, or border, thereof: (TA:) or elevated parts in the interior, or lower part, of a valley, rising above the water-course, so that, when the valley

flows with water, the water does not reach them: (ISh, TA:) and, some say, the mouth of a valley: and some, a part of a valley uncovered by the torrents, and so made apparent: (TA:) and [the dual] جَلَتَانِ, (JK, M, TA,) or جَلَتَا, (S,) the two sides, or borders, of a valley, (S, M, TA,) when there is in them hardness: (JK, M, TA:) occurring in a trad., or, as some relate it, جَلَتَانِ, with an augmentative م: (TA:) pl. جَلَاهُ. (S.) — A great round rock. (JK, K̄.) — A large [hill, or the like, such as is called] قَارَةٌ; as also جَلَهَةٌ, with an augmentative م. (TA.) — The place of alighting and abiding of a people, or company of men: (JK, K̄, TA:) and a yard, or wide space, in front, or extending from the sides, of their dwelling. (JK.) — And A meadow in which water collects and stagnates: pl. as above. (JK.) — Dates, (K̄, TA,) of which the stones have been picked out, (TA,) macerated and mashed with milk, (K̄, TA,) then given to drink to women; (TA;) having a fattening property; (K̄, TA;) as also جَلَهَةٌ. (K̄.)

جَلَهَةٌ: see جَلَهَةٌ, in two places.

جَلَهَةٌ A mode of wearing the turban, in which the جَبِينِ [or side of the forehead] is uncovered, so that the part where the hair grows is seen. (JK, Sgh.)

جَلَهَةٌ A place from which the pebbles have been removed. (JK, S, K̄.) — See also جَلَهَةٌ, last sentence.

أَجَلَهُ Bald in the fore part of the head; (S:) i. q. أَجْلَحُ: (TA:) or [it denotes more than the latter; meaning] bald in the greater part of the head: fem. أَجْلَحَةٌ: pl. أَجْلَحَةٌ. (Mḡb.) [See أَجْلَحُ.] — Large in the forehead, having the places of growth of the hair receding. (K̄.) — † A bull having no horn; (Ks, JK, S, K̄;) like أَجْلَحُ. (Ks, S.)

مَجْلُوهٌ A tent, or house, or chamber, (بَيْتٌ) in which is neither door nor curtain. (JK, K̄.)

### جلبق

جَلْبَقٌ Bullets, syn. بُنْدُقٌ, (S, Mḡb, K̄,) or rounded things, (En-Nadr, TA,) made of clay, (En-Nadr, Mḡb, TA,) which one shoots [from a cross-bow]: (K̄:) n. un. with ʔ: (En-Nadr, Mḡb, TA:) a Persian word, arabicized; (Mḡb;) in Persian جَلْبَقٌ, meaning “a ball of thread;” pl. جَلْبَقَاتٌ; applied also to “a weaver;” (S, K̄;) i. e., جَلْبَقٌ is so applied. (TA.) Hence, قَوْسُ الْجَلْبَقِ [The cross-bow for shooting bullets]. (S, Mḡb.)

### Quasi جلبير

جَلَبَةٌ: see art. جَلَبَةٌ.

### جلو

1. جَلَا, (S, Mḡb, Mḡb,) [aor. ʔ,] inf. n. جَلَاةٌ, (Mḡb,) It (a thing, and † an affair, or a case, Mḡb, or † information, or tidings, Mḡb,) was, or became, clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered, (Mḡb,

Mḡb,) لِلنَّاسِ to men, or the people; (Mḡb;) as also † تَجَلَّى, said of a thing: (S, Mḡb, Mḡb:) it († information, or tidings, S, Mḡb, or † an affair, or a case, Mḡb,) was, or became, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident, (S, Mḡb, Mḡb,) لِي to me, (S,) or لِلنَّاسِ to men, or the people. (Mḡb.)

One says, تَجَلَّتْ الشَّمْسُ † The sun became unobscured, or exposed to view, and ceased to be eclipsed. (TA from a trad.) Er-Rāghib says that † تَجَلَّى is sometimes by the thing itself; as in the phrase [in the Kur xcii. 2], وَالنَّهَارُ إِذَا تَجَلَّى, [By the day when it becometh clear, &c.]: and sometimes, by the case, and the action; as in the saying [in the Kur vii. 139], فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ, [And when his Lord became manifested to the mountain]: Zj says that the meaning in this instance is, appeared, and so say the Sunnees; El-Hasan says that the meaning is, تَجَلَّى بِالنُّورِ [became manifested by light, the light of the empyrean]. (TA.) — جَلَا, [aor. ʔ,] inf. n. جَلَاةٌ (S, Mḡb, Mḡb, K̄) and جَلُوَ; (K̄;) and † اجْلَى; (S, Mḡb, Mḡb, K̄;) He, (a man, Mḡb,) or they, (a company of men, Mḡb, Mḡb,) went forth, or emigrated, (S, Mḡb, Mḡb,) عَنِ الْبَلَدِ from the country, or town, (S, Mḡb,) and عَنِ أَوْطَانِهِمْ from their homes: (S, Mḡb:) [like جَلَّ:] or they (a company of men) dispersed themselves, or became dispersed, عَنِ الْمَوْضِعِ, and مِنْهُ, from the place: (K̄:) or جَلَا means, in consequence of fear: and † اجْلَى, in consequence of drought: (AZ, K̄:) or أَجْلَوْا † مَنْزِلَهُمْ signifies they left their place of abode in consequence of fear; the verb in this case being trans. by itself: but if they have left for some other reason than fear, you say, عَنْ مَنْزِلِهِمْ: (Mḡb:) accord. to IAḡr, جَلَا signifies he fled, being driven away, from his home. (TA.) [See also 12.] — جَلَى, aor. ʔ, inf. n. جَلَا, He had that degree of baldness which is termed † جَلَا; (K̄;) i. e. baldness of the fore part of the head; (S, K̄;) like جَلَهُ: (S:) or baldness of half of the head; (S, K̄;) which is the beginning of صَلَعٌ: (S:) or baldness less than what is termed صَلَعٌ. (K̄.) And جَلَا الْجَبِينِ, inf. n. جَلَا, signifies the same as جَلَى [The part above the temple became bald]. (A'Obeyd, TA.) — جَلَاهُ, [aor. ʔ, inf. n., app., جَلَاهُ, or perhaps جَلَاهُ, but the former seems to be indicated by what follows:] (S, Mḡb, Mḡb;) and † جَلَاهُ; (MA;) He made it, or rendered it, clear, or unobscured; exposed it to view, displayed it, laid it open, disclosed it, or uncovered it; (S, Mḡb, MA;) namely, a thing: (S, Mḡb:) he made it, or rendered it, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, Mḡb, Mḡb, MA;) namely, † an affair, (Mḡb,) or † information, or tidings. (Mḡb.) You say, جَلَا الْعَرُوسِ, inf. n. جَلَاةٌ and جَلُوهٌ (S, Mḡb, K̄) and اجْتَلَاهَا; (Mḡb, K̄) and جَلُوهٌ; (K̄;) and † اجْتَلَاهَا; (S, Mḡb, K̄;) He displayed the bride, عَلَى بَعْلِهَا, to her husband: (K̄:) or he looked at the bride

displayed: (§:) and you say also, *جَلَيْتَ عَلَى زَوْجِهَا* (TA) *She was shown to her husband, and he looked at her displayed:* (Ḥar p. 30:) and *جَلَاهَا زَوْجِهَا* *Her husband presented, or gave, to her a female slave* (§, K) or some other thing at the time of her being displayed to him; as also *جَلَاهَا*: (K:) and *جَلَّتِ الْمَاشِطَةُ الْعُرُوسَ* *The female hairdresser adorned the bride [to display her to her husband].* (TA.) You also say, *جَلَا* *Such a one displayed, discovered, disclosed, revealed, or manifested, the affair, or case;* as also *جَلَاهُ*, and *جَلَا عَنْهُ*: (K, \*TA:) or *جَلَا فَلَانًا الْأَمْرَ* *he displayed, discovered, &c., to such a one the affair, or case;* as also *جَلَاهُ* [i. e. *جَلَاهُ الْأَمْرَ*], and *جَلَا عَنْهُ* [i. e. *جَلَا عَنْهُ الْأَمْرَ*]. (So accord. to the CK and my MS. copy of the K. [The reading in the TA is, in my opinion, preferable to the latter.]) And *اللَّهُ يُجَلِّي السَّاعَةَ* *God will make manifest the hour, or time of the resurrection;* or will make it to appear. (K in art. *جَلَى*: [but it belongs to the present art.]) so in the Kur vii. 186. (TA.) And *هُوَ يُجَلِّي عَنْ نَفْسِهِ* *He declares, or explains, his mind.* (§.) — *جَلَوْتُ السِّيفَ*, inf. n. *جَلَاةٌ*, (§, Mṣb, K, [in the CK *جَلَاهُ*, but it is]) with kesr, (§, Mṣb,) and *جَلَوْتُ*, (K,) *I removed, or cleared off, the rust from the sword;* (Mṣb;) *I polished, or furnished, the sword;* (§, K;) and *الْمِرْآةَ* *the mirror;* (K;) and the like; (TA;) [as, for instance,] *جَلَيْتُهَا* *the silver;* and so *جَلَيْتُهَا*. (K in art. *جَلَى*.) And *جَلَوْتُ بَصْرِي بِالْكُحْلِ* [*I cleared my sight with collyrium*]: (§:) [whence,] *جَلَا* *He applied collyrium to his eye or eyes.* (IAḡr, TA.) And *جَلَوْتُ هَبِي عَنِّي* *I removed my anxiety, or caused it to depart, from me:* (§, K, \*TA:\*) and *جَلَا عَنْهُ الْهَمُّ* *He removed, or cleared away, from him anxiety.* (Lih, TA.) And *جَلَا اللَّهُ عَنْهُ الْبَرَصُ* *God removed from him the disease.* (TA.) — *جَلَاهُمُ*, and *جَلَاهُمْ*, (§, Mṣb,) or *جَلَاهُ*, and *جَلَاهُمْ*, (Mṣb, K,) and *جَلَاهُ*, (K,) *He, (a man, §, Mṣb, or the Sultān, Mṣb,) or it, (drought, K,) caused them, or him, to go forth, or emigrate; or expelled them, or him; or drove them, or him, forth;* (§, Mṣb, Mṣb, K;) [from their homes, or from his home.] And *جَلَا النَّحْلُ*, inf. n. *جَلَاةٌ*, or *جَلَاةٌ*, (accord. to different copies of the K,) and *جَلَوَةُ* [thus written without any syll. signs]; and *جَلَاهَا*; (TA;) *He smoked [out] the bees, in order to collect the honey;* (K;) *he drove away the bees by means of smoke.* (TA.)

2. *جَلَى*: see 1, in six places. — Also, inf. n. *تَجَلَّى* and *تَجَلَّى*, *He (a hawk, or falcon,) raised his head, and looked,* (K, TA,) *seeing the prey:* (TA:) or *he (a hawk) closed his eyes, and then opened them, in order to see more clearly.* (Ibn-Ḥamzeh, TA.) — And [hence,] *جَلَى بِبَصَرِهِ*, inf. n. *تَجَلَّى*, *He cast his eyes* (§, K) *like the hawk looking at the prey.* (§.) — [جَلَى is also mentioned (in Ḥar p. 161), on the authority of Mṣr, as signifying *He, or it, outstripped;* from *الْمَجَلَى*

meaning “the first of the horses in a race;” but as being not known in this sense on any other authority.]

3. *جَلَيْتُهُ بِالْأَمْرِ*, inf. n. *مُجَالَاةٌ*, *I acted openly with him in the affair;* as also *جَلَيْتُهُ*. (§.)

4. *اجلَى* as an intrans. v.: see 1, in two places. — *أَجَلَوْا عَنِ الْقَتِيلِ* *They cleared themselves away, or removed, from the slain person.* (§, Mṣb, TA.) — *اجلَى يَعْدُو* *He hastened, running:* (K:) or *hastened somewhat, running:* (TA:) or *اجلَى* signifies *he became distant, or remote, and hastened.* (So accord. to some copies of the K, where we find *وَأَجَلَى بَعْدَ وَأَسْرَعَ* instead of *وَأَجَلَى*.) — As a trans. v.: see 1, in four places.

5. *تَجَلَّى*: see 1, in three places: — and see also 7. — *تَجَلَّى الشَّيْءُ* *He looked at the thing,* (K in art. *جَلَى*.) *standing upon a higher position.* (TA.) [See also 8.]

6. *تَجَالَيْنَا* *Our states, or conditions, became disclosed to each other; the state, or condition, of each of us to the other.* (§.)

7. *انجلى* *It became removed, or cleared away; said of anxiety,* (§, K, \*TA,) and of an affair [i. e.]; as also *انجلى*. (K, \*TA.) You say, *انجلى عَنْهُ الْهَمُّ* *Anxiety became removed, or cleared away, from him,* (§,) *كَمَا تَتَجَلَّى الظُّلْمَةُ* *like as the darkness becomes removed, or cleared away.* (TA.)

8. *اجتلاه* *He looked at him, or it.* (K.) [See also 5.] Hence, *اجتلى العروس*, explained above: see 1. (TA.) — See also 1 in two other places, last two sentences. — *اجتلت العمامة عن رأسي* *I raised the turban, while folding it, from the side of my forehead* (عَنْ جَبِينِي): (§:) [like *اجتلتها*]; said of a sword [i. e.]. (TA.)

12. *اجلولى* *He went forth, or emigrated, from one country, or town, to another.* (IAḡr, K.) [See also 1.]

*أَبْنُ أَجَلَى* *A man who is well known, celebrated, or notable;* (Mṣb;) *of whom it is said, اجلَى الْأُمُورَ*, i. e. *he has made affairs clear, unobscured, or manifest;* (§, Mṣb;) or *اجلَى أَمْرَهُ*, i. e. *his case has become clear, unobscured, or manifest:* (Mṣb:) or *one whose case is clear, apparent, plainly apparent, or manifest;* (K, TA;) as also *أَبْنُ أَجَلَى*: (K:) applied to a man who is upon an elevated and conspicuous place; and applied by El-Ḥajjāj to himself, as meaning that he was one whom every one knew: (TA:) and also, (K,) for this reason, (TA,) the name of a certain man, (§, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (§,) namely, Soḥeym Ibn-Wetheel Er-Riyāḥee, (TA.)

\* *أَنَا أَبْنُ جَلَا وَطَلَّحُ الثَّنَائَا* \*  
\* *مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي* \*  
[I am a man well known, celebrated, or notable, &c.; and he who rises to eminences, or who is

accustomed to embark in, or surmount, lofty and difficult things: when I put down the turban, ye will know me]. (§, TA.) Sb says, (TA,) *جَلَا* in this case is a verb in the pret. tense: 'Eesā Ibn-'Omar says that when a man is named *قَتَل* or *ضَرَبَ* or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that *جَلَا* may be here without tenween because it is imitative of a phrase, as though the poet said, *أَنَا أَبْنُ الَّذِي يُقَالُ لَهُ جَلَا الْأُمُورَ*: (§, TA:) accord. to IB, it is without tenween because it is a verb with its agent [implied in it]. (TA.) — Accord. to some, it signifies *the daybreak, or dawn;* (Ḥar p. 498;) and so *أَبْنُ أَجَلَى*: (TA:) accord. to Ḥamzeh, *the beginning of day:* and accord. to some, *the moon.* (Ḥar ubi suprā.)

*جَلَا*: see 1, voce *جَلَى*: — and see *جَلَاةٌ*.

*جَلَاةٌ*: see *جَلَاةٌ*.

*جَلْوَةٌ* *A female slave, (§, K,) or some other thing, (K,) that is presented, or given, by the husband to his bride at the time of her being displayed to him.* (§, \*K.) One says, *مَا جَلْوَتُنَا* [What is her bridal present?]; and is answered, “Such a thing.” (§.)

*جَلَاةٌ* *A thing, an affair, or a case, that is apparent, manifest, plain, or evident.* (§, K, TA.) — And *Acknowledgment, or confession:* so in the saying of Zuheyr:

\* *فَإِنَّ الْحَقَّ مَقْطَعُهُ ثَلَاثٌ* \*  
\* *يَبِينُ أَوْ نِفَارٌ أَوْ جَلَاةٌ* \*

[For verily the means of deciding the truth are three: an oath, and incongruity of circumstances, and acknowledgment, or confession]: (§:) but Az writes the last word *جَلَاةٌ*, with kesr to the ج, as meaning *an evidence, or a proof, and witnesses;* from *مُجَالَاةٌ* [inf. n. of 3, q. v.]. (TA.) — *جَلَاةٌ يَوْمِي*, (K, TA,) or *جَلَاةٌ يَوْمِي*, (so in some copies of the K,) [I remained with him, or at his abode,] during the whiteness of my, or a, day. (Zj, K, TA.) — See also the next paragraph.

*جَلَاةٌ*: see the paragraph next preceding. — Also, (§, Mṣb, K,) written by El-Muhellebee *جَلَاةٌ*, (TA,) and *جَلَاةٌ*, which is more correct than the first, (Mṣb,) or it is allowable, as also *جَلَاةٌ*, the former of the last two mentioned on the authority of En-Nahḥās, (TA,) *Collyrium:* (§, K:) or a particular kind thereof, (K, TA,) that clears the sight; (TA;) [i. e.] *إِنْجِدٌ* [antimony, or an ore of antimony]; (Mṣb, TA;) so called because it clears the sight. (Mṣb.) — *مَا جَلَاؤُهُ* *What is his honourable name, or surname,* (§,) or *his good surname,* (K,) *by which he is addressed?* (§, K.)

*جَلَى* *Clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered: apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident:* (§, Mṣb, K, TA:) *جَالٌ* thus used has not been heard. (Er-Rāghib, TA.) It is applied as an epithet to information, or tidings, (Mṣb, TA,)

and to analogy, or rule. (TA.) — **عَيْنٌ جَلِيَّةٌ** *A seeing eye.* (IB, TA.)

**جَلِيَّةٌ** *Sure information or tidings.* (S.) —

**أَخْبَرَنِي عَنْ جَلِيَّةِ الْأَمْرِ** *He informed me of the true, or real, state of the affair, or case.* (TA.)

**دَوَاءٌ جَلَاءٌ** [*A medicine that clears the complexion or skin.*] (K. voce **فَوَّةٌ**, &c.)

**جَلِيَانٌ** *The act of rendering apparent, open, manifest, plain, or evident: rendering clear, or unobscured; exposing to view, displaying, laying open, disclosing, or uncovering.* (TA.)

**جَالٌ** *Going forth, or emigrating, from his country, or town: [like جَالٌ:] and so جَالِيَّةٌ, applied to a company of people; [as also جَالَةٌ:] (Mṣb;) or to people who have gone forth, or emigrated, from their homes; (S;) and particularly to those tributaries, (Mgh, Mṣb,) namely, certain Jews, (Mgh,) whom 'Omar expelled from the country of the Arabs; (Mgh, Mṣb;) and afterwards, to such as have the poll-tax imposed upon them, of the people of the Bible, and of the Magians, though not having emigrated from their homes; (Mgh;) [i. e.] the free non-Muslim subjects of a Muslim government; because they were expelled by 'Omar from Arabia; (K;) the word being fem. because denoting a جَمَاعَةٌ; (Mgh;) and its pl. is جَوَالٌ. (Mgh, Mṣb.) — Hence, (Mṣb,) جَالِيَّةٌ [as a subst.] is applied to The poll-tax that is exacted from the persons last mentioned above; (S, Mgh, Mṣb;) as also جَالَةٌ: (S:) first, in this sense, applied to that which was exacted from the people expelled from Arabia by 'Omar. (Mṣb.) You say, أُسْتَعْمِلَ فُلَانٌ عَلَى الْجَالِيَّةِ [Such a one was employed as collector of the poll-tax]. (S, Mgh, Mṣb.) — See also جَائِلٌ, in art. جَوَلٌ.*

**جَالِيَّةٌ** (as a subst.): see what next precedes.

**أَجْلَى** *Having that degree of baldness which is termed جَلًا; i. e. baldness of the fore part of the head: or baldness of half of the head; (S, K;) which is the beginning of صَلَعٌ: (S:) or baldness less than what is termed صَلَعٌ: (K:) or baldness of half of the head, and the like: (A'Obeyd, TA:) fem. جَلْوَاءٌ. (K.) [See أَجْلَحُ.] — Beautiful, or handsome, in face, bald in the sides of the forehead. (K.) — **جَبِيَّةٌ جَلْوَاءٌ** *A wide forehead.* (K.) — **سَمَاءٌ جَلْوَاءٌ** *A cloudless sky: (Ks, S, K:) and نَيْلَةٌ جَلْوَاءٌ + a cloudless, bright, night.* (TA.) — **ابْنُ أَجْلَى**: see **جَلًا**, in two places. — Also (i. e. ابن اجلى) + **فَعَلْتُهُ مِنْ** *The lion.* (TA.) — **مِنْ أَجْلِكَ**, and **إِجْلَاكَ**, *I did it on account of thee, for thy sake, or because of thee; syn. مِنْ أَجْلِكَ.* (K.)*

**فَعَلْتُهُ مِنْ إِجْلَاكَ**: see what next precedes.

**مَجَالِي** sing. of **مَجَالٌ**, which signifies *The fore parts of the head, which are the [first] places of baldness: (Fr, S:) or what is seen of the head when one fronts the face.* (TA.)

**فَأَمَّا حَرْبٌ مُجَلٌّ** [act. part. n. of 4. Hence,] **وَأَمَّا سَلْمٌ مُخْزِيَةٌ** *And either war that shall cause you to emigrate, or abasing peace.* (TA.)

**المَجَلِيُّ** *The first of the horses in a race.* (K. in art. جَلَى.)

### جلى

Some words are mentioned in the K under this head belonging to art. جَلُو, q. v.

### جر

1. **جَمْرٌ**, (S, Mgh, Mṣb, K,) aor. جَمَرَ, inf. n. جَمِرٌ, (Mṣb,) said of water, (S,) &c., (S, Mṣb,) *It became much, or abundant; (S, Mṣb;) as also جَمِرٌ; said of a thing: (TA:) and, said of water, aor. جَمَرَ (S, K) and جَمَرَ, (K,) the former of which is of the higher authority, (TA,) inf. n. جَمِرٌ, (S, Mgh, K,) it became much, or abundant, (S, Mgh, K,) in the well, (S,) and collected (S, K) after it had been drawn from; (S;) as also جَمِرُوا. (K.) And جَمِرُوا *They became many.* (TA.) — **جَمِرَتِ الْبُيُوتُ**, (K,) aor. جَمَرَتْ and جَمَرَتْ, inf. n. جَمِرٌ, (TA,) *The water of the well returned by degrees, (K, TA,) and became much, or abundant, and collected; (TA;) and جَمِرَتْ signifies the same. (S.) — [Hence, جَمِرَتْ مَثَابَةَ جَبَلِهِ, a tropical phrase, explained in art. ثَوْبٌ.] — **جَمِرَ الْكَيْلُ**, inf. n. جَمَامٌ, with damm, *The measure became full or filled.* (KL. [But only the inf. n. is there mentioned: so that the verb may be جَمَرَ, which see below.] — **جَمَرَ الْفَرَسُ**, (S, K,) aor. جَمَرَ and جَمَرَ, (S, TA,) inf. n. جَمَامٌ (S, K) and جَمَرَ; (S;) and **جَمِرَ**; (S;) *The horse abstained from covering, (S, K,) so that his seminal fluid collected. (K.) — Also, (aor. of the former verb as above, TA, and inf. n. جَمَرَ and جَمَامٌ, S, K,) The fatigue of the horse went away; (S;) [he recovered his strength after fatigue;] he recovered from his fatigue, being left unriden; (K, TA;) and so **أَجَمَرَ** [of which see also the pass. form, below]. (M, K.) — [And hence,] **جَمَرَ** [inf. n. جَمَامٌ, q. v. infra.] *He rested; said of a man [as well as of a horse]; (TA;) and so جَمِرَ. (Har p. 324.) — Also, said of a bone, (K,) inf. n. جَمَرَ, (TA,) It had much flesh; its flesh became much, or abundant. (K.) — Also i. q. عَلَا [He, or it, became high, &c.: perhaps said of water in a well]. (T, TA.) — Also, inf. n. جَمُومٌ, *He rose (ارتفع) in his pace, or going.* (TA.) — Also, (S, K,) inf. n. جَمَرَ (TA) and جَمُومٌ, (S, TA,) said of an event, (K,) of the arrival of a person, (S,) *It drew near; (S, K;) it came to pass: (S:) and جَمِرٌ signifies the same, (S, Mṣb, K,) said of an event, of separation from another, (S, TA,) and of an object of want: (TA:) احمر, [q. v.] with the unpointed ح, in this sense, was not known to Aṣ. (TA.) — And, said of the نَصِيٌّ, and the صَلِيَانٌ, [two plants, inf. n. not mentioned,] *It attained to the state of having a جَمَّةٌ [app. meaning tuft, or flower-bud]. (TA.) — جَمَرَ الْكَبِشُ, (TA,) or **جَمِرَتِ الشَّاةُ**, [perhaps a mistranscription for جَمِرَتْ,] aor. جَمَرَ, (Mṣb,) inf. n. جَمِرٌ, (S, Mṣb, TA,) *The ram, (TA,) or sheep or goat, (S, Mṣb,) was hornless. (S, Mṣb, TA.) — جَمَهُ, (K,) [aor. جَمَرَ, accord. to rule,] inf. n. جَمِرٌ, (TA,) *He left it (namely, water [in a well,]) to collect; as also جَمَهُ. (K.) And جَمِرَتِ الْبُيُوتُ [The well was left for its water to collect]. (TA.) And جَمِرَتِ الْبُيُوتُ He left the well for some days until its water should collect: whence the metaphorical phrase, [explained in art. ثَوْبٌ,] occurring in a trad. (Har p. 68.) — Also *He filled it (namely, a measure, S, such as is called مَكْوَك, K) so that it had what is termed جَمَامٌ; and so جَمِرَهُ; (S, K;) and جَمِرَهُ. (K.) And جَمِرَ It was filled. (T, TA.) See also جَمِرَ, last sentence.*********

2. **جَمِرَتِ الْأَرْضُ** *The جَمِيرُ [q. v.] of the land became full, or abundant.* (ISH, TA.) — **جَمِرَ** [in the CK جَمِرَ] *It (herbage) became such as is termed جَمِيرٌ; as also جَمِرَ. (K, TA.) — He made a جَمَّةٌ [q. v.] of his hair. (Z, TA.) — See also 1, last sentence but two.*

4. **اجمَرَ**, as an intrans. verb: see 1, in two places. — **اجمَرَ**: see 1, near the end of the paragraph, in two places. — *He left him unriden, so that he recovered from his fatigue; namely, a horse. (K.) And اجمَرَ He (a horse) was left unriden. (S.) — [Hence, He rested him, or gave him rest.] You say, اُجْمِرْ نَفْسَكَ يَوْمًا أَوْ يَوْمَيْنِ [Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the سَفْرَجَلَةُ [or quince], نُجْمِرَ الْفَوَادَ, i. e. *It rests the heart, and consolidates it, and completes its soundness and liveliness.* (TA.) One says also, اِنْتَجِمِرْ *إِنِّي لَأَسْتَجِمِرُ* [Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial, or solid, not vain or frivolous]. (S.) And **اجمَرَ الْأَرْضَ** *He gave the land rest from tilling. (TA in art. بَخَعُ.) — He gave him the جَمَّةُ [or supply of water, that had collected after drawing,] of the well. (Th, TA.) — الجَمْرُ العنبُ The grape-vine had all its branches that were above the ground cut off. (AHn, TA.)**

5: see 2.

10. **استجمَرَ**, as an intrans. verb: see 1, in five places. — It is said in a trad., **مَنْ يُحِبُّ أَنْ يَسْتَجْمِرَ لَهُ النَّاسُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**, i. e. *[Whoso loveth that men] should collect themselves to him, standing in his presence, and confining themselves to him, [let him take his sitting-place in the fire of Hell:] or, accord. as some relate it, يستجمِرُ; see art. حَمَرٌ; (TA;) and, as some, يستجمِرُ. (TA in art. حَمِيرٌ, q. v.) — استجمرتِ الأرضُ The land put forth its plants, or herbage, (K, TA,) so that it became like the [hair termed] جَمَّةٌ [i. e. جَمَّةٌ]. (TA.) — As a trans. verb: see 1, near the end of the paragraph, in two*

(TA,) or **جَمِرَتِ الشَّاةُ**, [perhaps a mistranscription for جَمِرَتْ,] aor. جَمَرَ, (Mṣb,) inf. n. جَمِرٌ, (S, Mṣb, TA,) *The ram, (TA,) or sheep or goat, (S, Mṣb,) was hornless. (S, Mṣb, TA.) — جَمَهُ, (K,) [aor. جَمَرَ, accord. to rule,] inf. n. جَمِرٌ, (TA,) *He left it (namely, water [in a well,]) to collect; as also جَمَهُ. (K.) And جَمِرَتِ الْبُيُوتُ [The well was left for its water to collect]. (TA.) And جَمِرَتِ الْبُيُوتُ He left the well for some days until its water should collect: whence the metaphorical phrase, [explained in art. ثَوْبٌ,] occurring in a trad. (Har p. 68.) — Also *He filled it (namely, a measure, S, such as is called مَكْوَك, K) so that it had what is termed جَمَامٌ; and so جَمِرَهُ; (S, K;) and جَمِرَهُ. (K.) And جَمِرَ It was filled. (T, TA.) See also جَمِرَ, last sentence.***

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• **جَمَجِرٌ**: see what next follows.

**جُمُجَّةٌ** The skull; i. e. the bone that contains the brain: (S, Mṣb, K:\*) or i. q. **قُحْفٌ** [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull]: (K:) or the bones of the head; (IAḡr, Mgh, TA;) all of them; the uppermost of them being the **هَامَةٌ**; (IAḡr, TA;) or the **هَامَةُ** is the **جُمُجَّةُ** altogether; (ISh, TA;) and the **قُحْفُ** is said to be a piece of the **جُمُجَّةُ**: (TA:) pl. **جُمُجِرٌ**, (K,) [or this (in the CK, erroneously, **جَمَجِرٌ**) is a coll. gen. n.,] and **جَمَاجِمٌ** [is the pl. properly so called, and that which is more commonly known]. (TA.) — Sometimes it is used to signify *A man*; so that one says, **خُذُوا مِنْ كُلِّ جُمُجَّةٍ دِرْهَمًا** [Take ye from every man, or head, a dirhem]; like as one says, **مِنْ كُلِّ رَأْسٍ**: (Mṣb:) and **وَضَعَ الْإِمَامُ وَضْعَ الْإِمَامِ عَلَى الْجَمَاجِمِ عَلَى كُلِّ جُمُجَّةٍ كَذَا** [The Imam imposed the tax, or land-tax, upon the heads; upon every head so much]. (Mgh.) — *A wooden bowl*: (S, K:) a bowl of glass; as also **قُحْفٌ**. (Az, TA.) — *A kind of measure for corn or the like*. (K.) — Also † *Chiefs, or lords, of the Arabs*; because the **جُمُجَّةُ** is the head, which is the most noble of the members: (TA:) also, (TA,) [the pl. **جَمَاجِمٌ** has this meaning. (T, K, TA.)] And † *Any sons of a father that are persons of might, or power, and eminence, or nobility*: (T, TA:) and [the pl. **جَمَاجِمٌ** the tribes (قبائل) of the Arabs which comprise **بَطُونٌ**, and in relation to which persons are called; as Kelb Ibn-Webreh; for when you say **كُلَيْبِي**, you do not need to call the person in relation to any of the **بَطُونٌ**: (S:) or the tribes (قبائل) in relation to which the **بَطُونٌ** are called; as also **جَمَاجِمٌ**. (K.)] — *A well that is dug in salt ground*. (S, K.) — *Sixty head of camels*. (IF, IB, TA.) — *The piece of wood at the head of which is the ploughshare*. (TA.)

**أَجْمَرٌ** [Greater, and greatest, in quantity, and in number, &c.: fem. **جَمَاءَةٌ**. Hence,] **وَالْوَحْيُ** **أَجْمَرٌ مَا كَانَ**, in a trad. of Anas, means *The revelation being the most that it used to be*. (Sh, TA.) — *A bone having much flesh*. (K.) You say also **امْرَأَةٌ جَمَاءَةٌ** *A woman having much flesh* (K, TA) on the bones. (TA.) And **امْرَأَةٌ جَمَاءَةٌ** [A woman having much flesh on the elbows: or, as seems to be indicated by J, having no prominence of the elbows; and if so, from **جَمَاءَةٌ** applied to a ewe, in a sense explained in what follows]. (S.) — **جَمَاءَةٌ الْغَنِيْرُ**, (S, Mṣb, K,) [and **جَمَاءَةٌ غَنِيْرًا**, &c.,] and **جَمَاءَةٌ غَنِيْرًا**, (K,) [and **الْجَمَاءَةُ الْغَنِيْرَةُ**, &c.,] *They came all together, high and low, none of them remaining behind, and they being many*: (S, K, in art. **غَفِرٌ**): see art. **غَفِرٌ**. (S, K.) — *Hornless*, applied to a ram (Mgh, Mṣb, K) or he-goat; (Mṣb;) and so **جَمَاءَةٌ** applied to a ewe (S, Mgh, Mṣb) or she-goat: (S, Mṣb:) pl. **جَمَاءَةٌ**. (Mgh, Mṣb.) — And [hence,] † *A man having no spear* (S, K,

TA) *in war or battle*: (S, TA:) pl. as above. (TA.) The pl. is also applied to horses, (S,) meaning † *whose owners have no spears*; the spears being regarded as the horses' horns. (Ham, p. 90.) — Also † *A building having no [acroterial ornaments such as are termed] شُرُفٌ*: (S:) and the pl., † *Mosques having no شُرُفٌ* (Mgh, TA) upon them, (TA,) [i. e.] upon their walls. (Mgh.) — † *A flat house-top having no parapet, or surrounding wall*. (TA.) — † *Short; having no elevation*. (TA.) — † *A woman's anterior pudendum*. (K.) — And, as being likened thereto, or the reverse may be the case, (TA,) † *A bowl*. (K.) — Also, the fem., † *Smooth*. (IAḡr, K.) — And hence, because of its smoothness, (IAḡr, TA,) † *A helmet*: (IAḡr, K:) to which the epithet **غَفِيْرٌ** [q. v.] is applied because it covers the head: but this meaning of "a helmet" was not known to ISd on any other authority than that of IAḡr. (TA.)

**مَجْرٌ** *A place where water remains: or to which it reaches, and where it ends*. (TA.) — † *The breast, or bosom, or mind*: (K, TA:) because it is the place in which are collected the knowledge &c. that it retains. (TA.) You say, **رَحِبَ الدِّرَاعِ وَاسِعَ الصَّدْرِ**, i. e. **هُوَ وَاسِعُ الْمَجْرِ** [He is possessed of ample power and might, and free from distress of mind or from narrowness of mind]. (IAḡr, K, TA.) And **إِنَّهُ لَصَيِّقٌ** **إِنَّهُ لَصَيِّقٌ** [Verily he is contracted, or straitened, in mind by affairs, or events]. (IAḡr, TA.)

**مَجْمَةٌ** *A thing in which resting is usually known to take place*. (TA.)

**مُجْمِرٌ** *A boy (IDrd, TA) having a head of hair such as is termed a جَمَّةٌ*. (IDrd, K, TA.)

**مُجْمِيَةٌ** *A woman who makes her hair to form a جَمَّةٌ, to make herself like a man: the doing of which is forbidden*. (TA.)

## جمع

1. **جَمَجَجَ**, aor. **جَمَجَجَ**, inf. n. **جَمَاجِمٌ** (S, A, Mgh, Mṣb, K, &c.) and **جَمَجَجَ** (S, A, Mṣb, K) and **جَمَجَجَ** (K,) or this last has not been heard, (Mgh,) *He (a horse) overcame his rider, or gained the mastery over him*, (S, L, K,) *running away with him*: (L:) or *broke loose, or ran away*, (Mṣb,) and *went at random, without any certain aim, so as not to be turned by anything*: (Mgh, Mṣb:) or *ran so as to have the mastery over his rider*: (Ham p. 568:) and **جَمَجَجَ بِرَأْسِهِ** (A, Mgh, Mṣb) *he overcame his rider, (A, Mgh,) and ran away so that he could not govern him*: (A:) or *became refractory, so that he overcame his rider*: (Mṣb:) and sometimes, (Mṣb,) this verb also signifies *he was quick, or swift*, (A, Mṣb,) and *brisk, lively, or sprightly*; denoting in this case a quality that is approved; whereas in the senses before explained it denotes a quality that is disapproved: but in the last sense it is obsolete [unless tropically applied to a man]. (Mṣb.) — [Hence,] † *He (said of anything [i. e. of a man or any animal]) went at random, or heedlessly, without consideration or certain aim,*

*not obeying a guide to the right course*. (TA.) And † *He (said of a man, S, L) hastened, or went quickly*, (S, L, K,) **إِلَيْهِ** to him, or it, so that his course was not turned for anything. (L, TA.) **وَهُمْ يَجْمَحُونَ**, in the Kur [ix. 57], means † *They hastening, or going quickly*: (AO, S, L:) or *hastening so that nothing turns them back, like the horse that is termed جَمُوحٌ*: (Bd, Jel:) or *running like horses that overcome their riders and run away so as to be ungovernable by them*. (A.) And **جَمَجَجَ فِي إِثْرِهِ**, occurring in a trad., † *He hastened after him, or it, so that nothing turned him back*. (L.) — **جَمَجَتِ الْمَرْأَةُ** † *The woman went forth from the place where she used to pass the night, in anger, without the permission of her husband*. (Mṣb.) And **جَمَجَتِ** **مِنْ زَوْجِهَا**, so in the S and L &c., but in the K **جَمَجَتِ زَوْجِهَا**, [which is evidently a mistake,] (TA,) † *She went forth from the house, or tent, of her husband, to her own family, before he divorced her*: (S, L, K;) inf. n. **جَمَاجِمٌ**. (L, TA.) And **جَمَجَتِ إِلَى أَهْلِهَا** † *She went to her family without the permission of her husband*. (A.) — **جَمَجَتِ السَّفِينَةُ** † *The ship quitted her course*, (A, TA,) and *became ungovernable by the sailors*; inf. n. **جَمُوحٌ**. (TA.) — **جَمَجَتِ الْمَفَاةُ بِالْقَوْمِ** † *The desert led the people, or party, far away, by reason of its great extent*. (A, TA.) — **جَمَجَ** **بِهِ مِرَادُهُ** † *The object of his desire baffled his efforts to attain it*. (A, TA.)

**جَمَجَةٌ** [A trick of overcoming the rider, and running away with him]. You say, **دَابَّةٌ سَخِيَّةٌ** [A beast submissive, or easy, or gentle: there is not in her a trick of overcoming the rider, and running away with him, nor a trick of kicking]. (A.)

**جَمَجِجٌ** (T, S, A, Mgh, L, Mṣb, K) and **جَمَجِجٌ** (Mgh, Mṣb) *A horse that overcomes his rider, or gains the mastery over him*, (S, A, Mgh, L, Mṣb, K,) *being refractory*, (Mṣb,) and *runs away with him*, (L,) or *runs away so that his rider cannot govern him*, (A,) or *goes away at random, without any certain aim, so as not to be turned by anything*: (Mgh:) or *that will not bend his head*: (TA:) the former epithet, (T, Mgh, TA,) and the latter, (Mgh, Mṣb,) applied alike to the horse and the mare: (T, Mgh, Mṣb, TA:) and the former has two meanings; one denoting what is a fault, for which the horse may be returned; (T, Mgh, TA;) i. e., *that habitually takes his own way, so that his rider cannot turn him from it*; (T, TA;) or as explained before; (Mgh;) the other meaning being *quick, or swift, and brisk, lively, and sprightly*; and this does not imply a fault (T, Mgh, TA) for which he may be returned. (T, TA.) — [Hence,] † *Anything [i. e. a man or any animal] that goes at random, or heedlessly, without consideration or certain aim, not obeying a guide to the right course*: (TA:) and the former epithet, (Mṣb, K,) or each of the two, (S, A,) † *a man who follows his own natural desire, without consideration, not obeying a guide to the right course of conduct*, (S, A, Mṣb, K,)

so that he cannot be turned back. (S, K.) And **جَمَّاحٌ** [is pl. of **جَمَّاحٌ**, accord. to analogy, and] signifies † Men routed, defeated, or put to flight, in war. (IAṣr, K.) — **مَفَاذُ جَمُوحٍ** + [A desert that leads one far away, by reason of its great extent: see 1, last sentence but one: likened to a horse that is termed **جَمُوحٌ**]: occurring in a poem of Dhu-r-Rummeh. (TA in art. **نَحَب**.)

**جَمَّاحٌ** An arrow, (S, K.) or a small arrow, (L,) without an iron point, having a round head, with which the art of shooting is learned (S, L, K) by a boy: (S, L:) or one with which boys play, putting upon its head a date or some clay, in order that it may not wound: (L:) or it signifies also a date put upon the head of a piece of wood, with which boys play: (K:) birds are shot at with it, and knocked down, without being killed, so that the shooter takes them: and it is also called **جَمَّاحٌ**: (T, TA:) or a boy's arrow, upon the end of which he puts a lump of chewed dates of the size of the **عَفَاصُ** [here meaning stopper] of a bottle, in order that it (the end) may go more directly, and be smooth; without feathers, and sometimes without a notch. (AHn, L.) — Also That [kind of plant] at the extremities of which come forth what resemble ears of wheat, soft, (L, K,) like foxes' tails, or (L) resembling the heads of the **حَلِي** and the **صَلْبَان** and the like: (L, K:) a coll. gen. n.: n. un. with ة: (L:) pl. **جَمَّامِيحٌ**; and in poetry **جَمَّامِيحٌ**; (L, K;) the latter allowable only in cases of necessity. (L.) — See also **جَمُوحٌ**.

**جَمَّاحٌ**: see **جَمُوحٌ**, in two places.

جمد

1. **جَمَدٌ**, aor. ʔ, inf. n. **جَمَدٌ** and **جَمُودٌ**, said of water, (S, M, L, Mṣb, K,) &c., (Mṣb,) [i. e.,] of anything fluid, or liquid, (K.) It congealed; concreted; became solid, or contr. of fluid or liquid; froze; syn. **قَامَرٌ**; (S, M;) contr. of **ذَابٌ**; (Mṣb, K;) as also **جَمَدٌ**. (L, K.) And said of blood, &c., (S, M,) It congealed, or concreted; syn. **قَامَرٌ**: (M:) or became dry; dried. (S.) See also 2. — Also, inf. n. **جَمُودٌ**, † He, or it, remained fixed, or stationary. (KL.) You say, **مَا زِلْتُ أَصْرِيهٖ حَتَّى جَمَدَ** [I ceased not to beat him until he became motionless]. (A.) — † [He, or it, was, or became, incapable of growth or increase; lifeless, or dead: see **جَامِدٌ**. — † He was, or became, stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance: see, again, **جَامِدٌ**.] — Also, inf. n. **جَمُودٌ**, † said of a man's state or condition [as meaning, It was, or became, stagnant, or unimproving]. (A.) — Also **جَمَدَتْ**, aor. ʔ, inf. n. **جَمُودٌ**, † She [a camel, &c.,] had little milk. (T, TA.) And **جَمَدَتْ عَيْنُهُ** † His eye shed few tears: a phrase alluding to hardness of the heart. (Mṣb.) — Also **جَمَدٌ**, (L, K,) aor. ʔ, (L,) [inf. n. **جَمُودٌ**;] and **أَجَمَدٌ**; (A, TA; [in a copy of the A, **انجمد**,

but this is doubtless a mistranscription; see **مُجَمِّدٌ**]; † He was, or became, niggardly, penurious, or avaricious; (L, A, K;) as also **جَمَدٌ** **كُفَّهُ** [or **جَمَدَتْ**]; (Mṣb;) or **جَمَدَتْ يَدُهُ**: (A:) and **جَمُودٌ** he possessed little good: (A, TA:) or **جَمُودٌ** signifies the refraining, or holding back, from beneficence. (Har p. 149.) — **جَمَدْتُ لِي عَلَيْهِ حَقِّي** † My right, or due, was, or became, incumbent, or obligatory, on him; or established against him; (A, K, \* TA;) as also **ذَابٌ**. (A, TA.) — **جَمَدَهُ** He cut it, or cut it off. (K.)

2. **جَمَدٌ**, inf. n. **تَجَمُّيدٌ**; (K;) or **جَمَدٌ**; (so in the L;) It (water, and expressed juice, L) was about to congeal, concrete, become solid, or freeze; was at the point of congealing, &c.; expl. by **حَاوَلْتُ أَنْ يَجْمَدَ**. (L, K.) — [And the former, It caused water &c. to congeal.]

4. **اجمَد**: see 1, in two places. — Also, inf. n. **اجمادٌ**, He was entrusted with the management of affairs among a people or party [in the game called **الميسر**: see **مُجَمِّدٌ**]. (T, TA.) — **اجمَدْتُ** **اجمَدْتُ لِي عَلَيْهِ حَقِّي** † I made my right, or due, incumbent, or obligatory, on him; or established it against him. (A, K, \* TA.)

**جَمَدٌ**: see **جَامِدٌ**, in two places.

**جَمَدٌ**: see **جَمَدٌ**.

**جَمَدٌ** pl. [or rather quasi-pl. n.] of **جَامِدٌ**, q. v. (S, Mṣb, K.) — Also Congealed, or frozen, water; ice: [see also **جَمَدٌ**, mentioned with **جَامِدٌ**:] and snow. (K.) — See also what next follows.

**جَمَدٌ** and **جَمَدٌ** Elevated ground; as also **جَمَدٌ**: (M, K:) or a hard, elevated place: (S, TA:) or **جَمَدٌ** signifies rugged ground: (TA:) or an elevated, rugged place: (Aṣ, TA:) or a small isolated mountain, not high, sometimes rugged and sometimes soft, and producing trees, only found in rugged land; so called because of its dryness; it is the smallest kind of **أَكْمَةٌ**, round and small, not extending along the ground, rugged at the top, and producing herbs, or leguminous plants, as well as trees; differing from **جَمُودٌ** [q. v.]: (Ish, L, TA:) pl. [of mult.] **جَمَادٌ** (Ish, S, M, K) and [of pauc.] **أَجْمَادٌ**. (S, M, K.) — Also, the first, A stone: pl. **جَمَادٌ**. (Fr, TA.)

**جَمَادٌ** + [A thing that does not grow, or increase; that is incapable of growth, or increase; an inorganic thing; as a mineral and the like:] an inanimate thing; a thing that has no soul: [an epithet used as a subst.; or an epithet in which the quality of a subst. is predominant:] pl. **جَمَادَاتٌ**. (Har p. 13.) [See also **جَامِدٌ**.] — † Land (أَرْضٌ) upon which rain has not fallen: (T, S, K:) or dry land, upon which no rain has fallen, and in which is nothing: (T, TA:) or land in which is no produce: (A:) or, as some say, rugged land: (L:) or sterile, barren, or unfruitful, land, in which is nothing; as also **جَمَادٌ**: pl. **جَمَادٌ**. (AA, L in art. **جمد**.) — † A year (سَنَةٌ) in which is no rain: (S, K:) or in which is no produce of the earth: (A:) and, in

like manner, **جَامِدَةٌ** a year in which is no herbage, or pasture, no plenty, or fruitfulness, and no rain. (T, TA.) — † A she-camel having no milk; (S, M, K;) and so a ewe or a she-goat: (L:) or having little milk: (T, TA:) and [accord. to some,] a slow she-camel; syn. **بَطِيئَةٌ**; (L, K;) but [this is app. a mistranscription for **بَكِيئَةٌ** "having little milk," and] ISd says that the explanation **بطيئة** does not please him. (TA.) — See also **جَامِدٌ**, in two places. — A kind of cloth or garment; as also **جَمَادٌ**. (K.)

**جَمَادٌ**, like **قَطَامٌ**, (K,) or **جَمَادٌ لَهُ**, (S, A, L,) said with reference to a niggard, (S, A, L, K,) in dispraise, (K,) as an imprecation, meaning † May a stagnant, or an unimproving, state or condition (جَمُودُ الْحَالِ) be his lot [or his constant lot]: (A:) or may he not cease to be in a stagnant, or an unimproving, state or condition (لَا زَالَ جَمَادٌ) (الْحَالِ). (S, L.) **جَمَادٌ** is [a proper name,] indecl., with kesr for its termination, because it is transformed from the inf. n., namely, **الجَمُودُ**, like **فَجَارٌ**, which means **الفَجْرَةُ**: (S:) and the contr. of **جَمَادٌ لَهُ** is **جَمَادٌ لَهُ**, (S, \* A,) which denotes praise. (S.) El-Mutalemmis says,

\* **جَمَادٍ لَهَا جَمَادٍ وَلَا تَقُولِي**

\* **لَهَا أَبَدًا إِذَا ذُكِرَتْ جَمَادٍ**

i. e., Say thou **جَمُودًا** to her, [**جَمُودًا**,] and say not to her [ever, when she is mentioned,] **جَمَادًا** and **شُكْرًا**. (S.)

**جَمَادٌ**: see **جَمَادٌ**, last meaning.

**جَامِدٌ**: see **جَمَادٌ**.

**جَمُودٌ** [app. **Elevated tracts**,] softer, or more plain, than what is termed **جَمَدٌ**, and more intermixed with soft, or plain, tracts, sometimes in, or by, that [kind of high ground] which is termed **قَفٌّ**, and sometimes in, or by, soft, or plain, tracts. (Ish, L, TA.)

**جَمِيدُ الْعَيْنِ**: see **جَامِدٌ**.

**جَمَادِي** One of the names of the months, (Mṣb, K,) applied to two of the Arabian months, together called **جَمَادِيَانِ**, (TA,) and distinguished by the appellations of **الْأَوَّلِي** and **جَمَادِي** **الْآخِرَةُ** [the fifth and sixth months of the Arabian year]: (S, K:) it is of the measure **فُعَالِي**, from **الجَمَدُ**; (S:) the two months to which it is applied being [said to be] so called because, when the months were named, these two fell in the season of the freezing of water: (ISd, L, Mṣb:) [but this derivation seems to have been invented when the two months thus named had fallen back, into, or beyond, the winter; for when they received this appellation, the former of them evidently commenced in March, and the latter ended in May; therefore I hold the opinion of M. Caussin de Perceval, that they were thus called because falling in a period when the earth had become dry and hard by reason of paucity of rain, from **جَمَادٌ**, an epithet applied to land upon which rain has not fallen, or from **جَمَادِي**, an

epithet applied to an eye that sheds few tears; which opinion is confirmed by the obvious derivations of the names of other months, *صَفَر* and *رَبِيع* and *رَمَضَانَ* and *شَوَّال*: afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see *زَمَن*, and *البِحْرَة*]: *جمادى* is determinate, (K,) being a proper name, (TA,) and of the fem. gender: (Msb, K:) if you find it masc., it is because it is made to accord to *الشَّهْر*: all the other names of the months are masc.: (Fr, IAmb, Msb:) the pl. is *جُمَادِيَّات*, (Fr, L, K,) agreeably with analogy; and if the form *جماد* [a mistranscription for *جَمَادِي*, like *حَبَائِر*, pl. of *حَبَارِي*] were used, it would also be agreeable with analogy. (Fr, L.) The former of these two months is also called *جُمَادَى خَمْسَة*; and the latter, *جُمَادَى سِتَّة*; (K;) which mean, respectively, *Jumádd* the fifth month and *Jumádd* the sixth month, from the commencement of the year. (TA.) Lebeed says, [describing a pair of wild asses,]

\* حَتَّى إِذَا سَلَخَا جُمَادَى سِتَّةً \*  
\* جَزَاءً فَطَالَ صِيَامُهُ وَصِيَامَهَا \*

[Until, when they both pass, and come to the end of, *Jumádd*, completing six months, they satisfy themselves with green pasture so as to be in no need of water, and his and her abstinence from water becomes of long continuance]: thus cited by *Bundár*; *سِتَّة* being in the accus. case as a denotative of state, and by *جمادى* being meant *جمادى الآخرة*: or, accord. to *IAqr*, the poet said *سِتَّة*, meaning the six months of winter, which are the months of dew; and *Aboo-Amr Esh-Sheybáne* says the like. (MF.) *AHn* says that the Arabs applied the name of *جمادى* to *The whole of the winter*; [see above;] whether the winter were at the same time as the months so called or not: and *Aboo-Sa'eed* says the like. (L.) — See also *جماد*.

*لَيْلَةٌ جُمَادِيَّةٌ* A wintry night. (*Aboo-Sa'eed*, L.) [See *جمادى*.]

*جَمَادٌ* † A sword such that he who is struck with it becomes motionless (*يَجْمَدُ*): (A, TA:) or a sharp, cutting, sword. (AA, K.)

*جَمَادٌ*, applied to water, (Msb, K,) &c., (Msb,) [i. e.] anything fluid, or liquid, (K,) In a state of congelation, concretion, or solidity; freezing; as also *جَمَدٌ*; *contr. of ذَائِبٌ*: (Msb, K:) you say *مَاءٌ جَمَدٌ* [as well as *جَمَادٌ*]: (Msb:) or *جَمَدٌ* signifies what is congealed, or frozen, of water [&c.]; ice; (S, A;) *contr. of ذَوْبٌ*: (S:) [see also *جَمَدٌ*]: it is originally an inf. n.: (S, Msb, K:) [or it is an epithet from *جَمَدٌ*, like *ضَخْرٌ* from *ضَخْرٌ*]: and *جَمَدٌ* is a pl. [or rather a quasi-pl. n.] of *جَمَادٌ*, (S, Msb, K,) like as *قَدْرٌ* is of *خَادِرٌ*: (S, Msb:) you say, *قَدْرٌ كَثِيرٌ* [The frozen waters have become many]. (S.) [Hence,] *مُخْتَةً جَمَادَةً* A hard piece of marrow. (L.) — † Remaining fixed, stationary, or motionless. (Bd and Jel in xxvii. 90.) — † A thing that does not grow, or increase; [incapable

of growth, or increase; inanimate;] as stone, in contradistinction to a tree [and an animal]. (Kull.) [See also *جَمَادٌ*.] You say, *لَكَ جَمَادٌ هَذَا الْهَالِ* *وَذَائِبُهُ* (A, L, K\*) † To thee belongs, or shall belong, what consists of gold and silver [or the like inanimate things], of this property, and what consists of live stock, thereof: (L, K:) or what consists of stones, thereof, and what consists of trees, thereof: or what is solid, thereof, and what is fluid, or liquid, thereof. (L.) — [Hence its application in lexicology and grammar to † A noun that is not an inf. n. nor derived from an inf. n.; a noun having the quality of a real substantive (*اسْمٌ مَعْنَى*), opposed to that which has the quality of an ideal substantive (*اسْمٌ مَعْنَى*): and † a verb that has but one tense and no inf. n., as *لَيْسَ* and *نَعِمَ* &c., opposed (as is said in the TA voce *قَدْرٌ*) to *مُتَصَرِّفٌ*: it may be rendered (and so I have rendered it), in these cases, *aplastic*.] — † Lifeless; dead. (Kull p. 147.) — † Stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance. (TA.) — It is also applied to a man's state, or condition: you say *رَجُلٌ جَمَادٌ الْحَالِ* † [A man in a stagnant, or unimproving, state or condition]. (S, L.) — And to the eye: you say *عَيْنٌ جَمَادَةٌ* † An eye that sheds no tears; (Ks, K;) as also *جَمَادِي*, (Ks, K,) and *جَمُودٌ*; (S, K;) or this last signifies † an eye that sheds few tears. (A.) And *رَجُلٌ جَمَادٌ الْعَيْنِ*, (A, K,) and *جَمِيدٌ الْعَيْنِ*, and *جَمَادٌ الْعَيْنِ*, (A,) † A man whose eye sheds few tears; (A;) or whose eye sheds no tears. (K.) — See also *جَمَادٌ*. — Also, (L,) and *جَمِيدٌ*, (M, A, K,) and *جَمَادٌ الْكُفِّ*, (A, K,) † Niggardly, penurious, or avaricious; (M, A, K;) niggardly of that which it is incumbent on him to give: (L:) and *جَمِيدٌ*, also, a man of little, or no, good; possessing little, or no, good. (K.) — *جَمَادٌ*, (as its pl., *IAqr*, L,) Limits, or boundaries, or boundary-marks, between lands, (*IAqr*, L, K,\*) and between two dwellings. (L.)

*مُجْمَدٌ*: see *جَمَادٌ*, last sentence but one, in two places. — The person who is entrusted with the management of affairs in a game of chance (*قِمَارٌ* [here meaning the game called *المَيْسِر*]): (K:) [i. q. *ضَرِيبٌ*]: or the person entrusted with the management of affairs among a people or party, (T, K, TA,) who does not take part in the game called *المَيْسِر*, except that he shuffles the arrows (*يَضْرِبُ بَهَا*) for the players, and has them placed in his hands, and is confided in with respect to them, and compels him who has incurred an obligation to fulfil it: (L, TA:) or one who takes no part in the game called *المَيْسِر*, (who is called *بَرْمٌ*), but who sometimes shuffles, or deals forth, the arrows, (*يُفِيضُ بَهَا*) for the players; so in the following verse of *Tarafeh*:

\* وَأَصْفَرُ مَضْبُوجٌ نَظَرْتُ حَوْبِرَهُ \*  
\* عَلَى النَّارِ وَأَسْتَوْدَعْتُهُ كَفَّ مُجْمِدِ \*  
[And of many a yellow arrow, changed in colour

by fire, I have awaited the sound over the fire, and I have deposited it in the hand of one taking no part in the game but only shuffling, or dealing forth, the arrows for the players]; meaning, I have awaited its sound, which was like an answer proceeding from it, when I straightened it and marked it, over the fire: (S:) [or, accord. to the EM (p. 105), where we find *حَوَابِرُهُ* in the place of *حَوْبِرُهُ*, the meaning is, and of many a yellow arrow, &c., I have awaited the returning and gaining, while we were assembled at the fire, &c.]: or *مجيد* here means a man taking with both his hands so as not to let anything go forth from them: (AA, TA:) or, accord. to *As*, it here means a man entering upon *Jumádd*, which was in that [the poet's] time a month of cold: (S, K:\*) or one whose arrow does not gain anything in the game called *المَيْسِر*: (L:) or a person in whom one confides, and who is tenacious of that which is in his hand or possession, and not to be deceived. (A 'Obeyd, TA.)

*مَجْمِدَةٌ* A place in which ice is kept. (MA.)

*هُوَ مُجَامِدِي* He is my neighbour, his house, or tent, adjoining mine. (K.)

## جم

1: see 2, in two places: — and see also 4: — and 5. — Also *جَمْرَةٌ* He gave him *جمر* [live, or burning, coals]. (K.) — He put him aside, apart, away, or at a distance. (Th, K.) — *جَمَرَتْ* *الْشَّمْسُ الْقَمَرَ*, aor. †, The sun concealed [or as it were put out] the moon [by its proximity thereto: see *ابْنُ جَمِيرٍ*]. (*IAqr*, TA.) — *جَمِرَ* [said of the moon, It became concealed by its proximity to the sun: see an ex. voce *جَمِيرٌ*: and see also 4]. — Also, (K,) aor. †, (TA,) He (a horse) leaped while shackled; and so *اجمير*. (K.)

2. *جَمَرَ*, inf. n. *تَجْمِيرٌ*; (K;) and *جَمَرٌ*; (Msb;) He collected together (Msb, K) a people, and anything. (Msb.) — *جَمَرَتْ شَعْرَهَا*, inf. n. *تَجْمِيرٌ*; (S, A, K;) and *جَمَرَتْهُ*, (Msb,) and *أَجْمَرَتْهُ*; (K;) She (a woman) collected together her hair, (S, A, Msb, K,) and tied it in knots, or made it knotted and crisp, (*عَقَدَتْهُ*, S, A, Msb,) at the back of her neck; (S, A, Msb, K;) not letting it hang down loosely: (S:) or plaited it: (T, TA:) and *جَمَرَ شَعْرَهُ* he collected together his hair at the back of his head: (Mgh:) and *رَأَسَهَا* *اجميرت* she collected together the hair of her head, and plaited it: and *اجمير* *شَعْرَهُ* he disposed his hair in *ذَوَائِبُ* [or locks hanging down loosely from the middle of the head to the back, or plaits hanging down]. (TA.) — And *جمر* It (a thing) necessitated a people to unite together. (TA.) — Also, (inf. n. as above, S,) He (a commander, *As*, A) detained the army in the territory of the enemy, (S, K,) or on the frontier of the enemy's country, (A,) and did not bring them back (S, A, K) from the frontier: (S:) the doing of which is forbidden: (TA:) or he detained them long on the frontier of the enemy, and did not give them permission to return to their families: (As, TA:) or he collected them on the frontiers of the enemy, and kept them from returning to their families.

(TA.) — See also 4: — and 5: — **جَمِرُ التَّوْبِ**, (A, Mgh, Mṣb,) inf. n. as above, (Mgh, Mṣb,) *He fumigated the garment with perfume*; (A, Mgh, Mṣb;) as also **اجْمِرُهُ**: (Mgh, Mṣb, K:) but the former is the more common. (Mgh.) And **جَمِرُ الْمَسْجِدِ**, (Mgh, TA,) or **اجْمِرُهُ**, accord. to different modes of writing the surname of a certain No'eym, i. e., **المَجْمِرِ** or **المَجْمَرِ**, (TA,) [and accord. to different copies of the K,] *He fumigated the mosque with perfume*: (Mgh:) [or perhaps it may mean *he streved the ground of the mosque with pebbles*; from **جَمْرَةٌ**; like **حَصْبَةٌ**, from **حَصْبَةٌ** or **حَصْبَاءٌ** or **حَصْبَةٌ**.] — And **جَمِرٌ** [for **لَحْمًا**] *He put flesh-meat upon live coals [to roast]*. (A.) — Also, (A,) inf. n. as above, (S, A,) *He (a pilgrim, A) threw the pebbles [in the valley of Minè]*; (S;) and so **استَجْمِرُ**. (TA in art. تو.) Hence, **يَوْمُ التَّجْمِيرِ**, [The day of the throwing of the pebbles, by the pilgrims, in the valley of Minè]. (A.) [See **جَمْرَةٌ**.] — **جَمِرُ النَّخْلَةِ**, (inf. n. as above, A,) *He cut off the heart, or pith, (جَمَارٌ) of the palm-tree*. (S, A, K.)\*

4. **اجْمِرْ شَعْرَهُ** and **رَأْسَهَا** and **أَجْمِرْتِ شَعْرَهَا**: see 2. — **اجْمِرُ الْأُمُرَ بَنِي فُلَانٍ** *The thing, or affair, included the common mass, (K,) or the whole mass, (TA,) of the sons of such a one within the compass of its relation or relations, or its effect or effects, &c.* (K, TA.) — **اجْمِرُ النَّخْلَ** *He computed by conjecture the quantity of the fruit upon the palm-trees, and then reckoned, and summed up the quantity so computed.* (K.) He who does so is termed **مَجْمِرٌ**. (TA.) — **اجْمِرِ الْخَيْلَ** *He prepared the horses for racing &c. by feeding them with food barely sufficient to sustain them, after they had become fat, (أَضْمَرَهَا) and collected them together.* (K.) — **اجْمِرِ الْقَوْمَ** *He prepared the horses for racing &c. by feeding them with food barely sufficient to sustain them, after they had become fat, (أَضْمَرَهَا) and collected them together.* (K.) — **اجْمِرِ الشَّيْءَ**, (S,) or **الْأُمُرَ**; (K;) and **جَمِرٌ**, (K,) inf. n. **تَجْمِيرٌ**; (TA;) and **جَمْرٌ**, and **استَجْمِرُ**; (K;) *The people, or party, agreed together to do the thing, (S, K,) and united for it.* (K.) [See also 5.] — **اجْمِرِ التَّوْبَ**, and **اجْمِرِ النَّارَ**: see 2. — **اجْمِرِ النَّارَ**, inf. n. **مَجْمِرٌ**, *He prepared the fire [app. in a مَجْمِرَةٌ]*. (S, K.) — **اجْمِرُ** said of a camel, *He had his foot rendered even, so that there was no line between its phalanges, (K, TA,) in consequence of its having been wounded by the pebbles, and become hard.* (TA.) — Also, said of a camel, (S,) and of a man, (TA,) *He hastened, or was quick, in his pace, or going*; (S, K;) and *ran*: (TA:) you should not say **اجْمِرُ**. (S.) — See also 1. — **اجْمِرْتِ اللَّيْلَةَ** *The night had its moon concealed by its proximity to the sun.* (K, TA.) [See also 1.]

5. **تَجْمِرُ** *It (a people, or party,) collected together*; (A, Mgh, TA;) [and] so **جَمِرٌ**; this verb being intrans. as well as trans.: (Mṣb: [see 2:]) and **جَمِرَ** *it (a tribe) collected together, and became one band.* (Aṣ, TA.) — *It (an army) became detained in the territory of the enemy, and was not brought back (S, K) from the frontier*; (S;) as also **استَجْمِرُ**. (K.) — See also 10.

8. **اجْتَمِرْ بِالِجْمِرِ**, (K,) and **استَجْمِرُ**, (AḤn,

A, Mgh,) *He fumigated, or perfumed, himself with aloes-wood [or the like]*. (AḤn, A, Mgh, K.)

10. **استَجْمِرُ**: see 4: — and 5: — and 8: — and 2. — Also, [and vulgarly **تَجْمِرُ**], *He performed the purification termed **استَنْجَاءٌ** with **جَمَارٌ**, (Mgh, Mṣb, K,) i. e., with stones, (AZ, S, Mṣb,) or small stones.* (Mgh, TA.)

**جَمْرٌ**: see what next follows, in two places.

**جَمْرَةٌ** *A live, or burning, coal; a piece of smokeless burning fire*: (Mṣb:) or *burning fire*: (K:) [but the former is the correct explanation:] when cold, [before it is kindled,] it is called **فَخْمٌ** (TA) [or **حَطْبٌ** &c.]: and when reduced to powder by burning, **رَمَادٌ**: (L in art. رمد:) from **جَمِرٌ** “he collected together”: (Mgh:) pl. **جَمَرٌ** (S, Mṣb, K) [or rather this is a coll. gen. n.] and **الْجَمْرَاتُ** and **جَمَارٌ**. (Mṣb.) — [Hence,] **فِي الْجَمْرَاتِ كَبِدِي** † [Live coals are in my liver]. (A.) — [Hence also,] **الْجَمْرَاتُ الثَّلَاثُ** † [The three live coals; meaning the first three degrees of heat]: the first is in the air; the second, in the earth, or dust; and the third, in the water: [or, accord. to the modern Egyptian almanacs, the first is in the air, and is cold, or cool; the second, in the water, and is lukewarm; and the third, in the earth, or dust, and is hot: the first falling exactly a zodiacal month before the vernal equinox; and each lasting seven days:] whence the saying, **كَانَ ذَلِكَ عِنْدَ سَقُوطِ الْجَمْرَةِ** † [That was at the time of the falling of the live coal]; i. e., when the heat had acquired strength. (TA.) — *Any body of men that have united together, and become one band, and that do not form a confederacy with any others*: (S:) or *a body of men that congregate by themselves, because of their strength and their great valour*; [said to be] from the same word signifying “a live coal”: (Mṣb:) or *any people that endure patiently fighting with those who fight them, not forming a confederacy with any others, nor uniting themselves to any others*: (Lth, TA:) or *a tribe that does not unite itself to any other*: (K:) or *that comprises three hundred horsemen, (K,) or the like thereof*: (TA:) or *a tribe that fights with a company of tribes*: (TA:) pl. **جَمْرَاتٌ**. (S, Mṣb, K.) You say, **بَنُو جَمْرَةَ** *The sons of such a one are a people able to defend themselves, and strong.* (TA.) **جَمْرَاتُ الْعَرَبِ** is an appellation especially applied to three tribes; namely, Benoo-Dabbeh Ibn-Udd, and Benu-l-Ḥārith Ibn-Kaṣb, and Benoo-Numeyr Ibn-ʿAmir; (S, A, K;) the first of which became extinguished by confederating with Er-Ribáb, and the second by confederating with Medhij; the third only remaining [a **جَمْرَةٌ**] because it formed no confederacy: (S:) or it is applied to ʿAbs and El-Ḥārith and Dabbeh; all the offspring of a woman who dreamt that three live coals issued from her **فَرْجٌ**. (S, K.) — Also *A thousand horsemen.* (S, K.) One says **كَالْجَمْرَةِ** [A troop of a thousand horsemen like the live coal]. (S, TA.) — *A pebble*: (S, K:) or *a stone*: (Mṣb:) or *a small stone or pebble*: pl. **جَمَارٌ**. (Mgh, Mṣb, Et-Towsheeh, TA) and **جَمْرَاتٌ**. (Mgh, Mṣb.) — Also sing. of **جَمْرَاتٌ** (S, Mṣb,

K) and of **جَمَارٌ** (TA) in the appellations **جَمْرَاتُ الْمَنَاسِكِ** (S, K) and **جَمَارٌ مَنَى** (Mṣb) or **جَمْرَاتُ الْمَنَاسِكِ** (S, K) and **جَمَارٌ مَنَى** (Mṣb), (TA,) which were three in number, (S, Mṣb, K,) called **الْجَمْرَةُ الْوَسْطَى** and **الْجَمْرَةُ الْأُولَى** and **الْجَمْرَةُ الْعَقَبَةُ** (K,) at which **جَمْرَاتٌ** (i. e. small pebbles, TA) were cast; (S, K;) each of these being a heap of pebbles, at Minè, and each two heaps [or rather each heap and that next to it] being about a bow-shot apart: (Mṣb:) accord. to Th, from **جَمَرَهُ** “he put him aside, apart, away, or at a distance:” or from **أَجْمَرَ** “he hastened;” because Adam pelted Iblees in Minè, and he hastened away before him: (K, TA:) or from **تَجْمَرُوا** “they collected together:” (Mgh:) or from **جَمَرَهُ** “he collected it together.” (Mṣb.) — See also **جَمِيرَةٌ**.

**جَمَارٌ** *An assembly; an assemblage; a collection*: (K:) *a people assembled together.* (TA.) — **عَدَّ إِلَيْهِ جَمَارًا** *He counted, or numbered, his camels in one herd, (Aṣ, TA,) by looking at their aggregate.* (Aṣ, T voce تَطْيِيرٌ, q. v.) — **جَاءُوا جَمَارًا**, and with tenween, [i. e., app.,] **جَمَارًا**, not, as might be thought at first sight, **جَمَارِي**, a form which MF disapproves, though it is said in the TA that his disapproval requires consideration,] *They came all together, or all of them.* (K.)

**جَمِيرٌ** *A place of assembly of a people.* (S, K.) — **ابْنَا جَمِيرٍ** *The night and the day*: (S, K:) so called because of the assembling [of people therein]; like as they are called **ابْنَا سَمِيرٍ** because people held conversation therein: (S:) or *the two nights during which the moon becomes concealed by its proximity to the sun.* (TA.) And **ابْنُ جَمِيرٍ**, (IAṣ, S,) or **ابْنُ جَمِيرٍ**, (Lh, Th,) *The moon in the night when it is concealed by its proximity to the sun*: (TA:) or *the moon in the end of the [lunar] month*; because the sun conceals it (**تَجْمَرُهُ**, i. e. **تَوَارِيهِ**): (IAṣ, TA:) or *the dark night*: (S:) or *the night in which the moon does not rise, either in the first part thereof or in the last*: (TA:) or *the last night of the [lunar] month.* (Aboo-ʿAmr Ez-Zāhid, TA.) You say, **جَاءَنَا فَحْمَةٌ أَبْنُ جَمِيرٍ** [He came to us in the darkest part of the moonless night, or of the night in which the moon did not rise]. (Th, TA.) And **لَا أَفْعَلُ ذَلِكَ مَا جَمَرَ أَبْنُ جَمِيرٍ** [I will not do that as long as the moon in the end of the lunar month becomes concealed by its proximity to the sun; i. e., I will never do it]. (Lh, TA.) — **جَمِيرُ الشَّعْرِ** *What is collected together, of the hair, and tied in knots, or made knotted and crisp.* (TA. [See 2.]

**ابْنُ جَمِيرٍ**: see **جَمِيرٌ**, in three places.

**جَمِيرَةٌ** *A plait of hair*: (T, Mṣb, K:) and *i. q. ذُوَابَةٌ* [app. here meaning a plait of hair hanging down; or a lock of hair hanging down loosely from the middle of the head to the back]: (TA:) and **جَمِيرَةٌ** *a lock of hair*: (TA:) pl. of the former **جَمَائِرٌ**. (T, Mṣb.)

**جَمَارٌ**: see **جَمَارٌ**.

جَمَارٌ (S, A, Mgh, Mṣb, K) and جَامُورٌ (K) [each a coll. gen. n.] The heart, or pith, [or cerebrum,] of the palm-tree, (S, A, Mṣb, K, TA,) that is in the summit of its head, which part is cut off, and its outer portion is stripped off from the pith within it, which is a white substance, like a piece of the hump of a camel, large and soft: it is eaten with honey: (TA:) from it come forth the fruit and the branches; and when it is cut off, the tree dies: (Mṣb:) the spathe comes forth from it, amid the part whence two branches divide: (TA:) the head of the palm-tree; a soft, white substance: from جَمَرٌ "he collected together;" for a similar reason termed كُنْرٌ: (Mgh:) n. un. جَمَارَةٌ. (A, TA.) [See also قَلْبٌ.] You say, لَهُ سَاقٌ كَالجَمَارَةِ He has a shank like a piece of the heart of the palm-tree. (A.) And الجَمَارُ فِي خَلَائِلِهَا [Legs like the heart of the palm-tree are within their anklets]. (A.) Ṣakhr El-Hudhalee says, using a double trope, likening the fresh juicy stalks of the بَرْدِي to the pith of the palm-tree, and then applying this expression to the legs of a woman,

\* إِذَا عَطَفْتَ خَلَائِلَ عَصْتِ \*  
\* بِجَمَارَاتِ بَرْدِي حِدَالِ \*

† [When their anklets are bent, (for the anklet of the Arab woman is formed of a piece of silver, or other metal, which is bent round so that the two ends nearly meet,) they are choked, or entirely filled up, with plump legs like the pith of the papyrus]. (A, TA.)

جَامِرٌ: see مَجْمِرٌ.

جَامُورٌ: see جَمَارٌ. — Also † A well-known apper-  
tenance of a ship or boat; [i. e., the head of the mast; a kind of truck, which is made of harder wood than the mast itself.] (TA.) — And hence, † The head [absolutely]: but accord. to Kr, only the vulgar call it so. (TA.)

دَخَلْتُ occurs in a trad., where it is said, دَخَلْتُ الْمَسْجِدَ وَالنَّاسَ أَجْمَرَ مَا كَانُوا meaning I entered the mosque when the people were in their most collected state. (TA.)

مَجْمِرٌ: see مَجْمِرٌ: — and see also مَجْمِرَةٌ, in two places. — Also, (S, K,) and مَجْمِرٌ, (K,) A hard solid hoof: (AA, S, K:) and a hard, strong, compact camel's foot: or one that has been wounded by the stones, and become hard. (TA.)

أَجْمَرٌ: see مَجْمِرٌ, in two places: — and مَجْمِرٌ: — and see also مَجْمِرٌ: — and see also مَجْمِرٌ.

مَجْمِرٌ: see مَجْمِرَةٌ. — Also, (Mgh, Mṣb, K,) and مَجْمِرٌ, (K,) Aloes-wood, (AHn, Mgh, Mṣb, K,) and the like, (Mgh,) or other substance, (Mṣb,) with which clothes are fumigated, (Mgh,) or with which one perfumes himself by burning it: (Mṣb:) pl. مَجَامِرٌ. (Mgh.)

مَجْمِرَةٌ and مَجْمِرٌ, (S, Mgh, Mṣb, K,) which latter is sometimes fem. [like the former], (K,) or fem. when by it is meant the fire (النَّارُ), and masc. when meaning the place [of the fire],

(TA,) and مَجْمِرٌ, (K,) A vessel for fumigation; a censer; (Mṣb;) a vessel in which live coals are put, (S, K,) with incense, or some odoriferous substance for fumigation; (K;) a vessel in which aloes-wood is burned: it is disapproved, because generally of silver; but not so what is termed مَدْحَنَةٌ: (Mgh:) or مَجْمِرٌ signifies the thing for which the live coals are prepared: (S:) [and مَجْمِرَةٌ also signifies a blacksmith's fire-place: (K in art. كُور:)] pl. مَجَامِرٌ. (S.)

مَجْمِرٌ Flesh-meat put upon live coals [to roast]. (A.)

مَجْمِرٌ (S, Z) and مَجْمِرٌ (TA) One who collects together his hair, and ties it in knots, or makes it knotted and crisp, at the back of his neck, not letting it hang down loosely: (S:) or who plaits the hair of his head. (TA.) He who does so (while he is a مَحْرُورٌ, TA) is commanded to shave his head. (S and TA from a trad.) — Also, both the former and † the latter, and مَجَامِرٌ, which is a possessive epithet, without a verb, One whose business is to fumigate garments [&c.] with perfume. (TA.)

### جمز

1. جَمَزٌ, (S, A, &c.,) aor. جَمَزَ, inf. n. جَمِيزٌ (S, Mṣb, K) and جَمِيزٌ, (K,) or the latter is a simple subst., (Mṣb,) said of a camel, (S, K,) and of a man, (A, K,) [He went at a gentle trot or run;] he went a pace quicker than that termed عَنَقٌ, (S, A, Mṣb, K,) but not so quick as that termed حَضْرٌ, (K,) or not so quick as a vehement حَضْرٌ; (TA;) he went the pace with which corpses are conveyed [to the tomb; which, according to the practice prescribed by Moḥammad, is a quick pace]: (TA:) or simply, he went, or went along: (Mṣb:) and he ran; syn. عَدَا: (Mgh, Mṣb:) and he went quickly. (Mgh, Mṣb, TA.) You say, جَمَزَ بِالْجَنَازَةِ He went a pace quicker than that termed عَنَقٌ [with the corpse upon its bier]. (A.) And جَمَزَ الرَّجُلُ فِي الْأَرْضِ The man went away into, or in, the country or land. (Kr, K.)

[2. جَمِيزٌ, if used, He rode a camel such as is called جَمِيزٌ or جَمَازَةٌ. See the act. part. n., below.]

جَمِيزٌ a subst. from جَمَزَ; [signifying A gentle trot or run; a pace quicker than that termed عَنَقٌ, but not so quick as that termed حَضْرٌ, or not so quick as a vehement حَضْرٌ; &c.] (Mṣb.) You say, هُوَ يَعْدُو الْجَمِيزَ, (A,) and الْفَرَسُ تَعْدُو الْجَمِيزَ, and in like manner الْفَرَسُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ, (Ks, S,) [He, and the she-camel, and the mare or horse, runs at the pace termed جَمِيزٌ.] — See also جَمَازٌ, in two places.

جَمَازٌ, applied to a he-camel, (S, K,) and جَمَازَةٌ, applied to a she-camel, (K,) That is ridden by the جَمِيزٌ; (S;) that goes the pace described above, [voce جَمِيزٌ and] voce جَمَزَ: (K, TA:) [the latter is also said in the TA to be من آلَاتِ الْمَحَامِلِ; but the correct reading seems to be من أولَاتِ الْمَحَامِلِ; and the meaning, of those that carry the vehicles called محامل, pl. of محامل.] جَمَازٌ جَمَازٌ An ass that leaps, jumps,

springs, or bounds, quickly: (K:) and جَمَازٌ جَمَازٌ a quick ass; (S, K;) or an ass that leaps, jumps, springs, or bounds, quickly, and is swift; (TA;) the latter word in this phrase used as a masc. and fem. epithet, though its final letter is a denotative of the fem. gender. (Ḥam p. 277. [See below; and see also حَمِيدِي.] Umeiyeh Ibn-Abee-'Aidh (S, TA) El-Hudhalee (TA) says,

\* كَأَنِّي وَرَحَلِي إِذَا رَغْتَهَا \*  
\* عَلَى جَمِيزِي جَازِي بِالرِّمَالِ \*

[As though I and my she-camel's saddle, when I frightened her, were upon a swift wild ass satisfied with green pasture, so as to be in no need of water, in the sands]. (S, TA.) He likens his she-camel to a wild ass, to which he applies the epithet جَمِيزِي, that is, swift; meaning, عَلَى جَمَارِ جَمِيزِي. (TA.) Aṣ says that this is the only epithet of the measure فَعْلَى heard by him applied to a male; and that IAṣr cited the verse above to him saying حَمِيدٌ بِالرِّحَالِ, meaning عَنِ الرِّحَالِ, [i. e., "shying and turning aside from the hollows, narrow at the top but wide below, in the ground:" but this is probably a reading of some in the place of حَمِيدِي بِالرِّحَالِ, which ends the next verse, agreeably with what is said in the L in art. حَمِيد:] Az says that عَلَى جَمِيزِي may be explained as for عَلَى عَيْرِ ذِي جَمِيزِي, i. e., upon an ass having the mode of pace termed جَمِيزِي; and وَكِرِي has a similar meaning. (TA.) — See also مَجْمِرٌ.

جَمِيزٌ (S, K) and جَمِيزِي (K) [The sycamore-fig: and the sycamore fig-tree: ficus sycomorus; also called the Egyptian fig:] the male fig; (K, TA;) which is found in the Ghovr, or Ghór, [here meaning the Valley of the Jordan,] (TA,) and is sweet: (K, TA:) this is the yellow: (TA:) it is of various colours, or kinds, (أَلْوَانُ), (K, TA,) abundant in Syria and in Egypt: n. un. جَمِيزَةٌ: (TA:) [a fruit] resembling the تِين [or common fig]: (S:) AHn says, of the kinds of fig is the fig of the جَمِيزِ, a sweet, moist fig, which has long fruit-stalks, and which is dried in the sun: and there is another species of the جَمِيزِ, the fruit of which is like the fig in make, but its leaves are smaller than those of the fig, and its figs are yellow, of a small size, and black: it is found in the Ghovr, or Ghór, and is called the male fig: the yellow is sweet: the black makes the mouth bleed: and its fig has no stalk, but cleaves to the wood. ('Abd-el-Laṭeef, Account of Egypt: White's ed., entitled Abdollatíphi Historiæ Aegypti Compendium: p. 22. See also De Sacy's notes to his transl. of that work, pp. 82—86.) — [الجَمِيزَةُ also signifies † The pudendum muliebre: opposed to التَّيْنَةُ as meaning "the anus."]

جَمِيزِي: see جَمِيزٌ.

جَمِيزِي A seller of جَمِيزٌ. (TA.)

جَمِيزٌ One who rides the camel called جَمَازٌ, (S, TA,) or who rides the she-camel called جَمَازَةٌ, (K, TA;) as also جَمَازٌ (TA.)

جمس

1. جَمَسَ, (A, Mṣb, K,) aor. 2, (Mṣb, TA,) inf. n. جَمُوسٌ (S, Mṣb, K) and جَمَسٌ; (TA;) and جَمَسَ, aor. 2; (TA;) It (grease, Aṣ, S, A, Mṣb, K, and clarified butter, and water, A, K, but جَمَدٌ is more commonly said of the last, K, or جَمَسٌ is incorrect when said of water, Aṣ, TA) congealed. (Aṣ, S, A, Mṣb, K.)

جَمَسَةٌ A tough date: (IDrd, \*M, K, \*TA:) a date ripening (Aṣ, S, Z, K) altogether, (Aṣ, Z, K, TA,) but as yet hard, not mellow, or digestible, or easy of digestion: (Aṣ, S, Z, K:) pl. جَمَسٌ. (Aṣ, TA.) [See بَسْرٌ.] = Also A distinct number, or herd, of camels. (O, K.)

جَامِسٌ Grease, (A,) and clarified butter, (TA,) and water, (S,) or it is improperly applied to the last, (Aṣ, TA,) in a state of congelation. (S, A, Mgh, TA.) — A plant that has lost its freshness, or juiciness, (AHn, K,) and become old, and hard, or tough. (AHn, TA.) — صَخْرَةٌ جَامِسَةٌ A tough rock, (TA,) firm in its place. (K, TA.) [In the TA is added مَشْعَرَةٌ: but this is evidently a mistranscription, for مَشْقَرَةٌ, which adds nothing to the explanation.]

جَامُوسٌ [The buffalo;] a kind of بَقَرٌ; (Mgh, Mṣb, TA;) well known: (K:) n. un. with ة: (K:) and pl. جَوَامِيسٌ: (S, Mṣb, K:) an arabicized word, (T, S, K,) from the Persian; (T, S;) originally گاوَمِشٌ. (T, K.)

جمش

1. جَمَشَهُ, (S, A, K,) aor. 2, and 2, (TA,) inf. n. جَمَشٌ, (S,) He shaved it, or removed its hair; (S, A, K;) namely, his pubes; (S;) or his head. (A, K.) And جَمَشَتْهُ She shaved it; namely, her pudendum; or removed its hair: and it (نُورَةٌ, q. v.) removed it; namely, hair. (A.)

جَمُوشٌ, applied to نُورَةٌ [q. v.], That removes hair; (S, K;) as also جَمِيشٌ. (K.) — Applied to a year (سَنَةٌ), † That shaves off, (S,) or nips, shrinks, shrivels, or blasts, [lit., burns, see أَحْرَقَ,] (K,) the plants, or herbage. (S, K.)

جَمِيشٌ, applied to the pubes, Shaven, or having its hair removed, (S, A, K, TA,) by means of نُورَةٌ [q. v.]. (TA.) — Applied to a place, † [Shorn of its plants, or herbage; or] having in it no plants, or herbage. (S, K.) = See also جَمُوشٌ.

جمع

1. جَمَعَ, (S, Mgh, Mṣb,) aor. 2, (Mgh, TA,) inf. n. جَمْعٌ, (S, Mgh, Mṣb, K,) He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; (Mgh, Er-Rághib, B, K,\*) a thing; (Er-Rághib, Mṣb, B;) so that the several parts or portions became near together; (Er-Rághib, B;) or a thing in a scattered, or dispersed, state; (Fr, S;) and a number of men; (Fr;) as also جَمِيعٌ; [or this has only an

intensive signification;] and أَجْمَعَ. (TA.) [See also the inf. n. جَمْعٌ, below; and] see 2; and 10. — [جَمَعَ بَيْنَهُمَا He brought them two together, into a state of union, after separation; and particularly, reconciled them; conciliated them: and he, or it, united, connected, or formed a connexion between, them two: see 3 (last sentence) in art. دَنُو.] — جَمَعَ عَلَيْهِ ثِيَابَهُ He put on, or attired himself with, his clothes. (TA.) — جَمَعَتِ الْجَارِيَةَ الثِّيَابَ The girl put on the دُرْعَ and the خِمَارَ and the مَلْحَفَةَ; (S, TA;) i. e., † became a young woman; (S, K, TA;) became full-grown. (TA.) — مَا جَمَعْتُ مَا جَمَعْتُ فَأَجْمَعُوا and عَنِ امْرَأَةٍ قَطُّ † I have never gone in to a woman; or I have never had a woman conducted to me as my bride. (Ks, K.) — فَأَجْمَعُوا جَمَعَ امْرَأَةً: see 4. — فَجَمَعَ كَيْدَهُ, and كَيْدَكَرٌ: see 4. — [جَمَعَ also signifies He composed, arranged, or settled, a thing, or an affair; as in the phrase جَمَعَ اللَّهُ شَيْئَهُ: see art. شَمَلٌ. — Also It comprised, comprehended, or contained.] — Also He pluralized a word; made it to have a plural, or plurals. (The Lexicons passim.)

2. جَمَعَ, (Fr, Mṣb,) inf. n. تَجْمِيعٌ, (K,) He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; [thus I render جَمَعَ, as explained above;] much; with much, or extraordinary, energy, or effectiveness, or the like; vigorously; or well. (Bd in civ. 2; Mṣb, K.) Thus in the Kur [civ. 2], الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ, (S, \*Bd) Who hath collected much wealth, and hath made it a provision for the casualties of fortune, or reckoned it time after time: (Bd:) [or who hath amassed, or accumulated, wealth, &c.:] or who hath gained, acquired, or earned, wealth, &c.; thus differing from جَمَعَ, explained above: but it is allowable to say مَالًا جَمَعَ, without teshdeed; (Fr;) and thus it is [generally] read in this passage of the Kur. (Bd.) See also 1. — جَمَعَتْ, (TA,) inf. n. as above, (K,) She (a hen) collected her eggs in her belly. (K, TA.) — جَمَعُوا, (inf. n. as above, S,) They were present on the Friday, (S, Mgh, Mṣb,) or with the congregation [then collected], (Mgh,) and performed the prayers [with the congregation] on that day. (S, Mgh.) — Hence the saying, أَوَّلُ جُمُعَةٍ جَمِعَتْ فِيهَا الْإِسْلَامُ [The first Friday that was observed by the performance of congregational prayer in the time of El-Islám, after the observance thereof in El-Medeeneh, was in Ju-áthd]. (TA.)

3. جَمَاعَةٌ, (S, K,) inf. n. جَمَاعَةٌ, (TK) [and جَمَاعٌ], He combined with him, (مَعَهُ) أَجْمَعَ, (S, K, TA,) and aided him, (TA,) to do such a thing. (S, \*K, \*TA.) It is said in a trad. of Aboo-Dharr, وَلَا جَمَاعَ لَنَا فِيمَا بَعْدَ, i. e. لَا أَجْتَمِعُ لَنَا [which may mean Nor any combining, or nor any coming together, for us afterwards: see 8]. (TA.) — جَامِعٌ امْرَأَتَهُ, (Mṣb,) inf. n. جَمَاعَةٌ, (S, Mṣb, K) and جَمَاعٌ, (Mgh, Mṣb,) † He lay with his wife; compressed her. (S, \*Mgh, \*Mṣb, K,\*) [The latter inf. n. is the

more common as meaning Coitus conjugalis, or the act of compressing]. — اسْتَأْجَرَ الْأَجِيرَ مُجَاعَةً, and جَمَاعًا, He hired the hireling for a certain pay every week. (Lh, \*TA.)

4. أَجْمَعَ: see 1. أَجْمَعْتُ الشَّيْءَ signifies I put the thing together; such, for instance, as spoil, or plunder. (S.) You say, أَجْمَعْتُ التَّهَبَ, meaning I collected together from every quarter the camels taken as spoil from the people to whom they belonged, and drove them away: (AHeyth:) or أَجْمَاعٌ signifies [simply] the driving of camels together, or collectively. (K.) — الإِجْمَاعُ also signifies The composing and settling a thing which has been discomposed [and unsettled]; as an opinion upon which one determines, resolves, or decides: (TA:) or جَمْعٌ بَعْدَ تَفْرِيقِهِ, (AHeyth, K,) i. e. the determining, resolving, or deciding, upon an affair, so as to make it firmly settled, [after it had been unsettled in the mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus. (AHeyth.) You say, أَجْمَعْتُ الْأَمْرَ, (Ks, S, Mgh, \*Mṣb, K,) and عَلَى الْأَمْرِ, (Mgh, \*Mṣb, K,) I determined, resolved, or decided, upon the affair; (Ks, S, Mgh, \*Mṣb, K;) as though I collected myself, or my mind, for it; (TA;) as, for instance, a journeying, and a fasting, (Mgh, Mṣb,) and a going forth, and a tarrying or an abiding; (TA;) and in like manner, جَمَعَ امْرَأَةً He determined, resolved, or decided, upon his affair; as, for instance, a fasting: (TA:) and أَجْمَعْتُ الرَّأْيَ I determined, or settled, the opinion. (TA.) You say also, أَجْمِعْ أَمْرَكَ وَلَا تَدْعُهُ مُتَشِيرًا [Determine thou, or decide, upon thine affair, and do not leave it unsettled]. (S.) The saying, in the Kur [x. 72], فَأَجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمُ, means Then determine ye, or resolve, or decide, upon your affair, (Fr, Ibn-'Arafah, Bd,) and prepare for it, (Fr,) or اجْعَلُوهُ جَمِيعًا, [which has the former of these meanings, as shown above,] (AHeyth,) and call ye your companions, (Fr, S, Bd, K,) being governed in the accus. case by the verb understood, (Bd, TA,) because the verb in the text is not used with شُرَكَاءَ for its object, (S, K,) but only the unaugmented verb: (S:) or the meaning is then determine ye, with your companions, upon your affair; (Bd, K;) so says Aboo-Is-hák, adding that what Fr says is erroneous: (TA:) or then determine ye upon your affair and the affair of your companions, for وَأَمْرٌ وَشُرَكَاءَكُمُ. (Bd.) It is also said that the phrase, in the Kur [xx. 67], فَأَجْمَعُوا كَيْدَكُمْ, means Therefore determine ye, or resolve, or decide, upon your artifice, or stratagem: (TA:) but some read كَيْدَكُمُ, (Bd, TA,) meaning therefore combine ye all your artifice; leave nothing thereof unexerted; (TA;) and this latter reading is favoured by the phrase كَيْدَهُ [in verse 62 of the same ch.]. (Bd.) — Also The agreeing, or uniting, in opinion. (K, \*TA.) You say, أَجْمَعُوا عَلَى الْأَمْرِ meaning They agreed, or were of one mind or opinion, upon, or respecting, the affair; (Mgh, Mṣb;) [and so اجْتَمَعُوا عَلَيْهِ;

and *تَجَمَّعُوا* عليه. — Also *The preparing* [a thing], or *making* [it] *ready*; syn. الإِعْدَادُ. (K, TA. [In the CK, erroneously, الأَعْدَادُ.]) You say, *أَجْمَعْتُ كَذَا* I prepared, or made ready, such a thing. (TA.) And *أَجْمَعُوا أَمْرَكُمْ* Prepare ye for your affair. (Fr.) — Also *The binding the teats of a she-camel all together with the صِرَارُ* q. v. (K.) You say, *أَجْمَعُ بِالنَّاقَةِ*, (S, TA,) and *أَجْمَعُ النَّاقَةَ*, (TA,) *He so bound the teats of the she-camel*; (S, TA;) and so *أَكْمَشَ بِهَا*. (TA.) — Also *The drying* [a thing]; *drying* [it] *up*; *making* [it] *dry*; syn. التَّجْفِيفُ وَالْإِيْيَاسُ. (K, TA. [In the CK, erroneously, الإِيْيَاسُ.]) Hence the saying of Aboo-Wejzeh Es-Saadee,

\* وَأَجْمَعَتِ الْهَوَاجِرُ كُلَّ رَجْعٍ \*  
\* مِنَ الْأَجْمَادِ وَالْدَمِثِ الْبَيْتِ \*  
i. e. [And the vehement mid-day-heats] dried up every pool left by a torrent [of the hard and elevated grounds and of the soft and even ground]. (TA.) — *أَجْمَعُ الْمَطْرُ الْأَرْضَ* The rain made the whole of the land, both its soft tracts and its hard tracts, to flow: (K:) and in like manner you say, *أَجْمَعَتِ الْأَرْضُ سَائِلَةً* The land flowed in its soft tracts [as well as in its hard tracts; i. e., in every part]. (TA.) [See also 10.]

5: see 8, in three places: and see also 4, latter half.  
7. *انجَمَع عَنِ النَّاسِ* [He withdrew himself from men]. (TA in art. انجَمَع.)  
8. *اجتمع* It (a thing in a scattered or dispersed state, S, and a number of men, Mgh, [and a number of things,]) *became collected, brought together, gathered together, gathered up, assembled, congregated, mustered, drawn together, or contracted*; or it *collected, collected itself together, gathered itself together, came together, assembled, congregated, drew itself together, contracted itself; coalesced; combined*; (K, TA;) so that the several parts or portions became near [or close] together; (TA;) as also *اجتمع*, (K,) with *د* [substituted for the *ت*]; (TA;) and *تجمع* and *تجمعوا* signify the same: (Mgh, K:) and *تجمعوا* signifies they became collected, &c., [from several places, or] hence and thence. (S, K.) [See also 10.] You say also, *اجتمع معه* (Mgh) and *به* (Mgh) [meaning *He was, or became, in company with him; came together with him; met with him; met him; had a meeting, or an interview, with him*]. And *اجتمع معه على أمر كذا*: (S, K:) see 3, first sentence: and see the sentence there next following. And in like manner, *تجمعوا على فلان* They combined, conspired, or leagued, together against such a one. (Ibn-Buzurj, TA in art. ضفر.) [See also الأمر على in 4, latter half.] You also say, *اجتمعوا رأؤهم على الأمر* [Their opinions agreed together, or were in unison, upon, or respecting, the affair]. (Er-Rághib.) And *اجتمعت شرائط الإمامة* The conditions of the office of Imám occurred together [or were combined, or they coexisted, in such a case]; as also *استجمعت*.

10. *استجمع كل مَجْمَعٍ* [He desired, or demanded, the collecting together of every body of soldiers; or he summoned together every body of soldiers]: said of him who demands, or summons, armies, or military forces. (S, TA.) [But this usage of the verb is perhaps post-classical: for Mtr says,] With respect to the saying of El-Abeewardee,

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[A north wind, cold and vehement, inviting to collect themselves together the she-camels whose milk has dried up, they having passed seven or eight months since bringing forth, or since pregnancy], it seems that he has compared this verb with the generality of others of the same class, [and so derived the meaning in which he has here used it,] or that he heard it [in that sense] from the people of the cities, or towns, or villages, and cultivated lands. (Mgh.) — *استجمع* used intransitively is syn. with *اجتمع*, which see in two places, and *تجمع*. (Mgh, K.) — *استجمع* *السيول* The torrent collected itself together from every place. (S, Mgh, K.) — *استجمع الوادي* The valley flowed in every place thereof. (TA.) [See also 4, last signification.] — *استجمعت له* *أموره* His affairs, or circumstances, all combined in a manner pleasing to him. (Mgh, K.) — *استجمع الفرس جرياً* (S, Mgh, K) The horse exerted all his force, or energy, in running: (K, TA:) the last word is here in the accus. case as a specificative. (Mgh.) You say also, *استجمعوا لهم*, meaning *They exerted [all] their strength, force, or energy, for fighting them*: and hence, *إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ* [app. meaning *Verily the men, or people, have exerted all their strength for fighting you*]. (A, TA.) — *استجمع القوم* The people, or company of men, all went away, not one of them remaining; like as one says of a valley flowing in every place thereof. (TA.) — *استجمع البقل* The herbs, or leguminous plants, all dried up. (TA.)

*يوم الجمع* inf. n. of *جَمَعَ*. (S, &c.) [Hence,] *يوم الجمع* The day of resurrection [when all mankind will be collected together]. (IDrd, K.) — Also, without the article *ال*, A name of *El-Muzdelifeh* [between 'Arafát and Minè]; (S, Mgh, Mgh, K;) determinate, like *عَرَفَات*: (TA:) so called because people collect themselves there; (S, Mgh;) or because Adam there met with Eve (Mgh, Mgh) after they had fallen [from Paradise]: (TA:) [or, app., a name of the tract from 'Arafát to Minè inclusive of these two places: and hence,] *يوم جمع* the day of 'Arafah [when the pilgrims halt at Mount 'Arafát]: and *أيام جمع* the days of Minè. (IDrd, K.) — As an inf. n. used as a subst., properly so termed, (S, Mgh, Mgh,) it also signifies *A collection; a number together; an assembly; a company, troop, congregated or collective body, party, or group; a mass*; syn. *جَمَاعَةٌ*, (S, Mgh, L, Mgh, K,) of men; (S, L, K;) as also *مَجْمَعٌ* (L, Mgh, TA) and *مَجْمَعٌ* (Mgh) and *مَجْمَعَةٌ* (L, TA) and *جَمِيعٌ*: (O, K:) but *جَمَاعَةٌ* is also used as signifying a collection, a number together, or an assemblage, of other things than men; [of beasts, as camels, horses and the like, bulls and cows, and antelopes, gazelles, &c., i. e. a herd, troop, or drove; of dogs, i. e. a pack; of sheep and goats, i. e. a flock; of birds, i. e. a flock or bevy; of bees, and locusts, &c., i. e. a swarm;] and even of trees, and of plants; (L, TA;) it signifies a collection, or an assemblage, or aggregate, of any things, consisting of many and of few; (Mgh;) [as also *مَجْمُوعٌ* and *مَجْمُوعٌ*]; a number, a plurality, and a multitude, of any things: (TA:) the pl. of *جمع* is *مَجْمُوعٌ*. (S, Mgh, Mgh, K.) — And particularly, *An army; a military force*: (TA;) as also *جَمِيعٌ*. (S, K.) Whence the phrase, in a trad., *لَهُ سَهْرٌ جَمِيعٌ*, [or, more probably, *سَهْرٌ جَمِيعٌ*] meaning *For him is, or shall be, the like of an army's share of the spoil*. (TA.) — Also The plural of a thing [or word; i. e. a proper plural, according to the grammarians; and also applied by the lexicologists to a quasi-plural noun, which the grammarians distinguish by the terms *اسْمٌ جَمِيعٌ* and *لَفْظٌ جَمِيعٌ*]; and so *جَمَاعٌ*, (S, K,) and *جَمِيعٌ*, except that this last is what is termed *اسْمٌ لَازِمٌ* [app. meaning a subst. which does not govern another as its complement in the gen. case like as *جَمَاعٌ* and *جَمِيعٌ* do, being thus likened to what is termed *فِعْلٌ لَازِمٌ*, i. e. an intransitive verb; so that you say of *الخباء*, for instance, *الخباء الجَمِيعُ الأَخِيَّةُ* the plural is *الأَخِيَّةُ*; for in this manner I always find it used when it has this signification, which is frequently the case in several of the older lexicons, and in some others; not *جَمِيعُ الخبَاءِ الأَخِيَّةُ*; (TA;) [whereas] you say, *جَمَاعُ الخبَاءِ الأَخِيَّةُ* and *جَمِيعُ الخبَاءِ الأَخِيَّةُ* i. e. *the جمع* [or plural] of *الخباء* is *الأَخِيَّةُ*; (K;) for *الجَمَاعُ* is what comprises a number [of things]. (S, K.) See also this last word below. — And see also the next paragraph, in three places. — The worst sort of dates; (S, Mgh, Mgh, K;) because they are collected together and mixed, (Mgh, Mgh,) from among the dates of fifty palm-trees: (Mgh:) and afterwards, by predominant usage,

(Mgh: [but it is implied in the Mgh that the latter verb in this sense is not of established authority.]) [See a similar ex. voce ارتفع. — [He, or it, was, or became, compact in make or frame, compressed, contracted, or the like. — And hence,] *He* (a man) *attained to his full state of manly vigour, and his beard became full-grown*. (K, TA.) The verb is not thus used in speaking of a woman. (S, TA.) — [Hence also,] *اجتمع في الحاجة* [He was quick and vigorous in executing the needful affair, or in accomplishing that which was wanted; as though he compacted his frame, and collected all his energy: see *مَشَى مُجْتَمِعًا*, below: and see also 10]. (TA in art. كَمَشَ.) — [Hence also,] *اجتمعت القدور* The cooking-pot boiled. (Z, TA.) — [Hence also,] *اجتمع* said of a thing, or an affair, *It was, or became, composed, arranged, or settled*.]

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[any] bad dates: (Mgh, \*Mṣb:) or a certain kind of dates (K, TA) mixed together, of several sorts, not in request, and not mixed but for their badness: (TA:) or it signifies, (Mgh, K,) or signifies also, (S, Mṣb,) palm-trees (Aṣ, S, Mgh, Mṣb, K) of any kind, (Aṣ, Mgh, Mṣb,) growing from the date-stones, (S, K,) of which the name is unknown. (Aṣ, S, Mgh, Mṣb, K.) — Red gum; (Ibn-'Abbád, K;) [app. because collected and mixed with gum of lighter colour.] — The milk of any camel having her udder bound with the صرار [q. v.]; [(i. e. the milk that collects in the udder so bound);] that of any camel not having her udder bound therewith is called فواق; as also جمع. (K.)

جمع الكف, (TA, and EM p. 102,) and جمع الكف, (S, Mṣb, K,) and جمع الكف, (Mṣb, K, and so in the margin of a copy of the S, as mentioned in the TA,) and جمع الكف, (Mṣb,) The fist; the hand clinched; (S, Mṣb, K;) the hand with the fingers put together and contracted in the palm: (TA, \*and EM ubi supra:) pl. أجماع. (K.) You say, ضربته بجمع كفي I beat him, or struck him, with my fist. (S, Mṣb,\*) And ضربوه بأجمعهم They beat him, or struck him, with their [clinched] hands. (TA.) And جاء فلان بقبضة ملء جعبه Such a one came with a quantity in his grasp as much as filled his clinched hand. (S, TA.) And جمع كفي signifies [also] The quantity that a hand grasps, of money &c. (Ḥam p. 778.) — جمع ثيابه, (S, Mṣb,\*) and جمع ثيابه, (Mṣb,) i. e. [I took, or seized, such a one] by the part where his garments met together. (Mṣb.) — جمع أمرهم, and جمع أمرهم, Their affair, or case, is concealed, (S, K,) undivulged by them, and unknown by any one [beside them]. (S, TA.) — جمع الشهر, and جمع الشهر, The month passed away wholly; all of it. (K, TA.) — جمع هي من, (S, Mgh, K,) and جمع زوجها, (S, Mgh, K,) and جمع زوجها, (S, K,) She is as yet undevirgated, or undeflowered, (S, Mgh, K,) by her husband. (S, Mgh.) And جمع طلقت, or جمع طلقت, She was divorced being yet a virgin. (TA.) And جمع ماتت, (S, Mgh, Mṣb, K,) and جمع ماتت, (Ks, S, Mṣb, K,) and جمع ماتت, (K,) She died a virgin: (Mgh, Mṣb, K;) or it signifies, (S, K,) or signifies also, (Mgh, Mṣb,) she died being with child; (AZ, S, Mgh, Mṣb, K;) whether suffering the pains of parturition or not: (AZ:) or heavy with child: (K:) occurring in the first sense, (Mgh, TA,) or, as some say, in the last, (TA,) in a trad., in which it is said that a woman who so dies is a martyr: (Mgh, TA:) it properly signifies she died with something comprised in her, not separated from her, whether it were a burden in the womb, or her maidenhead: (Sgh:) [the pl. is أجماع; for] you say, ماتت النساء بأجماع The women died [being virgins: or] being with child. (AZ.) You say also, ناقه جمع A she-camel with young. (TA.) And امرأة جامع A woman with child. (TA.)

Bk. I.

جمع: see the next preceding paragraph, in six places.

جمع pl. of جمع, fem. of أجمع [q. v.].

جمع is [a subst.] from الإجماع, like as [its contr.] فرقة is [a subst.] from الإقتراق: (Mgh:) and signifies A state of union, agreement, congruity, or congregation: or sociableness, socialness, familiarity, companionableness, companionship, fellowship, friendship, and amity: syn. أدام الله جمع ما بينكما, as in the saying, [May God make permanent the state of union, &c., subsisting between you two]. (Aboo-Sa'eed, K.) — Hence, (Mgh,) يوم الجمعة, (S, Mgh, Mṣb, K,) the original form, (TA,) of the dial. of 'Okeyl; (Mṣb, TA;) and يوم الجمعة, (S, Mṣb, K,) the most chaste form, (TA,) of the dial. of El-Hijáz; (Mṣb, TA;) and يوم الجمعة, (Mṣb, K,) of the dial. of Benoo-Temeem; (Mṣb, TA;) and, in consequence of frequency of usage, الجمعة alone; (Mgh;) A well-known day; (K;) [the day of the congregation; i. e. Friday;] formerly called (TA) the day of العروبة: (S, TA:) called يوم الجمعة because of the congregating of the people thereon: (Mṣb:) Th asserts that the first who named it thus was Kaṣb Ibn-Lu-ei; and he is related to have said that it was thus called because Kureysh used to gather themselves together to Kuṣeif, [on that day,] in [the building called] دار التدوئة: (TA:) accord. to the R, Kaṣb Ibn-Lu-ei was the first who collected a congregation on the day of العروبة, which was not called الجمعة save since the coming of El-Islám; [or it was not generally thus called before El-Islám; for it is added,] and he was the first who named it الجمعة; for Kureysh used to congregate to him on this day, and he used to preach to them, and to put them in mind of the mission of the apostle of God, informing them that he should be of his descendants, and bidding them to follow him and to believe in him: (TA:) or, as some say, it was thus called in the time of El-Islám because of their congregating [thereon] in the mosque: accord. to a trad., the Anṣár named it thus, because of their congregating thereon: (TA:) or it was thus named because God collected thereon the materials of which Adam was created: (I'Ab:) those who say الجمعة regard it as an epithet, meaning that this day collects men much; comparing it to همزة and لمزة and ضحكة: (TA:) the pl. is جمع (S, Mgh, Mṣb, K) and جمعات (Mṣb, K) and جمعات (S, Mgh, Mṣb, K) and جمعات; (Mṣb, K;) of which the last is pl. of الجمعة, [as well as of الجمعة, accord. to analogy,] but not so جمع (AHát) [nor either of the other pls. mentioned above]. — In like manner you say صلاة الجمعة [The prayer of Friday], and, in consequence of the frequency of usage, الجمعة alone. (Mgh.) — الجمعة, with the م quiescent, is also a name for [The week; i. e.] the days of the week [collectively]; of which the Arabs are said, by IAṣar, to have reckoned the Sabbath (النبت [i. e. Saturday]) as the first, though they called Sunday the first of the days. (Mṣb.) —

جمع is also syn. with مجموعة [meaning Things collected together; or a collection of things]; (K;) as in the phrase جمعة من حصى [a collection of pebbles]. (TA.) — You say also جمعة من تمر, meaning A handful of dates. (S, K.)

جمع Of, or relating to, a plural.]

جمع One who fasts on Friday by himself. (IAṣar, Th.)

جمع: see جمع as signifying "a plural," in three places. [The primary signification seems to be the last there mentioned; where it is said,] الجمع is What comprises a number [of things]: (S, K:) one says, الخمر جمع الإثم (S, TA) [i. e. Wine is what comprises a number of sins: or] that in which sin is comprised, and known to be: the saying is a trad.: (TA:) or جمع الإثم signifies the plurality (جمع) of sins. (Mṣb.) Hence also the saying of El-Hasan El-Basree, اتقوا هذه الأهواء فإن جماعها الضلالة ومعادها النار [Beware ye of these natural desires; for what they involve is error, and the place to which they lead is the fire of Hell]. (TA: in the L, ومعادها.) And it is said in a trad., حدثني بكلمة تكون جماعاً, i. e. Tell me a saying comprising [virtually] a plurality of sayings. (TA.) [See a similar phrase below, voce جامع.] — [Hence also,] بومة جمع A stone-cooking-pot of the largest size: (Ks, L:) or قدر جمع, and جامع, (S, K, TA,) a cooking-pot that comprises a slaughtered camel; or, accord. to the A, that comprises a sheep or goat: (TA:) or a great cooking-pot; (S, K;) as also جامع: (Sgh, K:) pl. [most probably of this last] جمع [like as بزل is pl. of بازل, &c.]. (K.) — You say also, فلان جمع لبي فلان Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA.) — [See also 3.]

جمع: see جمع.

جمع In a state of collection, congregation, or union; being together; met together; [as also جمع;] contr. of متفرق. (S, K.) You say قوم جمع A people, or number of men, in a state of collection, &c.; being together; met together; syn. جمعون: (TA:) and in like manner, جمع إبل جماع Camels in a state of collection; &c. (TA.) — [All, or the whole, of any things or thing.] See جمع, last sentence. — [As an epithet in which the quality of a subst. is predominant,] A tribe [or any number of men] in a state of collection, congregation, or union; being together; met together; syn. جمع. (S, K.) See also جمع, in four places. — A man compact, or compressed, or contracted, in make, or frame; جمع الخلق; strong; who has not become decrepit nor infirm. (TA.) — رجل جمع الأمانة A man having his arms, or neapons, collected together. (TA.) — رجل جمع الرأي, and جمع, A man of right, not disordered or unsettled, opinion, or judgment, or counsel. (TA.) — جعل

الامر جميعاً بعد تفرقه (AHeyth, K) *He determined, resolved, or decided, upon the affair, so as to make it firmly settled, [after it had been unsettled in his mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus.* (AHeyth.)

جَمَاعَةٌ: see جَمْعٌ, in two places.

جَمَاعٌ and مَجْمُوعٌ [are mentioned together, but not explained, in the TA: the former signifies, and probably, judging from analogy, the latter likewise, as also جَمُوعٌ, *One who collects much; or who collects many things.* — اِبِلٌ جَمَاعَةٌ: see جَمِيعٌ.

جَمَاعٌ *Anything of which the several component parts are collected, brought, gathered, or drawn, together.* (IDrd, K.) — [Hence,] as an epithet, applied to a woman, it means *Short.* (TA.) — [Hence also,] جَمَاعُ الثَّرَيَا *The cluster of the Pleiades:* (IDrd:) or *persons who collect together for the rain of the Pleiades, which is the rain called الوَسْبِيُّ, looking for the fruitfulness and herbage resulting from it.* (IAgr.) — And جَمَاعُ النَّاسِ *A medley, or mixed or promiscuous multitude or collection, of men, or people,* (S, Mṣb, K,) of various tribes; (S, K;) as also جَمَاعٌ alone: (TA:) or the latter, *people scattered, or in a state of dispersion.* (Ḥam p. 302.) — جَمَاعٌ also signifies *The place [either properly or tropically] which comprises the origin of anything;* (K, TA;) the *source of descent or extraction of people;* and hence applied by I'Ab to main tribes from which other tribes are derived; or, as some say, used by him as meaning *various classes of men, such as are termed أَوْزَاعٌ and أَوْشَابٌ.* (TA.) — [And *The main, or most essential, part of a thing.* Thus,] جَمَاعُ جَسَدِ الْإِنْسَانِ means *The head of the man.* (TA.) — جَمَاعُ الثَّمَرِ *The contraction (تَجْمُوعٌ) of the envelopes of the flowers of dates, in one place, upon [the germs of] the fruit, or produce, thereof.* (TA.)

جَامِعٌ [act. part. n. of 1; *Collecting; &c.*] — الجَامِعُ one of the names of God; meaning *The Collector of the created beings for the day of reckoning:* or, as some say, *the Combiner of things of similar natures and of things of contrary natures, in existence.* (IAth.) — *The belly;* [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) — Also, (Mṣb,) or المَسْجِدُ الجَامِعُ, (S, K,) [The congregational mosque;] the mosque in which the [congregational] prayers of Friday are performed; because it collects the people for a certain time; (Mṣb;) and you may also say, مَسْجِدُ الجَامِعِ, meaning الحَقُّ الجَامِعِ, (S, K,) like as you say الحَقُّ اليَقِينِ and حَقُّ اليَقِينِ, [the latter] as meaning حَقُّ الشَّيْءِ اليَقِينِ; for it is not allowable to prefix a noun to another of the same meaning except with this kind of subaudition; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves: (S:) or مَسْجِدُ

الجامع is a mistake: (K:) so says Lth; but all others allow it; for the Arabs prefix a subst. to another signifying the same thing, and also to its epithet, as in the phrases in the Kur *الْقَيْمَةِ* [ch. xcvi. v. 4] and *وَعَدَ الصِّدْقِ* [ch. xlvi. v. 15]: (Az, TA:) [pl. جَوَامِعُ.] — مِصْرٌ جَامِعٌ [A great town comprising a large population; a comprehensive great town]. (Mṣb in art. مَدَن [where it is given as the explanation of مَدِينَةٌ]; and K in art. قَرْي [where it is less properly given as the explanation of قَرْيَةٌ].) — جَامِعَةٌ and قِدْرٌ جَامِعٌ: see جَمَاعٌ. — امْرَأَةٌ جَامِعَةٌ: see the paragraph commencing with الجَمِيعُ; last signification. — اَتَانٌ جَامِعٌ *A she-ass pregnant when beginning to be so.* (S, O, K.) — جَامِعَةٌ *A [collar of the kind called] غُلٌّ; (S, K;) because it collects together the two hands to the neck: (S:) pl. جَوَامِعُ.* (TA.) — اَمْرٌ جَامِعٌ *An affair that collects people together: or, as Er-Rāghib says, a momentous affair, on account of which people collect themselves together; as though the affair itself collected them.* (TA.) [Similar to this is the saying,] الصَّلَاةُ جَامِعَةٌ *Prayer is a collector of all people.* (Mṣb.) — It is said of Moḥammad, (Mṣb,) *كَانَ يَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ* *He used to speak comprehensive but concise language; language conveying many meanings in few words.* (Mṣb, K.) [In the CK, الكَلِمِ is omitted.] And hence the saying of 'Omar Ibn-'Abd-el-'Azeez, *عَجِبْتُ لِمَنْ لَا حَسَنَ النَّاسِ كَيْفَ لَا يَعْرِفُ جَوَامِعَ الْكَلِمِ* meaning [I wonder at him who vies with men in endeavouring to show his superiority of intelligence,] how it is that he does not [know the way to] confine himself to conciseness, and abstain from superfluity, of speech. (TA.) In like manner, (TA,) it is said in a trad., *أُوتِيْتُ جَوَامِعَ الْكَلِمِ* meaning *I have had communicated to me the Kur-ān, (K, TA,) in which many meanings are comprised in a few words.* (TA.) الجَوَامِعُ مِنَ الدُّعَاءِ, also, signifies *Prayers, or supplications, combining petitions for good and right objects of desire with praise of God and with the general prescribed observances proper to the case.* (TA.) You say also, *حَمِدْتُ اللَّهَ بِجَمَاعِ الْمَحَامِدِ* *I praised God with words comprising various forms of praise.* (Mṣb.) [See also جَمَاعٌ.] — رَجُلٌ جَامِعٌ *A man who combines such qualities that he is suited to hardship and to easiness of circumstances.* (Aḡ, T in art. اِدْم.) And رَجُلٌ جَامِعٌ *A man combining all kinds of good qualities.* (TK in that art.) — دَابَّةٌ جَامِعَةٌ *A beast fit for the saddle of either of the kinds thus called.* (Sgh, K.) — جَمَلٌ جَامِعٌ, and نَاقَةٌ جَامِعَةٌ, (K,) accord. to ISh, (TA,) *A he-camel, and a she-camel, that fails of putting forth the tooth called نَابٌ at the time expected; expl. by أَخْلَقًا بَزُولًا:* but this is not said except after four years: (K:) so in the copies of the K; but correctly, accord. to the O and TS, this is not said after four years, [app. reckoned from the usual time of بزول, for this is in the ninth year,

or, sometimes, in the eighth,] without the exceptive particle. (TA.)

جَامِعَةٌ used as a subst.: see the next preceding paragraph.

أَجْمَعُ [Collecting, comprising, or containing, a greater, or the greatest, number or quantity; more, or most, comprehensive. Of its usage in a superlative sense, the following are exs.] إِذَا أَخَذَ [When he took a false witness, he sent him to the market when it comprised, or contained, the greatest number of people]: اجمع being here in the accus. case as a denotative of state with respect to the سوق: and the reason why كانت is not here said [instead of كان] is that سوق is sometimes masc. (Mgh.) And أَصُولُ الْأَحْكَامِ لِأَجْمَعٍ [Do thou that which is most comprehensive in relation to the principles of the ordinances applying to the case]. (Mṣb in art. حَوَاطٍ.) — [As a simple epithet, Entire, complete, or whole: fem. جَمَاعَةٌ. You say,] بَهِيمَةٌ جَمَاعَةٌ *A beast free from defects, entire in all its limbs or members, without mutilation, and without cauterization; (TA;) a beast from the body of which nothing has gone.* (S, K.) — نَاقَةٌ جَمَاعَةٌ [may sometimes have the like meaning: or,] accord. to IAgr, (TA,) *A she-camel extremely aged, (K, TA,) so that her teeth have become short, and almost gone.* (TA.) — It is also a sing. having the meaning of a pl., (S, K,) without any proper sing. of its own: (S:) its pl. is أَجْمَعُونَ: and its fem. is جَمَاعَةٌ: (S, K:) and the pl. of this last is جَمِيعٌ, though by rule it should be formed by the addition of ل and ت to the sing., like as the pl. of أَجْمَعٌ is formed by the addition of و and ن; (S;) the original form from which جَمِيعٌ is changed being جَمَاعِي; it is not جَمِيعٌ, because أَجْمَعٌ is not an epithet, like as أَحْمَرٌ is, of which the pl. is أَحْمَرٌ; (L;) for it is determinate, though of the measure of an epithet, which is indeterminate; (AAF;) and though it is in concordance with the noun which precedes it, like an epithet, it is shown to be not an epithet by its not having a broken pl.: (L:) it is a simple corroborative; (S, K;) and so are أَجْمَعُونَ and جَمَاعَةٌ and جَمِيعٌ; not used as an inchoative nor as an enunciative nor as the agent of a verb nor as the objective complement of a verb, like as are some other corroboratives, such as نَفْسُهُ and عَيْنُهُ and كَلْمُهُ. (S.) You say, أَخَذْتُ حَقِّي أَجْمَعٌ [I took my right, or due, all of it, or altogether]: and رَأَيْتُ جَمِيعَ النِّسْوَةِ [I saw the women, all of them, or all together]: the last word in this and similar cases being imperfectly declinable, and determinate, because it is a corroborative of a determinate word: (S, TA:) and جَاءُوا أَجْمَعُونَ [They came, all of them, or all together]: and رَأَيْتُهُمْ أَجْمَعِينَ [I saw them, all of them, or all together]: and مَرَرْتُ بِهِمْ أَجْمَعِينَ [I passed by them, all of them, or all together]. (Mṣb.) Fr mentions the phrases, أُعْجِبَنِي الْقَصْرُ أَجْمَعٌ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمَاعَةٌ [The house,

all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جُمِعَ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., أَجْمَعُونَ and فَصَلُوا جُلُوسًا أَجْمَعِينَ [And pray ye sitting, all of you, or all together]; though some make أَجْمَعِينَ [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَغْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]: (K̄ in art. بَتَعَ:) or أَجْمَعِينَ in this case is a corruption committed by the relaters in the first age; and he is in error who says that it is in the accus. case as a denotative of state, for corroboratives are determinate, and the denotative of state is literally or virtually indeterminate. (M̄sb.) [Respecting the usage of this corroborative together with others similar to it, see أَبَتَعَ.] You say also, جَاؤُوا بِأَجْمَعِهِمْ, and بِأَجْمَعِهِمْ, with damm to the م, [They came, all of them, or all together,] (S, M̄sb, K̄,) the latter mentioned by ISk. (M̄sb.) And you say, قَبِضْتُ الْمَالَ أَجْمَعَهُ [I took, or received, the property, all of it, or altogether]. (M̄sb.) And جَمِعَ, also, is used as a corroborative: (S, M̄sb:) as in the saying جَاؤُوا جَمِيعًا, meaning They came, all of them: (S:) and قَبِضْتُ الْمَالَ جَمِيعَهُ, like أَجْمَعَهُ [explained above]: (M̄sb:) and جَمِيعَةً occurs as its fem.; but this is extr. (TA.)

مَجْمِعٌ and مَجْمِعٌ, (S, M̄sb, K̄,) the latter anomalous, like مَشْرُقٌ and مَغْرِبٌ &c., (TA.) A place of collecting, and the like: (S, M̄sb, K̄:) [pl. مَجَامِعُ.] [Hence,] مَجْمِعُ الْبَحْرَيْنِ, in the K̄ur [xviii. 59], means The place where the two seas meet. (Bd.) And in like manner, where it is said in a trad., فَضْرَبَ بِيَدِهِ مَجْمِعَ بَيْنَ عُنُقِي, [in which ما seems to have been dropped by the copyist between مَجْمِع and بَيْن,] the meaning is, [And he struck with his hand] the place where my neck and my shoulder-blade meet. (TA.) [Hence also the phrase مَجَامِعُ الْمَحَامِدِ, explained above: see جَامِعٌ, near the end of the paragraph. And مَجَامِعُ الْأُمُور, meaning The concurrences of affairs, or of circumstances, or of events.] — A place in which people collect, assemble, or congregate: (M̄sb, TA:) and [in like manner,] مَجْمِعَةٌ signifies an assembly-room; a sitting room in which people assemble: (TA:) [pl. of both مَجَامِعُ.] You say, هَذَا الْكَلَامُ أَوْلَجَ فِي مَجَامِعِ الْأُذُنِ وَاجْوَلَّ فِي مَجَامِعِ الْأُذُنِ [This language, or discourse, is more, or most, penetrating into the ears, and more, or most, circulating in the places of assembly]. (TA.) — See also جَمِعَ, as syn. with جَمَاعَةً, in two places; and see 10, first sentence. — [The whole of anything, considered as the place in which the several parts thereof are collected: see an instance voce خَفَ: and see also مَجْمِعٌ.]

أَمْرٌ مَجْمِعٌ, (S, K̄,) and مَجْمِعٌ عَلَيْهِ, (TA.) An

affair determined, resolved, or decided, upon: (S, K̄:) an affair agreed upon. (TA.) [The former signification applies to both of the above-mentioned phrases: the latter signification, perhaps, only to the latter phrase.] — عَطْبَةٌ مُجْمَعَةٌ [A discourse in rhyming prose, or the like,] in which is no flaw, or defect. (Ibn-'Abbād, K̄.)

عَامٌ مُجْمِعٌ A year of dearth, drought, sterility, or unfruitfulness: (Ks, K̄:) because it is an occasion of people's collecting together in the place where herbage, or plenty, is found. (Ks.) And فَلَاةٌ مُجْمَعَةٌ, (S, TA,) like مُحَسَّنَةٌ; (TA;) [in Gol. Lex., erroneously, مُجْمَعَةٌ;] and مُجْمَعَةٌ, like مُحَدَّثَةٌ; (TA;) A desert in which people collect themselves together, not separating themselves, from fear of losing their way, or perishing, and the like; as though the desert itself collected them. (S, TA.) And أَرْضٌ مُجْمَعَةٌ, like مُحَسَّنَةٌ, A land of dearth, drought, sterility, or unfruitfulness, wherein the camels upon which people journey are not dispersed to pasturs. (TA.)

جَمَاعٌ: see مَجْمِعٌ. مَجْمَعَةٌ: see مَجْمِعٌ: — and جَمِعَ, as syn. with جَمَاعَةٌ. — Also Sands collected together: (K̄:) pl. مَجَامِعُ. (TA.) And A vacant, or void, land, destitute of herbage or vegetable produce, and of water. (AA, K̄.)

فَلَاةٌ مُجْمَعَةٌ: see مَجْمِعٌ.

مَجْمُوعٌ Collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drawn together; [or contracted,] (S, K̄, TA;) [from several places, or] hence and thence, although not made as one thing. (S, Sgh, L, K̄.) It is said in the K̄ur [xi. 105], ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ That is a day for which mankind shall be collected. (TA.) — See also جَمِعَ.

مَجْمِعٌ [A place in which a thing becomes collected, brought together, or the like; or in which things have become so; where they collect themselves, come together, or unite; or in which they are comprised, or contained; a place in which is a collection of things]. You say, الْبَيْضَةُ الْمَجْمِعَةُ [The egg is that which comprises the young bird]. (Mgh in art. بَيْض.) And مَجْمِعُ الْمَوْتِ signifies the same as حَوْضُ الْمَوْتِ, which see, in art. حَوْض. (TA in that art.) — [Also The collective mass, or whole, of the hair of the head: (see جَمَّة, in three places:) مَجْمِعُ شَعْرِ الرَّأْسِ meaning the whole head of hair: see also مَجْمِعٌ.]

مَجْمِعٌ: see جَمِيعٌ, in five places. — A man who has attained to his full state of manly vigour, (S, Mgh, TA,) and whose beard has become full-grown: (TA:) because at that time his powers have become collected, or because his beard is then full-grown. (Mgh.) [See the verb, 8. And see an ex. in a verse of Suḥeym Ibn-Wetheel cited in art. دَوَّرَ, conj. 3.] — أَلْقَاهُ مُجْتَمِعًا [He threw him down gathered together, or in a heap]. (S and M̄sb and K̄ in art. كَوَّرَ.) — مَشَى مُجْتَمِعًا [He walked quickly, (K̄, TA,) with vehemence of

motion, and strength of limbs, not languidly. (TA.)

مُتَجَمِّعُ الْبِيدَاءِ The main part of the desert; the part in which [as it were] it collects itself; syn. مَعْظَمُهَا وَمُخْتَلَفُهَا. (TA.)

جمل

1. جَمَلَ, (K̄,) aor. 2, inf. n. جَمَلٌ, (TA,) He collected [a thing, or things]. (K̄.) [See also 4.] — Also, (S, Mgh, K̄,) aor. and inf. n. as above, (S, Mgh,) He melted fat; (S, Mgh, K̄;) and so اجْتَمَلَ, and اجْمَلُ: (A'Obeyd, S, K̄:) this last was sometimes used: (S:) the best form is جَمَلَ: (Fr, TA:) accord. to Z, اجْتَمَلَ signifies he made the melted grease of fat to drip upon bread, putting it again over the fire. (TA. [See جَمِيلٌ.] جَمَلَكَ اللَّهُ, meaning May God melt thee like as fat is melted, is a form of imprecation mentioned in a trad., as used by a woman. (TA.) — جَمَلَ الْجَمَلَ He put the he-camel apart from the she-camel that was fit to be covered. (TA.) — جَمَلَ, aor. 2; (S, Mgh, M̄sb, K̄;) and جَمَلَ, aor. 2; (M̄sb;) inf. n. جَمَالٌ, (S, Mgh, M̄sb, K̄,\*) originally جَمَالَةٌ; (M̄sb;) He was, or became, beautiful, goodly, comely, or pleasing, (S, M, Mgh, K̄,) in person, (M, K̄,) and good in action, or actions, or behaviour, (M, TA,) or also in moral character: (K̄:) or elegant, or pretty; i. e., delicately, or minutely, beautiful: (Sb, M̄sb;) or characterized by much goodness, beauty, goodliness, comeliness, or pleasingness, in his mind, or in his person, or in his actions or behaviour; and also, characterized by much goodness communicated from him to others. (Er-Rāghib, TA.) [See جَمَالٌ, below; and see also جَمِيلٌ.]

2. جَمَلَ, (S, K̄,) inf. n. تَجْمِيلٌ, (K̄,) He, or it, embellished, or adorned, another. (S, K̄.) Hence the saying, إِذَا نَرَّ جَمَلَكَ مَا لَكَ نَرَّ يُجَدِّ, عَلَيْهِ جَمَالُكَ [If thy wealth do not embellish thee, thy beauty of person, or of moral character, will not suffice thee]. (TA.) And you say, جَمَلَ اللَّهُ عَلَيْهِ, inf. n. as above, meaning, May God render him beautiful. (TA.) — He gave a camel to be eaten. (K̄ in art. بَرَقَش.) — He detained an army long [on the frontier of the enemy]; (K̄, TA;) like جَمَّرَ [q. v.]. (TA.)

3. جَامَلَهُ, (K̄,) inf. n. مُجَامَلَةٌ, (S, TA,) He coaxed him, or wheedled him, with comely behaviour or speech (بِالْجَمِيلِ), not rendering him pure, or sincere, brotherly affection: (ISd, K̄:) or he associated with him in a good manner: (K̄:) or he treated him with comely behaviour. (S, TA.) One says, عَلَيْكَ بِالْمُدَارَاةِ وَالْمُجَامَلَةِ [Keep thou to blandishment and coaxing, &c.]. (TA.)

4. اجْمَلَ He collected a thing (M̄sb, K̄) without discrimination, or distinction, (M̄sb,) or from a state of separation, or dispersion. (K̄.) [See also 1.] And أُجْمِلَ It was collected into an aggregate. (TA.) — He reduced a calculation to its sum; summed it up: (S, K̄, TA:) and in like manner, he summed up a speech, or discourse, and then analyzed and explained it. (TA.) —

See also 1. = *He made good and large* [or liberal]: so in the phrase, *اجمل الصنعة* (S, K) *He made the benefit good and large* [or liberal] (K) *عند فلان* [to such a one]. (S.) = [He acted with goodness, or was good and liberal: and he acted with moderation, or was moderate. You say,] *اجمل في صنيعه* [He was good and liberal, or, perhaps, moderate, in his benefit]. (S.) And *اجمل في الطلب* *He was moderate, not extravagant, in demanding, or desire.* (Mgh, K, TA.) It is said in a trad., *اجملوا في طلب* *اجملوا في طلب* [Be ye moderate in demanding, or desiring, the means of subsistence, for every one is accommodated to that which is created for him]. (TA.) = *اجمل القوم* *The people, or company of men, had many camels; or their camels became many.* (S.)

5. *تجميل* *He beautified, embellished, or adorned, himself.* (K.) — *He affected what is جميل* [or beautiful, goodly, comely, or pleasing, in person, or in action or actions or behaviour, or in moral character, &c.]. (S.) You say, *تجميل بأكثر مما عنده* [He affected beautiful, goodly, comely, or pleasing, qualities, more than he possessed]. (TA in art. شبع.) — *He was, or became, patient; or restrained himself from impatience; or constrained himself to be patient:* (Mgh, TA:) from *جمال* meaning "patience." (Mgh.) Hence the saying,

\* وَإِذَا تَصَبَّكَ خِصَابَةٌ فَتَجَمَّلْ \*

And when poverty, or straitness, befalls thee, then be patient, or restrain thyself &c. (Mgh in art. خص.) = *He ate what is termed جميل*, i. e., melted fat. (S, K,\*)

8. *اجتميل*: see 1, in two places. = Also *He anointed himself with fat.* (TA.) = And *He ate of a camel.* (K in art. برقتش.)

10. *استجميل* *He (a camel) became a جميل*, (S, K,) i. e., such as is termed *رباع* [or one in his seventh year], (S,) or such as is termed *بازل* [or one in his ninth year], or, accord. to Z, one that had covered. (TA.)

*جمال*: see *جميل*.

*جميل*: see *جميلة* and *جميل*; the latter in two places.

*جميل* (S, Mgh, Mgh, K, &c.) and *جميل* (K,) which latter is so rare that it is said by some to be used only in poetry, in cases of necessity, (MF,) but it is a correct dial. var., (TA,) a word of well-known meaning; (K;) i. e., [A he-camel; but commonly applied to the camel as a generic term; in like manner as *جامل* is applied to the males and the females; but properly,] the male of the *إبل*; (TA;) the mate of the *ناقة*; (Fr, S, Mgh;) among camels, corresponding to *رجل* among us; (Sh, Mgh;) *ناقة* corresponding to *مرأة*, and *بكر* to *غلام*, and *بكرة* to *جارية*; (Sh, TA;) [in general] peculiarly applied to the male; (Mgh;) exceptionally to the female, as in the saying *شربت لبن جميلي*, (K,) i. e., I drank the milk of my she-camel; but ISd doubts the correctness of this: (TA:) [as corresponding to

*رجل* among us, it signifies a full-grown he-camel:] or it signifies such as is termed *رباع* [or one in his seventh year]: (S, ISd, K:) or such as is termed *جدع* [or one in his fifth year]: (ISd, K:) or such as is termed *بازل* [or one in his ninth year]: (ISd, Mgh, Mgh, K:) or such as is termed *ثني* [or one in his sixth year]: (ISd, K:) or, accord. to Z, one that has covered: (TA:) [see also *بغير*, and *بكر*, and *تعود*]: pl. [of pauc.] *أجمال*, (S, Mgh, Mgh, K,) which may be pl. of *جمال*, (TA,) and *أجمال* (Mgh) and [of mult.] *جمال* (S, Mgh, Mgh, K) and *جمال* (K) and *جمالة* (Mgh, Mgh, K) and [quasi-pl. n.] *جمالات* and *جامل*, (K,) which last is disallowed by some, as will be seen below, (TA,) and [pl. pl.] *جمالات*, (S, Mgh, K,) which is pl. of *جمال*, (Mgh, TA,) or it may be pl. of *جمالة*, (TA,) and *جمالات* [which see also voce *جميل*] and *جمالات* (K) and *جمائل*, (S, K,) pl. of *جمالة* and *جمال*, (Ham p. 527,) and *أجمال*. (K.) One says of camels, when they are males, without any female among them, *هذه جمالة بني فلان* [These are the he-camels of the sons of such a one]. (ISk, S.) [See also *جمالة*.] And they said also *جمالان* [meaning Two herds of camels, thus forming a dual from the pl. *جمال*], like as they said *لقاحان*. (ISd, in TA voce *جميل*.) It is said in a prov., *ما استتر من قاد الجميل* [He does not conceal himself who leads the he-camel]. (TA.) And in another prov., *اتخذ الليل جمالا* + *He journeyed all the night.* (K, TA.) [See also Freytag's Arab. Prov. i. 230.] — *الجميل* also signifies A certain fish (IAar, K) of the sea, (IAar, TA,) thirty cubits in length: (K:) or, as some say, *جميل البحر* is the name of a very great fish, also called the *بال*, [i. e., the whale,] thirty cubits in length: accord. to some, this, (TA,) or *جميل الماء*, (Mgh,) is what is called the *كوسج* and *كعب* (Mgh, TA) and *لخمر*, [i. e., *cephias*, or sword-fish,] which passes by nothing without cutting it. (TA.) [In the present day, *جميل البحر* is an appellation of *The pelican*.] — *عين الجميل*, in the dial. of Egypt, i. q. *الشاه بلوط* [The chestnut]. (TA.) — *جميل* signifies also †A woman's husband. (L in arts. اخذ and قيد. See 2 in each of those arts.) — Also †Palm-trees; (K;) as being likened to the he-camel in respect of their tallness and their bigness and their produce: in some of the copies of the K, *التحل* is erroneously put for *التحل*. (TA.) — See also *جميل*.

*جميل*: see *جميل*, in three places.

*جميل* A company, or congregated body, of men. (ISd, K.) — See also *جميل*.

*جملة* A strand of a thick rope: pl. [or rather coll. gen. n.] *جميل*: or many strands of a rope, put together [to compose a cable: see *جميل*]. (TA, in two places in this art.) — Hence, app., (TA,) The aggregate of a thing; (K;) the sum, whole, or total; (KL, PS;) it implies muchness, or numerousness, and means any aggregate un-

separated: (Er-Rághib, TA:) pl. *جميل*. (S.) [*جميل من مال* generally means A large sum of money; and in a similar sense *جميل* is often used in relation to various things.] It is said in the Kur [xv. 34], *وقال الذين كفروا لو لا نزل عليه القرآن جملة واحدة*, i. e., [And those who disbelieved said, Wherefore was not the Kur-an sent down, or revealed, to him] aggregated? (TA:) [or in one aggregate?] or at once? (Bd.) [Hence, *بالجملة* as meaning Upon the whole; to sum up.] — And hence, in grammar, (TA,) [A proposition; a clause; a phrase; sometimes, a sentence;] a phrase composed of a subject and an attribute, [i. e., composed of an inchoative and an enunciative, (in which case it is termed *جملة اسمية*), or of a verb and its agent, (in which case it is termed *جملة فعلية*),] (KT, TA,) [ &c.,] whether affording a complete sense, as *زيد قائم* [Zeyd is standing], or not, as *إن يكرمني* [If he treat me with honour]. (KT.)

*جميل*: see *جميل*.

*جميلون* A building, or structure, in the form of a camel's hump: (TA:) [a ridged roof: so in the present day: pl. *جميلين*.]

*جمال* inf. n. of *جميل*: (S, Mgh, Mgh:) [when used as a simple subst., meaning] Beauty, goodness, comeliness, or pleasingness, syn. *حسن*, (S, M, Mgh,\* K,) in person, (M, K,) and goodness in action, or actions, or behaviour, (M, TA,) or also, in moral character: (K:) or elegance, or prettiness; i. e., delicacy, or minuteness, of beauty: (Sb, Mgh:) or much goodness, or beauty or goodness or comeliness, in the mind, or in the person, or in the actions or behaviour; and also, much goodness that is communicated from its possessor to another: (Er-Rághib, TA:) accord. to Aq, [when relating to the person,] *حسن* is in the eyes; and *جمال*, in the nose. (TA in art. حسن.) [See also *جميل*.] One says, *جمالك أن تفعل كذا*, (ISd, K,) or *أن تفعل كذا*, (IDrd, TA,) meaning, Keep to that which is most comely for thee to do, and do not thus. (IDrd, ISd, K. [But see what follows.]) — Also Patience. (Mgh in art. خص.) Abou-Dhu-eyb says,

\* جمالك أيها القلب القريب

\* ستلقى من تحب فتستريح

(S,\* TA, the former of which cites only the first hemistich, and the latter substitutes *الجريح* for its syn. *القريب*), meaning, [Keep thy patience, O thou wounded heart: thou wilt find whom thou lovest, and be at rest: or] keep to thy patience, or thy constraint of thyself to be patient, and thy shrinking from what is foul, and be not impatient in an evil manner. (S, TA.)

*جمال*: see *جميل*: = and *جمالة*.

*جمول* A piece of fat melted. (IAar, TA.) [See also *جميل*.] — A fat woman. (IAar, K.) — A person, (K,) or woman, (M,) who melts fat. (M, K.)



(Mṣb:) pl. **جَمَاهِير**; (A, Mṣb;) which signifies also *collective bodies* of men. (TA.) You say, **هَذَا قَوْلُ الْجَمْهُورِ** This is the saying of the generality, or main part. (A.)—The generality; the greater, main, or chief, part; the main body, main, gross, mass, or bulk; of anything; (K;) as also **جَمْهُورَةٌ**. (W 95.)—Also, (K,) or **جَمْهُورَةٌ**, (TA,) A noble, or high-born, woman. (K, TA.)

**جَمْهُورَةٌ**: see **جَمْهُورٌ**, in three places.

**جَمْهُورِيٌّ** An intoxicating beverage: (AO, K:) or [beverage of the kind called] **نَبِيذٌ** made of grapes, that is three years old: (K:) or *i. q.* **بُخْتَجٌ**; (TA;) which is expressed juice [of grapes] cooked (Mgh voce **بُخْتَجٌ**, and TA) so as to be reduced to one third, (Mgh,) such as is lawful to be drunk: (TA:) or the beverage called **بُخْتَجٌ** to which what has gone from it has been restored, and which is then cooked, and put into vessels, and becomes very potent: (AHn, and Mgh ubi suprā, and TA:) or juice of grapes cooked until half of it is gone and half remains: (KL:) called **جَمْهُورِيٌّ** because used by most men. (TA.)

**جَمَاهِرٌ** Large, big, bulky, or corpulent. (TA.)

**جَمْهُورَةٌ** A she-camel compact in make; (K;) as though she were a **جَمْهُورٌ** of sand. (TA.)

### جن

1. **جَنَّةٌ**, (S, Mgh, K,) aor. **جَنَّ**, (Mgh, TA,) inf. n. **جَنُّ**, (TA,) It veiled, concealed, hid, covered, or protected, him; (S, Mgh, K;) said of the night; (S, K;) as also **جَنَّ عَلَيْهِ**, (S, Mṣb, K,) aor. **جَنَّ**, (S, Mṣb,) inf. n. **جَنُّونٌ**, (S,) or **جَنُّ**, (K,) or both; (TA;) so in the **Qur** vi. 76, meaning it veiled him, concealed him, or covered him, with its darkness; (Bḍ;) and **اجْتَنَّهُ**: (S, Mṣb, K:) or this last signifies he, or it, made, or prepared, for him, or gave him, that which should veil him, conceal him, &c.: accord. to Er-Rāghib, the primary signification of **جَنُّ** is the veiling, or concealing, &c., from the sense. (TA.) And **جَنَّ عَنْهُ** means It (anything) was veiled, concealed, or hidden, from him. (K.)—He concealed it; namely, a dead body; as also **اجْتَنَّهُ**: (S, TA:) or the latter, he wrapped it in grave-clothing: (K:) and he buried it. (TA.) And **اجْتَنَّتْ فِي صَدْرِي** I concealed the thing in my bosom. (S.) And **اجْتَنَّتْ** **وَلَدًا**, (S,) or **اجْتَنَّتْ**, (K,) said of a woman, (S,) or a pregnant female, (K,) She concealed [or enveloped in her womb a child, or an embryo, or a foetus]. (TA.)—**جَنُّ**, aor. **جَنَّ**, inf. n. **جَنُّ**, It (an embryo, or a foetus,) was concealed in the womb. (K.)—Also, [inf. n., probably, **جَنُّ** and **جَنُّونٌ** and **جَنَانٌ**, explained below,] It (the night) was, or became, dark. (Golius on the authority of Ibn-Maaroof.)—**جَنَّةٌ**, (S, Mṣb, K,) inf. n. **جَنُّونٌ**, (S, K,) and **جَنَّةٌ**, (S) and **جَنُّ**; (K;) and **اجْتَنَّتْ**, and **اجْتَنَّتْ**, and **اجْتَنَّتْ**; (K;) He (a man, S) was, or became, **مَجْنُونٌ** [originally signifying possessed

by a **جَنِّي**, or by **جَنُّ**; possessed by a devil or demon; (see Bḍ li. 39;) and hence meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein: the verbs may generally be rendered he was, or became, possessed; or mad, or insane]. (S, Mṣb, K.)—**جَنُّ الدَّبَابِ**, (S, A, TA,) inf. n. **جَنُّونٌ**, (TA,) + The flies made much buzzing: (S:) or made a glad some buzzing in a meadow. (A, TA.)—**جَنُّ التَّبْتِ**, inf. n. **جَنُّونٌ**, + The herbage became tall, and tangled, or luxuriant, or abundant and dense, and put forth its flowers or blossoms: (S, TA:) or became thick and tall and full-grown, and blossomed. (M, TA.) And **جَنَّتِ الأَرْضُ**, (Fr, K,) inf. n. **جَنُّونٌ**, (K,) + The land produced pleasing herbage or plants: (Fr, TA:) or put forth its flowers and blossoms; as also **اجْتَنَّتْ**. (K, TA.)

2: see 4.

4: see 1, in four places:—and see 8.—Also **اجْتَنَّهُ** He (God) caused him to be, or become, **مَجْنُونٌ** [originally signifying possessed by a **جَنِّي**, or by **جَنُّ**; and hence generally meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein]. (S, Mṣb, K.) [And so, vulgarly, **اجْتَنَّهُ**, whoever, or whatever, be the agent.]—**ما اجْتَنَّهُ** [How mad, or insane, &c., is he!] is anomalous, (Th, S,) being formed from a verb of the pass. form, namely, **جَنُّ**; (Th, TA;) for of the **مَضْرُوبِ** one should not say, **مَا أَضْرَبَهُ**; nor of the **مَسْئُولِ** should one say, **مَا أَسْأَلُهُ**: (S:) Sb says that the verb of wonder is used in this case because it denotes want of intellect [which admits of degrees]. (TA.)—**اجْتَنَّ** also signifies **وَقَعَ فِي مَجْئَةٍ** [app. meaning He fell into, or upon, a place containing, or abounding with, **جَنُّ**]. (TA.)

5: see 1, in two places.—**اجْتَنَّنَ عَلَيْهِ**, and **اجْتَنَّنَ**, (S, K,) and **اجْتَنَّنَ**, (S,) He feigned himself **مَجْنُونٌ** [i. e. possessed by a **جَنِّي**, or by **جَنُّ**; and hence generally meaning bereft of reason; or mad, insane, &c.]; to him; (S, K;) not being really so. (TA.)

6. **اجْتَنَّنَ** and **اجْتَنَّنَ**: see 1:—and see also 5.

8. **اجْتَنَّنَ**, (accord. to the S,) or **اجْتَنَّنَ**, (accord. to the K,) He was, or became, veiled, concealed, hidden, covered, or protected, or he veiled, concealed, hid, covered, or protected, himself, (S, K,) or **اجْتَنَّنَ** from him, or it; (K;) as also **اجْتَنَّنَ**. (S, K.) You say, **اجْتَنَّنَ** **بِجَنَّةٍ** He was, or became, veiled, &c., or he veiled himself, &c., by a thing whereby he was veiled, &c. (S.)

10: see 8, in two places:—and see also 1.—**اجْتَنَّنَ** is also syn. with **اجْتَنَّنَ**; (S, K;) **اجْتَنَّنَ** meaning **اجْتَنَّنَ**, i. e. He excited him to mirth, joy, gladness, or sport. (TK.)

**جَنُّ** The darkness of night; as also **جَنُّونٌ** and **جَنَانٌ**, (K, TA,) the last [written in the CK **جَنَانٌ**, but it is] with fet-h: (TA:) or all signify its intense darkness: (TA:) or all, the confusedness of the darkness of night: (K:) [all, in these

senses, are app. inf. ns.: (see 1:)] the last, **جَنَانٌ**, also signifies night [itself]: (K:) or [so in copies of the K, accord. to the TA, but in the CK “and,”] the dense black darkness of night: (S, K:) and **جَنُّونٌ**, the veiling, or concealing, or protecting, darkness of night. (ISK, S.)—**لا جَنُّ بِهَذَا الأَمْرِ** There is no concealment with this thing. (K, TA.) One of the Hudhalees says,

\* **وَلَا جَنُّ بِالْبَغْضَاءِ وَالنَّظَرِ الشَّرِّ** \*

[And there is no concealment with vehement hatred and the looking with aversion]. (TA.)—[The **جن**; and sometimes the **angels**;] accord. to some, the spiritual beings that are concealed from the senses, or that conceal themselves from the senses; all of such beings; (Er-Rāghib, TA;) the opposite of **إِنْسٌ**; (S, Mgh, Mṣb, Er-Rāghib, TA;) thus comprising the **angels**; all of these being **جن**; (Er-Rāghib, TA;) thus called because they are feared but not seen: (S:) or, accord. to others, certain of the spiritual beings; for the spiritual beings are of three kinds; the good being the **angels**; and the evil being the devils (**شَيَاطِينٌ**); and the middle kind, among whom are good and evil, being the **جن**; as is shown by the first twelve verses of ch. lxxii. of the **Qur**: (Er-Rāghib, TA:) or it here means intelligent invisible bodies, predominantly of the fiery, or of the aerial, quality: or a species of souls, or spirits, divested of bodies: or human souls separate from their bodies: (Bḍ:) or the **جن** are the **angels** [exclusively]; (K;) these being so called in the Time of Ignorance, because they were concealed, or because they concealed themselves, from the eyes: so, accord. to some, in the **Qur** [xviii. 48], where it is said that Iblees was of the **جن**: and so, as some say, in the **Qur** [vi. 100], where it is said that they called the **جن** partners of God: (TA:) but some reject the explanation in the K, because the **angels** were created of light, and the **جن** of fire; and the former do not propagate their kind, nor are they to be described as males and females; contrary to the case of the **جن**; wherefore it is generally said that in the phrase [in the **Qur** xviii. 48, above mentioned] **إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ**, what is excepted is disunited in kind from that from which the exception is made, or that Iblees had adopted the dispositions of the **جن**: (MF, TA:) or, as some say, the **جن** were a species of the **angels**, who were the guardians of the earth and of the gardens of Paradise: (TA:) **جَنَّةٌ**, also, signifies the same as **جَنُّ**: (S, Mṣb, K:) so in the last verse of the **Qur**: (S:) in the **Qur** xxxvii. 158 meaning the **angels**, whom certain of the Arabs worshipped; (TA;) and whom they called the daughters of God: (Fr, TA:) a single individual of the **جن** is called **جَنِّيٌّ**, [fem. with **ة**]: (S, TA:) and **جَنَانٌ**, also, is syn. with **جَنُّ**: (Mṣb:) or **جَنَانٌ** means the father of the **جن**; (S, Mgh, TA;) [i. e. any father of **جن**; for] the pl. is **جَنَانٌ**, like **حَيَاطَانٌ** pl. of **حَيَاطٌ**: (S, TA:) so says El-Hasan: it is said in the T, on the authority of

AA, that the **جَان** is, or are, of the **جِن**: (TA:) or **جَان** is a quasi-pl. n. of **جِن**; (M, K;) like **جَامِل** and **بَاقِر**: (M, TA:) so in the **Kur** lv. 56 and 74: in reading the passage in the **Kur** lv. 39, 'Amr Ibn-'Obeyd pronounced it **جَان**: (TA:) it is related that there were certain creatures called the **جَان**, who were upon the earth, and who acted corruptly therein, and shed blood, wherefore God sent angels who banished them from the earth; and it is said that these angels became the inhabitants of the earth after them. (Zj, TA.) **بَاتَ فُلَانٌ ضَيْفَ جِنِّ** [Such a one passed the night a guest of **جِن**] means, in a desolate place, in which was no one that might cheer him by his society or converse. (TA.) The saying of Moosà Ibn-Jàbir,

\* قَمَا نَفَرْتُ جِنِّي وَلَا فُلَّ مَبْرُودِي \*

may mean *And my companions, who were like the **جِن**, did not flee when I came to them and informed them, nor was my tongue, that is like the file, deprived of its sharp edge:* or by his **جِن** he means his familiar **جِن**, such as were asserted to aid poets when difficulties befell them; and by his **مَبْرُودِي**, his tongue: (Ham p. 182 [where other explanations are proposed; but they are far-fetched]:) or by his **جِن** he means his heart; and by his **مَبْرُودِي**, his tongue. (S.) The Arabs liken a man who is sharp and effective in affairs to a **جِنِّي** and a **شَيْطَان**: and hence they said, **نَفَرْتُ جِنُّهُ**, meaning † *He became weak and abject.* (Ham ubi supra.) — The greater, main, or chief, part, or the main body, or bulk, of men, or of mankind; as also † **جِنَان**; (K;) because he who enters among them becomes concealed by them: (TA:) or the latter means the general assemblage, or collective body, of men: (IAar, S, TA:) or what veils, conceals, covers, or protects, one, of a thing. (AA, TA.) — † The flowers, or blossoms, of plants or herbage. (K, TA.) — † The prime, or first part, of youth: (S, K, TA:) or the sharpness, or vigorousness, and briskness, liveliness, or sprightliness, thereof. (TA.) You say, **كَانَ ذَلِكَ فِي جِنِّ شَبَابِهِ** † *That was in the prime, or first part, of his youth.* (S, TA.) And **أَفْعَلُ ذَلِكَ الْأَمْرَ بَجِنِّ ذَلِكَ** † *I will do that thing in the time of the first and fresh state of that.* (S, TA.) **جِن** may also signify † *The madness, or insanity, of exultation, or of excessive exultation.* (TA.) And one says, **اتَّقِ التَّاقَةَ فَإِنَّهَا بَجِنِّ**, meaning † *Fear thou the she-camel, for she is in her evil temper on the occasion of her bringing forth.* (TA.) — Also *i. q.* **جَد** [app. **جَد**, as meaning † *Seriousness, or earnestness*]; because it is a thing that is an accompaniment of thought, or reflection, and is concealed by the heart. (TA.)

**جَنَّة** A [garden, such as is called] **بُسْتَان**: (S, Mgh:) or a garden, or walled garden, (**حَدِيقَة**, **مَسْب**, **ك**) of trees, or of palm-trees, (**مَسْب**) or of palms and other trees: (K:) or only if containing palm-trees and grape-vines; otherwise, if containing trees, called **حَدِيقَة**: (Abou-'Alee in the **Tedhkireh**, TA:) or any **بُسْتَان** having trees by which the ground is concealed: and some-

times concealing trees: (Er-Rághib, TA:) and palm-trees: (S:) or tall palm-trees: (Mgh:) or shadowing trees; because of the tangling, or luxuriousness of their branches; as though concealing at once what is beneath them: then a **بُسْتَان**; because of its dense and shadowing trees: (Bd in ii. 23:) or a **بُسْتَان** of palms and other trees, dense, and shadowing by the tangling, or luxuriousness, and denseness, of their branches; as though it were originally the inf. n. of un. of **جَنَّهُ**, and meaning "a single act of veiling" or "concealing" &c.: (Ksh ib.): then, with the article **ال**, [**Paradise**,] the abode of recompense; because of the **جِنَان** therein; (Ksh and Bd ib.): or because the various delights prepared therein for mankind are concealed in the present state of existence: (Bd ib.): [and] hence **الْجَنَّاتُ** [the gardens of Paradise], (so in a copy of the S,) or **جَنَّاتُ عَدْنٍ** [the gardens of continual abode]: (so in another copy of the S:) [for] the pl. of **جَنَّة** is **جِنَان** (Mgh, **مَسْب**, **ك**) and **جَنَّاتُ** (**مَسْب**, TA) and **أَجَنَّة**, but this last is strange. (MF, TA.) [Dim. † **جِنِينَة**, vulgarly pronounced **جِنِينَة**, and applied to a garden; as though it were a little Paradise.]

**جَنَّة** A thing by which a person is veiled, concealed, hidden, covered, or protected: an arm, or armour, with which one protects himself: (S:) anything protective: (K:) or coats of mail, and any defensive, or protective, arm or armour: (TA:) pl. **جِنُون**. (S.) — A piece of cloth which a woman wears, covering the fore and hind parts of her head, but not the middle of it, and covering the face, and the two sides of the bosom, (**ك**), or, accord. to the M, the ornaments [**حَلِي** instead of **جِنِّي**] of the bosom, (TA,) and having two eye-holes, like the **بُرُوع**. (K.)

**جُنُون**: see its syn. **جِن**: and **جُنُون**.

**جِنْن** A grave; (S, K;) because it conceals the dead: (TA:) and so † **جِنِين**, of the measure **فَاعِل** in the sense of the measure **فَاعِل**. (Er-Rághib, TA.) — Grave-clothing; (K;) for the same reason. (TA.) — A garment that conceals the body. (TA.) [See also **جِنَان**.] — A dead body; (S, K;) because concealed in the grave; the word being of the measure **فَعَل** in the sense of the measure **مَفْعُول**, like **نَفْس** in the sense of **مَنْفُوض**. (TA.)

**جُنُون**: see **جُنُون**.

**جِنَان**: see **جِن**, first sentence, in two places; — and see the same in the latter part of the paragraph. — Also A garment: (K:) or a garment that conceals one; as in the saying, **مَا عَلَيَّ إِلَّا مَا تَرَى** [There is not upon me a garment that conceals me save what thou seest]. (S.) [See also **جِنْن**.] — The **حَوِير** [or surrounding adjuncts, or appertinances and conveniences,] (**ك**, TA) of a house; because concealing the house. (TA.) — The interior of a thing that one does not see; (**ك**;) because concealed from the eye. (TA.) — The heart; (T, S, M, **مَسْب**, **ك**;) because concealed in the bosom; (T, M;) or because it holds

things in memory: (M, TA:) or its **رُوع** [i. e. the heart's core, or the mind, or understanding, or intellect]; (**ك**;) which is more deeply hidden: (TA:) and (sometimes, TA) the soul, or spirit; (IDrd, **ك**;) because the body conceals it: (IDrd, TA:) pl. **أَجْنَان**. (IJ, **ك**.) You say, **مَا يَسْتَقِرُّ جَنَانُهُ مِنَ الْفَزَعِ** [His heart does not rest in its place by reason of fright]. (TA.) — A secret and bad action. (TA. [Before the word rendered "secret" is another epithet, which is illegible.]

**جِنَان**: see **مَجْنُون**: and what here next follows.

**جُنُون**: see **جِن**, first sentence, in two places. — Also, inf. n. of **جِن**; (S, **ك**;) [originally signifying A state of possession by a **جِنِّي**, or by **جِن**; diabolical, or demoniacal, possession; and hence meaning] loss of reason; or madness, insanity, or unsoundness in mind or intellect; (Mgh;) or deficiency of intellect: (Sb, TA:) [it may generally be rendered possession, or insanity:] † **جِنْن** is a contraction thereof; (S, **ك**;) or accord. to some, an original form: (MF, TA:) and † **جِنَّة**, also, (an inf. n. and a simple subst., S,) signifies the same as **جُنُون**: (S, **مَسْب**, **ك**;) as also † **مَجْنُونَة**, (**س**, **ك**;) and † **جِنَان**, but this last is vulgar. (TA.) — Also Persistence in evil; and pursuance of a headlong, or rash, course. (Ham p. 14.)

**جِنِين** Anything veiled, concealed, hidden, or covered: (**ك**;) applied as an epithet even to rancour, or malice. (TA.) — Buried; deposited in a grave. (IDrd, S.) — An embryo; a foetus; the child, or young, in the belly; (S, **مَسْب**, **ك**;) [i. e.,] in the womb: (Mgh:) pl. **أَجِنَّة** (S, **مَسْب**, **ك**) and **أَجِنُون**. (ISd, **ك**.) — And the former of these pls., Waters choked up with earth. (TA.) — See also **جِنْن**. — Also The vulva. (TA.)

**جِنَانَة**: see **مَجْنُون**.

**جِنِينَة**, accord. to the copies of the **ك**, but in the M † **جِنِينَة**, (TA,) A [garment of the kind called] **مَطْرَف**, (**ك**, TA,) of a round form, (TA,) like the **طَبْلَسَان**, (**ك**, TA,) worn by women: (TA:) in the T, said to be certain well-known garments. (TA.)

**جِنِينَة**: see **جِنَّة**, last sentence.

**جِنَّة** Of, or relating to, the **جِن**, or **جِنَّة**. (**ك**.) — See **جِن**. In the saying,

\* وَيَحْكُ يَا جِنِّي هَلْ بَدَا لِكَ  
\* أَنْ تُرْجِعِي عَقْلِي فَقَدْ أَتَى لِكَ

[Mercy on thee! O Jinneyeh, (**جِنِّي** being for **جِنِينَة**) doth it appear fit to thee that thou shouldst restore my reason? for the time hath come for thee to do so], a woman resembling a **جِنِينَة** is meant, either because of her beauty, or in her changeableness. (TA.) — The tallness, or length and height, of a camel's hump. (TA.)

**جِنِينَة** [fem. of **جِنِّي**, q. v.] — See also **جِنِينَة**.

جَنْبَانٌ and جَنْبَانٌ and جَنْبَانَةٌ (S, K) and جَنْبَانَةٌ (K) and (as some say, TA) جَنْبَانٌ (K) are sings. of جَنْبَانٌ, which signifies The bones of the breast: (S, K:) or the heads of the ribs of men and of others: (M, TA:) or the extremities of the ribs, next the sternum. (T, TA.)

جَنْبَانَةٌ: } see what next precedes.  
جَنْبَانٌ: }

جَانٌ: see جَنْبَانٌ. — Also A white serpent: (Lth, S, Mṣb:) or a small white serpent: (Mgh:) or a great serpent: (Zj, TA:) or a species of serpent (AA, M, K) having black-bordered eyes, (M, K,) inclining to yellow, (M, TA,) harmless, and abounding in houses: (M, K:) pl. جَوَانٌ, (AA, TA,) or جَنْبَانٌ. (TA.)

أَجْنَكَ كَذَا [Because that thou art thus]; (S, K;) from which it is contracted by suppressing the ل and ا, and transferring the kesreh of the ل to the ج. (S.) A poet says,

\* أَجْنَكَ عِنْدِي أَحْسَنُ النَّاسِ كُلِّهِم \*  
[Because that thou art in my estimation the goodliest of all mankind]. (S.) The مِنْ is omitted as in the phrase مِنْ أَجْلِكَ for فَعَلْتَهُ أَجْلَكَ. (Ks, TA.)

تَجْنِيْنٌ [an inf. n. used as a simple subst.,] What is said by the جَنْبَانٌ [or geni]: or, accord. to Es-Sukkaree, strange, uncouth speech or language, difficult to be understood. (TA.)

مَجْنُونٌ: see مَجْنُونٌ.

مَجْنُونٌ A shield; (S, Mgh, Mṣb, K;) because the owner conceals, or protects, himself with it; (Mgh, Mṣb;) as also مَجْنُونَةٌ (Lh, K) and جَنْبَانٌ and جَنْبَانَةٌ: (K:) pl. مَجْنَانٌ. (S, Mṣb.) Sb held it to be of the measure فَعْلٌ, from مَجْنٌ; but his opinion is opposed by the fact that the word is of the form which is significant of an instrument, by the doubling of the ن, and by the syns. جَانَانٌ and جَنْبَانَةٌ. (MF, TA.) It is said in a trad., that the hand [of a thief] shall not be cut off save for the value of a مَجْنُونٌ; which in the time of the Prophet was a deenár, or ten dirhems; for this is the lowest amount for which that punishment is to be inflicted. (Mgh.) You say, قَلَبَ مَجْنَتَهُ [He turned his shield], meaning † He dropped shame, and did what he pleased: or he became absolute master of his affair, or case. (K, TA.) And قَلَبْتُ لَهُ ظَهْرَ الْمَجْنُونِ [I turned towards him the outer side of the shield], meaning † I became hostile to him after reconciliation. (Har p. 265.) — Also A [woman's ornament such as is commonly called] وَشَاح. (Az, K.)

مَجْنَةٌ A place in which one is veiled, concealed, hidden, covered, or protected; or in which one veils, conceals, hides, covers, or protects, himself. (S.) — A land having in it جَنْبَانٌ: (S:) or abounding with جَنْبَانٌ. (K.) = See also جَنْبَانٌ.

مَجْنُونٌ: see مَجْنُونٌ.

مَجْنُونٌ [Possessed by a جَنْبَانٌ, or by جَنْبَانٌ, or by a devil, or demon; a demoniac: (see Bq li. 39:) and hence meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein: (see جَنْبَانٌ:) it may generally be rendered possessed; or mad, or insane:] part. n. of جَنْبَانٌ: (Mṣb:) or anomalously used as pass. part. n. of أَجْنَتُهُ: (S, \* K, \* TA:) one should not say مَجْنُونٌ: (S, TA:) [pl. مَجْنَانِيْنٌ.] — نَخْلَةٌ مَجْنُونَةٌ † A tall palm-tree: (S, K, TA:) pl. مَجْنَانِيْنٌ. (S, TA.) And ثَبْتٌ مَجْنُونٌ † A plant, or herbage, that is tangled, or luxuriant, or abundant and dense, in part, and strong. (TA.) And أَرْضٌ مَجْنُونَةٌ † Land producing much herbage, that has not been depastured. (TA.) [See also what next follows.]

أَرْضٌ مَجْنُونَةٌ † Land having much herbage, so that it extends in every way. (K, TA.)

مَجْنَانِيْنٌ and مَجْنَانِيْنٌ: see art. مَجْنَانِيْنٌ.

جَنَا

1. جَنَا عَلَيْهِ, (Aḡ, S, L, K,) aor. -, inf. n. جَنْوَةٌ, (Aḡ, K,) He bent down over, or fell prostrate upon, him, or it; (Aḡ, S, L, K;) namely, a man, (Th, L,) as one does in speaking to another [who is sitting], (Th,) or to shield or protect another from blows, (L,) and as a woman does over a child; (TA;) or a horse, said when a man has bent down to preserve himself [from an arrow &c.]; or a thing; (S;) as also جَنْوِيْنٌ, aor. -, inf. n. جَنْوَانٌ; (K, TA; [in the CK, erroneously, جَنْوَانٌ;]) as also جَانَانٌ, (Aḡ, L, K,) likewise said of a man bending over another to shield or protect the latter; (L, TA;) and جَانَانٌ, and تَجَانَانٌ, (S, K,) and جَانَانٌ. (TA.) — جَنَا فِي عَدْوِهِ He persevered, or was fatigued and slow, (أَلَحَّ, [which has these two different meanings,]) and bent down, in his running. (T, TA.) = جَنْوِيْنٌ, aor. -, (Lth, K,) inf. n. جَنْوَانٌ, (Lth, S,) said of a man, (S,) He had a bending forward of the upper part of his back over his breast: (Lth, K:) or was humpbacked: (S:) or he had a bent and humped back: but Lth denies that جَنْوَانٌ signifies the being humpbacked. (TA.) [See also جَانَانٌ.]

- 3: }
  - 4: }
  - 6: }
  - 8: }
- see 1.

جَانَانٌ, applied to a man, (S,) Having a bending forward of the upper part of the back over the breast: (Lth, K:) or humpbacked: (S:) or having a bent and humped back; but see what Lth says, voce جَنْوِيْنٌ: (TA:) or i. q. أَدْنَأُ and أَقْعَسُ, meaning a man having a bending in his breast towards his back: (AA, TA:) accord. to Aḡ, applied to him who has been straight in the back and has then been affected with what is termed جَنَا: it is also applied to an ostrich: fem.

جَنَا and جَنْوَةٌ. (TA.) — Also جَنَا A ewe, or a she-goat, having her horns bending backwards; (Esh-Sheybánee, K;) and so جَنْوَةٌ. (TA in art. جَنْو.)

مَجْنَانٌ A shield: (S, K:) so called because of its being humped, (K, TA, [in some copies of the former of which, for لَأَحْدِيدِيْنِهِ, we find لَأَحْدِيدَةٍ بِهِ, i. e. having no piece of iron in it,]) and on account of its bending form. (TA.)

مَجْنَانَةٌ A grave. (K.) [App. so called because the grave of an Arab of the desert generally has a small oblong humped mound raised over it.]

جَنْب

1. جَنْبَهُ He broke his side: (S, K:) or he hit, or hurt, his side. (TA.) [The aor. of the verb in this sense is probably ٤, and the inf. n., accord. to the TK, is جَنْبٌ.] — He led him by his side; (S, A, \* Mṣb, K;) namely, a horse (S, A, Mṣb, TA) or the like, (S, A,) and a captive. (S, TA.) In this sense, its aor. is ٤, (A, Mṣb, TA,) and the inf. n. جَنْبٌ (S, A, Mṣb, K) and مَجْنَبٌ. (K.) Hence, جَنْبُ الْجَنْبِ طَوْعٌ: see جَنْبٌ which is forbidden (S, A, TA) in a trad., [in which it is said, وَلَا جَنْبٌ وَلَا جَنْبٌ,] (A, TA) relating to horse-racing and to [the collecting of] the poor-rate, (TA,) means [in the former case] A man's leading, by the side of a horse that he rides in a race, another horse, (S, A, K,) without a rider, (TA,) and when the horse that he rides has become languid and weak, (K,) or when he fears that he will not outstrip upon it, (S,) or when he draws near to the goal, (A,) transferring himself to the other, (S, A, K,) in order that he may outstrip: (A:) and in relation to the poor-rate, it means the collector's alighting in the most remote of the places whence the portion appointed for the poor-rate is to be collected, and then ordering that the camels or the like [that constitute that portion] shall be led to him: or the going of the owner of the property to a distance, [or aside, or out of the way,] with his property, so that the collector is obliged to go to a distance in quest of it. (K. See more in art. جَلَب, first paragraph.) — He placed, or put, at a distance, or he put, or sent, away, or far away, or fur off, or he removed far away, alienated, or estranged, him, or it; (K;) as though he put him, or it, aside, or as though he walked aside; as also جَانِبَهُ. (TA.) And He pushed, thrust, or drove, him, or it, away, aside, or to a distance. (K, \* TA.) And جَنْبَهُ الشَّيْءِ (S, K, \*) or الشَّرُّ (Fr, Zj, Mṣb,) aor. ٤; (S, Mṣb, K;) and جَنْبَهُ (Fr, Zj, S, A, Mṣb, K,) but this has an intensive signification; (Mṣb;) and جَانِبَهُ (Fr, Zj, A, K;) He put aside, or away, or he warded off, from him, (S,) or he removed from him, (S, Mṣb, K,) or removed far from him, (Mṣb, K,) the thing, (S, K, \*) or evil. (Fr, Zj, A, Mṣb.) It is said in the Kur [xiv. 38], وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ [And put Thou away from me and my sons our worshipping of idols], (S,) or, accord. to one reading, وَأَجْنِبْنِي. (TA.) — He yearned towards, longed for, or desired, him, or it. (K, \* TA.) = جَنْبٌ بِهِ,



aor. 2, [He went aside, apart, out of the way, to a distance, or far away, with him, or it: or, like *جَنَبَهُ*, in a sense explained above,] he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, him, or it. (K, TA.) — *جَنَبَ فِي بَنِي فُلَانٍ* (S, K,\*) aor. 2, inf. n. *جَنَابَةٌ*; (S;) and *تَجَنَّبَ*; (so, app., in the TA;) He alighted, or descended and abode, or settled, as a stranger, among the sons of such a one. (S, K, TA.) One says, *نَعِمَ الْقَوْمُ هُمُ لَجَارِ الْجَنَابَةِ* [Excellent are the people, they,] to the neighbour who is a stranger. (S. [See also *جَنَبَ*].) And *لَا جَنَابَةَ عَنْ جَنَابَتِي* Do not thou by any means refuse me because of being remote (S, A, TA) in respect of relationship. (A, TA.) [See also *جَنَابَةٌ* mentioned below as a subst.] — *جَنَبَتِ الرِّيحُ* (S, A, K,) aor. 2, (TA,) inf. n. *جَنُوبٌ*; (K;) and *اجنبت*; (TA;) The wind was, or became, such as is termed *جَنُوبٌ* [i. e. south, or southerly]; (K;) it blew in the direction of the wind thus called: (A, TA:) or the former, (S,) or *جَنَبَتِ*, (TA,) the wind changed, or veered, so as to become *جَنُوبٌ*. (S, TA.) — [And hence, (see *جَنُوبٌ*)] *جَنَبَ إِلَيْهِ* (IAar, K,) or *إِلَى لِقَائِهِ* (TA,) aor. 2; (K;) and *جَنَبَ*, aor. 2; (Th, K;) [inf. n., app., *جَنَبَ*, for the verb is said in the K to be like *نَصَرَ* and *سَمِعَ*]; †He was, or became, disquieted by vehement desire to see him, or to meet him. (K,\* TA.) — *جَنَبَ*, aor. 2, (S,) inf. n. *جَنَبٌ* (S, K,) He (a camel) limped, or halted, by reason of [pain in] his side: (S:) or he had an affection resembling *ظَلْعٌ* [i. e. limping, or halting], (K, TA,) but not the same as this: (TA:) and, (K,) or accord. to Ag, (S,) his lungs clave to his side by reason of vehement thirst: (S, K:) or, accord. to the Arabs of the desert, as ISk says, he became bent, or contorted, by reason of vehemence of thirst: (S:) and he (a camel) had a pain in his side from vehemence of thirst. (TA.) The epithet is *جَنَبٌ*; which is applied by Dhu-r-Rummeh to an ass. (S, TA.) — *جَنَبَتِ الدَّلْوُ* [app. *جَنَبَتِ*] The bucket inclined to one side in consequence of the breaking of one or two of the thongs attaching it to the cross-bars. (L, TA.) — *جَنَبَ* and *جَنَبَ* and *جَنَبَ* are syn. with *أَجْنَبَ* in a sense explained below: see 4. — *جَنَبَ* He had, or became affected by, the disease termed *ذَاتُ الْجَنَبِ* [or pleurisy]: (S, Mgh, Mṣb;) he had a complaint of his side. (K.) — *جَنَبُوا* They were, or became, affected by the [south, or southerly, wind called] *جَنُوبٌ*. (S, A, K.) And also, [in allusion to the fertilizing effect attributed to the wind so called,] They were, or became, affected by that wind in their cattle. (L, TA.)

2. *جَنَبَهُ*: see 1: — and see also 3. — *جَنَبَ*, inf. n. *تَجَنَّبَ*, He did not send the stallion-camel among his she-camels, nor the ram or he-goat among his ewes or she-goats. (K.) — *جَنَبَ الْقَوْمُ* The milk of the people's camels became little: (S:) or the people's milk ceased; (K, TA;) or became little: or the people's camels had no milk: and *جَنَبَ* said of a man, his camels had no milk,

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nor had his sheep or goats. (TA.) Hence, *عَامَرٌ تَجَنَّبَ* [A year of little, or no, milk]. (S, TA.) — *جَنَبَتِ الْإِبِلُ* The camels, with the exception of one or two, brought forth no young. (AZ, TA.) The camels did not conceive, so as to have milk. (TA.) — *تَجَنَّبَ* [as an inf. n. of which the verb, if it have one in any of the following senses, is *جَنَبَ*,] also signifies A bending, or curving, and tension [of the sinews] (*تَوْتِيرٌ*), of the hind leg of a horse; which is a quality approved: (S, K:) or, accord. to AO, a turning aside of his fore legs in raising them and putting them down: but accord. to Ag, it is in the hind legs, and *تَجَنَّبَ* is in the back-bone and in the fore legs. (TA.) [See also 2 in art. *جنب*; and see also *مُجَنَّبٌ*.]

3. *جَنَابُهُ* (A, K,) inf. n. *مُجَانِبَةٌ* and *جَنَابٌ* (K,) He was, or became, at, or by, his side: (A, K:) and he walked, or went, by his side. (A.) — Also i. q. *بَاعَدَهُ*; (A, K;) i. e. He was, or became, [distant, remote, far off, or aloof, from him; or] apart from him; or in a part, quarter, or tract, different from that in which he (the other) was; (TA;) thus bearing two contr. significations. (A, K.) *جَانِبُهُ* and *تَجَانِبُهُ* and *جَنِبُهُ* and *اجتنبه* all signify the same, (S, K,) i. e. He was, or became, distant, remote, far off, or aloof, or he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off, or he alienated, or estranged, himself, or he stood, or kept, aloof, from him, or it; he shunned, or avoided, him, or it; as also *جَنِبَهُ* (K) [and *تَجَنَّبَ مِنْهُ*]. You say, *جَانِبِ اللَّئِمِ* [Remove thyself far from the mean, or ignoble; stand, or heap, aloof from them; shun, or avoid, them]. (A.) And *لَحَّ فِي جَنَابِ قَبِيحٍ* He persisted in removing himself to a distance, or estranging himself, from his family. (S, A, K.) [In two copies of the S, I find *جَنَابِ* here written with fet-h to the ج; but it is expressly said in the TA to be with kesr.] — See also 1.

4. *اجنبه*: see 1, in the former half of the paragraph, in two places. — *اجنبت* (S, IAth, Mgh, Mṣb, K, &c.) inf. n. *اجْنَابٌ*; (IAth, TA;) and *اجنبت*; (IB, K;) but the former is more common than the latter; and the latter, than the next here following; (IB, TA;) and *اجنبت*, (S, Mṣb, K,) [inf. n. *اجْنَابَةٌ*, agreeably with analogy;] and *اجتنبت*, aor. 2; (L, TA;) and *اجنبت*, and *اجتنبت*, (K,) and *تجنبت*; (L, TA;) He was, or became, in the state of one who is termed *اجنبت*; (S, IAth, Mgh, L, Mṣb, K;) i. e., under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (IAth, TA.) *لَا يُجْنَبُ*, said by I'Ab, of a man, and of a garment, and of the ground, (TA,) and of water, (Mgh, TA,) means †He, or it, will not become polluted (Mgh, TA) by the touch of him who is *اجنبت* so that one should need total ablution in consequence of the touching thereof. (TA.) — *اجنبتوا* They entered upon [a time in which blew] the [south, or southerly,] wind termed *الجَنُوبُ*. (S, A, K.) — See also 1 in the latter half of the paragraph.

5: see 1: — and 3, in two places: — and 4.  
6: } see 3.  
8: }  
10: see 4.

*جَنَبٌ*, a word of well-known meaning; (S;) The side, or half, or lateral half, syn. *شِقٌّ* (A, K,) of a man &c.; as also *جَانِبٌ* and *جَنِبَةٌ*: (K:) or the part of a man that is beneath the arm-pit, extending to the flank; as also *جَانِبٌ*, because it is the side of the person: (Mṣb:) pl. (of the first, Mṣb) *جُنُوبٌ* (Mṣb, K) and [of the same, a pl. of pauc.,] *أَجْنَابٌ* (CK) and [of *جَانِبٌ*] *جَوَانِبٌ* (Lh, ISd, K, but not in the CK) and [app. of *جَنَبٌ* (like as *لَيَائِلٌ* is a pl. of *لَيْلٌ*) or of *جَنِبَةٌ* (like as *حَوَائِجٌ* is pl. of *حَاجَةٌ* which is originally *حَوَجَةٌ*) or of both these] *جَنَابٌ* (M, K,) which is extr. (M, TA.) [Hence,] *إِلَى جَنَبِ فُلَانٍ* and *إِلَى جَانِبِ فُلَانٍ* [I sat by the side of such a one]: both meaning the same. (S.) And *إِنَّهُ لَيَمْتَفِخُ الْجَوَانِبِ* [Verily he is inflated in the side]: *جَوَانِبٌ* being here one of those words which are used in the sing. sense though in the pl. form. (Lh, TA.) And *أَعْطَاهُ الْجَنَبَ* [lit. He gave him the side; meaning] he was, or became, submissive, manageable, easy, or tractable, to him. (A.) And *جَارَ الْجَنَبِ* He who cleaves to one, keeping by one's side. (K. [Differing from *جَارَ الْجُنُبِ*, q. v. infra.]) And *الصَّاحِبُ بِالْجَنَبِ* [in the Kur iv. 40] The travelling-companion; the companion in a journey: (S, K:) or he who is near one; or by one's side: or the companion in every good affair: or the husband: or the wife. (TA.) And *ذَاتُ الْجَنَبِ* (S, A, Mgh, Mṣb, K, &c.) with which *جَنَابٌ* is syn., (K,) [and sometimes *الْجَنَبُ*, as will be seen in what follows,] A well-known disease; (Mgh;) [the pleurisy; called by the first of these three appellations in the present day;] a severe disease, being an inflammatory tumour in the [pleura, or] membrane within the ribs: (Mṣb:) or an ulcer, or a purulent pustule, that comes within a man's side: (S, TA:) it is a severe disease in the side: accord. to El-Hejeree, it is in either side; and they assert that when it is in the left side, the patient perishes: accord. to ISh, the *دُبَيْلَةُ*; which is an ulcer that penetrates into the belly: or the ulcer (*دُبَيْلَةٌ* and *دَمَلٌ*) that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: he who suffers from it [and dies in consequence], or, as some say, he who is afflicted by a complaint of the side (absolutely) while warring in the cause of God, is reckoned a martyr: (TA:) [soldiers in a campaign are notoriously more subject to it than persons in most other circumstances; and it is app. for this reason that] it is termed *ذَاتُ الصَّنَادِيدِ* [the disease of the courageous chiefs]. (A, TA.) *ذُو الْجَنَبِ*, of which *ذَاتُ الْجَنَبِ* is the fem., signifies Having a complaint of his side by reason of [the disease above mentioned, or what is termed] *الدُّبَيْلَةُ*. (TA. [See also *مُجَنَّبٌ*].) — A poet says,

\* النَّاسُ جَنَبٌ وَالْأَمِيرُ جَنَبٌ \*

[The people are a side and the prince is a side]: (Akh, S, TA:) as though he reckoned the latter equal to all the people. (TA. [This is cited in the S and TA as though it were an ex. of جنب in the sense here next following: but it seems to be rather an ex. of this word in the sense first explained in the present paragraph.]) — I. q. نَاحِيَةٌ [A side; meaning a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; a vicinage, or neighbourhood]; (S, K;) as also جَانِبٌ (S, Mṣb, K) and جَانِبٌ and جَنْبَةٌ (S, K) and جَنْبَةٌ (S) and جَنْبَةٌ. (L, TA.) It is said that the primary signification of جنب is the part of the body mentioned in the beginning of this paragraph, and that its use in the sense of نَاحِيَةٌ is metaphorical, as is the case of شِمَالٌ and يَمِينٌ; but نَاحِيَةٌ is mentioned in the Mṣb as the primary signification of جَانِبٌ; (MF, TA;) though its primary signification accord. to the K and ISd seems to be that first mentioned. (TA.) You say, مَشَوْا جَانِبَيْهِ and جَانِبَيْهِ and جَانِبَيْهِ [They walked, or went on foot, on either side of him]. (A, TA.)\* And مَرَوْا يَسِيرُونَ جَانِبَيْهِ and جَانِبَيْهِ (L, TA) They went along journeying on either side of him. (S, L.) And كُنَّا عَنْهُمْ جَانِبِينَ and جَانِبًا We were apart from them [on two sides and on one side]. (TA.) And نَزَلُوا فِي جَانِبَاتِ الْوَادِي [They alighted in the sides of the valley, or in the tracts beside the valley]. (A.) And فُلَانٌ لَا يَطُورُ بَجَنْبِنَا [Such a one will not approach our quarter: (S:)] thus accord. to AO; with fet-ḥ to the ن: IJ, however, says, people are wont to say, أَنَا فِي ذِرَاكٍ وَجَنْبِكَ [meaning I am under thy protection and in thy quarter]; but that the correct expression is جَنْبِكَ, with the ن quiescent. (IB, TA.) The Arabs also said, الْحَرُّ جَانِبِي سَهِيلٌ meaning †The heat is on either side of Suheyl [or Canopus: i. e., during the period next before, and that next after, the auroral rising of Canopus; which rising began, in central Arabia, at the commencement of the era of the Flight, about the 4th of August, O. S.]: this is the greatest heat. (TA.) One also says, أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ [meaning They surrounded him on all his sides; lit., on his two sides]; dividing the surrounding parts into two, but not meaning that any of these remained vacant. (Expos. of the exs. cited as testimonies by Sb, TA in art. حَوَالٌ.) — Also, [and جَانِبٌ, which is thus used in the L in art. جَنَحٌ, and by many authors,] A part, or portion, of a thing; (L;) the greater, or main, or chief, part or portion thereof; most thereof; (L, K;) or a great part or portion thereof; much thereof. (L.) Hence, [or perhaps from جنب in the second of the senses assigned to it above, conveying the idea of juxtaposition, and thus of comparison,] هَذَا قَلِيلٌ فِي جَنْبِ مَوَدَّتِكَ [This is little in comparison with the magnitude of thy love; or simply, in comparison with thy love]. (TA.) —

يَا حَسْرَتَا عَلَيَّ مَا قَرَّرْتُ فِي جَنْبِ اللَّهِ [in the Kur xxxix. 57] means †فِي جَانِبِي, i. e. †[O my grief, or regret, for my negligence, or remissness,] in respect of that which is the right, or due, of God! (A, Bḍ, TA,) i. e., (Bḍ,) in respect of obedience to God! (Bḍ, Jel:) or, in respect of [the means of attaining] nearness to God! (Fr, TA;) or, nearness to God in Paradise! (IAḥ, TA;) or, in respect of the way of God, to which He hath called me! i. e., the profession of his unity, and the confession of the prophetic office of Moḥammad. (Zj, TA.) The saying of the Arabs, اتَّقِ اللَّهَ فِي جَنْبِي وَلَا تَقْدَحْ فِي سَاقِي [may be rendered †Fear God in respect of his (thy brother's) right, or due, and impugn not his honour, or reputation: or] means, accord. to the copies of the K, لَا تَقْتُلْهُ [slay him not], or, as in the L, and in the original draught of the author [of the K] لَا تَقْتُلْهُ [slay him not clandestinely, or on an occasion of inadvertence], from الغِيْلَةُ, and throw him not into trouble, or trial: (TA:) or, accord. to some, فِي جَنْبِي means in detracting from his reputation, or reviling him. (K, TA. [See also Freytag's Arab. Prov. i. 240.]) A poet, cited by IAḥ, says,

\* خَلِيلِي كُفًّا وَادْكُرَا اللَّهَ فِي جَنْبِي \*

+ [O my two friends, refrain, and be mindful of God in respect of my reputation; (see also جَانِبٌ);] meaning, in detracting from my reputation, or reviling me: or, accord. to MF, in my case. (TA.) And one says, مَا فَعَلْتَ فِي جَنْبِي †What didst thou, or what hast thou done, in the case of the thing that I want? (L, TA.)

جَنْبٌ: see جَنْبٌ. — طَوْعُ الْجَنْبِ: see جَنْبٌ. — جَنْبٌ also signifies Short; (K;) applied to a man. (TA.)

جَنْبٌ: see جَنْبٌ. — It is also applied as an epithet to a wolf, because he pretends to halt, from guile, or cunning. (L, TA.) — Also A man who goes aside, or to a distance, from the beaten way, for fear of guests' coming to him for entertainment. (K, TA.)

جَنْبٌ, (El-Farábee, S, A, Mṣb, K,) which is sometimes used in the sing. form as pl., and has no fem. form, (TA,) and جَانِبٌ and أَجْنَبِيٌّ, (El-Farábee, S, Mṣb, K,) which is said by Az in art. رُوحٌ to be seldom or never used by the Arabs, but is mentioned by him in its proper art., (Mṣb,) and أَجْنَبٌ, (Az, S, Mṣb, K,) are syn., (El-Farábee, S, Mṣb, K,) signifying A stranger; (K;) as also جَنْبِيٌّ: (S:) or a man who is distant, or remote: (Mṣb:) or distant, or remote, in respect of relationship: (Az and Mṣb in explanation of the third and fourth:) [or not a relation; as will be seen from what follows:] and جَانِبٌ [as an act. part. n.] signifies one alighting, or descending and abiding, or settling, as a stranger, among a tribe: (S:) pl. of the first أَجْنَابٌ, (A, TA,) and of the second جَنْبٌ, (S, TA,) and of the fourth أَجْنَابٌ. (Mṣb.) أَجْنَابُ الْجَنْبِ [occurring in the Kur iv. 40] (T, S, A, Mṣb, K) and جَارُ الْجَنْبِ (TA) The person who

is one's neighbour, but who belongs to another people; (T, S, A, Mṣb, K;) who is not of one's family nor of one's lineage; (A;) who is of another lineage than he of whom he is a neighbour; (T, TA;) who is not a relation: (MF:) or one who is distant, or remote, in an absolute sense: (TA:) or the person who is not a relation to another, and who comes to him, and asks him to protect him, and abides with him: such has the title to respect that belongs to him as neighbour of the other, and to his protection, and as relying upon his safeguard and promise. (TA in art. جَوْرٌ. [Differing from جَارُ الْجَنْبِ, q. v. supra.])

It is said in a trad., هُمُ أَجْنَابُ النَّاسِ They are the strangers of mankind, or of the people. (TA.) And in another trad., قَالَ لِبَارِيَةِ هَلْ مِنْ مُغْرَبَةٍ خَبْرٌ قَالَتْ عَلَى جَانِبِ الْخَبْرِ [He said to a girl, Is there any news from abroad? She answered,] It is for a stranger coming from a journey [to give such news]. (TA.) And one says, هُوَ

أَجْنَبِيٌّ [He is a person not related to me]. (A.) — Also, †the same four words, (of which only the last is mentioned in this sense in the S,) That will not be led; intractable. (K.) — جَنْبٌ is also an epithet from الْجَنْبَةُ; (S, Mgh, Mṣb, K;) signifying A man under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen: (IAth, TA: [see 4:]) and is used alike as masc. and fem. (S, Mgh, Mṣb) and sing. (S, A, Mgh, Mṣb, K) and dual (Mṣb, TA) and pl.; (S, A, Mgh, Mṣb, K;) being regarded as quasi-coordinate to the class of inf. ns.; for the inf. n., when used as an epithet, must remain, in form, sing. and masc.: (MF in art. عَفْتُ:) or one may use the dual form جَنْبَانِ;

(K;) and sometimes they used the pl. أَجْنَابٌ (S, Mṣb, K\*) and جَنْبُونَ, (S, Mṣb,) and the fem. pl. جَنْبَاتٌ; (Mṣb;) but not جَنْبَةٌ, (K, TA,) applied to a female. (TA.) It is said in a trad., لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جَنْبٌ, meaning [The angels will not enter a house, or chamber, or tent, in which is] one who usually neglects the total ablution when under an obligation to perform it for the cause above mentioned. (IAth, TA.)

جَنْبَةٌ: see جَنْبٌ, in four places: — and see جَانِبٌ. — Also Retirement, or secession, from others: (K, TA:) and in a trad., in which it is enjoined, used as meaning retirement from women; avoiding the sitting by them, and the approaching the place that they occupy. (TA.) You say, رَجُلٌ ذُو جَنْبَةٍ A man of retirement. (TA.) And نَزَلَ جَنْبَةً He alighted, or descended and abode, or settled, in a place aside, or apart. (S, TA.) And هُوَ قَعْدٌ جَنْبَةٌ He [sat apart, or] retired from others. (A, TA.) — The state of being a stranger; as also جَنْبَةٌ. (K.) [Both are there mentioned as simple subst.; but the latter is an inf. n.: see and see also 4.] Both also signify Remoteness in respect of relationship. (TA.) — Also, جَنْبَةٌ, A piece of skin from the side of a camel, (S, L, K,\*) of which is made a kind of milking vessel (عَلِيَّة), (S, L,) larger than the مَعْلَقُ, but smaller than the جَوْبَةُ. (L.) — And Every kind of plant, (S,) or

every kind of tree in general, (K,) that produces [new leaves such as are termed] رَيْل in the season of the صَيْف [which may mean either summer or spring]: (S, K:) or every kind of plant that produces leaves in that season without rain: (TA:) or a name given to many plants, all of them عُرُوق [perhaps meaning resembling roots, i. e. straggling, or spreading like roots]; so called because less than large trees and higher than those that have no root-stock (أرومة) in the earth; comprising the نَصِي and صَلِيَان and حِمَاط and مَكْر and حذر [so in the TA, but I do not find it elsewhere, and think it may be a mistranscription for حَزْر, of which حَزْرَة (the name of a certain sour tree) is probably the n. un.,] and دَهْمَاء; which are smaller than شَجَر and superior to بَقُول: all this has been heard from the Arabs: (T, TA:) or green and fresh صَلِيَان: (TA:) or what is [of a kind] between بَقْل and شَجَر; (AHn, K, TA;) being [in the TA, وهما, but this is evidently a mistake for وَهِي,] of the kind of which the root remains in the winter while the branches perish: (AHn, TA:) or herbage of which the root is deep in the earth; such as the نَصِي and the صَلِيَان. (TA voce خَضِر.)

جَنَبَة: see جَنْب, in four places: — and see جَانِب.

جَنْبَة A thing from which one retires, or withdraws himself, to a distance, or far away, or far off; from which one stands, or keeps, aloof. (K.)

جَانِب: see جَنْب, in five places. [Hence,] جَانِبًا and كُنَّا عَنْهُمْ جَانِبِينَ We were remote, or retired, from them; or out of their way. (TA.) — Also, (S, A, Mṣb, K,) and جَانِبٌ, (Mṣb, TA,) A court, or yard, or an open or a wide space in front of a house or extending from its sides: (S, A, K, TA:) and a place of alighting or abode; or a settlement, or place of settling: (A:) a mansion; an abode; a habitation; or a place to which a man betakes himself, or repairs, for lodging, covert, or refuge, in a city or town or village or other place of settled habitations; syn. رَحْلٌ: (K:) and a vicinage, neighbourhood, or tract adjacent to the place of abode or settlement, of a people or company of men: pl. أَجْنِبَة. (S.) You say, أَنَا فِي جَانِبِ زَيْدٍ I am in the court, or yard, of Zeyd; and in his place of alighting or abode, or settlement. (A, TA.) And أَحْصَبِ الْجَنْابِ, (A, TA,) and أَحْصَبِ الْجَنْابِ, (S, A,) the former meaning Such a one is possessed of an ample رَحْل [or mansion, &c., as explained above]: (TA:) [and the latter, such a one is surrounded by a plentiful, or fruitful, tract:] or both mean †such a one is generous or bountiful [or hospitable]. (A.) And فَلَانٌ جَدِيدُ الْجَنْابِ (S, TA) [meaning Such a one is environed by a tract affected with drought, or barrenness; as explained in the § in art. جَدْب: but generally used tropically, as meaning †such a one is ungenerous, illiberal, or inhospitable]. And أَحْصَبِ الْقَوْمِ جَانِبُ الْقَوْمِ [The neighbourhood of the people, or the tract surrounding them, became plentiful, or

fruitful]. (S, TA.) And أَجْدَبَ بِنَا الْجَنْابِ [Our neighbourhood, or the tract surrounding us, became affected with drought, or barrenness]. (TA from a trad.) — رَجُلٌ تَيْنُ الْجَنْابِ [perhaps a mistranscription for الْجَانِبِ] †A man easy to deal with, compliant, or obsequious. (A.) — [الجَنْابِ is also a title often given by writers of letters and the like to any great man to whom others betake themselves, or repair, for protection; and sometimes to God; meaning †The object of recourse; the refuge; the asylum: similar to الْحَضْرَة, q. v., and used in the same manner, i. e., alone, and, without the article, prefixed to the name of the person to whom it is applied, or to a pronoun; but the latter is generally considered as implying greater respect than the former.]

جَنْبٌ i. q. ذَاتُ الْجَنْبِ: see جَنْب. (K.)

جَانِبٌ A cord tied to the head and neck of a beast, by which he is led, or drawn. (KL.) [Hence,] فَرَسٌ طَوَّعَ الْجَنْابِ A horse easily led; or easy to be led; tractable; [obedient to the جانب]; (S, A, K, TA;) as also طَوَّعَ الْجَنْبِ. (TA. [See 1, near the beginning.]

جَنْوِبٌ, of the fem. gender, and, accord. to Sb, both a subst. and an epithet, [so that one says رِيحُ جَنْوِبٍ, as well as جَنْوِبٌ alone and رِيحُ الْجَنْوِبِ,] (TA,) [The south wind: or a southerly wind:] the wind that is opposite to that called the شمال (S, K:) [consequently, the wind that blows from the direction of the south pole, accord. to the §;] the wind that blows from the direction of the left hand of a person standing opposite to the هَيْبَل [by which is here meant that corner of the Kaʿbeh in which is set the Black Stone; which corner is towards the east]: (Th, TA:) or the wind that blows from the quarter between the place where Canopus rises [S. 29° E. in central Arabia] and the place where the same star sets [S. 29° W. in the same latitude]: ('Omárah, TA:) or from the quarter between the place where Canopus rises and the place where the sun sets in winter [W. 26° S. in central Arabia]: (Aṣ, TA:) or it is a hot wind, that blows in every season; blowing from that part of the tract between the quarter whence blows the east wind (الصَّبَا) and that whence blows the west wind (الدَّبُور) which is next to the place where Canopus rises: (T, TA:) or the wind that blows from the quarter between the place where Canopus rises and that where the Pleiades set [W. 26° N. in central Arabia]: (IAṣr, K:) [the points whence it usually blows seem to differ somewhat in different parts:] Aṣ says that the جنوب is attended by good, and by fecundating influence; and the شمال by drying up [of the earth &c.]: (TA:) accord. to IAṣr, it is hot in every place, except in Nejd, where it is cold, or cool: (MF:) pl. جَنْائِبُ (T, K) and [of pauc.] أَجْنِبٌ. (T, TA.) — One says, of two persons, when they are on terms of sincere friendship, جَنْوِبٌ رِيحُهُمَا جَنْوِبٌ †[Their wind is south, or southerly]; and when they are separated, شَمَلَتْ رِيحُهُمَا †[Their wind has become north, or northerly]. (TA.)

جَنْبِي, applied to a horse and a captive, (TA.)

Led by one's side; as also مَجْنُوبٌ and مَجْتَنَّبٌ: (K:) or you say حَمِيلٌ مَجْتَنَّبَةٌ, meaning horses led by the side; the teshdeed denoting application to many objects: (S, TA:) pl. [of the first, and of جَنْبِيَّة, q. v., or only of this last,] جَنْائِبُ and [quasi-pl. n.] جَنْبٌ. (K.) One walking by the side of another; (A;) [and] so جَنْابٌ. (K.) — Any animal or man that is obedient, tractable, or submissive. (S, TA.) You say, أَصْبَحَ جَنْبِيَّةَ He became compliant to him. (A.) — See also جَنْبٌ. — Also, applied to a man, [app. Having a pain in the side; or having the pleurisy; like مَجْنُوبٌ: and hence, or from جَنْب, q. v., irregularly formed,] as though walking on one side, bent or crooked, مُتَعَقِّفًا: so in the L: in the M and K, on the authority of IAṣr, مُتَعَقِّبًا [to which I am unable to assign an appropriate meaning, except its modern one of lagging behind]: so in the saying of a poet,

\* رَبًّا الْجَوْعَ فِي أَوْتِيهِ حَتَّى كَأَنَّهُ

\* جَنْبِي بِهِ إِنَّ الْجَنْبِيَّ جَنْبِي

[Hunger increased in him (lit. in the two sides of his saddle-bags); so that he seemed as though he walked on one side, bent thereby; for he who has a pain in his side walks on one side, in that manner]. (TA.) — Also An excellent kind of dates, (K, TA,) well known; (TA;) one of the best kinds of dates. (Mgh in art. جمع, Mṣb.)

جَانِبَةٌ: see جَنْب, in four places: and see جَانِبٌ. — See also جَنْبَةٌ. — Accord. to IAth, its primary signification is Distance: and hence it signifies The state of him who is under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (TA.) — The sperma genitalis [itself]. (K. [But in a marginal note in my copy of that work I find this last signification rejected as erroneous.]) — See also the next paragraph.

جَنْبِيَّةٌ A led horse or mule or ass; (S, TA;) a horse that is led [by one's side], not ridden: (Mṣb:) pl. جَنْائِبُ. (A, TA.) — جَنْبِيَّتَا الْبَعِيرِ The [two equal] loads on the two sides of the camel. (K.) — [Hence, app.,] أَتَقَى اللَّهَ الَّذِي لَا جَنْبِيَّةَ لَهُ †Fear thou God, to whom there is no equal. (A, TA.) — Also جَنْبِيَّةٌ, (S,) or جَنْابَةٌ, (K,) or both, (TA,) A she-camel that one gives [or lends] to people, (S, M, K,) with money, (M, TA,) in order that they may bring corn or other provision for him; (S, M, K;) also called عَلِيْقَةٌ: pl. جَنْائِبُ. (S.) — Also, (Kr, M, K,) and خَبِيْبَةٌ, (M, TA,) The wool of a ثَنِي [or sheep in its third year]: (Kr, M, K:) it is better and cleaner than what is termed عَقِيْقَةٌ, which is the wool of a جَذَع [or sheep in or before its second year]. (TA.)

جَنْوِبِيٌّ Of, or relating to, the quarter of the wind termed the جنوب; south, or southerly.]

جَنْائِبٌ as an extr. pl.: see جَنْب, first sentence.

جَنْابٌ: see جَنْبِي.

جَانِبٌ; pl. جَوَانِبُ: see جَنْب, in eleven places.

[Hence, *لَانَ جَانِبُهُ* † *He was, or became, gentle, easy to deal with, compliant, or obsequious.* And *رَجُلٌ لَيِّنُ الْجَانِبِ* † *A man who is gentle, easy to deal with, compliant, or obsequious; contr. of غَلِيظُ الْجَانِبِ*; see art. *غَلِظَ*: and see *جَنَابٌ*. And] *تَزَنُّ بِلَيْنِ الْجَانِبِ* † [*She is suspected of easiness, or compliance*], (K in art. *لَمَسَ*), towards him who desires of her that he may lie with her. (TA in that art.) [*Hence also,*] *جَانِبَا الْأَنْفِ* (CK) and *جَانِبَاتَا* and *جَانِبَاتَا* and *جَانِبَاتَا* (K) *The two sides of the nose*: (K:) or *the two lines that surround the two sides of the nose of a doe-gazelle*: (Sb, TA:) pl. [of the second, agreeably with analogy,] *جَانِبَاتُ*. (TA.) — See also *جَنَابٌ*. [It often signifies *The vicinage or neighbourhood of a people &c.*: and *a region or quarter or tract of a people or country*: like *نَاحِيَةٌ*. — *The bank of a river*; and *any bank, or steep acclivity*. — And *A limit, bound, or boundary*: see a tropical usage of its pl. (*جَوَانِبُ*) voce. *جَنُوبٌ*. — And *عَلَى جَانِبِ* means *Beside, aside, or apart*; and so *جَانِبًا*, and *فِي جَانِبِ*. — *فِي جَانِبِ مَالٍ*, in post-classical writings, means *A portion*, and particularly *a large portion, of property*: and *جَانِبٌ* alone, in the same, *a sum*, and particularly *a large sum, of money*. — The latter, also, in post-classical writings, signifies, like *جَنَابٌ*, q. v., † *A man's honour, or reputation, which should be preserved inviolate*; so used in the K voce *عَرَضَ*, in an explanation of the latter word taken from *ĪAth*; i. q. *نَامُوسٌ* and *حُرْمَةٌ*, as in the TK in that case.] = *Avoided and despised*. (K, TA.) — [*Hence, perhaps,*] *دَعُ كَذَا جَانِبًا* *Let thou, or leave thou, such a thing alone*: see an ex. voce *أَوَّ*. — See also *جَنُبٌ*, in four places. — And see *مَجَنَّبٌ*.

*أَجْنَبٌ*: see *جَنُبٌ*, in two places.

*أَجْنَبِيٌّ*: see *جَنُبٌ*, in three places — You say also, *عَنْ كَذَا*, (A,) or *هُوَ أَجْنَبِيٌّ مِنْ كَذَا*, (TA,) † *He has no concern nor acquaintance with such a thing*. (A, TA.)

*مَجَنَّبٌ* (S, AAF, K) and *مَجَنَّبٌ* (AAF, K) *Much* (A 'Obeyd, S, AAF, K) of good (A 'Obeyd, K) and of evil. (K.) You say, *إِنَّ عِنْدَنَا لَخَيْرًا مَجَنَّبًا* *Verily with us is much good*, and *شَرًّا مَجَنَّبًا* *much evil*. (S.) And *طَعَامٌ مَجَنَّبٌ* means *Much* [*wheat or food*]. (Sh, TA.)

*مَجَنَّبٌ*: see what next follows.

*مَجَنَّبٌ* *A shield*; (S, A, K;) because it wards off from its possessor what is displeasing to him; (A, TA;) also with damm to the م [app. *مَجَنَّبٌ*, act. part. n. of 4]. (K.) — *A thing by which a person or thing is veiled, concealed, or hidden*; a *veil, curtain, or covering*; (K, TA;) for a house, or chamber, or tent. (TA.) — *A thing like a door, upon which the gatherer of honey stands*; (K, TA;) he being let down [upon it] by means of ropes to [the place of] the honey [in the face of a rock or mountain]. (TA.) — *A thing* (*شَيْعٌ*) [app. here meaning *a wooden implement*] *resembling a comb without teeth* (K, TA) and *thin-*

*edged in its lowest part*, (TA,) *with which earth is raised upon, or against, the أَعْضَادُ and فَلْجَانُ* [or raised borders of watering-troughs or the like, and streamlets for irrigation]. (K, TA. [In the CK, *الْفَلْجَانِ* is put for *الْفَلْجَانِ*].) — *The extreme part of the territory of the foreigners towards that of the Arabs*: (S, K:) and *the nearest part of the territory of the Arabs to that of the foreigners*. (S.) — See also *مَجَنَّبٌ*.

*مَجَنَّبٌ*; and its fem., with *ة*: see *جَنِيْبٌ*. — Also, the former, (TA,) or *جَانِبٌ*, (K, [but this is said in the TA to be a mistake,]) *A horse wide in the space between the two hind legs*, (K, TA,) *without what is termed فَجَجٌ* [which is an awkward kind of straddling, with the hocks wide apart]: it is a quality approved. (TA. [See also 2; and see *مَحْتَبٌ*].])

*مَجَنَّبٌ* *A man whose sheep or goats* [&c.] *have few young ones*; [and therefore, *having little milk*]; (TA in art. *يَسَرَ*;) *contr. of مَيْسَرٌ*. (S and TA in that art. [See also 2.]])

*مَجَنَّبَةٌ* *The van, or fore part*, (K, TA,) of an army. (TA.)

*الْمَجَنَّبَتَانِ* *The right and left wings of an army*: (K: [Golius has erroneously written *مَجَنَّبَتَانِ*, and has given J as the authority instead of the K:] or *مَجَنَّبَةٌ* signifies *a portion of an army* (*كَتِيْبَةٌ*) *that takes one of the two sides of a way*: but the former meaning is the more correct. (IAar, TA.)

*مَجَنَّبٌ* pass. part. n. of 1 [q. v.]. — See also *جَنِيْبٌ*. — Also *Affected by the disease termed ذَاتُ الْجَنْبِ* [or *pleurisy*]: (S, Mgh, Mṣb, TA:) and said to mean also *having a complaint of his side, absolutely*. (TA.) — And *Affected by the* [*south, or southerly, wind called*] *جَنُوبٌ* (S, TA.) [And *Affected by that wind in one's cattle*: see 1, last sentence.] *سَحَابَةٌ مَجَنُوبَةٌ* *A cloud brought by the blowing of that wind*. (S, A, K.) The saying of Aboo-Wejzeh,

\* *مَجَنُوبَةُ الْأَنْبِ مَسْمُومَةٌ مَوَاعِدَهَا* \*

means *Her familiarity passes away with the* *جَنُوبٌ* [or *south-wind*], *and her promises pass away with the* *شَمَالٌ* [or *north wind*]. (IAar, TA.)

### جَنَحٌ

*جَنَحٌ* i. q. *أَصْلٌ* [as meaning *The stock, or stem, or the root, or base, or lowest part, of a tree or plant*: and *the stock, or origin, of a man*]; (S, K;) a dial. var. of *جَنَسٌ*, or a word mispronounced: (S:) or, as some say, *a root* (of a tree) *of which the أَرْوَمَةُ* [i. e. *root-stock*] *is erect in the ground*: or *the part of the سَاقُ* [i. e. *stock, or stem,*] *of a tree that is in the ground, above the عُرُوقُ* [or *roots properly so called*]: (L, TA:) pl. [of pauc.] *أَجْنَانُ* and [of mult.] *جَنُوحٌ*. (TA.) One says, *جَنَسِكَ* and *فَلَانَ مِنْ جَنَسِكَ*, meaning *Such a one is of thy stock*. (S.) And *إِنَّهُ لَيَرْجِعُ إِلَى جَنَحِ صِدْقِي* [*Verily he traces*

*back his lineage to an excellent stock, or origin*]. (TA.)

### جَنَحٌ

1. *جَنَحَ*, (S, A, K, &c.,) aor. *ع*, (S, Mṣb, K,) agreeably with analogy, of the dial. of Temeem, and the most chaste form, (TA,) and *ع*, (S, Mṣb, K,) of the dial. of Keys, (TA,) and *ع*, (K,) inf. n. *جَنُوحٌ*, (S, Mgh, Mṣb, K,) *He, or it, inclined, leant, or propended*, (S, A, Mgh, L, K,) *إِلَيْهِ* (L, Mṣb) and *لَهُ* (L) [*to, or towards, it*]; as also *اجْتَنَحَ*, (S, Mgh, K,) and *اجْتَنَحَ*. (K [but, by the omission of a *و* after it, this is made in some copies of the K to relate to what there follows it].) It is said in the Kur [viii. 63], *وَإِنْ جَنَحُوا وَإِنْ جَنَحُوا لِلْسَّلَامِ فَاسْلَمِ قَاتِنُهَا* (Mgh, L) *And if they incline to peace, incline thou to it*: *سلم* being here made fem. because syn. with *مُصَالِحَةٌ*. (L.) You say, *اجْتَنَحَ* and *إِلَيْهِ*. (A.) — *He* (a man) *inclined, or leant, on one side*; and *leant upon his bow*: as also *اجْتَنَحَ عَلَيْهِ* and *اجْتَنَحَ* *he leant upon him*. (L.) And *جَنَحَتْ* *She* (a camel lying on her breast) *leant on one side*. (AO, TA.) — *He* (a man) *set about a thing, to do it with his hands, his breast leaning over it*. (T, TA.) — *جَنَحَ*, inf. n. *جَنُوحٌ* and *جَنَحَ*, *He* (a man) *rested himself upon his elbows, having set them upon the ground or upon a cushion*. (Ish, TA.) — *جَنَحَ إِلَيْهِمْ* and *لَهُمْ* *He* [*inclined to them*; or] *followed them and submitted to them*; namely, a sect. (Ish, TA.) — *جَنَحَتْ الشَّمْسُ لِلْغُرُوبِ* [*The sun inclined to setting*]. (A.) — *جَنَحَ*, (A, L, Mṣb,) aor. *ع*, (L, Mṣb,) inf. n. *جَنُوحٌ*, (S, L, K,) said of the night, (S, A, L, Mṣb, K,) and of the evening, (A,) and of the darkness, (L,) *It inclined to going, or to coming*: (A:) or *it came on, or approached*. (S, L, Mṣb, K.) — Also, with the same aor. and inf. n., said of a bird, *It contracted its wings to descend, or alight, and approached like one falling, and repairing to a place of refuge*. (L.) — *جَنَحَتْ* said of camels, *They lowered the fore part of the neck* [in running]: or *they went quickly, or swiftly*. (TA.) — And, inf. n. *جَنُوحٌ*, said of a ship (*سَفِينَةٌ*), *She came to shallow water, and stuck to the ground*, (A, L,) *so as to cease from motion*. (L.) — *جَنَحَ*, inf. n. *جَنُوحٌ*, *He* (a man) *gave with his* [*جَنَاحٌ, or*] *hand*. (TA.) — *جَنَحَهُ*, (S, L,) aor. *ع*, inf. n. *جَنَحَ*, (L,) *He hit, or hurt, its* *جَنَاحٌ* [or *wing*]; (S, L;) i. e., the *جَنَاحُ* of the bird. (S.) And *جَنَحَ فُلَانًا* *He hit, or hurt, the arm* (*جَنَاحٌ*) *of such a one*. (K. [In some copies of the K, by the omission of a *و*, this signification is erroneously made to relate to *اجْتَنَحَ*: so in the copies used by MF and SM, who state that the right verb is *اجْتَنَحَ*].) — *جَنَحَ*, (S, K,) with damm, (S,) like *جَنَحَ*, (K,) inf. n. *جَنُوحٌ*, (TA,) *He* (a camel) *had his* *جَوَانِحُ* [the ribs so called] *broken by reason of the heaviness of his load*: (S, K:) or

he (a camel) had the first of his ribs broken in the part next the breast. (TA.) — [جَنَحَ also signifies He regarded an act as a crime, or sin. Thus,] إِيَّتِي لِأَجْنَحِ أَنْ أَكَلَ مِنْهُ respecting the property of the orphan, means Verily I regard as a crime, or sin, (جَنَحَ) my eating, or devouring, [ought] thereof. (TA.)

[2. جَنَحَهُ, inf. n. تَجْنِيحُ, He furnished it with wings, or †the like: see مُجَنِّحٌ.]

4. اجنح: see 1, first sentence. — اجنحه He made him, or it, to incline, lean, or propend. (S, K.)

5: see 8.

8. اجتجج: see 1, in three places. — Also He (an old man) leant towards the ground, supporting himself with his hands upon his knees, by reason of his weakness. (Mgh.) And He (a man prostrating himself in prayer) rested upon his palms, putting his fore arms apart (from his sides, IAth), not laying them on the ground; (so that they became like the wings of a bird; IAth); as also تَجَجَّجَ. (Sh, IAth, Mgh, K.) — اجتنجج in a she-camel is The going quickly, or swiftly: (Sh, K:) or the going so that her hinder part as it were leans towards her fore part, by reason of her vehement pressing on, (ISh, K,\*) by her pushing forward her hind legs towards her breast: (ISh:) and in a horse, the running with a uniform leaning on one side. (A, O, K.)

10. استججج It (the night) began. (L.)

جَنَحٌ (S, A, Msh, K) and جَنَحُهُ (S, Msh, K) A part, or portion, of the night: (S, A, K:) or a great, or the greater, part thereof: or the first part thereof: or a part thereof, about the half: (L:) or the darkness thereof; and its confusedness. (Msh.) كَأَنَّهُ جَنَحٌ لَيْلٍ [As though it were a portion, &c., of a night] is said of a numerous army heavily encumbered. (L.) [See also an ex. in a verse cited voce لَيْلٍ.]

جَنَحٌ A side (S, Msh, K) of a road. (S, Msh.) — And The vicinage or neighbourhood, or the region or quarter or tract, and the shadow or shelter or protection, syn. نَاحِيَةٌ and كَنَفٌ, (S, K,) as also جَنَاحٌ, (K,) of a people, or party, or company of men: (S:) the latter word thus used is tropical. (TA.) You say, بَاتَ بِجَنَاحِ الْقَوْمِ He passed the night in the vicinage, &c., of the people. (S, TA.) And أَنَا فِي جَنَاحِهِ † I am in his shadow, shelter, or protection. (TA.) — See also the next preceding paragraph.

جَنَاحٌ The يَدُ (S, K) [meaning wing] of a bird or flying thing; (S;) i. e., of a bird or flying thing, the limb that corresponds to the يَدُ of a man: (Msh:) and also the يَدُ [i. e. arm, sometimes also meaning hand, (see a signification of جَنَاحٌ)] of a man: (L, TA:) and (K) the upper arm, or arm from the shoulder to the elbow: (Zj, L, K:) each of these is so called because it is on one side of the body: (L:) and the arm-pit: (K:) pl. أُجْنَحَةٌ (S, Msh, K) and أُجْنَحٌ:

(IJ, K:) the sing., though masc., has the latter pl., which properly belongs to a fem. sing. [of this form], because جناح is assimilated to رِيشَةٌ; (IJ;) [or rather, I think, to يَدُ, which is fem.]; but some assert جناح to be both masc. and fem.

(MF.) [Hence,] هُوَ مَقْصُوصُ الْجَنَاحِ [He has the wing clipped; meaning] † he is one who lacks strength or power or ability; he is impotent. (A, TA.) And خَفَضَ لَهُ جَنَاحَهُ † [He abased himself to him: lit. he lowered to him his wing: but see an explanation of a similar phrase in the Kur, below]. (A.) And رَكِبُوا جَنَاحِي الطَّائِرِ, (Fr, L, K,) in [some of the copies of] the K, الطَّرِيقِ, (TA.) † They quitted their homes, or accustomed places. (Fr, L, K.) And فَلَانَ فِي جَنَاحِي طَائِرٍ † Such a one is in a state of disquiet, and confounded, or perplexed, unable to see his right course. (L, A.\*) And رَكِبَ فَلَانٌ جَنَاحِي التَّعَامَةِ † Such a one employed himself vigorously, labouriously, sedulously, or diligently, in an affair; (A, K;) managing well. (K.) And نَعْنُ عَلَى جَنَاحِ السَّفَرِ [lit. We are on the wing of travel; meaning] † we are about to travel, or journey. (K, TA.) And جَنَاحُ الْفَرَسِ † A certain star [γ] of Pegasus; one of the four bright stars, in Pegasus, which form a square; the other three being that at the extremity of the neck, called الْفَرَسِ, [i. e. α of Pegasus,] that called مَنَكِبُ الْفَرَسِ, [β of Pegasus,] and the star [α of Andromeda] that belongs to both Pegasus and Andromeda. (Kzw.) [And جَنَاحُ سَيْفَةٍ † The fin of a fish.] And جَنَاحَا † The two wings, or blades, of a spear-head or of an arrow-head. (L.) And جَنَاحُ الرَّحَى † The wing (نَاغُور) of the mill or mill-stone. (L.) And جَنَاحَا عَسْكَرٍ † The two wings of an army. (A, TA.) And جَنَاحَا الْوَادِي † The two sides of the valley (A, L) down which the water runs, on the right and left. (L.) And ثَرِيدَةٌ لَهَا جَنَاحَانِ † [A mess of crumbled bread moistened with broth, having two side-garnishes of bones with some meat remaining upon them]. (A, TA.) — See also جَنَجَّجَ, in two places. — Also The side, syn. جَانِبٌ. (K.) So in the saying in the Kur [xvii. 25], وَأَخْفَضْ لَهَا وَأَلِنْ لَهَا جَانِبَكَ الدَّلِيلِ, جَنَاحُ الدَّلِيلِ † [And make soft to them (thy two parents) thy submissive side; i. e. treat them with gentleness and submissiveness: or the former words may be literally rendered lower to them the wing of submissiveness; meaning be submissive to them]. (Jel, TA.) — And A part, or portion, of a thing; as also جَنَاحٌ. (K.)

جَنَاحٌ A sin, a crime, or an act of disobedience: (AHeyth, S, A, IAth, L, Msh, K:) or an inclining thereto: (IAth, L, TA:) and anxiety, and annoyance or molestation or hurt, which one is made to bear. (L, TA.) لَا جَنَاحَ عَلَيْكُمْ, in the Kur ii. 235, means, accord. to AHeyth, There shall be no sin, or crime, chargeable upon you: or, accord. to

others, there shall be no straitening of you. (L.) — See also جَنَاحٌ, last signification.

جَانِحٌ Inclining, leaning, or propending: pl. أُجْنَاحٌ, like as أَشْهَادٌ is pl. of شَهِيدٌ. (L, TA.)

جَانِحَةٌ sing. of جَوَانِحٌ; (S, K;) which latter signifies The ribs of the breast: (A:) or the ribs that are beneath [those called] the تَرَائِبُ, of the part next the breast; (S, K;) like the ضُلُوعُ of the part next the back: (S:) or the anterior parts of those ribs; so called because they incline over the heart: or the short ribs that are in the anterior part of the breast: or, of a camel and a horse and the like, the ribs against which lies the shoulder-blade: and of a man, the ribs of the back which are called دَائِي, six in number, three on the right and three on the left. (L.)

مَجْنَحَةٌ A piece of leather upon the fore part of the camel's saddle, upon which the rider leans with his hands, thus resting himself. (TA. [See 8.]

مُجَنِّحٌ [Furnished with wings, or †the like]. — [Hence,] تُرِيدَةُ مَجْنَحَةَ بِالْعِرَاقِ: see جَنَاحٌ. — نَاقَةٌ مَجْنَحَةُ الْجَبِينِ † A she-camel wide in the جَبِينِ [app. here meaning the forehead]. (TA.)

جند

2. جند جُنُودًا (S, A) He collected, or assembled, [i. e. armies, military forces, &c.]. (A.)

5. تجند He took, or prepared, for himself, a جُنْدٌ [i. e. an army, a military force, &c.]. (A, TA.)

جُنْدٌ [a coll. gen. n.] An army; a military force; a legion; a body of troops or soldiers; (L, K;) a collected body of men prepared for war: (Mgh:) auxiliaries: (S, L, Msh, K:) n. un. جُنْدِيٌّ [signifying a trooper; a soldier; an auxiliary]; like as رُومِيٌّ is n. un. of رُومٌ: (Msh:) pl. of the former, جُنُودٌ (S, A, Mgh, Msh) and [pl. of pauc.] أُجْنَادٌ. (Mgh, Msh.) It is said in a trad., † الأرواحُ جُنُودٌ مَجْتَمِعَةٌ, (S, A, L) Souls are troops collected together: meaning that they are created of two parties, each party agreeing together, and disagreeing with the other party, like two armies opposed, each to the other. (L.) — Also Any kind, or species, of creatures, or created things, regarded as alone, by itself, or apart from others. (K, TA.) It is said in a prov., † إِنَّ لِلَّهِ جُنُودًا مِنْهَا الْعَسَلُ Verily to God belong kinds, or species, of created things [by means of which He effects his purposes as by armies or auxiliaries], of which is honey: (Z, K:) first said by Mo'awiyeh, when he heard that El-Ashtar had been given to drink some honey containing poison, in consequence of which he died: and used on the occasion of rejoicing at a misfortune that has befallen an enemy: it occurs in the history of El-Mes'oodee thus; † إِنَّ لِلَّهِ جُنُودًا فِي الْعَسَلِ. (MF.) — Also, [as a term used in Syria, and afterwards by the Arabs from Syria in Spain,] A city [with its territory; i. e. a

province, or district]: (K:) or particularly a city of Syria [with its territory]: (AO, TA:) pl. أَجْنَادُ. (TA.) Syria consists of five أَجْنَادُ; namely, Dimashk [or Damascus], Hims [or Emessa], Kinnasreen, El-Urdunn [or the Jordan], and Filasteen or Falasteen [or Palestine]: (S, M, A:) they were thus called because the military forces were thence collected. (A.) [See مَخْلَافُ.]

جُنْدِي: see جُنْدٌ. — Also *Of, or relating to, a جُنْدٌ of Syria.* (A.)

جُنْدٌ مُجْتَمِعٌ *An army, or a military force, collected.* (TA.) See also جُنْدٌ.

## جندب

جُنْدَبٌ and جُنْدَبٌ and جُنْدَبٌ: see art. جذب.

## جندر

جُنْدَرٌ: see Q. Q. 1 in art. جدر.

## جندل

Q. 1. جُنْدَلُهُ *He, or it, made him to cleave to the stones. Hence, [May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty].* (M in art. تروب.)

جُنْدَلٌ (S, K) and جُنْدَلٌ (K) *Stones; (S in art. جدل) used in the sense of [the pl.] جُنْدَالٌ: (Sb, TA:) n. un. جُنْدَلَةٌ: (TA:) or what a man can lift, of stones: (K:) or, as some say, any stone: (TA:) or a mass of stone like a man's head. (T, TA.) [Hence, تَرَبًّا لَهُ وَجُنْدَلًا: see تَرَابٌ.]*

جُنْدَلٌ (S in art. جدل) or جُنْدَلٌ (Kr, K) *A place in which are stones (Kr, S, K) collected together: (Kr, K:) but ISd doubts its correctness. (TA.) And أَرْضٌ جُنْدَلَةٌ (K) and sometimes with fet-ḥ, (Sgh, K) i. e., to the ج [جُنْدَلَةٌ] (TK) A land abounding with stones. (Sgh, K.)*

جُنْدَلٌ *Strong and great.* (K.)

## جنز

1. جَنْزَةٌ, aor. َ , (A, Mṣb, K) and ُ , (A) inf. n. جَنْزٌ, (TA) *He veiled, concealed, hid, or covered, it. (A, Mṣb, K.) = He collected it; or gathered it together or up; (K;) as also جَنْزَةٌ, inf. n. تَجْنِيزٌ. (Sgh, TA.) You say also, جَنْزَ الرَّجُلِ, part. n. مَجْنُوزٌ, The man was gathered up [app. as a corpse is gathered up in the grave-clothes]: (TA:) or † he died. (Har p. 122.)*

2. جَنْزَةٌ, inf. n. تَجْنِيزٌ: see 1. — It is used by El-Ḥasan El-Baṣree as signifying *He put it (namely a corpse) upon the bier.* (K, \*TA.)

جَنْزَةٌ and جَنْزَةٌ signify the same, (Mgh, Mṣb, K) namely, *A dead person; a corpse: (K:) but the former is the more chaste: (Mṣb:) or the former signifies the dead person; and the*

latter, the *bier: (Aṣ, IAṣ, Mṣb, K:) or the former, the bier; and the latter, the dead person: (Mgh, Mṣb, K:) so accord. to Th, as related by Aboo-'Amr Ez-Zāhid: (Mṣb:) or the former is said by the vulgar to mean the bier: (Aṣ, TA:) or the former signifies the bier with the dead person: (K:) or the dead person upon the bier: (S:) and the bier is not so called unless the dead person is upon it: (AAF:) when the dead person is not upon it, it is called سَرِيرٌ and نَعَشٌ: (AAF, S:) but the vulgar say جَنْزَةٌ, with fet-ḥ; (S;) which is not allowable: (Lth, Aṣ, Mgh, TA:) or جَنْزَةٌ [so in the TA] signifies the man: or the bier with the man: (En-Nadr, TA:) جَنْزَةٌ is derived from جَنْزَةٌ, in the first of the senses assigned to it above: (A, Mṣb, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جَنْزَةٌ is so called because the clothes are gathered together when the man is upon the bier: ('Abd-Allah Ibn-El-Ḥasan, TA:) some say that it is Nabathian: (TA:) the pl. is جَنْزَاتٌ. (S.) The Arabs say, تَرَكْتُهُ جَنْزَةً I left him a corpse, or dead. (Aṣ, TA.) And ضَرَبَ الرَّجُلَ حَتَّى تَرَكَ جَنْزَةً [so in the TA, The man was beaten until he was left a corpse]. (Ish, TA.) And رَمَى فِي جَنْزَتِهِ, meaning, *He died: (Lth, Mgh:) or he has been carried, or lifted, and put [into his bier]: this they say when they give information of the death of a man: (TA:) and they say also, طَعَنَ فِي جَنْزَتِهِ, meaning the same. (Lth, Mgh, TA.) — Also جَنْزَةٌ [or جَنْزَةٌ] † A wine-skin [when emptied; as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn-Ki'ās, says,**

\* وَكُنْتُ إِذَا أَرَى زَقًّا صَرِيحًا \*

\* يَنَاحُ عَلَيَّ جَنْزَتِهِ بَكِيَّتٌ \*

[And I used, when I saw a wine-skin laid prostrate, its corpse being nailed over, to weep, or accord. to Th, as is said in the TA in art. بكى, to sing]. (TA.) — † Anything oppressive and grievous, عَلَى قَوْمٍ to a people. (Lth, K.) — † A sick person. (Sgh, K.)

جَنْزِيٌّ, [from جَنْزَاتٌ, pl. of جَنْزَةٌ,] *One who recites [or chants the profession of the faith &c.] before the dead [in a funeral-procession].* (TA.)

مَجْنُوزٌ: see 1.

## جنس

2. جَنْسُهُ بِهِ (TK) inf. n. تَجْنِيسٌ, from الْجَنْسُ (S, K) [He made it homogeneous, or congenial, with it; or similar, or conformable, to it: expl. in the TK, not well, by شَاكِلُهُ; but the inf. n., with tolerable correctness, by اَيْكِي شَيْئِي بِرِي. The usage of the term تَجْنِيسٌ in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جَنْسٌ, an inf. n. of جَنْسٌ.]

3. جَانِسُهُ, [inf. n. مُجَانِسَةٌ and جَنْسٌ] *It was, or became, homogeneous, or congenial, with it; or similar, or conformable, to it; syn. شَاكِلُهُ:*

(Mgh, Mṣb:) الْجَنْسُ is from الْجَنْسُ. (S, TA.) You say, هَذَا يُجَانِسُ هَذَا *This is homogeneous with this; syn. يَشَاكِلُهُ: (Mgh, Mṣb:) so says Kh. (Mṣb.) And كَيْفَ يُؤَانِسُكَ مَنْ لَا يُجَانِسُكَ* [How will he be sociable with thee who will not be congenial with thee?]. (A.) And of a man who has not discrimination nor intelligence, one says, فَلَانَ يُجَانِسُ الْبَهَائِمَ وَلَا يُجَانِسُ النَّاسَ [Such a one resembles the beasts, and does not resemble men]: (Mgh, Mṣb, \*TA:) so says Kh. (Mgh.) But Aṣ says that this usage, (Mgh, Mṣb,) in the first and last of the above-mentioned phrases, (Mṣb,) is post-classical. (Mgh, Mṣb.) The usage of the term جَنْسٌ by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَجْنِيسٌ]. (TA.)

6. تَجَانِسُ الشَّيْئَانِ [The two things were, or became homogeneous, congenial, similar, or conformable,] is a phrase of the scholastic theologians, not [classical] Arabic. (TA.)

جَنْسٌ [A genus, kind, or generical class, comprising under it several species, or sorts; or comprised under a superior genus, in relation to which it is a species, or sort;] a ضَرْبٌ of a thing; (S;) or of anything; (Mgh, Mṣb;) any ضَرْبٌ of a thing; (A, K;) [as] of men, and of birds, and of the definitions of grammar and of the art of versification, and of things collectively; so accord. to the lexicologists; (ISd, TA;) a term of more common import than نَوْعٌ [which is a species, or sort]: (S, A, Mgh, Mṣb, K:) thus animal is a جنس and man is a نوع, (Mgh, Mṣb,) because the latter is of more particular import than the former, though it is a جنس in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جنس is of more particular import than نوع: (Kull p. 139:) thus also camels are a جنس of beasts: (A, K:) pl. أُجْنَانٌ [properly a pl. of pauc. but used also as one of mult.] (Mgh, Mṣb, K) and جُنُوسٌ. (IDrd, K.) You say, النَّاسُ أُجْنَانٌ وَأَكْثَرُهُمْ أُجْنَانٌ [Men are of several kinds, and most of them are impure]. (A, TA.) And فَلَانَ مِنْ جَنْسِكَ, meaning أَصْلَكَ [i. e. Such a one is of thy stock]. (S in art. جَنْسٌ.) — [Hence, اِسْمٌ جَنْسِيٌّ A generic noun: and اِسْمٌ جَنْسِيٌّ جَمْعِيٌّ a collective generic noun.] — جَنْسُهُ اَوْصَى لِجَنْسِهِ signifies *He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother: and so, لِأَهْلِ بَيْتِهِ.* (Mgh.) — The assertion, in the K, that J's saying, on the authority of IDrd, that Aṣ used to say الْجَنْسُ as meaning الْمَجَانِسَةُ is a vulgarism, is erroneous, is a matter for consideration; for Aṣ said not this, but [what has been cited above, voce جَانِسُهُ, or] what will be found below, voce مُجَانِسٌ. (TA.)

[جَنْسِيٌّ Generic; generical.]

[جَنْسِيَّةٌ Generical quality.]

مُجَانِسٌ Homogeneous; congenial; similar;

conformable; syn. مُشَاكِلٌ. (K.) But IDrd asserts that A<sub>3</sub> used to reject the saying of the vulgar, هَذَا مُجَانِسٌ لِهَذَا [This is homogeneous with this, &c.], and to say, It is post-classical. (S.) [See also 3.]

جنف

1. جَنَفَ (T, S, Mgh, M<sub>sb</sub>, K, &c.) and جُنُوفٌ, (K,) the former being inf. n. of جَنَفَ and the latter of جَنَفَ, (TA.) The act of inclining, or declining (T, S, Mgh, K, TA) in speech and in all affairs: (TA:) and declining, or deviating, from the right course; acting wrongfully, unjustly, injuriously, or tyrannically; (T, M<sub>sb</sub>, K, TA;) like حَفِيفٌ, which some erroneously assert to be the act of a judge only. (T, TA.) You say, جَنَفَ, (T, S, Mgh, M<sub>sb</sub>.) aor. ʿ, inf. n. جَنَفٌ; (S, M<sub>sb</sub>;) [and app. جَنَفَ, aor. ʿ, inf. n. جَنَفٌ;] and أَجْنَفُ; (T, M<sub>sb</sub>, TA;) He inclined or declined [in speech and in any affair]: (T, S, TA:) and he declined, or deviated, from the right course; acted wrongfully, unjustly, injuriously, or tyrannically; (T, Mgh, M<sub>sb</sub>, TA;) against him. (Mgh.) Hence, in the K<sub>ur</sub> [ii. 178], فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا, (S, TA,) i. e. [And he who feareth, (or, as is said in the K in art. خوف, knoweth,) from, or on the part of, the testator,] an inclining [to a wrong course], or a declining [from the right course]: (TA:) or a manifest inclining or declining. (Er-Rāghib, TA.) You say, جَنَفَ فِي وَصِيَّتِهِ, aor. ʿ; [He inclined, &c., in his testament;] and so أَجْنَفُ. (K.) And أَجْنَفُ signifies He deviated from that which was right. (K.) And أَجْنَفُ فِي حُكْمِهِ [He declined from the right course, or acted wrongfully or unjustly, in his judgment]. (TA.) Or أَجْنَفُ relates peculiarly to the case of a testament: and جَنَفَ signifies absolutely He declined, or deviated, from that which was right. (K.) And you say, جَنَفَ عَنْ طَرِيقِهِ, aor. ʿ; and جَنَفَ, aor. ʿ; inf. n. جَنَفٌ, (K, TA,) which is of the former verb, (TA,) and جُنُوفٌ, (K, TA,) which is of the latter verb; He turned away from his course, or way; deviated therefrom. (TA.) — Or [app. a mistake for “and”] جَنَفٌ signifies Depression (اِنْهَضَامٌ and دُخُولٌ) in one of the two sides of the breast, or chest, (الزُّورُ,) with evenness of the other side: (K:) the verb is جَنَفَ: and the part. n. is أَجْنَفٌ and أَجْنَفٌ, fem. [of the latter] جَنَفَاءُ. (TA.)

3. جَنَافٌ [an inf. n. of which the verb (جَانَفَ) is not mentioned]. You say, لَجَّ فِي جَنَافٍ قَبِيحٍ, He persisted in removing himself to a distance, or estranging himself, from his family; (Aboo-Sa'eed, K;) like جَنَابٌ قَبِيحٌ. (Aboo-Sa'eed, TA.)

4. اجنفا He committed an act of inclining [to a wrong course], or declining [from the right course, or acting wrongfully or unjustly or injuriously or tyrannically]; like as you say, الأامر, meaning “he did a thing for which he should be blamed.” (S.) See also 1, in five places. — اجنفته He found him to be one who deviated from the right

way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein. (K.)

6. تجانف في مشيته He carried himself in a proud and self-conceited manner, [affecting an inclining of the body from side to side,] in his gait. (TA.) [And He inclined on one side in his gait: said of one who is lame of one leg: see مَحْرُوقٌ.] — تجانف عن طريقه He affected a declining, or deviating, from his course, or way; he purposely declined, or deviated, therefrom: (K, TA;) syn. تَمَائِلٌ. (K.) And in like manner, تجانف إلى الشيء [He affected an inclining to the thing; intentionally inclined to it]. (TA.) You say, تجانف لإثمه He inclined to a sin, (S, Mgh,) [or affected an inclining to it, (see the part. n., below,)] intending, or purposing, the commission of an act of disobedience. (Mgh.)

جنف is [an epithet] like دَنَفٌ, applying to a sing. and a pl., [being] also an inf. n. [of جَنَفَ, q. v.]: Abu-l-'Iyāl El-Hudhalee says,

\* أَلَا دَرَأْتُ النَّصْرَ حِينَ رَأَيْتَهُمُ \*  
\* جَنَفًا عَلَى بَأْسِنٍ وَعَيْونُ \*

[Wherefore didst not thou repel the adversaries, when thou sawest them inclining, or acting wrongfully, against me with tongues and eyes?]: or, accord. to one reading, جَنَفًا [which is a pl. of أَجْنَفٌ]: (Skr p. 128:) [or, as some say,] جَنَفًا is a pl. [or rather quasi-pl. n.] of أَجْنَفٌ, like as دَوَى جَنَفٍ is of رَائِحٌ: or it may be for دَوَى جَنَفٍ. (TA.)

جنف: see أَجْنَفٌ, in two places: — and see also 1, last sentence.

جَنَافِي One who carries himself in a proud and self-conceited manner, (مُخْتَالٌ, [for which Golius, here copied by Freytag, appears to have read مُخْتَالٌ, with the unpointed ح,]) with an inclining [of the body from side to side]: (Sh, K:) or one who affects an inclining [of the body from side to side] (يَتَجَانَفُ) in his gait, and carries himself in a proud and self-conceited manner therein. (TA.)

جَانَفٌ: see أَجْنَفٌ; and see also جَنَفٌ, in two places.

أَجْنَفٌ [fem. جَنَفَاءُ] Inclining [to a wrong course], or declining [from the right course], or acting wrongfully or unjustly, [absolutely, as also أَجْنَفٌ and أَجْنَفٌ and أَجْنَفٌ, or peculiarly] in his testament. (K.) You say, صَادَفَهُ جَنَفًا فِي حُكْمِهِ [He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein]. (K.) And حَضَرَ مَجْنَفٌ An adversary who inclines [to a wrong course], or declines [from the right course]; (K;) who acts wrongfully, unjustly, injuriously, or tyrannically. (TA.) — Inclining; [or pendulous;] applied to a penis. (TA.) — Having a bending back; (S, K;) applied to a man. (S.) — See also 1, last sentence. — Big, or large; applied to a bowl (قَدَحٌ). (TA.)

مَجْنَفٌ: see أَجْنَفٌ, in two places.

عَبْرٌ مُتَجَانِفٌ لِإِثْمٍ, in the K<sub>ur</sub> [v. 5], means Not affecting an inclining to sin; intending, or purposing, it. (M<sub>sb</sub>, TA.)

جنق

1. جَنَقُوا, aor. ʿ, (IA<sub>ar</sub>, K,) inf. n. جُنُقٌ; (IA<sub>ar</sub>, TA;) and جَنَقُوا, inf. n. تَجْنِيقٌ; (AZ, K;) They cast stones of [or with] the مَجْنِيقِ: (K, TA;) and مَجْنَقُوا, (K,) or مَجْنِيقًا [app. meaning they constructed a مَجْنِيقِ], (Lth, TA,) is said by such as hold the م to be radical; (K;) or it may be that the م is augmentative, and that the verb is [denominative,] similar to جَنَقُوا بِالْمَجْنِيقِ: mentioned by El-Fārisee on the authority of AZ. (M.) An Arab of the desert, in describing the wars of his people, said, تَارَةً نُجِنِقُ وَأُخْرَى تُرْسَقُ [One time we are cast at with the مَجْنِيقِ, and another we are shot at with arrows]: (S, M:) also mentioned by El-Fārisee. (M.)

2. جَنَقُوا الْمَجَانِيقَ and مَجْنَقُوهَا [app. They constructed the engines of the kind called مَجْنِيقِ]. (JK.) See also 1.

Q. Q. 1. مَجْنَقُوا: see 1 and 2.

جُنُقٌ The stones of the مَجْنِيقِ. (M, TA.) [But] IA<sub>ar</sub> says that جنق [app. جُنُقٌ] means The people who manage the مَجْنِيقِ. (TA.)

مَجْنِيقٌ dim. of مَجْنِيقٌ, q. v. (Sb, S.)

مَجْنِيقٌ: see what next follows.

مَجْنِيقٌ (S, M, M<sub>sb</sub>, K) and مَجْنِيقٌ (M<sub>sb</sub>, K) and مَجْنِيقٌ (Lth, IA<sub>ar</sub>, M<sub>sb</sub>, K) [A kind of balista;] an instrument [or engine of war] with which stones are cast (S, M, K, TA) at the enemy; made by binding [in some manner] very tall wooden poles, whereon is placed what is to be cast, which is then struck with a long pole, and so cast to a very distant place: [this imperfect description (the only one that I have found of this engine) seems to show that it was of a very simple and rude construction:] it is an ancient instrument, anterior to the invention [or use] of gunpowder and cannons by the Christians; and was used by Moḥammad in the siege of Eṭ-Ṭāif; but the first [of the Arabs] who used it in the time of paganism is said to have been Jedheemeh El-Abrash, of the Mulook eṭ-Tawāif: (TA:) pl. مَجْنِيقَاتٌ (S, M<sub>sb</sub>, K) and مَجْنِيقَاتٌ (Lth, TA) and مَجَانِيقٌ (Sb, S, M<sub>sb</sub>, K) and مَجَانِيقٌ (K:) dim. مَجْنِيقٌ: (Sb, S:) it is fem., (Lth, S, M<sub>sb</sub>, K,\*) preferably, (Lth, TA,) and in most instances; (M<sub>sb</sub>;) and hence it is also called الأُنثَى; (M in art. انث;) but sometimes it is masc.: (M<sub>sb</sub>, K:) and is arabicized, (S, M<sub>sb</sub>, K,) from the Persian (S, K) مَن چي نيك, i. e. “How excellent am I!” (S,) or مَن چه نيك, i. e. “I, how excellent am I!” (K;) [Golius asserts it to be from the Greek Μάργανον; but this is the original of مَجْنُونٌ, which has a different meaning: its derivation, however, seems to have been unknown to the Arabs in general; for] some say that مَجْنِيقٌ is of

the measure مَفْعَلِيل, [so in copies of the §, but correctly مَنَفَعِيل, as in the Mṣb and TA,] because of the phrase نَجْنَى مَرَّةً [see 1]: (§, Mṣb:\*) or, (Mṣb,) accord. to Sb, (§), it is of the measure مَفْعَلِيل; (§, Mṣb;) because مَجَانِيحُ is its pl. and the dim. is مَجْنِيحٌ; and because, if the م were augmentative as well as the ن, there would be two augmentative letters at the beginning of the noun, and this may not be in subst. nor in epithets that are not conformable to augmented verbs; and if the ن were made an essential part of the word, the noun would be a quadriliteral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like مَذْرُوحٌ (§, TA:) but MF says that these disquisitions are unprofitable; for in his opinion, all the letters of the word are radical, since it is a foreign word. (TA.)

مَنْجِنِقِي [app. A maker of the kind of engine called مَنْجِنِقٌ; being mentioned as a surname:] a rel. n. from مَنْجِنِقٌ. (K.)

## جَنَكٌ

جَنَكٌ [and جَنُوكٌ] A certain [musical] instrument, which is beaten like the عود [or lute; namely, the Persian harp; two specimens of which are figured in Note 26 to Chap. iii. of my translation of the "Thousand and One Nights"]; mentioned by El-Khafājee in the Shifā el-Ghaleel; and often spoken of: it is an arabicized word; (MF, TA;) from the Persian چنگ: and applied [also] to the دَق [دَقٌّ or دَقٌّ, i. e., tambourine,] with which one plays. (TA.)

جَنَكِيٌّ [and جَنُوكِيٌّ] A player on the جَنَك above mentioned. (TA.)

## جَنُو

جَنُو i. q. جَنَاءٌ [inf. n. of جَنِيٌّ, q. v.]. (§gh, K.)

جَنَاءٌ, applied to a man, i. q. جَنَاءٌ, q. v. (§gh, K.) And [its fem.] جَنَوَاءٌ, i. q. جَنَاءٌ, (§gh, K.) applied to a ewe, or a she-goat, meaning Having her horns bending backwards. (TA.)

## جَنَى

1. جَنَى الثَّمَرَةَ (§, Mgh, Mṣb, K.) aor. ى, (§, Mṣb,) inf. n. جَنَى, (§, TA,) or جَنَى, (so accord. to one copy of the §, and written in the accus. case جَنِيَا in the Ham p. 355,) and جَنَانِيَّةٌ, (Ham ib., but there without any vowel-signs,) He gathered, plucked, or took from the tree, the fruit; (Mgh, TA;) i. q. جَنَانِيَّةٌ (§, Mṣb, K.) and جَنَانِيَّةٌ: (K:) and in like manner one says of a thing similar to fruit. (TA.) One says also, جَنَاهُ إِيَّاهَا and جَنَاهَا لَهُ, [He gathered it, plucked it, or took it from the tree, for him]. (A'Obeyd, K.) And جَنَيْتُكَ أَكْمُؤًا [I gathered for thee truffles]. (TA.) And جَنَى ذَهَبًا He collected gold from its mine. (TA.) — Aboo-Dhu-eyb uses this verb metaphorically, in the phrase جَنَى العُلَى, meaning † [He acquired] eminence, or nobility. (TA.) — You also say, جَنَى عَلَيْهِ, (§), or عَلَى قَوْمِهِ, (Mṣb,) inf. n.

جَنَانِيَّةٌ, (§, Mṣb,) † He committed, [against him, or] against his people, or party, a crime, or an offence for which he should be punished; (Mṣb;) as also جَانَاهُ [or جَانِي قَوْمِهِ]: (TK in art. جر:) [and † he brought an injury upon him, or them:] and جَنَى الذَّنْبَ عَلَيْهِ, aor. ى, inf. n. جَنَانِيَّةٌ, (K,) with kear, (TA,) † He committed the crime, offence, or injurious action, against him; syn. جَرَّهُ إِلَيْهِ: (K: [see art. جر:]) thus used, also, the verb is metaphorical, from جَنَى الثَّمَرَةَ: (Er-Rāghib, TA:)

and so in the phrase, جَنَى شَرًّا, meaning † He brought to pass an evil thing or action. (Mgh.) [See also جَنَانِيَّةٌ, below.] It is said in a trad., [An injurer shall not bring injury save on himself]; meaning that one shall not be prosecuted for an injurious action committed by another, of his relations or of others. (TA.) And a poet says,

\* جَانِيكَ مَنْ يَجْنِي عَلَيْكَ وَقَدْ  
\* تُعْدِي الصَّاحَ فَتَجْرِبُ الْجُرْبُ

[which may be rendered, † Thine injurer whom thou shouldst punish is he who brings an injury upon thee: but sometimes the mangy camels infect the sound ones so that these become mangy; and thus a criminal sometimes brings punishment upon his relations: for] A'Obeyd says that جَانِيكَ جَانِيكَ مَنْ يَجْنِي عَلَيْكَ is a prov. applied to the case of a man who is punished for an injurious action; because brothers [sometimes] bring injury upon a man [by occasioning his being punished for an injurious action which they have themselves committed], as the latter hemistich of the verse cited above indicates: but AHeyth says that this prov. means الْجَانِي لَكَ الشَّرَّ مَنْ يَجْنِي عَلَيْكَ الشَّرَّ [The person bringing thee good is he who brings, or will bring, upon thee evil: perhaps intended as a caution; for the Arabs often suspect that a benefactor has some evil intention]: and he cites the following hemistich:

\* تُعْدِي الصَّاحَ مَبَارِكُ الْجُرْبُ \*

[meaning Sometimes the places where the mangy camels lie down, and which afford benefit to other camels, infect the sound ones]. (TA. [See also Freytag's Arab. Prov., i. 298.]) You say also, جَنَيْتَ هَذَا عَلَى نَفْسِكَ [Thou hast brought this as an injury upon thyself]. (K in art. جل.)

3. جَانَى عَلَيْهِ, inf. n. مَجَانَاةٌ, He accused him of a جَنَانِيَّةٌ [or crime, &c.]. (TA.) — See also 1.

4. جَانَى said of a tree, (§, K,) or of a palm-tree, (Mṣb,) It had ripe fruit: (§) or it attained to the time for the gathering of its fruit: (Mṣb:) or it attained to maturity: (K:) or, said of a tree, it had fruit to be gathered and eaten: and, said of fruit, it became ripe: (TA:) and, said of grass, or herbage, it became abundant. (KL.) — And جَانَى الأَرْضَ The land had much جَنَى, (§, Mṣb, K,) i. e. herbage, and truffles, and the like. (§.)

5: see 1. — جَانَى عَلَيْهِ, (§, \* K,) or جَانَى عَلَيْهِ, (TA,) † He accused him of a crime, an offence, or an injurious action, that he had not committed; (§, K;) i. e. he forged against him the charge of

his having committed a crime, &c., he being guiltless [thereof]: (TA:) الْجَانِي being like الْجَانِمُ. (§.) You say also, يَجْنِي عَلَيْنَا مَا لَمْ نَجْنِهِ [He accuses us of committing what we did not commit]. (Abu-l-'Abbās, TA in art. جر.)

8: see 1. — اجْتَنَيْنَا مَاءَ مَطَرٍ We came to rain-water, and drank it: (K:) a phrase mentioned with approval by IAqr, but not explained by him: thought by ISd to have this meaning. (TA.)

جَنَى [in the CK جَنَى] Whatever is gathered, or plucked; as also جَنَاءٌ: (K:) or whatever is gathered, or plucked, from trees, (§) &c.; (so in a copy of the §;) as also جَنَاءٌ: (§:) so that these two words are of the same class as جَنَى and جَنَاءٌ: or the latter of them is a n. un.: (TA:) or the former signifies what is gathered from trees while fresh; (Mṣb;) as also جَنَى: (Mṣb:) or this last is an epithet applied to fruit, signifying just gathered or plucked; (§, K;) or gathered, or plucked, while fresh: (TA:) and جَنَى, also, pl. مَجَانٌ, signifies fruit gathered or plucked: (Har p. 369.) جَنَى also signifies fruit [ready to be gathered or plucked]; so in the Kur lv. 54: (Jel:) and is applied to fresh ripe dates: (Fr, K:) and grapes: (TA:) and truffles, and the like: (§) and even cotton: (TA:) and herbage: (§) and gold, (K,) which is collected from its mine: (TA:) and cowries, (K,) as though gathered from the sea: (TA:) and honey, (K,) when it is gathered: (TA:) pl. أُجْنَاءٌ (K) and أُجْنٌ, originally أُجْنَى. (TA.) Hence the saying,

\* هَذَا جَنَائِي وَخَيْرُهُ فِيهِ  
\* إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

[This is what I have gathered, and the best of it is in it; when every gatherer but myself has his hand to his mouth]: or, accord. to one reading, وَهَجَانُهُ فِيهِ (which has the same meaning, TA in art. هجن): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-'Adee El-Lakhmee, the son of the daughter of Jedheemeh: he says that Jedheemeh had ordered the people to gather for him truffles, and some of them ate the best that they found; but 'Amr brought to him the best that he found, and addressed to him these words: and 'Alee is related to have repeated them on an occasion of his entering the government-treasury; meaning that he had not defiled himself with anything of the tribute belonging to the Muslims, but had put it in its places. (TA.)

جَنَاءٌ: see جَنَى, in two places.

جَنَى: see جَنَى. Also Dates cut from the tree. (TA.)

جَنَانِيَّةٌ, primarily, The act of gathering, plucking, or taking from a tree, fruit: [see 1:] — then, † The bringing to pass an evil thing, or action: (Mgh, Kull p. 147:) — then, † Evil, [itself]: — then, † The doing a forbidden action: (Kull ib.:) specially used in this last sense; though it has a general application: (Mgh:) — [as a simple subst., it generally signifies] A crime, an offence, or an injurious action, for which one should be punished:



(Mṣb:) or an action that a man commits requiring punishment or retaliation to be inflicted upon him in the present world and in the world to come: (TA:) or any forbidden injurious action: (Kull p. 134:) and in the language of the lawyers, especially a wounding: and an amputation, or a maiming: (Mṣb:) and جَنْبِيَّةٌ signifies the same as جَنْبَايَةٌ: (Ḥam p. 241:) the pl. of جَنْبَايَةٌ is جَنْبَايَاتٌ and جَنْبَايَا; but the latter of these pls. is of rare occurrence. (Mṣb.)

جَنْبِيَّةٌ: see what next precedes. — Also A [garment such as is called] رِدَاءٌ, (K, TA,) of a round form, (TA,) made of [the kind of cloth termed] خَزٌّ. (K, TA.)

جَانٌ A gatherer of fruit [&c.]: — and also †A committer of a جَنْبَايَةٌ [or crime, &c.]: (K, TA:) pl. جَنْبَايَةٌ (S, K) and جَنْبَايَةٌ (Sb, K) and [of pauc.] أَجْنَابٌ, which last is extr., (S, K,) or doubtful. (S.) Hence the prov., أَجْنَابُهَا أَبْنَاؤُهَا, explained in art. بَنَى. (S, TA.) — [Hence also,] الجَانِيُّ †The wolf. (IAṣr, TA voce جَابٌ, q. v.) — Also i. q. لِقَاحٌ; (IAṣr, Az, TA;) i. e. A fecundator of palm-trees. (Az, TA.)

الجَوَانِيُّ i. q. الجَوَانِبُ [pl. of الجَانِبُ]; (K;) similar to الأَرَانِيُّ and التَّعَالِيُّ. (TA.)

جَنْبِيٌّ: see جَنْبِيٌّ.

مَجْتَنِيٌّ A place of gathering, or plucking, fruits, &c. (TA.)

جهد

1. جَهَدٌ, (S, A, L, &c.) aor. َ, (K,) inf. n. جَهَدٌ, (TA,) He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; (S, A, L, K;) كَذَا in such a thing; (S;) or فِي الأَمْرِ in the affair; (A;) as also اجْتَهَدَ; (A, K;) and so جَاهَدَ, with respect to speech and actions: (L:) or جَهَدَ فِي الأَمْرِ, aor. and inf. n. as above, he did his utmost, or used his utmost power or efforts or endeavours or ability, in prosecuting the affair: (Mṣb:) and جَاهَدَ and اجْتَهَدَ he exerted unsparingly his power, or ability: (S, A, K;) or جَهَدَ فِي الأَمْرِ he exerted unsparingly his power, or ability, in the prosecution of the affair, so as to effect his utmost. (Mṣb.) You say also, جَهَدَ فِي هَذَا الأَمْرِ †Do thine utmost in this affair: (Fr, S, K:\*) but not جَهَدَكَ. (Fr, S.) And اجْتَهَدَ رَأْيَهُ †He took pains, or put himself to trouble or fatigue, to form a right judgment or opinion. (MA.) And اجْتَهَدْتُ رَأْيِي وَنَفْسِي حَتَّى †I exerted my judgment and my mind so that I attained the utmost of my power, or ability. (T, L.) — جَهَدَ بِهِ He tried, proved, or examined, him, (L, K,) عَنِ الخَيْرِ وَغَيْرِهِ [respecting good qualities, &c.]. (L.) — جَهَدَهُ, (Mgh, L, Mṣb,) aor. َ, (Mgh, L,) inf. n. جَهَدٌ, (L, Mṣb,) It, (an affair, and a disease,) and he, (a man,) affected him severely; harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied, him: (Mṣb:) it (disease, L and K, and fatigue, and love, L) rendered him lean; emaciated him: (L, K:) he burdened him beyond his power; imposed upon him that which was beyond his power; as also جَاهَدَهُ: (Mgh:) and, [as also جَاهَدَهُ,] he importuned him, harassed him, or plied him hard, in asking, begging, or petitioning. (A.) [Hence,] جَهَدٌ, said of a man, He was severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied: (S, L:) or was grieved, or made sorry or unhappy. (L.) And أَصَابَهُمْ قُحُوطٌ مِنَ المَطَرِ فَجَهَدُوا جَهْدًا شَدِيدًا Drought befell them, and they consequently became severely distressed. (S.) And جَهَدُوا They were, or became, afflicted with drought, barrenness, or dearth; or with drought, and dryness of the earth. (L.) And رَجُلٌ يَجْهَدُ أَنْ يَحْمِلَ سَلَاحَهُ A man who imposes upon himself a difficulty, or trouble, or fatigue, or a difficult or severe task, or who strains, or strains himself, in the carrying of his weapons, or arms, by reason of weakness. (Mgh.) And جَهَدَ دَابَّتَهُ and جَاهَدَهَا He jaded, harassed, distressed, fatigued, or wearied, his beast; i. q. بَلَّغَ جَهْدَهَا: (K:) or he tasked, or plied, his beast beyond his power in journeying, or marching, or in respect of pace. (S, Mṣb.) And جَهَدْتُ عَلَى أَنْ يَفْعَلَ †I importuned him, or harassed him, to do such and such things. (L.) — Also, (S, Mṣb,) aor. as above, (A,) and so the inf. n., (Mṣb,) †He deprived it (namely, milk,) of its butter, (S, A, K,) entirely: (S, K:) or churned it so as to extract its butter and render it sweet and pleasant: or mixed it with water: (Mṣb:) or diluted it so that it consisted for the most part of water: and in like manner it is used in relation to broth. (A.) — Hence, (Mṣb,) جَهَدَهَا †He lay with her; or compressed her: (L, Mṣb, from a trad.:) or i. q. دَفَعَهَا, and حَفَزَهَا [which has a similar meaning]. (L.) — جَهَدَ الطَّعَامَ †He desired the food eagerly; longed for it; (S, K;) as also جَاهَدَهُ. (K.) And جَهَدَ الطَّعَامَ and جَاهَدَهُ †The food was eagerly desired, or longed for. (S.) — Also †He ate much of the food: (S, K:) he left nothing of it. (A.) You say also, هَذَا كَلَامٌ يَجْهَدُ المَالُ †This is herbage, or pasture, of which the cattle eat perseveringly. (AA, TA.) — جَهَدٌ It (a state of life) was, or became, hard, difficult, strait, or distressful. (S, K.)

3. جَهَادٌ, inf. n. of جَاهَدٌ, properly signifies The using, or exerting, one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation; and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Qur xxii. 77. (Er-Rághib, TA.) See also 1, first sentence. You say, جَاهَدَ العَدُوَّ, (JK, A, Mgh,) inf. n. as above (JK, Mgh, K) and مُجَاهَدَةٌ, (JK, K,) He fought with the enemy: (K:) or he encountered the enemy, imposing upon

6: see 1.  
8: see 1, in five places. — اجْتِهَادٌ as a conventional term means A lawyer's exerting the faculties [of the mind] to the utmost, for the purpose of forming an opinion in a case of law [respecting a doubtful and difficult point]: (KT:) the seeking to form a right opinion: (KL:) [investigation of the law, or the working out a solution of any difficulty in the law, by means of reason and comparison: and] the referring a case proposed to the judge, [respecting a doubtful and difficult

himself difficulty or distress or fatigue, or exerting his power or efforts or endeavours or ability, [or the utmost thereof,] to repel him, his enemy doing the like: and hence جَاهَدٌ came to be used by the Muslims to signify generally he fought, warred, or waged war, against unbelievers and the like. (Mgh.) You say also, جَاهَدَ فِي سَبِيلِ اللَّهِ, inf. n. جَاهَدٌ (S, Mṣb) and مُجَاهَدَةٌ, (S,) [He fought, &c., in the way of God; i. e., in the cause of religion.]

4. اجهد, as trans.: see 1, in six places. — Also He made, or incited, another, to strive or labour or toil, to exert himself or his power or efforts or endeavours or ability, &c.; trans. of 1 in the first of the senses assigned to it above. (JK.) — أُجْهِدُ He was thrown into a state of difficulty, distress, affliction, trouble, inconvenience, or fatigue. (L.) — اجهد ماله He consumed, or wasted, and dispersed, his property: (K:) or gave it away, and dispersed it, altogether, here and there. (En-Nadr, TA.) — As intrans., He (an enemy) strove, laboured, or exerted himself, in enmity, (K, TA,) against us. (TA.) — He acted with energy, or with the utmost energy: so in the phrases سَارَ جَاهِدًا He marched, or journeyed, and did so with energy, or with the utmost energy; and حَلَفَ بِاللَّهِ فَأَجْهَدَ He swore by God, and did so with energy, &c.: in which cases one should not say جَهَدًا. (Abou-Amr Ibn-El-'Alà, L.) — He took the course prescribed by prudence, precaution, and sound judgment, فِي الأَمْرِ in the affair; syn. اِحْتَأَطَ. (L, K.) — He became in a state of difficulty, embarrassment, distress, affliction, trouble, inconvenience, or fatigue. (L.) — †It (a thing) became mixed, or confused. (K.) — He entered upon land such as is termed جَهَادٌ: he went forth into the desert; and into the plain, or open country. (JK.) — It rose up; rose into view; appeared. (JK.) You say, اجهد لِي القَوْمَ The people, or company of men, came within my sight, or view; syn. اَشْرَفُوا. (AA, K.) And اجهد فِيهِ Hoariness appeared upon him, and became much: (TA:) or †became much, and spread: (A:) or became much, and was quick in its progress, (K, TA,) and spread. (TA.) And اجهدتُ لَهُ الأَرْضَ The land became open to him. (L, K:\*) And in like manner, اجهد لَهُ الطريقَ, (L,) and الحَقُّ, (L, K:\*) The road, and †the truth, became open, apparent, and manifest, to him. (L, K:\*) And اجهد لَكَ الأَمْرَ †The thing became, or has become, within thy power, or reach; (Abou-Sa'eed, K;) and offered, or presented, itself to thee. (Abou-Sa'eed, TA.)

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point,] from the method of analogy, to the *Kur-án* and the *Sunneh*. (L, TA.)\*

**جهد** *Power; ability; as also جهد*; (S, A, IAth, L, Mṣb, K;) the latter of the dial. of El-Hijáz, and the former of other dials.; (Mṣb;) and **مَجْهُودٌ**: (A:) **جهد** in the *Kur* ix. 80 is read both **جهد** and **جهد**: (S:) and **جهد** signifies also labour, toil, exertion, effort, endeavour, energy, diligence, painstaking, or extraordinary painstaking: (L: [see **جهد**:]) or **جهد** has the signification first mentioned above, (Fr, S, IAth, Mṣb,) and **جهد**, with fet-ḥ, is from **اجهدت** **اجهدت** **اجهدت**, (Fr, S,) or from **اجهدت** **اجهدت** **اجهدت**, being an inf. n. from this verb, (Mṣb,) and signifies, [as also **مَجْهُودٌ**,] one's utmost; the utmost of one's power or ability or efforts or endeavours or energy. (Fr, S, IAth, Mṣb, K.) You say, **اجهدت** **اجهدت** **اجهدت**, (Mṣb in art. بلغ, &c.,) and **اجهدت** **اجهدت** **اجهدت**, (S, A,) or **اجهدت** **اجهدت** **اجهدت**, (Mgh,) [and **مَجْهُودٌ**,] *He exerted unsparingly his power or ability:* (Mgh:) [or his utmost power or ability or efforts or endeavours or energy; as shown above.] And **بلغ** **اجهدت** **اجهدت** **اجهدت**, (A, L,) and **مَجْهُودٌ** **اجهدت** **اجهدت** **اجهدت**, (A,) *He accomplished the utmost of his power or ability; did his utmost.* (A, L. [Like **جهد** **اجهدت** **اجهدت** **اجهدت**. See also **بلغ** **اجهدت** **اجهدت** **اجهدت**, below.]) And **اجهدت** **اجهدت** **اجهدت** **اجهدت** is syn. with **جهد**; (K;) as in the saying, **اجهدت** **اجهدت** **اجهدت** **اجهدت**, (JK, TK,) i. e. *I will assuredly accomplish the utmost of my power, or ability, in the affair.* (TK. [In a copy of the A, **اجهدت** **اجهدت** **اجهدت** **اجهدت**; and so in the TA, I believe from that same copy.]) [So, too, is **اجهدت** **اجهدت** **اجهدت** **اجهدت**; as in the saying,] **اجهدت** **اجهدت** **اجهدت** **اجهدت** *The utmost of thy power, or ability, and the utmost of thy case, is, or will be, thy doing* [such a thing]; syn. **قصاراك** [q. v.], (JK, K,) and **اغاية امرك**. (TA.) **اغاية امرك** **اجهدت** **اجهدت** **اجهدت** **اجهدت**, in the *Kur* [v. 58, &c.], means *Who swore by God with the most energetic of their oaths*: (K,\* Jel:) or the strongest, or most forcible, of their oaths; **جهد** being originally an inf. n., and in the accus. case as a denotative of state with **يجهدون** understood before it, or as an inf. n. (Bd.)—Also *Difficulty, or grievousness; embarrassment, distress, affliction, trouble, inconvenience, fatigue, or nearness*; (S, A, IAth, Mgh, Mṣb, K;) so accord. to some who say that **اجهدت** **اجهدت** **اجهدت** **اجهدت**, with damm, has the first of the significations assigned to it above; (Mṣb;) as also **مَجْهُودٌ**: (Mgh:) a disease, or difficulty, that distresses or afflicts, a man; as also **جهد**. (JK.) Hence, **اجهدت** **اجهدت** **اجهدت** **اجهدت**, (Mṣb,) i. e. *A state of difficulty, or trouble, to which death is preferred: or largeness of one's family, or household, combined with poverty.* (L, K.)\* [Hence also,] **بلغ** **اجهدت** **اجهدت** **اجهدت**, [i. e. **بلغ** **اجهدت** **اجهدت** **اجهدت**,] see 1. (K.)—Also *Small provision, upon which a man possessing little property can live* (JK, L) with difficulty. (L.) And **اجهدت** **اجهدت** **اجهدت** **اجهدت** *What a man who possesses little property can afford to give in payment of the poor-rate required by the law.* (L, from a trad.)

**جهد**: see **جهد**, in five places. = Also *Milk mixed [with water: see **مَجْهُودٌ**].* (JK.)

**جهد** *Hard land*: (JK, S:) or *land in which is no herbage*: (TA:) or *hard land in which is no herbage*: (K:) or *level, or even, land: or rugged land*: also used as an epithet; so that you say **ارض جهاد**: (TA:) or *level, smooth land, in which is no hill*: (JK:) or the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it: and such is what is termed a **صحراء**: (Ish, TA:) or *an open tract of land*: (Fr, TA:) or *sterile, barren, or unfruitful, land, in which is nothing*; as also **جماد**: pl. **جهد**. (AA, L.) = Also *The fruit of the ak*: **اراك**; (IAqr, K;) and so **جهاض**. (IAqr, TA.)

**مَرعى جهيد** † *Pasture much eaten by cattle.* (S, A, K.) And **ارض جهيدة الكلا** † *Land of which the herbage is much eaten by cattle.* (A.)

**جهدى**: } see **جهد**.  
**جهيدى**: }

**جاهد** [*Striving, labouring, or toiling; &c.:* see 1. Hence,] **سيرنا جهاد** [*Our journeying is laborious*]. (TA in art. احو.) And **جهد جهاد** [*Intense labour or exertion, or the like: or severe difficulty or distress &c.*]: an intensive expression, (K, TA,) like **شعر شاعر** and **ليل لائل**. (TA.) — † *Eagerly desiring [food]; longing for [it]*: (JK, S:) pl. **اجهاد**. (JK.) — **غرتان جهاد** † *Hungry and greedy, leaving no food.* (A.)

**مجهد** *A man thrown into a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue.* (L.)

**هو مجهد لك** *He is one who takes the course prescribed by prudence, precaution, or sound judgment, for thee*; syn. **محتيط**. (L.) And **نصيح مجهد** *A sincere, or faithful, and careful, adviser, or counsellor.* (L.) — **رجل مجهد** *A man in a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue: possessing little property; poor.* (L.) — And *A man whose beast is weak by reason of fatigue.* (L.)

**مجهود** *Severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied*: (S, Mgh, L:) *distressed, or afflicted, by disease or difficulty*: (JK:) *afflicted with drought, barrenness, or dearth; or with drought, and dryness of the earth*: (L:) and *angry*. (JK.) — *A hard, difficult, strait, or distressful, state of life.* (TA.) — † *Milk deprived of its butter* (S, A) entirely: (S:) or *mixed with water*: (Mṣb:) or *diluted so as to consist for the most part of water*; and in like manner, *broth*: (A:) or *churned so that its butter is extracted and it is rendered sweet and pleasant*: and used as meaning *eagerly desired, or longed for, and drunk without its occasioning disgust, by reason of its sweetness and pleasantness*: (Mṣb:) or *eagerly desired, or longed for*; and so food in general: (JK, L:) or *eagerly desired, or longed for, and drunk with perse-*

*verance, on account of its pleasantness and sweetness.* (L.) = See also **جهد**, in six places.

جهر

1. **جهر**, (A, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. **جهر** and **جهاز**, (Er-Rághib, TA,) *It (a thing, A, Mṣb) was, or became, plain, apparent, conspicuous, open, or public*; syn. **ظهر**, (A, Mṣb,) and **بدا**, (TA,) and **علن**: (K:) or the radical signification is, *it (a thing) was, or became, exceedingly plain to be perceived, either by the sense of sight or by that of hearing.* (Er-Rághib, TA.) [Accord. to some, when relating to what is visible, it is tropical; and when relating to what is audible, proper: but if so, it seems to be so much used in the former sense as to be, in that sense, conventionally regarded as proper. See also **جهر**.] = **جهر**, aor. -, [inf. n., app., **جهار** and **جهور**,] *He (a man, TA) was, or became, great, or bulky, (K, TA,) [and therefore a conspicuous object,] before the eyes of the beholder.* (TA.) [And *He was, or became, pleasing, or goodly, in aspect*: see **جهار**, below.] — Also, (A, Mṣb, K,) inf. n. **جهار**, (A, Mṣb,) *It (the voice) rose [so as to be plainly heard]; was, or became, high, or loud.* (A, Mṣb, K.) — Also, (S,) inf. n. **جهار**, (TA,) *He, (a man) was, or became, high, or loud, of voice.* (S, TA.) = **جهر**, aor. -, (Mṣb,) inf. n. **جهر**, (S, Mṣb,) *He (a man) was unable to see in the sun.* (S, Mṣb, TA.) And in like manner said of the eye. (K.) = **جهر**, (Mṣb, TA,) inf. n. **جهر**; (TA;) and **جهر به**, (A, Mṣb;) and **اجهر**, (A, Mṣb, TA,) [and **اجهر به**;] and **جهور**; (TA;) *He made it plain, apparent, conspicuous, open, or public.* (A, Mṣb, TA.) — **جهر الكلام**, and **جهر به**; (K;) and **اجهر**, inf. n. **اجهار**; (S;) and **اجهر به**; (K;) and **جهور**; (TA;) and **جهر بالقول**, and **جهر بالقرآن**, and **بقرآته**, (Sgh, Mṣb, TA,) aor. -, inf. n. **جهر** and **جهاز**; (TA;) and **اجهر** **بقرآته**; (Sgh, Mṣb, TA;) *He uttered the speech, and the saying, and his supplication, and his prayer, and his recitation, with a plain, or an open, voice; openly; publicly*: (S, Mṣb, K, TA:) or **جهر بكلامه**, (A,) and **بالقول**, and **جهور**; (S;) and **بقرآته**; (A;) *he uttered his speech, and the saying, and his recitation, with a raised, or loud, voice; aloud*: (S, A:) and **جهر الصوت** *he raised the voice [so as to make it plainly heard]*. (K.) — **جهر بالمعاصي**, and **اجهر**, and **جاهر**, *He made known the acts of disobedience that he had committed, by talking of them*: he who does so is termed **بالمعاصي** **جاهر**, and simply **جاهر**. (TA.) And **ما في صدره** *He revealed what was in his bosom.* (A.) And **جهور الحديث بعد ما هيئمه** *He revealed the story after he had concealed it.* (A.) And **اجهر الامر** *He made the case, or affair, notorious.* (TA.) — Also **جهره** *He discovered it* (K, TA) ocularly. (TA.) — *He saw him (a man) without any veil* (K, TA) intervening; (TA;) as also **اجهره**: (K:) or *he looked towards him, or regarded him.* (K.) You say, **ما في الحى احد**,

تَجَهَّرَ عَيْنِي *There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein; syn. تَأَخَذَهُ.* (TA.) And اجْتَهَرَ الْقَوْمُ فَلَانًا *The people looked towards such a one without any veil intervening between them and him.* (TA.) — He treated him, or regarded him, with reverence, veneration, respect, or honour: (K:) or (TA) he regarded him as great in his eyes: (K, TA:) he saw him to be great in aspect, or appearance; (S;) as also اجْتَهَرَهُ (S, K) and اجْتَهَرَ: (A:) he was pleased with his beauty, and his form, or appearance, or state of apparel or the like; as also اجْتَهَرَهُ: (Lh, \*K:) or he pleased him by his beauty and form or appearance &c.: (A:) or it pleased him by its beauty; as also اجْتَهَرَهُ. (TA.) — He saw it (an army, S, A, K, and a people, TA) to be numerous in his eyes; as also اجْتَهَرَهُ. (S, A, K.) — جَهَرَ الْبُيُوتَ (S, K,) aor. =, inf. n. جَهَرَ, (TA,) *He cleared out the well, (S, K,) and took forth from it the black fetid mud that it contained; as also اجْتَهَرَهَا: (S:) or both signify he entirely, or nearly, exhausted the well of its water: (K:) or the former, he reached the water of the well, (K, TA,) in digging: or so جَهَرَ alone: (TA:) and accord. to Akh, جَهَرَتِ الرَّكِيَّةُ signifies I cleared out the mud that the water covered in the well, so that the water appeared and became clear.* (S.) 'Aisheh said, describing her father, اجْتَهَرَ ذُفْنَ الرِّوَاءِ, lit., *He cleared out the filled-up wells of abundant water so as to make the water well forth; alluding to his rectifying affairs that had become disordered.* (TA from a trad.) — جَهَرْنَا هُمْ *We came to them in the morning, at the time called الصَّبَاحُ* (S, A, K, TA,) *when they were inadvertent.* (S, K, TA.) — جَهَرَ الْأَرْضَ *He traversed the land* (S, K) *without knowledge.* (S.) — جَهَرَ السَّقَاءَ *He shook the milk-skin to make butter,* (Fr, S, K,) *and took forth its butter.* (Fr, TA.) — جَهَرَتِ الشَّمْسُ *The sun dazzled the eye, and confused the sight, of the traveller; syn. أَسْدَرَتْ عَيْنَهُ.* (K.)

3. جَاهِر: see 1. — [Its inf. n. جَاهِرَةٌ signifies *The fighting [with any one] face to face: and the showing open enmity, or hostility, with any one: and the reading, or reciting, a thing aloud: and the speaking loudly.* (KL.) You say, جَاهِرُوا بِالْعَدَاوَةِ, (Mṣb,) inf. n. جَاهِرَةٌ (S, Mṣb) and جَاهَرًا, (Mṣb,) *He showed open enmity or hostility, with another.* (S, \*Mṣb.) And جَاهَرْتَهُم بِالْأَمْرِ *I acted openly with them in the affair, or case; syn. عَالَنْتَهُم بِهِ.* (JK.) [And جَاهَرَهُ *He treated him openly with enmity &c.*] — جَاهَرَهُم بِالْأَمْرِ, (TA,) inf. n. جَاهِرَةٌ and جَاهَرًا, (K,) [is explained as signifying] *He vied with them, or strove to overcome or surpass them, in the affair, or case.* (K, \*TA.) [But جَاهِرٌ, in the TA, and المَعَالِيَةُ, in the K, are here evidently mistranscriptions for عَالَنْتَهُم and المَعَالِيَةُ.]

4: see 1, in eight places. — اجهر also signifies *He begat sons goodly in stature* (IAṣr, K) *and in aspect,* (IAṣr, TA,) *or in cheeks:* (K:) or, a squint-eyed son. (IAṣr, K.)

6. [تَجَاهَرٌ signifies *The showing oneself openly:*

and acting openly, or being open in one's conduct or converse, with others. You say,] تَجَاهَرُوا بِالْعَدَاوَةِ *They showed open enmity, or hostility, one with another; syn. تَبَادَرُوا بِهَا.* (S in art. بدو.) — [And تَجَاهَرَ *He feigned himself unable to see in the sun: see the part. n., below.*]

8: see 1, in eight places.

10. استجهره: see 1. — Also *He took it forth.* (TA from a trad.)

Q. Q. 1. جهور: see 1, in four places.

جهرا: see جهرة, in two places.

جهر: see جهارة, in six places.

جهر: see جهير, in two places.

جَهْرَةٌ *A thing that is plain, apparent, conspicuous, open, or public.* (K.) You say, رَأَى جَهْرَةً (S, A, &c.) *He saw him, or it, [plainly,] without the intervention of any veil: (TA:) and رَأَى جَهْرًا [signifies the same: or] he saw him, or it, with exceeding plainness: (Er-Rāghib, TA:) or the former signifies he saw him, or it, with his eyes, ocularly, or before his eyes, (S, A, Bd in ii. 52, Mṣb,) without anything intervening: (S:) so in the K. [ii. 52], حَتَّى نَرَى اللَّهَ جَهْرَةً, (S, Bd:) and [some say that] جَهْرَةٌ is here originally an inf. n. of جَهَرْتُ بِالْقِرَاءَةِ, [like جَهْرًا] and metaphorically used in the sense of مُعَايَنَةٌ: it is in the accus. case as an inf. n.: or it is thus used as a denotative of state relating to the agent or the object: and some read جَهْرَةً, as an inf. n. like غَلَبَةٌ, or as pl. of جَاهِرٌ, and as such it is a denotative of state: (Bd:) or جَهْرَةٌ is here from جَهَرْتُ الرَّكِيَّةَ: (Akh, S:) accord. to Ibn-'Arafah, it here signifies *unconcealed from us: (TA:) and in the K. [iv. 152, ocularly; not concealed from us by anything.* (K, \*TA.) — You say also, كَلِمَةً جَهْرَةً, [and جَهْرًا *He spoke to him plainly, with an open voice, aloud, or publicly.* (S, TA.) — And جَهْرًا *He met him in the daytime, openly, or publicly.* (K.)*

جَهْرَةٌ [A blaze covering the face of a horse: or the quality of having such a blaze:] a subst. from جَهَرَ applied to a horse. (TA.) — *A cast in the eye.* (AA, TA. [See also أَجْهَرُ.]

جَهْرَةٌ: see جَهْرَةٌ.

جَهْرًا and جَهْرًا: see جَهْرَةٌ, in three places.

جهور: see جهير. — Also, and مُجْتَهَرٌ, *An army seen to be numerous.* (A.) — And the former, *Bold; daring:* in the K, erroneously, جَوَهْرٌ. (TA.)

جهير (in the TA, here, جهير, but in another place, جهير, *High, loud, or vehement, speech;* (Mṣb, K, TA;) as also مُجَهَّرٌ and جَهْوَرِيٌّ: (K:) and so applied to the voice; (Mṣb, TA;) as also جَهْوَرِيٌّ. (A, TA.) Also, and مُجَهَّرٌ (TA) and جَهْرِيٌّ الصَّوْتِ (A, TA) and جَهْوَرِيٌّ (A) and جَهْوَرِيٌّ الصَّوْتِ (S, A) and جَهْوَرِيٌّ الصَّوْتِ (S,) *A man having a high, loud, or strong voice.* (S, A, TA.) — A

man (S, A) of pleasing, or goodly, aspect; (S, A, K;) as also جَهْرِيٌّ: (K:) fem. of the former with ة: (S:) *beautiful: (K:) of goodly aspect, who pleases the beholder by his beauty: and a face of goodly, or beautiful, fairness: (TA:) and أَجْهَرٌ a man (TA) of goodly aspect, (K, TA,) and of goodly and perfect body.* (AA, K, TA.) — Also, (K,) or جَهْرِيٌّ لِلْخَيْرِ and لِلْمَعْرُوفِ, (A,) *Adapted to, or constituted for, goodness: (A, K:) because he who beholds him desires his beneficence: (TA:) pl. جَهْرَاءُ. (A, K.) — Also Milk not mixed with water: (Fr, S, K:) or from which the butter has been taken forth.* (TA.)

جَهْرَةٌ [an inf. n. (see جَهْرٌ)] *Pleasingness, or goodliness, of aspect; (S, A, K;) as also جَهْوَرَةٌ (K) and جَهْرِيٌّ: (TA:) [and a quality pleasing to behold: for] Abu-n-Nejm says,*

\* وَرَأَى الْبَيَاضَ عَلَى النِّسَاءِ جَهْرَةً \*

[And I regard fairness in women as a quality pleasing to behold]: (S:) and جَهْرِيٌّ signifies the form, or appearance, or the like, and goodliness of aspect, of a man: (K:) or what pleases by its beauty, of the form or appearance or the like, of a man, and his goodliness of aspect: (S:) [and simply aspect, or outward appearance.] You say, بَنُونَ دُوُو جَهْرَةً *Sons goodly in stature and in aspect: (IAṣr, TA:) or in stature and in cheeks: (K:) but the former is the more agreeable with authority.* (TA.) And مَا أَحْسَنَ جَهْرًا فَلَانٍ *How goodly is the form, or appearance, or the like, and the beauty of aspect, of such a one!* (S, A:\*) [or simply, *the aspect; for] you say also, مَا أَسْوَأَ جَهْرَةً [How evil is his aspect!]. (A.) And رَجُلٌ حَسَنُ الْجَهْرَةِ *A man goodly in aspect.* (TA.) And رَأَيْتُ جَهْرَةً فَعَرَفْتُ سِرَّهُ [I saw his aspect, and so knew his mind]. (A.)*

جَهْوَرَةٌ: see the next preceding paragraph.

فَلَانٌ عَفِيفٌ السَّرِيَّةِ وَالْجَهْرَةِ [Such a one is chaste in secret conduct and in public behaviour]. (A.)

جهورِيٌّ: see جهير, in four places.

جَوَهْرٌ a word of well-known meaning, (Mṣb,) [a coll. gen. n., *Jewels; precious stones; gems; pearls: any kind of jewel, precious stone, or gem: and also applied (as in the T, M, Mgh, Mṣb, and K, voce تَبَرُّ, q. v.,) to native ore:] any stone from which is extracted, or elicited, anything by which one may profit: (K:) n. un. with ة: (S:) [pl. جَوَاهِرُ:] it is of the measure فَوْعَلٌ, (Mṣb,) and is from الجَهْرُ signifying a thing's "becoming exceedingly plain to be perceived by the sense of sight:" (Er-Rāghib, TA:) or it is of Persian origin, (TA,) arabicized, (S, TA,) [from جَوَهْرٌ,] accord. to most persons. (TA.) — جَوَهْرٌ سَيِّفٌ *The diversified wavy marks, streaks, or grain, of a sword; syn. فَوْرَدٌ. (T and K voce فَوْرَدٌ.) — جَوَهْرٌ شَيْءٌ [The essence of a thing; or that whereby a thing is what it is; the substance of a thing: the constituent of a thing; the material part thereof;] that upon which the natural con-**

stitution of a thing is as it were based; or of which its natural constitution is made to be; [or, as IbrD thinks to be meant in the *K*, the collective parts and materials of a thing, of which its natural constitution is moulded;] expl. by مَا وَضَعَتْ عَلَيْهِ جِبَّتَهُ (*K*), or, as in some Lexicons, [as the *JK* and the *Msb*,] مَا خَلَقَتْ عَلَيْهِ جِبَّتَهُ [which is virtually the same]: (TA:) الدَّاتُ and الجَوْهَرُ and الحَقِيقَةُ and البَاهِيَةُ are all syn. terms; and the first has other significations; but in the classical language it signifies الْأَصْلُ, i. e., أَصْلُ الْمَرْكَبَاتِ, [the original of compound things]; and not what subsists by itself. (Kull.)—[Hence, الجَوْهَرُ الْفَرْدُ + The indivisible atom.]—In the conventional language of scholastic theology, جَوْهَرٌ signifies Substance, as opposed to accident; in which sense, some assert the word to be so much used as to be, in this sense, conventionally regarded as proper. (TA.)—See also جَبْرٌ.

جَوْهَرِيٌّ A jeweller; a seller of جَوْهَرٍ [or جَوَاهِرٍ]. (TA.)—[In scholastic theology, †Of, or relating to, substance, as opposed to accident.]

أَجْبَرُ: see جَبْرٌ. — Also A man having the eyeball, or globe of the eye, prominent and apparent, or large and prominent; syn. جَاحِظٌ: or resembling such as is termed جَاحِظٌ: fem. جَهْرَاءُ. (TA.) And this latter, An eye having the ball, or globe, prominent and apparent, or large and prominent; syn. جَاحِظَةٌ: (*K*;) or resembling what is thus termed. (TA.)—Having a pretty cast in the eye: (AA, *K*;) fem. as above. (*K*.)—That cannot see in the sun; (*S*, A, *Msb*, *K*;) applied to a man, (A, *Msb*,) and to a ram: (*S*;) fem. as above: (*S*, A, *Msb*, *K*;) or weak-sighted in the sun: (Lh, TA;) or that cannot see in the daytime; أَغْشَى signifying “that cannot see in the night.” (TA:) and the fem., a woman who closes her eyes in the sun. (A.)—A horse having a blaze that covers his face: fem. as above. (*K*.)—Also the fem., Open, bare, land, not concealed by anything: (A:) or plain land, in which are no trees nor hills (*K*, TA) nor sands: (TA:) pl. جَهْرَاوَاتُ. (A, TA.)—And A company (*S*, *K*) consisting of the distinguished part (TA) of a people: (*S*;) the more, or most, excellent persons of a tribe. (*K*.) You say, [with reference to distinguished persons,] كَيْفَ جَهْرَاوَكُمُ? How is your company? (*S*.)

جَبْرٌ: see مَجْبُورٌ: and see also جَبْرٌ, in two places.

مَجْبَرٌ (*S*, *K*) and مَجْبَرٌ (*K*) A man accustomed to speak with a plain, or an open, voice; openly; or publicly. (*S*, *K*.)

مَجْبَرٌ: see what next precedes.

مَجْبُورٌ Notorious; applied to a thing: (TA:) and so مَجْبُورٌ applied to a man: (A, TA:) and مَجْبُورٌ plain, apparent, or conspicuous; applied to a thing. (TA.)—الحُرُوفُ الْمَجْبُورَةُ [The letters that are pronounced with the voice, and not with the breath only; the vocal letters;] the letters (nineteen in number, *S*) that are comprised in the saying ظَلَّ قَوْمٌ رَيْضٌ إِذْ غَزَا جُنْدٌ مُطِيعٌ:

(*S*, *K*;) opposed to الْمَهْمُوسَةُ: (TA:) so called [accord. to some] because there is a full stress in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice. (Sb, *S*.)—مَاءٌ مَجْبُورٌ Water which, having been buried in the earth, has been drawn until it has become sweet. (TA.)—مَجْبُورَةٌ A well (بئر) cleared out, and cleansed from the black fetid mud which it had contained. (*S*.)—And Wells frequented [and in use], (*K*;) whether their water be sweet or salt. (TA.)

مَجْبَرٌ: see, above, جَبْرٌ بِالْمَعَايِصِ.

مَجْبَرٌ: see مَجْبُورٌ: and see also جَبْرٌ.

مَجْبَرٌ Feigning himself أَجْبَرُ; as in the saying, cited by Th,

كَانَ ظَلِمَ التَّجَاهِرِ

[Like the looker that feigns himself unable to see in the sun]. (TA.)

جَبْرٌ

1. جَبْرٌ عَلَى الْجَرِيحِ: see 4, in two places.

2. جَبْرٌ, inf. n. تَجْبِيرٌ, He fitted out, equipped, furnished, or supplied, a bride, and a traveller, and a corpse, (*S*, *Msb*, *K*;) and an army, (*S*;) with her, or his, or their, جَهَارٌ [i. e. requisites, equipage, furniture, accoutrements, or apparatus]: (*S*, *Msb*, *K*;) he provided a warrior with a beast to ride, and with other requisites for his expedition: (TA:) he prepared him or it. (TA.) You say also, جَبْرٌ عَلَيْهِ الْخَيْلُ [He fitted out the horsemen and sent them against him]. (*S*.)—See also 4.

4. أَجْبَرُ عَلَى الْجَرِيحِ, (*A*, *JK*, *S*, *Mgh*, *Msb*, *K*;) inf. n. إِجْبَارٌ; (*Msb*;) and جَبْرٌ عَلَيْهِ, aor. ٤, (*Msb*, *K*;) inf. n. جَبْرٌ; (TA;) He despatched, or he hastened and completed the slaughter of, the wounded man; (*A*, *S*, *Mgh*, *Msb*, *K*;) he made his slaughter sure, or certain: (*JK*, *K*;) and جَبْرٌ, with teshdeed, signifies the same, but denoting muchness, or frequency, or repetition, of the action, or its application to many objects, and intensiveness: (*Msb*;) or جَبْرٌ عَلَى الْجَرِيحِ signifies he slew the wounded man. (IDrd, TA.) You should not say, أَجْبَرْتُ عَلَى الْجَرِيحِ, (*S*;) or أَجَارَ عَلَيْهِ. (ISd, TA.)

5. تَجْبَرُ He fitted out, equipped, furnished, or supplied, himself; or he or it became fitted out or equipped or furnished or supplied; with his or its جَهَارٌ [or requisites, &c.]: (*K*;) he prepared himself. (*S*, *K*.) You say, تَجْبَرْتُ لِأَمْرٍ كَذَا, (*S*, *K*;) and أَجْبَرْتُ لِي أَجْبَارًا, (*K*;) I prepared myself for such a thing. (*S*, *K*.)

11. إِجْبَارًا لِأَمْرٍ كَذَا: see 5.

جَهَارٌ, (*S*, *Msb*, *K*, &c.) so accord. to the seven readers in the *Kur* xii. 59 and 70, (*Az*, *Msb*,) and جَهَارٌ, (*S*, *Msb*, *K*;) but the latter is rare, (*Msb*;) or bad, (*Az*, TA,) or an erroneous pronunciation of the people of El-Basrah, (Lth, TA,) The requisites, (*Msb*, *K*;) equipments, equipage,

furniture, accoutrements, or apparatus, (*Msb*;) of a bride, [i. e. her paraphernalia,] and of a traveller, and of a corpse: (*S*, *Msb*, *K*;) provisions and other requisites for a traveller: (*Har* p. 104:) pl. [of pauc.] أَجْبَرَةٌ, and pl. pl. أَجْبَرَاتُ. (*S*, *K*.)—Accord. to some, Household goods or furniture and utensils: accord. to 'Alee Ibn-'Eesà, excellent goods that are conveyed from country to country: and hence the جَهَارُ of the bride: (*Har* p. 104:) or excellent goods that are conveyed as merchandise. (*Mgh*.)—Also the former, What is upon a camel that is used for riding [consisting of the saddle and its appertinances]. (*K*.) It is said in a prov., ضَرَبَ فِي جَهَارِهِ, with fet-h [to the ج], (*A*, *S*, *K*;) i. e. He took fright and fled or went away at random, and did not return: (*K*;) or it is said of a thing that goes away and does not return: (*A*, *S*;) originally relating to a camel from whose back the saddle with its apparatus tumbles, falling between his legs, in consequence of which he takes fright and flees or runs away at random, so that he goes away into the land: (*A*, *S*, *K*;) ضَرَبَ signifies he went; (*سار*;) for which in the *CK* is put صَارَ; and the meaning of the phrase is, he went stumbling upon his apparatus. (*K*.) In the T it is said, The Arabs say, ضَرَبَ الْبَعِيرُ فِي جَهَارِهِ, meaning The camel took fright and ran away at random, beating the ground with his feet so as to throw down the apparatus and load that were upon him. (TA.)—Also the former, The pudendum of a woman. (*S*, *K*, TA.)

جَهَارٌ: see جَهَارٌ.

جَبْرٌ, (*S*, *K*;) or جَبْرٌ الشَّدِّ, (*AO*, TA,) A horse quick, or swift, in running: (*AO*, *S*;) or the former, a horse that is light, or active. (*K*.)—مَوْتُ جَبْرٌ, and مَجْبَرٌ, A quick death. (*K*.)

مَوْتُ مَجْبَرٌ: see what next precedes.

مَجْبَرٌ One for whom are prepared travelling-provisions and equipage, that he may perform the pilgrimage for another. (*Mgh*.)

مَجْبَرٌ One who sends forth traders with excellent goods: or who travels with such goods. (*Mgh*.) Hence, app., the vulgar term مَجْبَرٌ, meaning A rich merchant. (*Mgh*.)—And مَجْبَرُونَ Travelling-companions who assist one in the loading of the beasts. (*Msb*.)

مَجْبَرٌ: see the next preceding paragraph.

جيش

1. جَيْشٌ إِلَيْهِ, (*S*, *K*;) and جَيْشٌ, (*K*;) which latter, accord. to IDrd, is the more common, (TA,) aor. ٤, inf. n. جَيْشٌ, (*S*, *K*;) and جَيْشٌ and جَيْشَانٌ, (*K*;) He betook himself to him by reason of fright or fear, seeking protection, and being about, or ready, to weep; like as the child betakes himself to his mother by reason of fright or fear, (*A*, *S*, *K*;) and to his father, (*A*, *S*;) being about, or ready, to weep; (*A*, *S*;) as also جَيْشٌ. (*AO*, *S*, *K*.)—جَيْشَتْ نَفْسُهُ, (*S*, A,) or جَيْشَتْ إِلَيْهِ نَفْسُهُ, inf. n. جَيْشٌ; (TA;) and جَيْشَتْ; (*S*, A, TA;) His soul heaved, (*S*, A,)

and he was about, or ready, to weep: (A:) or his soul heaved, and quitted him. (TA.) — **جَهَشَ** He was ready, or about, to desire, and to mourn: (IDrd:) and **أَجْهَشَ** † **بِالْبَكَاءِ** † He was ready, or about, to weep. (El-Umawee, K.) — **جَهَشَ مِنَ الشَّيْءِ**: (AA, K,) and **جَهَشَ**, (K,) aor. ء, inf. n. **جَهْشَانٌ**, (AA, K,) He was frightened at the thing, or afraid of it: (AA, K:) or he fled from the thing. (Sgh, K.) — **جَهَشُوا إِلَيَّ فَرِعِينَ** They came quickly to me, frightened. (A.) — **جَهَشَ مِنْ أَرْضٍ إِلَى أَرْضٍ** He removes, and goes quickly, from land to land. (K.) — **جَهَشَ إِلَى الْقَوْمِ**, inf. n. **جَهْشٌ**, He came to the people, or company of men. (TA.)

4: see 1, in three places. — **أَجْهَشَ فَلَانًا** He hastened such a one. (Ibn-'Abbád, K.)

**جَهْشَةٌ** A flow of tears (A, K, TA) falling one after another on the occasion of **جَهْشٍ** [or the betaking oneself to another by reason of fright or fear, &c.]. (TA.) — A company of men; as also † **جَاهِشَةٌ**: (K:) or the latter signifies a party, and a multitude, of men. (TA.)

**جَهْشٌ** Quick; who removes, and goes quickly, from land to land. (K.)

**جَهْشَةٌ**: see **جَاهِشَةٌ**.

**جَبِضٌ**

1: see 4, in two places.

3. **جَاهَضَهُ**, (K,) inf. n. **جَاهِضٌ**, (TA,) He endeavoured to prevent him, or to turn him away [from a thing]; and strove to be before him; syn. **عَاجَلَهُ** and **مَانَعَهُ**. (K.) Hence the saying, in a trad. of Moḥammad Ibn-Meslemeh, relating his endeavouring to attack a man on the day of Oḥod, **فَجَاهَضَنِي عَنْهُ أَبُو سُفْيَانَ** But Aboo-Sufyán endeavoured to turn me away from him (**مَانَعَنِي عَنْهُ**), and put me away [from him]. (TA.)

4. **أَجْهَضَنِي** He overcame me in contending for the thing; as also † **جَهَضَنِي**. (S.) You say, **أَجْهَضَهُ عَنِ الْأَمْرِ**, He overcame him in contending for the thing, and made him to quit it, or put him away from it; as also **جَهَضَهُ عَنْهُ**, aor. ء. (A, K.) And **قُتِلَ فَلَانٌ فَأَجْهَضَ عَنْهُ الْقَوْمُ** Such a one was slain, and the people were overcome so that he was taken from them. (S.) And **صَادَ الْجَارِحَةُ الصَّيْدَ فَأَجْهَضَتْهُ عَنْهُ** The beast, or bird, of prey caught the game, and we removed him, and overcame him in contending for that which he had caught. (S, A, \*Msb.) — **أَجْهَضَ** is also syn. with **أَعَجَلَ**. (A, K.) Thus, sometimes, (S,) signifies **أَجْهَضْتُ عَنْ كَذَا**, (S,) or **عَنِ الْأَمْرِ**, (Mgh, TA,) signifies **I hurried him so as to prevent him from doing such a thing, or the thing; (S, Mgh, TA;) and made him to quit it. (Mgh.)** — You say also, **أَجْهَضَهُ عَنْ مَكَانِهِ** He roused him, or made him to rise, from his place. (A, \*TA.) And [elliptically] **أَجْهَضْنَا الْعَدُوَّ** We roused the enemy, or made them to rise, from their places; and removed them therefrom, or made them to quit them. (Mgh.) — **أَجْهَضَتْ** She (a camel, AZ, Aq,

S, A, K) cast her young one: (S, A:) or cast her young one with its fur grown, (Aq, K,) before it was perfect: (Aq:) or cast her young one before its form was apparent: (AZ:) or in an imperfect state: (TA:) or **أَجْهَضَتْ وَلَدَهَا**, inf. n. **أَجْهَاضٌ**, she (a camel, and a woman,) cast her young one imperfect in form. (Msb.)

**جَهِيضٌ**: see **جَهِيضٌ**, in two places.

**جَهَاضٌ** [The act of a camel's, and of a woman's, casting an imperfect foetus;] a subst. from **أَجْهَضَتْ** said of a camel and of a woman. (Msb.)

**جَهِيضٌ**, applied to the young one, or foetus, of a camel, (S, A, Msb,) and of a woman, (Msb,) i. q. † **مُجْهَضٌ** [pass. part. n. of **أَجْهَضَتْ**, q. v.]: (S, A, Msb:\*) or, (K,) as also † **جَهِيضٌ**, on the authority of Fr, being, as he says, like **خَدِجٌ**, in the K, erroneously, **جَهِيضٌ**, (TA,) an abortion: or a young one perfectly formed, and into which the spirit has been inspired, without its living: (K:) or † **جَهِيضٌ** signifies the young one of a camel that is cast before its form is apparent. (TA.)

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

**مُجْهَضٌ**, applied to a she-camel, (S, Msb, K,) and to a woman, (Msb,) act. part. n. of **أَجْهَضَتْ** [q. v.]; (S, Msb, K;) as also with ة: (Msb:) pl. **مُجَاهِضٌ**. (K.)

**مُجْهَاضٌ** A she-camel that is accustomed to cast her young (S, A) in an imperfect state. (TA.)

**جَهْلٌ**

1. **جَهْلٌ**; (S;) and **جَهْلَةٌ**, (Sh, Msb, K,) and **جَهْلٌ بِهِ** (JK) [and **جَاهِلٌ مِنْهُ** (see **جَاهِلٌ**)]; aor. ء, (K,) inf. n. **جَهْلٌ** and **جَهْلَةٌ** (S, Msb, K) and **جَهْلِيَّةٌ**; (TA;) He was ignorant; (S;) he was characterized by **جَهْلٌ** in any of the senses assigned to this word below: (TA:) and he was ignorant of it; he did not know it; (Sh, JK, Msb, K;) contr. of **عَلِمَهُ**. (Msb, K.) You say, **مِثْلِي لَا يَجْهَلُ مِثْلَكَ** The like of me will not be ignorant of the like of thee. (Sh, TA.) And **جَهَلَ عَلَى غَيْرِهِ** He acted in an ignorant or a silly or foolish manner towards another: and wrongly. (Msb.) And **جَهَلَ فَلَانٌ رَأْيَهُ** [i. q. **سَفَهُ رَأْيَهُ**], He was ignorant, or silly, or foolish, in his opinion, or judgment]. (Sh, TA.) And **جَهَلَ الْحَقُّ** He neglected the truth, or the right, or due; [or he ignored it;] syn. **أَضَاعَهُ**. (Msb.) See also 6. — **جَهَبَتِ الْقَدْرُ** † The cooking-pot boiled vehemently; contr. of **تَحَلَّمَتِ**. (TA.)

2. **جَهْلَةٌ**, (Msb, K,) inf. n. **تَجْهِيلٌ**, (S, K,) He attributed to him **جَهْلٌ** [or ignorance, &c.]. (S, Msb, K.) — And **He caused him to fall into جهل**. (TA.)

3. **مُجَاهِلَةٌ** The acting with levity, and in an ignorant or a silly or foolish manner, with any one. (KL.) [You say, **جَاهَلَهُ**, meaning **He so acted with him.**]

6. **تَجَاهَلَ** He feigned, or made a false show of,

**جَهْلٌ** [or ignorance, &c.]. (S, K.) And † **جَهَلَ عَلَيْهِ** He feigned ignorance [to him]. (K.)

10. **اسْتَجْهَلَهُ** He reckoned him, or esteemed him, **جَاهِلٌ** [or ignorant, &c.]. (S, TA.) — **He, or it, excited him to lightness, or levity, and unsteadiness.** (S, K.) — **اسْتَجْهَلَتِ الرِّيحُ الْغُضْنَ** † The wind put the branch into a state of commotion. (K, TA.)

**عِلْمٌ** an inf. n. of 1: Ignorance; contr. of **عِلْمٌ**: (S, Msb, \*K:\*) [and silliness, or foolishness: and wrong conduct: (see 1:)] it is of two kinds; namely, simple, which is the non-existence of knowledge of that which should be known; and compound, which is a decisive belief not agreeable with the fact, or reality: so accord. to Ibn-El-Kemál: or, accord. to Er-Rághib, it is of three kinds; namely, the mind's voidness of knowledge, which is the primary meaning; and the believing a thing to be different from what it is; and the doing a thing in a manner different from that in which it ought to be done: or, accord. to El-Harállee, the proceeding in dubious affairs without knowledge. (TA.) It is said in a prov., **كَفَى بِالشَّكِّ جَهْلًا** [Doubt is sufficient ignorance]. (Msb.) And it is said in a trad., **إِنَّ مِنَ الْعِلْمِ جَهْلًا** [Verily there is, among the kinds of knowledge, what is ignorance]: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.)

**جَهْلَةٌ**: see **الْجَاهِلِيَّةُ**.

**جَهُولٌ**: see what next follows.

**جَاهِلٌ** and † **جَهُولٌ**, [but the latter has an intensive signification,] Ignorant: (Msb, K:) and silly, or foolish, in conduct: and wrong in conduct: (Msb:) [characterized by **جَهْلٌ** in any of the senses assigned to this word above:] pl. **جَهَالٌ** (K, KL) and **جَهْلٌ** and **جَهْلٌ** and **جَهْلٌ** and **جَهْلَةٌ**: (K:) see **جَاهِلِيٌّ**. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Kur ii. 274], **يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ** i. e., The ignorant of their [real] state [would reckon them possessed of competence]. (TA.) **هُوَ جَاهِلٌ مِنْهُ** means **هو جاهل** (K, TA,) i. e., He is ignorant [of him, or it, or] of his, or its, state, or condition. (TA.) — **الْجَاهِلُ** The lion (K, TA) that is ignorant of the prey. (TA.) [In the CK, **والجاهل والأسد** is a mistake for **الجاهل الأسد**.]

**جَهِيلٌ**: see **جَهِيلَةٌ**. — Also Great as an epithet applied to a smooth rock (**صَفَاةٌ**). (K.)

**جَهِيلَةٌ** (IDrd, JK, K) and † **جَهِيلٌ** and † **مَجْهِيلٌ** (IDrd, K) and † **مَجْهِيلَةٌ** (K) A piece of wood with which one stirs live, or burning, coals (**جَمْرٌ**), (JK, K, TA,) or wine (**خَمْرٌ**); (so in some copies of the K;) of the dial. of El-Yemen. (TA.)

**جَاهِلِيٌّ** [A pagan; a pagan Arab; one of those who are called collectively † **الْجَاهِلِيَّةُ**; and

sometimes **الجاهل**, pl. of **الجاهل**: and particularly, a pagan poet;] a poet of the first, or earliest, of the four classes which are ranked in chronological order; of the class which was succeeded next by the **مُخَضَّرُونَ**. (Mz, 49th نوع.) [See also **شَاهِدٌ**.]

**الجاهلية**: see what next precedes. — [Also, or]

**الجاهلية الجاهلة**, (JK, S, K,) in which the latter word is a corroborative, (S, K,) as in **لَيْلَةٌ لَيْلَةٌ** &c., (S,) [The time, or state, of ignorance, or paganism; or of intense ignorance;] the time of the **قَتْرَةَ** [or cessation of the mission of apostles, and of the effacement of the signs of their religion]. (JK.) One says, **كَانَ ذَلِكَ فِي الْجَاهِلِيَّةِ** [That was in the time, or state, of paganism, or of intense ignorance]. (S.)

**مَجْبَلٌ** An affair, or an event, or a case, and a land, and a habit, a property, a quality, a practice, or an action, that induces a man to believe a thing to be different from what it is. (Er-Rághib, TA.) A desert (**مَقَاظِرٌ**) in which are no signs of the way. (S.) And **أَرْضٌ مَجْبَلٌ** A land in which are no signs of the way: (TA:) or in which one will not go aright (K, TA) unless by means of the [signs of the way called] **أَرَامِرٌ**: (TA:) pl. **مَجَاهِلٌ**, which is the contr. of **مَعَالِمٌ**: (TA:) accord. to the K, it has neither dual nor pl.; but it has both, as 'Iyád and others have affirmed. (MF, TA.)

**مَجْبَلٌ**: see **جَهْلَةٌ**.

**مَجْبَلَةٌ** [A cause of, or an incitement to, ignorant, silly, foolish, or wrong, conduct;] a thing that incites one to the **جَهْلُ**. (S, K.) Hence the saying, **الْوَلَدُ مَجْبَلَةٌ** [Children are a cause of silly, or foolish, conduct]. (S.)

**مَجْبَلَةٌ**: see **جَهْلَةٌ**.

**مَجْبَلٌ** † A she-camel light, brisk, or agile, in her pace, or going. (TA.)

**مَجْبُولٌ** [Unknown]. You say, **رَكِبْتُ الْمَفَاظِرَ مَجْبُولًا** [I ventured upon traversing the desert notwithstanding its unknown character]. (S, TA.) — [A man of unknown origin. A book of unknown authorship. — In grammar, The passive voice.] — **نَاقَةٌ مَجْبُولَةٌ** † A she-camel that has never been milked: or that has no brand upon her: (K, TA:) and † a she-camel that has never conceived. (Z, TA.)

**مُسْتَجْبِلٌ** Making himself like the **جاهل** [or ignorant; feigning himself ignorant]: or reckoning, or esteeming, **جاهل**. (Har p. 572.)

### جهل

1. **جَهْرٌ**, aor. 2, inf. n. **جَهْرَةٌ** (S, K) and **جَهَامَةٌ**, (K,) He (a man) became frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S:) or he was, or became, coarse, or rough, and contracted, and ugly, in face. (K.) — Also, said of the pubes, It was coarse, rough, or big. (TA.) = **جَهْمَةٌ**, (S, K,) and **جَهْمَةٌ**, aor. 2, in

both instances; (K;) and **تَجَهُّمٌ**, (S, K,) and **تَجَهَّرٌ**; (JK, K;) He grinned, frowning, or looking sternly, austere, or morosely, in his face: (S:) or he met him, or regarded him, with a displeasing, (JK, K, TA,) frowning, or grinning and frowning, (TA,) face: (JK, K, TA:) or **تَجَهَّرٌ** signifies he showed a sour, a crabbed, or an austere, face. (TK in art. **عَبَسَ**.) A poet says,

\* **وَبَلَدَةٌ تَجَهَّرُ الْجَهْمَومًا** \*  
\* **زَجَرَتْ فِيهَا عَيْبَلًا رَسُومًا** \*

(S, \* TA.) i. e. [Many a region] that exhibits to the impotent that which he dislikes, [or that frowns upon the weak, or impotent, I have chidden therein a strong she-camel that leaves the marks of her footsteps upon the ground.] (S.) You say also, **الْفَتْحُ يَتَجَهَّرُ الْكِرَامَ** [Fortune frowns upon the generous]. (TA.) And **تَجَهَّرَ أَمَلِي** [My object of hope frowned upon me] is said when one has not attained his object of hope. (TA.)

4. **أُجْمِبَتِ السَّمَاءُ** The sky had clouds such as are termed **جَهَامٌ**. (K.)

5: see 1, in six places.

8. **اجْتَهَرَ** He entered upon, (K,) or journeyed in, (A, TA,) the portion of the night termed **جَهْمَةٌ**. (A, K, TA.)

**جَهْرٌ** A coarse, or rough, and contracted, and ugly, face; as also **جَهْرٌ**; (K;) or, as in some of the lexicons, **جَهْرٌ**. (TA.) And **جَهْرُ الْوَجْهِ** Frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S, Mgh:) or coarse, or rough, in face: (JK, TA:) applied to a man: (JK, S, Mgh, TA:) and to a lion. (JK, TA.) And [hence,] **الْجَهْرُ** The lion. (K.) = See also **جَهْرٌ**.

**جَهْرٌ**: see **جَهْرٌ**.

**جَهْمَةٌ**: see **جَهْمَةٌ**, in two places. = Also A big cooking-pot. (K.)

**جَهْمَةٌ** and **جَهْمَةٌ**, (JK, S, K,) both mentioned by Fr, (S,) A portion of the night: (JK:) the first of the last portions of the night, (JK, S, K, TA,) extending [app. from midnight] to near the period a little before daybreak: (TA:) or the remaining portion of the darkness of the last part of the night: (K:) or the former signifies, [or each,] the beginning of the night, extending to a fourth part: or, as some say, the middle of the night: (KL:) pl. of the former **جَهْمَةٌ**. (JK.) You say, **جَهْمَةٌ مِنَ اللَّيْلِ جَهْمَةٌ** [app. meaning A portion, or a portion at the commencement of the latter part, of the night passed]. (A'Obeyd, TA.) = Also the former, Eighty camels: or the like. (K.)

**جَهَامٌ** Clouds in which is no water: (JK, S, K:) or that have poured forth their water (K, TA) with the wind. (TA.)

**جَهْرٌ**, applied to a man, (JK, S,) Impotent; (JK, S, K;) weak; as also **جَهْرٌ**. (K.) See an ex. in the first paragraph.

**جَهْرٌ**: see **جَهْرٌ**.

### جهنم

**جَهَنَّمَ** [Hell; or Hell-fire;] (T, S, K, &c.) a name of the fire with which God will punish, (T, S,) in the life to come, (T,) his [disobedient and unrepentant and unbelieving] servants; (S;) a proper name of the abode of punishment: (Bd, ii. 202:) a word rendered quasi-coordinate to the quinqueliteral-radical class by the doubling of the third letter: (S:) accord. to some, it is an Arabic word, applied to the fire of the world to come because of its depth; [see the last paragraph;] (T, TA;) or originally syn. with **النَّارُ** [fire, or the fire]; (Bd in ii. 202;) and imperfectly decl. because determinate and of the fem. gender: (T, S;) accord. to others, it is an arabicized word, (T, S, Bd ubi suprà,) imperfectly decl. because determinate and of foreign origin; (T, TA;) some say, originally Persian; (S;) others, from the Hebrew **גֵּהֶנֶם**, (TA,) [or as Golius says, **גֵּהֶנֶם** “the Valley of Hinnom,” where children were burned alive as sacrifices to the idol Moloch.] — See also **جَهَنَّمَ**.

**جَهَنَّمِيٌّ** Of, or relating to, **جَهَنَّمَ**, i. e. Hell, or Hell-fire.]

**جَهَنَّمَ** (S, K, Ham p. 817) and **جَهَنَّمَ** and **جَهَنَّمَ**, with each of the three vowels (K, TA) to the ج, (TA,) [but accord. to the K it would rather seem to be **جَهَنَّمَ** and **جَهَنَّمَ**,] and **جَهَنَّمَ**, (K,) applied to a well (**رَكِيَّةٌ**, S, K, or **بُئْرٌ**, Ham), Deep; (S, K, Ham;) in which he who falls into it perishes. (Ham.)

### جو

**جَوْ** The air: (K:) or [the atmosphere; i. e.] what is between the heaven, or sky, and the earth; (S, Mgh;) the air [or the region] between the heaven, or sky, and the earth: pl. **أَجْوَاءٌ**. (TA.) **فِي جَوْ السَّمَاءِ** in the Kur [xvi. 81], means In the air between the heaven, or sky, and the earth: (Jel:) or in the middle of the sky: (Katádeh, TA:) or in the air that is remote from the earth. (Bd.) — A low, or depressed, part of the ground; (M, K;) as also **جَوْ**: (K:) or a wide part of a valley: (S, Mshb:) pl. (in the latter sense, Mshb, or in the former, K, TA) **جَوَاءٌ** (Mshb, K) and [of pauc.] **أَجْوِيَةٌ**. (TA.) It has the latter meaning in the saying of Tarafeh, [addressing a lark,]

\* **خَلَا لَكَ الْجَوْ قَبِيضِي وَأَصْفِرِي** \*  
[The wide part of the valley has become vacant for thee; so lay thine eggs, and whistle]. (AA, S.) Az says, I entered, with an Arab of the desert, a [hollow place in which water collected, termed a] **دَحْلٌ**, in El-Khalsà, and when we came to the water, he said, **هَذَا جَوْ مِنَ الْمَاءِ لَا يُوقَفُ** [This is an abyss of water: one knows not the utmost extent of it]. (TA.) — A vacant, void, or desolate, place, in which is no one to cheer by his company. (Ham p. 293.) — The inside, or interior, of a house or tent; (K;) and of anything; of the dial. of Syria; also termed **جَوْ**, (TA,) and **جَوَانِيٌّ**; (K;) [in the CK

كجَوَانِيَه is erroneously put for كَجَوَانِيَه;] in which last, the ل and ن are augmentatives for the purpose of corroboration. (TA.) — [Hence,] أُريدُ جَوًّا وَيُرِيدُ بَرًّا I desire concealment, or secrecy, and he desires publicity. (A in art. بر.)

جَوَّة; see جَو, in two places.

جَوَانِي: see جَو. Hence the saying of Selmán, مَنْ أَصْلَحَ جَوَانِيَه أَصْلَحَ اللَّهُ بَرَانِيَه [explained in art. بر. (TA.) [It generally signifies Inner, inward, or interior; and secret, or private; opposed to بَرَانِي; and is now vulgarly pronounced جَوَانِي.] It is a rel. n. [irregularly formed] from جَو signifying "any low, or depressed, part of the ground." (T in art. بر.)

جَوًّا

1. جَوُّ is a dial. var. of يَجِيءُ [aor. of جَاءَ and meaning He comes, or will come]: (K:) mentioned by Sb, who gives as an ex. أَنَا أَجُوؤُكَ وَأَنْبُوؤُكَ [for أَنَا أَجِيؤُكَ وَأَنْبُوؤُكَ, I will come to thee and inform thee]. (TA.)

جَوَالِقُ

جَوَالِقُ and جَوَالِقُ: see art. جَلَق.

جَوْب

1. جَابَه (S, TA), aor. يَجُوبُ (S, TA), inf. n. جُوب (S, A, K, TA) and تَجُوبُ (Har p. 336,) He made a hole in it; or rent, or tore, it; (S, A, K, TA;) as also اجْتَابَه (K, TA): he made a hole through, or in, or into, it; perforated, pierced, or bored, it: (TA:) he cut it: (S, A, K, TA:) he cut it in like manner as one cuts a جَبِب [or an opening at the neck and bosom of a shirt &c.]: (L, TA:) he made, or cut, a hole in the middle of it; cut a piece out of the middle of it; hollowed it out; or excavated it. (TA.) You say, جَاب الصخرة He made a hole in the rock; (A, TA;) perforated, pierced, or bored, it. (TA.) Hence, in the Kur [lxxxix. 8], وَتَمُودُ الَّذِينَ جَابُوا الصَّخْرَ And Thamood, who made holes in the rocks, (Fr, TA,) or cut the rocks, (Bd, Jel,) [or hollowed them out,] and made them dwellings, in the valley, (Fr, Bd, Jel, TA,) i. e., in Wádi-l-Kurà. (Bd, Jel.) You say also, جَاب القميص (S, A, K,) aor. يَجُوبُ, [inf. n. جُوب;] (S, K, and Mṣb in art. جيب;) and aor. يَجِيبُ (S, K,) [inf. n., app., جيب, originally جوب; see a verse cited below, and a remark of Sh thereon;] and جَوْبُه (A, K;) He hollowed out, or cut out in a round form, the جَبِب of the shirt: (S, and Mṣb in art. جيب:) or he cut the جَبِب of the shirt: (A:) or he made a جَبِب to the shirt; (K;) as also جَبِيه (S, and Mṣb in art. جيب,) inf. n. تَجِيبُ (S.) And جَاب الثَّوْبَ He cut the garment, or piece of cloth; [or cut it out;] as also اجْتَابَه (A.) And جَاب النِّعْلَ inf. n. جَاب القُرْنَ He cut out the sandal. (TA.) And جَاب القُرْنَ [i. e. جَاب اللحم] The horn cut the flesh and came

forth. (TA.) — [Hence, also,] جَاب (S, A, Mṣb, TA), aor. يَجُوبُ (S, Mṣb, TA) and يَجِيبُ (S, TA), inf. n. جُوب; (TA;) and اجْتَاب (S, A, TA;) † He traversed, or crossed, (S, A, Mṣb, TA,) or cut through by journeying, (TA,) a country, (S, TA,) or a land, (Mṣb,) and a desert, and the darkness: (A, TA:) and جُوب signifies likewise the pouncing down of a bird. (TA.) A rájiz says,

بَاتَتْ تَجِيبُ أَدْعَجَ الظَّلَامِ

جِيبَ البَيْطْرِ مَدْرَعَ البَهَامِ

+ [She passed the night cutting through the black darkness, like as the tailor cuts through the woollen tunic of the valiant chief, making the opening at the neck and bosom]: (S: [but in one copy, instead of جِيب, I here find جَبِب; and in art. بَطْر, بطر, (S:)] and Sh remarks that this [verb تَجِيب, or the inf. n. جِيب,] is not from الجَبِب [meaning "the opening at the neck and bosom" of a shirt &c.], because its medial radical is و, and that of الجِيب is ي: (TA:) [i. e., جَاب, aor. يَجِيب, is originally جُوب, aor. يَجُوب.] One says also, of news, † يَجُوبُ الأَرْضُ مِنْ بَلَدٍ إِلَى بَلَدٍ [It traverses the earth from country to country, or the land from town to town]. (S, TA.) And of proverbs, † تَجُوبُ البِلَادُ They are current in the countries, or towns. (TA.) — It is said in a trad., جِيبَتِ العَرَبُ عَنَّا كَمَا جِيبَتِ الرَّحَا عَنْ قُطْبِيهَا The Arabs were rent from us, like as the mill-stone is rent from its pivot; we being in the midst, and they around us. (TA.) = جَابَتِ الدَّعْوَةُ: see أَجُوبُ.

2. جُوب: see 1. — Also, said of the light of the moon, † It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) = جُوبَ عَيْنِهِ [from جُوب "a shield"] He shielded him. (TA: so accord. to an explanation of the act. part. n.)

3. مُجَابَه, inf. n. جَابَه, He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; bandied words with him.] See 6, in two places.

4. اجَابَه (S, A, Mṣb, TA), inf. n. اجَابَه (S, Mṣb, K, TA) and اجَابَ (K, TA) and اجَابَه (Kr, TA,) or this last is a simple subst., (AHeyth, S, TA,) like طَاعَه and طَاقَه (S, A,) used in the place of an inf. n.; (AHeyth, TA;) and استجابَه (A, K, TA) and استجابه (K, TA;) [for اجَابَه and استجابَه are syn.;] (S, TA;) He answered him, replied to him, responded to him, (Mṣb, TA,) either affirmatively or negatively. (Mṣb.) And اجاب قَوْلَه He answered, or replied to, his saying. (Mṣb.) And اجاب عَن سؤَالِهِ (S, TA) He answered, or replied to, his question. (TA.) And اجاب دَعَاةَهُ (Mṣb, TA,\*) and استجاب له (S, A, TA,) and استجاب (Mṣb,) and استجاب منه (Har p. 307,) said of God, (S, A, Mṣb, TA,) [He answered his prayer;] He accepted his prayer; (Mṣb;) He recompensed his prayer by gift and acceptance. (TA.) It is said in the Kur [ii. 182], إِذَا أَجِيبَ دَعْوَةَ الدَّاعِي إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي

him who prayeth to me;] therefore let them answer me; (TA;) i. e., let them answer my call by obedience, (Jel,) when I call them to belief and obedience: (Bd:) accord. to Fr, what is here meant [by the last verb] is تَلِيمة [q. v. in art. لَبِي: (TA:) [or let them give me their assent, or consent, to my call; or let them obey my call: for you say, عَلَى شَيْءٍ وَاجَابَهُ إِلَى شَيْءٍ, (for the latter of which there is authority in this art. in the TA, but the former is more common,) and] استجاب له He obeyed him, or complied with his desire, in doing a thing, [or consented to do it,] when summoned, or invited, to do it. (Mṣb.) — † اجَابَتِ الأَرْضُ The land produced plants, or herbage. (Har p. 94.) — † دَمَعُ يَجِيبُ † Tears running, or flowing; as though called for and answering the call. (Har p. 71.) = The forms أَجُوبُ and أَجُوبُ [as verbs of wonder] are not used: therefore you say, مَا أَجُودُ جَوَابَه and مَا أَجُودُ بِجَوَابِهِ [How good is his answer, or reply!]; not أَجُوبُ بِهِ nor مَا أَجُوبُهُ nor أَجُوبُ مِنْكَ [meaning He is better in answering, or replying, than thou: but see أَجُوبُ, below]. (Sb, TA.)

6. جَاوَبَ بِغَضَبٍ بَعْضًا i. q. تَجَاوَبَا [They returned one another answer for answer, or answers for answers; they answered one another; replied, one to another; held a dialogue, colloquy, conference, disputation, or debate, together; bandied words, one with another]: (K:) مُجَابَه and تَجَاوَبَ both signify i. q. تَجَاوَزَ. (S, TA.) In like manner one says of turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) — [Hence,] † يَتَجَاوَبُ أَوَّلُ كَلَامِهِ وَآخِرُهُ The first and the last parts of his speech correspond, or are consistent. (A, TA.)

7. انجَاب [It (a garment) became rent, or slit: see مُنْجَاب]. — Said of a cloud, or a collection of clouds, It cleared away [so as to leave an open space]. (S, Mṣb.) It is said in a trad., وَانجَابَتِ السَّحَابُ عَنِ الْمَدِينَةِ حَتَّى صَارَ كَالِإِكْلِيلِ And the clouds became gathered and drawn together, and cleared away from the city [so that they became like a crown]. (TA.) — [It (a place) was, or became, clear, open, or unobstructed.] See جُوبَه. — She (a camel) stretched forth her neck, to be milked; (K;) as though she complied with the desire of her milker to be restrained [for that purpose]: but Fr says that he had not found a verb of this measure from اجَابَ. (TA.)

8. اجْتَاب: see 1, in three places. — He dug a well. (K.) And اجْتَابَتِ, said of a wild cow, She hollowed out, or excavated, a place to shelter herself from the rain. (TA.) — He put on, i. e. clad himself with, (T, S, K,) a garment, (T,) or a shirt; (S, K;) he entered into a shirt: and in like manner, † the darkness. (TA.)

10. اسْتَجَابَه and اسْتَجُوبَ, inf. n. اسْتِجَابَه: see 4, nine places.

جَاب: see جَاب, in art. جَاب.

جُوب [an inf. n. (of 1, q. v.) used in the sense of a pass. part. n. Hence,] a tribe is said to be جُوب as meaning Cut [as it were] from one

father; [sprung from the loins of one father;] occurring in a trad. (TA.) — A fire-place; [so called because hollowed out;] syn. كَانُونُ. (K.) — A large دَلْوُ [or bucket; because of its hollow form]. (Kr, K.) — A shield; (S, K;) as also جَوْبَةٌ (TA) and مَجُوبٌ: (K:) [see a verse cited voce يَلْبُ: pl. of the first أَجْوَابُ. (TA.)] — A garment like the بَقِيرَةٌ: [so called because it has a slit in the middle, through which the head is put:] (S:) or a woman's shift. (K.) — See also جَوْبَةٌ. — [A kind, or sort.] You say, فُلَانٌ جَوْبَةٌ [In such a one are two kinds of temper, or disposition]; i. e., he does not remain in one temper, or disposition. (TA.) And Dhu-Rummeh says,

\* جَوْبَيْنِ مِنْ هَمَاهِيرِ الْأَغْوَالِ \*  
meaning Thou hearest two kinds of the sounds, or voices, [or mutterings,] of the ghouls. (TA.)

جَبِبٌ, meaning The [part called] طُوقُ of a shirt, (see art. جَبِبُ) is, accord. to some, from the root جَوِبُ, because the middle of it is cut out: accord. to others, from the root جَبِبُ. (TA.)

جَابَةٌ is an inf. n. of أَجَابَ, (Kr, TA,) or a simple subst. (AHeyth, S, TA) used in the place of an inf. n. (AHeyth, TA. See 4.) Hence, أَجَابَ سَمْعًا فَاسَاءَ جَابَةٌ [He heard ill, and therefore answered ill]: (S, A, K:) a prov., and therefore not to be rehearsed otherwise than in the original way, as above: [not to be altered by the substitution of إِجَابَةٌ or إِجَابًا for جَابَةٌ:] its origin is said to have been this: Sahl [or Suheyl] Ibn-'Amr had an insane son; and a man said to him, أَيْنَ أُمَّكَ, i. e. "Whither is thy tending?" to which he (thinking that he said, أَيْنَ أُمَّكَ ["Where is thy mother!"],) answered, "She is gone to buy flour:" whereupon his father uttered the words of this prov. (TA. [See also Freytag's Arab. Prov. i. 603.]) See also جَوَابٌ. — جَابَةٌ الْمَدْرَى is a dial. var. of جَابَةٌ الْمَدْرَى: (K:) [see art. جَابُ:] accord. to AO and Sh, it is without ء: accord. to the former, it means A doe-gazelle when her horn has come forth; and accord. to the latter, when her horn has cut the skin and come forth: (T, TA:) or it means having smooth horns; and if so, it has no [known] derivation. (TA.) [See also art. دَرَى.]

جَوْبَةٌ A depressed place amid the houses of a people, into which the rain-water flows: (TA:) a pit, an excavation, or a hollow, (T, K, TA,) round and wide: (T, TA:) a gap, or an opening, in the clouds; and in mountains: and a clear space (مَوْضِعٌ يَنْجَابُ) in a [stony tract such as is called] حَرَّةٌ: (S:) a place (AĤn, K) that is clear, (AĤn,) plain and smooth, (AĤn, K,) such as is termed دَارَةٌ, with few trees, like a round غَائِطُ [or wide and depressed tract], (AĤn,) in a tract that is hard, or hard and level, or level but rough, (AĤn, K,) and such as is of large extent, not in sands nor in a mountain; so called because [for the most part] clear of trees: (AĤn:) and an intervening space between houses; (K;) as also جَوْبٌ: (TA:) and a wide, or spacious, and smooth tract, between two lands: (K:) any

wide gap, or opening: any gap, or opening, without buildings: (TA:) pl. جَوْبٌ (S, K) and جَوْبَاتٌ. (TA.) — The former of these pls. also signifies The pudenda of women; syn. فُرُوجٌ. (TA.) — See also جَوْبٌ.

جَوْبَةٌ i. q. جَوَابٌ, q. v. (S, K.) So in the phrase, إِنَّهُ نَحْسَنُ الْجَبِيَّةَ [Verily he is good in respect of answer or reply or response: or here it seems rather to signify, agreeably with analogy, the mode, or manner, of answering or replying or responding]. (S.)

جَوَابٌ An answer, a reply, or a response, (Msb, TA,\*) to a letter, or writing, and to a saying, or question; and this is either affirmative or negative: (Msb:) [accord. to some, it is only after a question or demand; but this is not correct; for it is often a reply to an affirmation:] جَوَابَةٌ [q. v.] is syn. therewith; (S, K;) and so are جَابَةٌ [q. v.] and مَجُوبَةٌ: (K:) the pl. of جواب is أَجْوَابَةٌ and جَوَابَاتٌ. (Msb.) [Hence, in grammar, حَرْفُ جَوَابٍ A responsive, or replicative, particle. And جَوَابٌ شَرْطٌ An apodosis; the complement, or correlative, of a condition; as أَكْرَمْتَكَ in the saying, إِنْ جَسْتَبِي أَكْرَمْتَكَ; also called جَوَابٌ قَسْرٌ, and جَوَابٌ جَزَاءٌ. And جَوَابٌ قَسْرٌ The complement of an oath.] — Also The sound of a bird pouncing down from the sky. (TA from a trad.)

جَوَابٌ [An excellent well-digger:] a surname given to Málík Ibn-Kaāb El-Kilábee, (AO, ISK, S, K,\*) because he dug not a well nor bored a rock without making it to yield water. (AO, ISK, S.) — †A traverser of countries; one who travels much. (TA.) Hence, جَوَابٌ لَيْلٍ سَرْمِدٍ †One who travels all the night without sleeping. (TA.) And جَوَابٌ جَابٌ †One who traverses the countries and gains wealth. (TA.) And جَوَابٌ الْفَلَاةِ †The guide of the desert. (TA.)

الجَائِبُ الْعَيْنُ The lion. (K.)

جَائِبَةٌ خَيْرٌ †News that traverses the earth, from country to country, or town to town: (S, A:\*) or i. q. طَرِيقَةٌ خَارِقَةٌ [app. a mistranscription for طَرِيقَةٌ خَارِقَةٌ, meaning recent news that traverses the land]. (K.) And [the pl.] جَوَائِبُ †Tidings from afar. (K.) And جَوَائِبُ الْأَمْثَالِ †Current proverbs; such as traverse the countries. (TA.)

جَوْبٌ, [see 4,] in the following question, put to Moĥammad, (TA,) أَيُّ اللَّيْلِ أَجْوَبُ دَعْوَةٌ, is either from جَبَّتِ الْأَرْضُ (K, TA) "I traversed the land," (TA,) and signifies †More, or most, penetrating to the places whence the answer is imagined to proceed; (K, TA;) or [it signifies more, or most, quick in being answered,] from جَابَتْ, of the measure فَعَلَتْ, [i. e., originally جَوْبَتْ,] "the prayer became answered," which, however, is a verb not in use, like as فَقِيرٌ and شَدِيدٌ are imagined to be derived from جَوْبٌ and شَدَدٌ: (Z, TA:) or it signifies more, or most, quick of answer, [from أَجَابَ] and is [anomalous, and] similar to أَطُوعُ ["more obedient"],

from الطَّاعَةُ, [i. e. from أَطَاعَ "he obeyed,"] (M, L, TA,) and to أُعْطِيَ ["more, or most, excellent in giving," from أُعْطِيَ "he gave"], and نَوَاقِحُ [pl. of نَوَاقِحُ] a "fecundating" wind, (in the Kur xv. 22,) from أَلْقَحَ "he, or it, fecundated", (M, L, K, TA,) and the like; (M, L, TA;) and if so, the word is anomalous because a word of the measure أَفْعَلُ of this kind is not derived from a verb of more than three letters, except in certain cases of deviation from the constant course of speech: (L, TA:) the meaning is, †What part of the night is that [in which prayer most quickly penetrates? or] in which prayer is most quick in being answered? (Mgh:) or what part of the night is that in which God is most quick in answering prayer? (L, TA.)

مَجُوبٌ [pass. part. n. of 1, q. v.:] Anything cut in the middle, or of which the middle is cut out; as also مَجُوبٌ; (T, TA;) and the latter, anything hollowed out in the middle. (TA.)

مَجُوبٌ An iron instrument with which one cuts [or perforates or hollows out]. (S, TA.) — See also جَوْبٌ.

المَجِيبُ one of the names of God; The Answerer of prayer; He who recompenses prayer and petition by gift and acceptance. (TA.)

مَجُوبَةٌ: see جَوَابٌ.

أَرْضٌ مَجُوبَةٌ — [Hence,] مَجُوبٌ — †A land of which one part has been rained upon (K, TA) and not another. (TA.)

مَجُوبٌ An instrument with which palm-sticks and canes &c. are bored by the maker of cages or crates or the like. (TA in art. لَطَبُ.)

مَتَجَاوِبٌ †Speech, or language, of which the several parts correspond, or are consistent. (A, TA.)

مَنْجَابٌ A garment rent, or slit. (Ĥam p. 338.)

## جوح

جَوُوحٌ 1. جَوُوحٌ (S, A,) aor. جَوُوحٌ, (S,) inf. n. جَوُوحٌ, (S, K,) He (a man, S) extirpated, or exterminated, (S, A, K,) a thing: (S:) He (God, S) destroyed (S, A, K) a man's property, or cattle, (S,) by what is termed جَائِحَةٌ: (S, A:) as also جَائِحَةٌ (S, A,) inf. n. جَائِحَةٌ; (K;) and اجْتاحٌ, (S,) inf. n. اجْتِيحٌ. (K.) You say [also], جَاحَتِ الْآفَةُ الْمَالِ, i. e. الجَائِحَةُ, aor. تَجَوَّحَهُ, inf. n. as above; and اجْتاحته; and اجْتاحته; The bane, or pest, or the like, destroyed the property, or cattle; as also جَاحَتَهُ, aor. تَجِيحُهُ, inf. n. جَائِحَةٌ: (Msb:) and one says of anything, such as drought, or dearth, and civil war, or conflict and faction, &c., جَاحَ الْمَالِ and اجْتاحه, meaning it extirpated, or exterminated, the property, or cattle. (TA.) And جَاحَتَهُرُ الْجَائِحَةُ (S,) or السَّنَةُ, inf. n. جَوُوحٌ and اجْتاحته; and اجْتاحته; (TA;) and جَاحٌ; (S, A, TA;) i. e. [The calamity, bane, pest, or the like, or drought, or dearth, destroyed or] extirpated [them, or] their property, or cattle.



(TA.) And **اجتاح العدو ماله** *The enemy destroyed, or made an end of, his property, or cattle; syn. اأتى عليه.* (TA.) — Also **جاح**, aor. **يَجُوحُ**, inf. n. **جَوْحٌ**, *He destroyed the property, or cattle, of his relations.* (IAqr, TA.) — And, aor. **يَجُوحُ**, *He deviated from the road, or beaten track.* (IAqr, K.)

4: see 1, in three places.

8: see 1, in five places.

**جَوْحَةٌ**: see **جَائِحَةٌ**.

**أَفَةٌ جَائِحَةٌ** [act. part. n. of 1]. You say **جَائِحَةٌ** *A destructive bane or pest or the like: (Msb.) and سَنَةٌ جَائِحَةٌ a year of drought or dearth or sterility: (Mgh:) pl. جَوَائِحُ.* (Mgh, Msb.) — [And hence,] *The locust.* (IAqr, T in art. جصى.)

**جَائِحَةٌ** [fem. of **جَائِحٌ**, q. v.: and hence, as a subst.,] *A bane, a pest, (Msb.) a calamity, or the like, (S, Msb, K,) or a great calamity, (Mgh, TA,) that destroys, or extirpates, men's property, or cattle; (S, Mgh, Msb,\* K, TA;) as drought, or dearth; or civil war, or conflict and faction, and the like: (S, TA:) drought, or dearth, that destroys, or extirpates, men's property, or cattle; as also جَوْحَةٌ: (Wāsil, TA:) or a calamity that befalls a man, and destroys all his property, or cattle: (A'Obeyd, T:) or severe drought or dearth, that destroys, or extirpates, men's property, or cattle: (Ish:) sometimes it is the effect of large hail; and sometimes, of excessive cold or heat: (T:) or (accord. to Esh-Shāfi'ee, Mgh, Msb) a blast, or blight, or calamity arising from the atmosphere, that destroys the fruits, (Mgh, Msb, TA,) or some thereof; (Mgh;) only relating to fruits: (TA:) pl. جَوَائِحُ.* (A, Mgh, Msb.)

It is said in a trad., **أَمْرٌ يَبُذِّعُ الْجَوَائِحَ**, which is an elliptical phrase, meaning *He commanded to remit the poor-rate in respect of things affected by a blast, or blight, (Mgh, Msb,) namely, property, (Mgh,) or fruits, (Msb,) so affected; (Mgh, Msb;) i. e., that no portion thereof, (Mgh,) or of the remains thereof, (Msb,) should be taken for the poor-rate.* (Mgh, Msb.)

**مُجَاحٌ**: see what next follows.

**مَجُوحٌ** Property, or cattle, destroyed by a bane, or pest, or the like; as also **مَجِيحٌ** [belonging to art. جيح], and **مُجَاحٌ**. (Msb.)

**مَجُوحٌ** [A person or thing] that destroys, or extirpates, everything. (K, TA.)

جود

1. **جَادٌ**, aor. **يَجُودُ**, inf. n. **جُودَةٌ** and **جَوْدَةٌ**, *It (a thing, S, or a commodity, an article of household-goods, or the like, Msb, and a work, or performance, TA) was, or became, جَيِّدٌ [i. e. good, goodly, approvable, or excellent; the verb being the contr. of رَدُوٌ, as is implied in the A and K]: (S, A, Msb, K:) in this sense, accord. to some, of the class of قَالٌ; accord. to others, of the class of قَرَبٌ.* (Msb.) [Also said of a man, meaning

*He was, or became, excellent, or egregious, in some quality; sometimes, though very rarely, in a quality that is disapproved.] — And جَادٌ, (S, A, Msb, K,) of the class of قَالٌ, (Msb,) aor. as above, (S, Msb,) inf. n. جُودٌ, (S, A, Msb, K,) with damm, (S, Msb,) *He was liberal, bountiful, munificent, or generous: (K:) or he affected, or constrained himself, to be generous: (Msb:) or he gave without being asked, to preserve the receiver from the ignominy of asking: (MF:) or he gave what was meet to him to whom it was meet: (El-Karmānee, TA:) or he gave what was meet to him to whom it was meet, not for a compensation; so that it has a more special significance than أُحْسِنَ.* (MF.) You say, **جَادَ بِمَالِهِ** [*He was liberal, &c., with his property*]: (S:) or **جَادَ بِالْمَالِ** *he affected, or constrained himself, to be generous with the property.* (Msb.) — Hence, (Msb,) **جَادَ بِنَفْسِهِ**, (S, Msb, K,) aor. as above, (S, A,) inf. n. **جُودٌ** (TA) and **جُودٌ**, (S, TA,) † *He gave up his spirit, (A, Msb, TA,) at death; (S, Msb;) like as one gives away his property; said of one in the agony of death: (TA:) and † he gave away his life, in war.* (Msb.) And you say also, **جَادَتْ نَفْسُهُ** † [*His soul, or spirit, resigned itself, or departed*]. (Msb in art. نفس.) — **جَادَ الْمَطَرُ**, inf. n. **جُودٌ**, *The rain was, or became, copious, or abundant.* (S.) And **جَادَتِ السَّمَاءُ**, (A, Msb,) inf. n. **جُودٌ**, with fet-ḥ, *The sky rained.* (Msb.) And **جَادَتِ الْعَيْنُ**, inf. n. **جُودٌ** and **جُودٌ**, *The eye shed many, or abundant, tears.* (Lh, K.) — **جَادَ** said of a horse, (S, A, L, Msb, K,) aor. as above, (S,) inf. n. **جُودَةٌ** (S, L, Msb, K) and **جُودَةٌ**; (Msb, and some copies of the K;) and **جُودٌ**, (A, L, K,) inf. n. **تَجُودِيٌّ**; (TA;) and **اجَادُ**, (L,) and **أَجُودٌ**; (L, K;) *He became fleet, or swift, and excellent, (L,) صَارَ رَائِعًا, (S, L, K,\*), *in his running.* (A, L, K.) [See an ex. in a verse cited voce دَامَ, in art. دَوْمَ.] — See also 4, in two places. — **جَادَ** **إِلَيْهِ** *He inclined to him, or it.* (TA.) — **جَادَهُ** *He overcame him in liberality, bounty, munificence, or generosity.* (K.) See 3. — **جَادَهُرٌ**, aor. **يَجُودُ**, inf. n. **جُودٌ**, *It (rain) rained, or descended, upon them copiously, or abundantly.* (L.) And **جِيدُوا** *They were rained upon with a copious, or an abundant, rain.* (L.) And **جِيدَتِ الْأَرْضُ**, (S, L, K,) inf. n. **جُودٌ**; (As, TA;) and **أُجِيدَتُ**; (K;) *The earth, or land, was rained upon with a copious, or an abundant, rain: (S, L, K:) or, so that the moisture of the rain met that of the soil.* (As, TA.) — **جِيدٌ**, (S, A, K,) aor. **يُجَادُ**, (S, K,) inf. n. **جُودٌ**, (S,\* K,\* TA,) † *He (a man, S, A) thirsted, or became affected by thirst: (S, A, K:) or thirsted vehemently: (accord. to an explanation of جُودٌ in the K:) or was at the point of death, or destruction; (K;) as though destruction rained upon him.* (TA.) — [Hence,] **إِنِّي أَجَادُ إِلَى لِقَائِكَ** † *Verily I am affected with a longing desire to meet thee: (A:) or إِنِّي لِأَجَادُ إِلَيْكَ (K, TA [in the CK, erroneously, لِأَجَادُ] † *Verily I am affected with a longing desire for thee, (K, TA,) i. e., to meet thee, (TA,) and am impelled towards thee:****

(K:) and **يُجَادُ إِلَى فُلَانَةٍ** † *He is affected with longing desire for such a female; like as you say يَطْمَأُنُّ بِعَيْنَيْهَا.* (A.) One says also, **جَادَهُ الْهَوَى** † *Love affected him with longing desire, (شَاقَهُ, L, K, in the CK, شَاقَهُ,) and overcame him.* (K.) — [Also, app., **جِيدٌ**, aor. **يُجَادُ**, inf. n. **جُودٌ**, (as in a sense explained above,) † *He became affected, or overcome, or distressed, (see مَجُودٌ,) by drowsiness, or slumber: for] جُودٌ is syn. with نَعَسٌ: (L, TA:) and you say, **جَادَهُ النَّعَاسُ** † *Drowsiness, or slumber, overcame him; (L;) as though sleep rained upon him.* (TA.)*

2: see 4: — and see also 1.

3. **جَاوَدَهُ** *He vied with him, or contended with him for superiority, in liberality, bounty, munificence, or generosity.* (S, TA.) You say, **جَاوَدَهُ** † *He vied with him, or contended &c., in liberality, &c., and overcame him therein.* (TA.)

4. **اجَادَهُ** *He made it good, goodly, approvable, or excellent; (S, A,\* K;) as also أُجُودَهُ, (S,\* K,) like as they said **اطال** and **اطول**, and **احال** and **الين** and **الان**, and **اطيب** and **اطاب**, and **احول**; (S;) and **جُودَهُ**, (S,\* A,) inf. n. **تَجُودِيٌّ**. (S.) [Hence,] **اجَادَهُ النَّقْدَ** *He gave him the cash, or ready money, good.* (S, K.) And **أَجَدْتُكَ ثَوْبًا** † *I gave thee a garment, or piece of cloth, that was good, goodly, or excellent; or in a good state.* (A, TA.) — **اجَادَهُ** *He gave him a dirhem, or piece of silver.* (K.) — **أُجِيدَتِ الْأَرْضُ**: see 1. — **اجَادَ**, (inf. n. **اجَادَةٌ**, Msb,) *He said, gave utterance to, uttered, or expressed, what was good, approvable, or excellent; he said, or did, well, or excellently; (Msb;) مِن قَوْلٍ أَوْ فِعْلٍ أَتَى بِالْجَيِّدِ (L, Msb, K) as also **أَجُودٌ**; (L;) and **جَادَ**, inf. n. **جُودَةٌ**. (L.) [You say, **قَالَ فَأَجَادَ** *He said, and said well: and اجَادَ فِعْلٌ *He did, and did well.*] And **اجَادَ فِي عَمَلِهِ**, and **اجُودَ**, *He did well, or excellently, in his work.* (L.) — Said of a horse, and **اجُودَ** likewise: see 1. — Also **اجَادَ** *He had with him a horse such as is termed جَوَادٌ [i. e. fleet, or swift, and excellent]: (S:) or he became possessed of such a horse; (A, K;) as also اجُودَ.* (K.) — **أَجَادَتْ** — **اجَادَتْ** *She brought forth a child, or children, of liberal, bountiful, or generous, disposition.* (A.) And **اجَادَ بِالْوَلَدِ** *He begot the child, or children, of liberal, bountiful, or generous, disposition; (K;) and in like manner, جَادَ بِهٖ أَبَوَاهُ [*His two parents so engendered him*]. (TA.)****

5. **تَجُودَ** *He chose what was good, goodly, approvable, or excellent, among all things.* (Ham p. 299.) *He affected nicety, or refinement; he was, or became, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best, to be done; and exceeded the usual bounds; in his work of art, or his manufacture; syn. تَتَوَقَّنُ.* (A, TA.) And **تَجُودَ** **وَبَالَغَ فِي مَطْعَمِهِ وَمَلْبَسِهِ** [*He was dainty, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best; and exceeded the usual bounds; in his food and his*

apparel]; (JK and K in art. نوق) *he was studious of his diet and apparel, always eating exquisite food and wearing sumptuous clothing.* (TK in that art.) — **تَجَوَّدَ لَكَ** : see 10. *I chose, or selected, the best, or most excellent, thereof for thee.* (TA.)

6. **تَجَاوَدُوا** *They considered [or tried] which of them had the best argument, or plea, or allegation:* (K, TA:) so says Aboo-Sa'eed on the authority of an Arab of the desert. (TA.) And **يَتَجَاوَدُونَ** *They consider, or see, [or try,] which of them will be best in narration, or talk, or discourse.* (A.) — [Also *They vied, or contended together for superiority, in liberality, bounty, munificence, or generosity.*]

10. **استجادَهُ** *He reckoned it, or esteemed it, good, goodly, approvable, or excellent:* (S:) or *he found it to be so:* (K:) or *he desired, or sought, that it might be so,* (A, K,) and *chose it, or selected it;* (A;) as also **تَجَوَّدَهُ**. (A.) You say also, **استجود رأيه** [*He esteemed his judgment, or opinion, good: or found it to be so.*] (TA in art. جزل.) — *He desired, or sought, or demanded, his liberality, bounty, munificence, or generosity.* (K.) — *He desired, or sought, that he (a horse) might be such as is termed جواد [i. e. fleet, or swift, and excellent].* (K.) — **استجاد** *It came or happened, well.* (KL.)

**جود** *Copious, or abundant, rain;* (S, L, K;) as also **جائد**: (S:) or *rain that thoroughly irrigates everything:* (M:) or *rain that is not exceeded:* (M, L, K:) accord. to some, who observe that the phrase, mentioned by Sb, **أَحْدَتْنا بِالْجَوْدِ وَفَوْقَهَا** [*Thou hast assailed us with a storm of reproach or the like not to be exceeded, and with that which is above it,*] is one of hyperbole and reproach. (M, L.) It is an inf. n. thus used as an epithet [and therefore applicable without variation to a fem. as to a masc. n., and to a dual and a pl. as to a sing. n.]: (L:) and is also pl. [or rather a quasi-pl. n.] of **جائد**, (S, L, K,) like as **صاحب** is of **صاحب**. (S, L.) You say **جود** [*A copious, or an abundant, rain; &c.*]: (L:) and **سحابة جود** [*A cloud yielding a copious, or an abundant, rain; &c.*]: (IAqr, L:) and **هاجت جود** [*A copious, or an abundant, rain, &c., became stirred up for us*]: (S, K:\*) and you also say, [contr. to the usage mentioned above, or as though **جود** were an epithet from **جاد**, and this originally **جود**, like **ضخم** from **ضخم**, but used as a subst.,] **مطرتان جودان** [*Two showers of rain, copious, or abundant, &c.*]. (S, K.) **تجاويد**, [app. signifying the same as **جود** used as a pl.,] occurring in the following verse of Şakhr El-Ghei,

\* يَلْعَبُ الرِّيحُ بِالْعَصْرَيْنِ قَظْلَهُ \*

\* وَالْوَابِلُونَ وَتَبَاتَانُ التَّجَاوِيدِ \*

[*Its dust makes sport with the wind in the morning and evening, or night and day, and so do the violent showers of big drops, and the pouring of copious, or abundant, rains, &c.*], (L, K,\*) is a pl. having no sing.; (K;) or it may be so, like **تعايب** and **تعايب**; or it may

be pl. of **تجواد** [an inf. n.]. (L.) You say also, **أصابته تجاويد المطر** [*Copious showers of rain fell upon him, or it*]. (A.) — See also **جواد**.

**جودة** [an inf. n. of **جود**, (q. v.), in two senses; as also **جودة**: and an inf. n. of **جود**, signifying] *A single affection of thirst; a thirsting.* (S, K.) — See also **جواد**.

**جادي** *Saffron.* (S, K.)

**جواد**, used alike as masc. and fem., (S, K,) *Liberal, bountiful, munificent, or generous:* (S, K:) or *one who affects, or constrains himself, to be generous:* (Msb:) or *who gives without being asked, to preserve the receiver from the ignominy of asking:* (MF:) or *who gives what is meet to him to whom it is meet:* (El-Karmánee, TA:) or *who gives what is meet to him to whom it is meet, not for a compensation; so that it has a more special signification than **مُسْنِن**:* (MF:) pl. [of pauc., masc.,] **أجواد** and (of mult., TA) **جود**, (S, A, K,) like as **قذال** is pl. of **قذال**, but the **و** is made quiescent because it is an unsound letter, (S,) [in some copies of the **ك** **جود**,] and **أجواد**, (S, K,) contr. to analogy, (TA,) or **أجاويد**, [reg., as pl. of **أجواد**,] (A,) and **جودا**, (S, K) and **جودة**, (CK, [in some copies of the **ك** omitted,]) or **جودة**, or **جودة**, [written in the latter manner in a MS. copy of the **ك**,] with **ة** added to the [proper] pl. form [of **جود** or **جود**], accord. to the doctrine of Sb: (TA:) **جود** is used as a fem. pl., (S, Msb,) and is like **نور** pl. of **نور**. (S.) — Also, applied alike to the male and the female, (S,) *A courser; a fleet, or swift, and excellent, horse;* (L;) *a horse fleet, or swift, in running; or excellent in running, or in the motion of his legs;* as also **جود**: (Bd in xxxviii. 30:) or *that outstrips others:* (Jel ib.) *i. q. رائع*: (S, L, K:) pl. **جواد**, (S, A, Bd, L, Msb, K,) which by rule should be **جواد**, like **طوال**, but this latter form has not been heard from the Arabs; (L;) or **جواد** is pl. of **جود**, or of **جيد**; (Bd ubi supra:) and **جواد** has also for its pl. **أجواد**, [a pl. of pauc., and irregular, or this is pl. of **جيد**, and therefore, though irregularly, retains the **ي** substituted for **و**,] (S, L,) and **أجواد**, [also a pl. of pauc., but agreeable with rule, or this is pl. of **جود**,] (L,) and **أجاويد** (S, L) is pl. of **أجواد**. (L.) Hence, **أقبل جوادا** + *He came on, or advanced, like a horse that is termed جواد*: and **سرت إليه جوادا** + *I went to him, or it, like a horse that is so termed.* (Mgh in art. غل.) You say also, **عدا عدوا جوادا** *He ran a long run.* (A, TA.) And **سرتنا عقبه جوادا**, and **عقبنا جوادا**, and **عقبنا جوادين**, and **جوادا** and **أجوادا**, (A, TA,) *We journeyed a long march or stage, and two long marches or stages, and long marches or stages.* (S, A, TA.)

**جواد** [accord. to the TA inf. n. of **جيد**, which see in two places,] + **Thirst**: (S, K:) or *vehemence of thirst.* (K.) — Also, [accord. to the **ك** **جودة**, but this is corrected in the TA,] + **Drowsiness, or slumber.** (TA.)

**جائد**: see **جود**.

**جيد**, originally of the measure **فِعْل**, (S, Msb,) as the Baṣrees say, i. e. **جَيود**, (Msb, TA,) the **و** being changed into **ي** because of its being meksoor and preceded by **ي**, and the augmentative **ي** being then incorporated into it; (TA;) or, as the Koofees say, of the measure **فِعْل**, like **عَيْطَل** &c., because there is found no sound word of the measure **فِعْل** except **صَيْقَل**, a woman's name, and the unsound is accorded to the sound; or, as others say, of the measure **فِعْل**, [and so I find in one copy of the S,] originally **جويد**, the kesreh of the **و** being, accord. to them, suppressed because difficult of pronunciation, and the quiescent **و** and **ي** thus coming together, [the latter receives the rejected kesreh, and] the **و** is changed into **ي** and incorporated into the [augmentative] **ي**; (Msb;) *Good, goodly, approvable, or excellent; contr. of ردي*; (A, K;) applied to a thing, (S,) or a commodity, an article of household-goods, or the like, (A, Msb,) and a work, or performance: (TA:) pl. **جواد** (S, A, Msb, K) and **جوادات** (K,) the latter a pl. pl., [i. e. pl. of **جواد**,] (TA,) and **جواد**, (S, K,) with hemz, [and, accord. to some,] contr. to analogy. (S.) [It is also applied to a man, meaning *Excellent, or egregious, in some quality; sometimes, though very rarely, in a quality that is disapproved.*]

**أجود** [*Better, and best; more, and most, goodly or approvable or excellent*]: see 5. — [*More, and most, liberal, bountiful, munificent, or generous. Hence,*] **أجود من حاتير** [*More liberal, &c., than Hátim*]: a prov. (Meyd.) — [*More, and most, fleet, or swift, and excellent; relating to a horse. Hence,*] **أجود من الجواد** [*More fleet, &c., than the courser that surpasses others*]: a prov. (Meyd.)

**تجاويد**: see **جود**, in two places.

**مجود** *A field, or garden, rained upon:* (A:) [or *rained upon copiously, or abundantly.*] And **أرض مجودة** *Land rained upon with a copious, or an abundant, rain.* (S, L, K.) — + **A man** (S, A) *affected with thirst:* (S, A, K:) [or, *with vehement thirst:* (see **جواد**):] or *at the point of death, or destruction.* (K.) — And [hence,] + **Affected with longing desire.** (L.) — Also + **Overcome by drowsiness, or slumber:** (TA:) or *distressed by drowsiness, or slumber,* (Lh, L.)

**مجيد**: see **مجواد**. — Also **A man possessing a horse such as is termed جواد** [i. e. *fleet, or swift, and excellent*]: pl. **مجويد** [by rule pl. of **مجواد**, q. v.]. (A, TA.) — **حَتَفَ مجيد** + **Present death.** (K, TA.)

**مجواد** *One who says, utters, or expresses, or who does, (K, TA,) much, or often, (TA,) what is good, goodly, approvable, or excellent;* (K, TA;) as also **مجيد**: (TA:) [or rather the latter is a simple, not an intensive, epithet:] the former is applied to a poet, (S, A, K,) as syn. with the latter, (K,) or as meaning *who says, or utters, much, or often, what is good, or excellent:*

(§:) and both are applied to a workman, or an artificer: pl. of the former مَجَاوِدُ. (A.)

جوداب

جوداب: see art. جذب.

جور

1. جَارٌ, aor. يَجُورُ, (TA,) inf. n. جَوْرٌ, (S, A, K,) He declined, or deviated, from the right course; (S, A;) and so جَارٌ عَنِ الْقَصْدِ: (A:) he wandered from the right way: (TA:) he pursued a wrong course: (K:) or he left the right way in journeying: and it (anything) declined. (TA.) You say also, جَارٌ عَنِ الطَّرِيقِ He declined, or deviated, from the road, or way. (S, Mgh, Mṣb.) — And جَارٌ, (S, Mgh, Mṣb,) aor. as above, (Mṣb,) and so the inf. n., (Mgh, Mṣb, K,) He acted wrongfully, unjustly, injuriously, or tyrannically, (S, Mgh, Mṣb, K,) عَلَيْهِ against him, (S, TA,) فِي فِي الْحُكْمِ in his judgment, (Mṣb,) or فِي الْحُكْمِ in judgment. (S, TA.) — جَارَتِ الْأَرْضُ The plants, or herbage, of the land grew tall: (A, TA:) and جَارَتْ. (TA.) = See also 10.

2. جَوْرُهُ, (S, A, K,) inf. n. تَجْوِيرٌ, (S,) He attributed, or imputed, to him, or charged him with, or accused him of, wrongful, unjust, injurious, or tyrannical, conduct; (S, K;) contr. of عَدَلَهُ. (A.) = He prostrated him (S, K) by a blow, (S,) or by a thrust of a spear or the like; from جَارٌ “he, or it, declined;” (A;) like كَوْرُهُ. (S.) — He threw it down, (TA,) and overturned it; (K, TA;) namely, a building, and a tent, &c.: (TA:) he took it to pieces; namely, a tent. (A.)

3. جَوَارُهُ, inf. n. مَجَاوِرَةٌ and جَوَارٌ (S, Mṣb, K) and جَوَارٌ, (S, M, and some copies of the K,) or the last is a simple subst., (Mṣb,) and جَوَارٌ, (M, and so in some copies of the K instead of جَوَارٌ) of which forms the second (جَوَارٌ) is more chaste than the third (S, TA) and than the fourth, as relating to the verb in the sense here following, though some disapprove of it, and assert the third and the fourth to be more chaste; (TA;) He became his جَارٌ [or neighbour]; (K;) he lived in his neighbourhood, or near to him: (Mṣb, TA:) or he lived in a dwelling contiguous to his. (Mṣb.) — Also جَوَارُهُ, (TA,) inf. n. جَوَارٌ, (K,) and جَوَارٌ is said to be a quasi-inf. n., and more chaste than جَوَارٌ as relating to the verb in the sense here following; (TA;) He bound himself to him by a covenant to protect him. (K, TA.) — And جَوَارٌ عَنِ بَنِي فُلَانٍ, and جَوَارٌ بَنِي فُلَانٍ, inf. n. مَجَاوِرَةٌ and جَوَارٌ, He protected himself by a covenant with the sons of such a one; from مَجَاوِرَةٌ signifying the “living near.” (TA.) — And جَوَارٌ, inf. n. مَجَاوِرَةٌ, i. q. اِعْتَكَفَ فِي مَسْجِدٍ [He confined himself in a mosque, or place of worship, during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and

not pressing]. (S, K.) But جَوَارٌ بِمَكَّةَ, and بِالْمَدِينَةِ, signifies absolutely He abode in Mekkeh, and El-Medeeneh; not necessarily implying conformity with the conditions of اِعْتِكَافٌ required by the law [though generally meaning for the purpose of study: and so in the neighbourhood of the great collegiate mosque called the Azhar, in Cairo: so that the term مَجَاوِرٌ means a student of Mekkeh &c.]. (TA.)

4. اِحَارَهُ, (S, A, &c.,) inf. n. اِحَارَةٌ (Mgh, K) and جَارَةٌ, (Kr, K,) [or the latter is rather a quasi-inf. n., like اَطَاعَهُ from اَطَاعَهُ,] He protected him; granted him refuge; (K;) preserved, saved, rescued, or liberated, him; (S, A, Mṣb, K;) from (مِنْ) wrongful, unjust, injurious, or tyrannical, treatment; (S, K;) from punishment; (S, A;) or from what he feared: (Mṣb:) he aided him; succoured him; delivered him from evil: the ا having a privative effect. (Mgh.) It is said of God, يَجِيرُ وَلَا يُجَارُ عَلَيْهِ He protects, but none is protected against him. (TA.) And in the Kur [lxvii. 22], قُلْ اِنِّي لَنْ يَجِيرَنِي مِنَ اللّٰهِ اَحَدٌ Verily none will protect me against God. (TA.) — اِحَارَ الْمَتَاعَ He put the household-goods, or commodities, into the repository, (K, TA,) and so preserved them from being lost. (TA.) — It is said [of God] in a trad., يَجِيرُ بَيْنَ الْبُحُورِ He makes a division between the seas, and prevents one from mixing with another and encroaching upon it. (TA.)

5. تَجَوَّرَ He became prostrated; (S;) he fell down; (K;) by reason of a blow. (S, TA.) — It (a building, TA) became thrown down, or demolished. (K.) — He (a man, TA) laid himself down on his side (K) upon his bed. (TA.)

6. اِحْتَوَرُوا and تَجَاوَرُوا (S, K) are syn., (S,) signifying They became mutual neighbours; they lived near together: (K, TA:) the [radical] و in the latter verb remaining unaltered because this verb is syn. with one in which the و must preserve its original form on account of the quiescence of the preceding letter, namely, تَجَاوَرُوا, (S, TA,) and to show that it is syn. therewith: but اِحْتَوَرُوا also occurs. (TA.) — [Also They bound themselves by a covenant to protect one another.]

8: see 6.

10. جَارٌ and جَارٌ, (K,) the latter like جَارٌ as syn. with مَسْتَجِيرٌ, (TA,) He sought, desired, or asked, to be protected; to be granted refuge; to be preserved, saved, rescued, or liberated. (K.) And اِسْتَجَارَهُ He desired him, or asked him, to preserve, save, rescue, or deliver, him, (S, A, Mṣb,) مِنْ فُلَانٍ from such a one. (S.) And اِسْتَجَارَ بِهِ He had recourse to him for refuge, protection, or preservation; he sought his protection. (TA.)

جَارٌ A neighbour; one who lives near to another; (S, Mgh, Mṣb, K;) one who lives in the next tent or house: (IAḡr, Th, T, Mṣb:) pl. [of mult.] جِيرَانٌ (Mṣb, K) [and جَوَارٌ (a pl. not of unfrequent occurrence, and mentioned by Freytag as used by El-Mutanebbeh,) and [of pauc.] حِيرَةٌ

أَجْوَارٌ; (K;) like قَاعٌ, pl. قِيَعَانٌ and قِيَعَةٌ and أَقْوَاعٌ, the only similar instance: (TA:) fem. with ة. (Mgh.) الْجَارُ ذُو الْقُرْبَى [in the Kur iv. 40] is The relation, or kinsman, who is abiding in one's neighbourhood: or who is abiding in one town or district or the like while thou art in another, and who has that title to respect which belongs to nearness of relationship: (TA:) or the near neighbour: (Bd, Jel:) or the near relation: (Jel:) or he who is near, and connected, by relationship or religion. (Bd.) جَارُ الْجَنْبِ: and جَارُ الْجَنْبِ and جَارُ الْجَنْبِ: see art. جنب. جَارٌ نَقِيحٌ A stranger [who has become one's neighbour]. (TA.) — A person whom one protects from wrongful, unjust, injurious, or tyrannical, treatment. (S, Mgh, Mṣb, K.) — One who seeks, or asks, protection (Mṣb, K) of another: جَارُكَ signifying he who seeks thy protection. (TA.) — A protector; (A, Mgh, Mṣb, K;) one who protects another from that which he fears; (Mṣb;) one who grants refuge, or protects, or preserves. (AHeyth.) هُنَّ جَارَاتُ مَنْ ذَلِكَ الْأَمْرِ They are protectors from that thing, is a phrase mentioned by Th, respecting which ISd says, I know not how this is, unless the sing. be supposed to be originally جَائِرٌ, so as to have a pl. of the measure فَعَلَةٌ [as جَارَةٌ is originally جَوْرَةٌ]. (TA.) — An aider, or assister. (IAḡr, Mṣb, K.) — A confederate. (IAḡr, Mṣb, K.) — A woman's husband. (Mṣb, K.) — A man's wife; (Mṣb;) as also جَارَةٌ: (S, M, A, Mgh, Mṣb, K;) or the latter, the object of his love: (M;) and the latter also, a woman's fellow-wife; (Mgh, Mṣb, TA;) so called because the term صَرَّةٌ is disliked, (Mgh, Mṣb,) as being of evil omen. (Mgh.) — A partner who has not divided with his partner: so in the trad. الْجَارُ أَحَقُّ بِصَفِيهِ [explained in art. صقب]; as is shown by another trad. (Az, Mṣb.) — A partner, or sharer, (Mṣb, K,) in immovable property, such as land and houses, (Mṣb, TA,) and in merchandise, (K, TA,) whether he divide the property with the other or not, (Mṣb,) or whether he be partner in the whole or only in part. (TA.) — One who divides with another. (IAḡr, K.) — The فَرَجُ [or pudendum] of a woman: and † the anus; as also جَارَةٌ. (IAḡr, K, TA.) — The part (IAḡr, K) of the sea-shore (IAḡr) that is near to the places where people have alighted and taken up their abode. (IAḡr, K.)

جَوْرٌ, an inf. n. used as an epithet, (TA,) i. q. جَائِرٌ; (K, TA;) i. e. Declining, or deviating, from the right course: and acting wrongfully, unjustly, injuriously, or tyrannically: (TA:) pl. [of the latter], applied to men, جَوْرَةٌ, (K,) in which the و remains unaltered contr. to rule, (TA,) and جَارَةٌ, (A, K,) as in all the copies of the K, but some substitute for it, as a correction, جَوْرَةٌ, [found in a copy of the A,] which, however, requires consideration, (TA,) and جَائِرُونَ. (K.) You say طَرِيقٌ جَوْرٌ A road, or way, deviating from the right course. (TA.) And هُوَ جَوْرٌ هُوَ عَنْ طَرِيقِنَا He is declining, or deviating, from our way. (TA.) — Also, for ذُو جَوْرٍ, meaning Wronged, or unjustly treated, by the judge.

(Mgh from a trad.) — **عِنْدَهُ مِنَ الْمَالِ الْجَوْرُ** † *He possesses, of property, an extraordinary abundance.* (A, TA.) See also **جَوْرٌ**.

**جَوْرَةٌ**: see **جَارٌ**, in three places: — and **جَوْرٌ**: — and see also 4.

**جَوْرَةٌ** and **جَوْرَةٌ**: see **جَوْرٌ**.

**جَوْرَةٌ** *Verily he is good in respect of the mode, or manner, of جَوَارٌ [i. e. living as a neighbour, or binding himself by covenant to protect others].* (TA.)

**جَوْرٌ** A rain accompanied by vehement thunder: (K:) or by a vehement sound of thunder: (S:) or a copious rain; as also **جَارٌ** and **جَوْرٌ**; (K in art. **جَارٌ**;) and, accord. to Aḡ, **جَوَارٌ**: (TA:) and an exceedingly great torrent. (TA. [In this last sense written in a copy of the A **جَوْرٌ**, and there said to be tropical.] See **جَوَارٌ**: and see also art. **جَر**. — You say also **بَازِلٌ جَوْرٌ** (S) [app. meaning *A camel nine years old that brays loudly: or] hard and strong: and **بَعِيرٌ جَوْرٌ** a bulky camel. (TA.)*

**جَوَارٌ**: see 3. — Also *The part of the exterior court or yard of a house that is coextensive with the house.* (K, TA.) — **أَبْنَاءُ جَوَارٍ** Abundant and deep water.

(K.) Whence **جَوْرٌ** applied to rain. (TA.) — **جَوَارٌ**: a dial. var. of **جَوَارٌ**; on the authority of Ṣā'id, (K,) surnamed Abu-l-'Alā: (TA:) said in the K to be strange; but similar instances are well known. (MF.)

**جَوَارٌ**: see 3, in two places. — Also, and **جَوَارٌ**, or the latter is only an inf. n., *The covenant between two parties by which either is bound to protect the other.* (TA.)

**جَوَارٌ**: see what next precedes. — [Also a pl. of **جَارٌ**.]

**جَوَارٌ**: see **جَوْرٌ**. — Also † *Wide and big; applied to a [bucket of the kind called] **غُرْبٌ**: and so, with ة, applied to a [skin of the kind called] **قِرْبَةٌ**.* (A, TA.)

**مُجَوْرٌ** [as meaning *Thrown down, or overturned,*] occurs in the following prov.:

\* **يَوْمَ يَوْمِ الْحَفْصِ الْمُجَوَّرِ** \*

[*A day for a day of the household-goods (or, accord. to the TA, the hair-cloth tent) thrown down, or overturned*]: applied in the case of rejoicing at a calamity befalling another: a man had an aged paternal uncle, and used continually to go into the latter's tent, or house, and throw down his household-goods, one upon another; and when he himself grew old, sons of a brother of his did to him as he had done to his paternal uncle; wherefore he said thus, meaning, this is for what I did to my paternal uncle. (K.)

**مُجَوَّرٌ**: see 3, last sentence.

### جوز

1. **جَازَ الْمَوْضِعَ** (S, K,) or **الْمَكَانَ** (A, Mgh, Mḡb,) aor. **يَجُوزُ** (S, Mḡb,) inf. n. **جَوَازٌ** (S, Mḡb,

K) and **جَوَزٌ** and **جَوُوزٌ** and **مَجَازٌ** (K,) *He went, or passed, in, or along, the place, and left it behind; (Mgh, K;) [whether this be meant for one signification or two, does not appear; but in either case it is evident that one signification is he passed through, or over, or along, and beyond, the place; and this signification is of frequent occurrence;] as also **جَازَ بِهِ**; (K;) and **أَجَازَهُ**; (Mgh;) and **جَوَازَهُ**, (Mgh, K,) inf. n. **جَوَازٌ**; (K, TA; in the CK **جَوَازٌ**;) and **تَجَازَوْهُ**; (Mgh;) lit., *he traversed, or crossed, its way, i. e., middle, and passed through it:* (Mgh:) or *he went, or passed, in, or along, the place;* (Aḡ, S, A, Mḡb, TA;) as also **جَازَ بِهِ**, and **جَوَازَهُ**, (TA,) and **أَجَازَهُ**, (A,) and **أَجَازَهُ**: (S: [so it appears from its being said that **أَجَازَهُ** is syn. with **سَلُوكٌ**:] and in like manner, **الطَّرِيقَ** the road: (TA:) or **جَازَهُ** and **جَوَازَهُ** signify the same: (TA:) or **أَجَازَهُ** (Aḡ, S, Mḡb, K) and **جَوَازَهُ** and **تَجَازَوْهُ** (A) signify *he left it behind him,* (Aḡ, S, A, K,) and *traversed, or crossed, it;* (Aḡ, S, A, Mḡb;) and **جَازَ بِهِ** and **جَوَازَهُ** also signify *he left it behind.* (TA.) You say, **جَازَتْ خِلَالَ الدِّيَارِ**, which is like **جَسَتْ** [I passed amid, or among, the houses: (see the remarks on the letter ج:) or I went to and fro amid, or among, the houses, in a hostile attack upon them: or went round about them]. (Ibn-Umm-Kāsim, TA.) And **جَازَتْ بِكَذَا**, i. e., **بِهِ**, **أَجَازَتْ** [I passed by, and beyond, such a thing]. (TA.) And **جَازَ عَلَيْهِ** *He passed by him, or it; syn. **مَرَّ بِهِ**, and **أَمْتَرَّ بِهِ** and **عَلَيْهِ**.* (M and K in art. **مَرَّ**.) And **جَازَهُ** *He passed, or crossed, over it.* (L.) **جَازَ** and **أَجَازَ** are syn. [in this last sense]. (TA.) You say, **أَعَانَكَ اللَّهُ عَلَى إِجَازَةِ الصَّرَاطِ** (A, TA) *May God aid thee [to pass, or cross, over, or] to pass along, and to leave behind thee, the Sirāt.* (TA.) And it is said in a trad. respecting the Sirāt, **فَأَكُونُ أَنَا** [And I, with my people, shall be the first who will pass over it]: **جَازَتْ** being here syn. with **يَجُوزُ**. (TA.) — **جَازَ الدَّرْهَمَ فَتَجَوَّزَهُ** †: see 3. — **الشَّيْءُ إِلَى غَيْرِهِ** [The piece of money passed, or was current, and he accepted it as current: in the TA written **جَازَ الدَّرْهَمَ**, and without any syll. signs; but that the reading which I have adopted is right appears from what immediately follows:] a poet says,*

\* **دَرَاهِمٌ مِنْهَا جَائِزَاتٌ † وَزَيْفٌ** \*

[*Pieces of money whereof there are current and bad*]: and Lh mentions the saying, **لَمْ أَرِ النَّفَقَةَ** [I have not seen money for expenses pass away in a place as it passes away in Mekkeh]: ISd says, He has not explained it, but I think that the meaning is **نَفَقٌ**. (TA.) — **جَازَ الشَّيْءَ**, inf. n. **جَوَازٌ**, *The thing was, or became, allowable; it passed for lawful:* as though it kept the middle (**جَوَازٌ**) of the road. (TA.) You say, **جَازَ الْبَيْعَ**, and **التَّكَاخَ**, (A, Mgh,) and **العَقْدَ وَغَيْرَهُ**, (Mḡb,) [The sale, and the marriage, and the contract, or other thing, was, or became, allowable; or] *passed as right, sound,*

*valid, or good [in law:]* (Mḡb:) or *had effect.* (Mgh.) [And **جَازَ لَهُ أَنْ يَفْعَلَ كَذَا** *It was allowable to him to do so. And **يَجُوزُ أَنْ يَكُونَ كَذَا** *It may be so; or such a thing may be.*] — **جَازَهُ** in the sense of **أَجَازَهُ**: see 4, second sentence, in two places.*

2: see 4, in nine places.

3. **جَوَازٌ** and **جَازَ بِهِ**, inf. n. **جَوَازٌ**: see 1, in six places. — **جَازَ الْحَدَّ**, and **الْقَدْرَ**, inf. n. **مَجَازَةٌ**; and so **تَجَازَوْهُ**, alone; *He exceeded, or transgressed, the proper bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: he, or it, was, or became, excessive, extravagant, exorbitant, or immoderate.* (The Lexicons &c. passim.) — **جَازَتْ الشَّيْءَ إِلَى غَيْرِهِ** (S, Mḡb\*) *I passed from the thing [to another thing];* (Mḡb;) as also **تَجَازَوْتَهُ**; (S, Mḡb;) i. q. **جَازَتْهُ**. (S.) — **جَازَ عَنْ ذَنْبِهِ**: see 6. — [Hence, app.,] **كَانَ مِنْ خُلُقِي الْجَوَازِ** *It was of my disposition to be easy, or facile, in selling and demanding.* (TA from a trad.) — **جَازَ بِهِ**: see 4, in two places.

4. **أَجَازَهُ** and **أَجَازَهُ**: see 1, in six places. — **أَجَازَهُ** *He made him to go, or pass along; as also **جَازَهُ**: (TA:) he made him to pass through, or over, or along and beyond: (S, IF, Mḡb, K;) as also [ **جَازَ بِهِ**, as will be shown by an ex. below, and **جَوَّزَهُ**, and] **جَازَهُ**, for which we find **جَوَّزَهُ** incorrectly substituted in the K. (TA.) A rājjiz says,*

\* **خَلُّوا الطَّرِيقَ عَنْ أَبِي سَيَّارَةَ** \*

\* **حَتَّى يُجِيزَ سَالِمًا جِهَارَةَ** \*

[*Leave ye the road to Aboo-Seiyarah until he make his ass to pass through, or over, safely.*] (S.) And it is said in the Kur [vii. 134, and x. 90], **وَجَازُونَا** † **بِبَنِي إِسْرَائِيلَ الْبَحْرَ**, [And we made the Children of Israel to pass through the sea]. (TA.) You say also **لَهُمْ إِبْلَهُمْ**, inf. n. **تَجَوَّزَ**, *He led for them their camels one by one until they passed.* (K.) — [He made it to pass, or be current; as also **جَوَّزَهُ**: as in the following phrases.] **جَعَلْتَهُ جَائِزًا** i. q. **أَجَازْتُ عَلَى اسْمِهِ** [I made his name to pass, or be current, by stamping money with it]: (ISk, S, TA:) and **ضَرَبْتُ** [I coined, or minted, money in his name]. (ISd, TA.) And **جَوَّزَ الصَّرَابَ الدَّرَاهِمَ**, inf. n. **تَجَوَّزَ**, [The coiner, or minter,] *made the dirhems, or pieces of money, to pass, or be current.* (Mgh.) — **He made it, or held it, to be allowable, or to pass for lawful; he allowed it, or permitted it;** (S, K, TA;) as also **جَوَّزَهُ**: (S, TA:) syn. **سَوَّغَ**: (S, K:) and syn. of **أَجَازَهُ**, [the inf. n. of the former verb,] **إِذْنٌ**. (K, TA: omitted in the CK.) You say, **أَجَازَ لَهُ مَا صَنَعَ**, (S, K,\*) and **جَوَّزَ لَهُ**, (S,) *He made, or held, what he did to be allowable, &c.* (S, K.) And **هَذَا مِمَّا لَا يُجَوَّزُهُ الْعَقْلُ** † [This is of the things which reason will not allow]. (A, TA.) — [He granted him the authority or degree of a licentiate in some one or more of the various departments of learning, for the instruction of others therein;] he

granted him a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) You say also, اجاز لفلان جميع مسؤعاته من مشائحه [He granted him a license with respect to all the matters which he had heard from his sheykhs, to teach the same to others]. (TA.) The licentiate is termed مجاز: and the matters which he relates are termed مجازات. (TA.) — اجاز البيع, (A, Mgh, K,) and التناح, (A, Mgh,) and العقد, (Msb,) He (the judge, A, Mgh) made the sale, (A, Mgh, K,) and the marriage, (A, Mgh,) and the contract, (Msb,) to have effect; he executed or performed it; (Mgh, Msb K;) له for him: (K:) he decreed it. (Mgh.) And [in like manner] اجاز رأيه, and جوزة, He made his judgment, or opinion, to have effect; he executed or performed it. (K.) Hence the saying, in a trad. of Aboo-Dharr, قبل أن يجيزوا عليّ, i. e., Before they slay me, and execute your order upon me. (TA.) — اجازني (S, K\*) † He gave me water for, (S,) or he watered [for me], (K,) my land, or my beasts. (S, K.) And اجوز إبله, (K,) inf. n. تجوز, (TA,) He watered his camels. (K.) And اجاز الوفد He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another. (TA.) And اجازني به الطريق + He gave him water wherewith to travel the road. (A.) And اجازني ماء Give thou me some water that I may go my way, and pass from thee. (Aboo-Bekr, TA.) — Hence, (Aboo-Bekr, TA,) اجازة بجائزة, (Aboo-Bekr, TA,) and اجازة سنية, (S, A,) + He (the Sultan) gave him a gift, or present, (Aboo-Bekr, TA,) and he gave him a gift, or present, of high estimation. (S, A.\*) Or the origin of the expression was this: Kaṭan the son of 'Owf, of the tribe of Benoo-Hilal-Ibn-'Amir-Ibn-Saṣṣa'ah, gave the government of Fāris to 'Abd-Allah Ibn-'Abbās; and El-Aḥnaf passing by him with his army on an expedition to Khurāsān, he waited for them upon a bridge, and said, اجيزوهم [Mahe ye them to pass over]; and he began to mention the lineage of each man and to give him according to his rank: (S:) or from the fact that a certain commander, having a river between him and an opposing force, said, من جاز هذا النهر فله كذا [Whoso passeth this river shall have such a thing]; and whenever one passed over, he received a جائزة. (TA.) You say also, اجازة, meaning + He gave him. (TA.) And it is said in a trad., اجيزوا الوفد بنحو ما كنت اجيزهم به Give ye to the party who come as envoys, or the like, a similar جائزة to that which I used to give them. (TA.)

5. تجوز الليل The darkness of the night cleared away. (A.) — تجوز في صلاته He relaxed, or remitted, in his prayer; (S, A, Mgh, Msb, K, TA;) and so in other things; (A;) and abridged it; and was quick in it: said to be from الجوز "the act of traversing, and going, or passing along:" (TA.) or did less than was sufficient in it. (Msb.) — Hence, تجوز في أخذ الدراهم, (A,

Mgh,) or تجوز الدراهم, (K,) He accepted the dirhems, or pieces of money, as current; did not reject them: (A, Mgh:) see 1: or he accepted them as they were, or notwithstanding what was in them: (Lth, TA:) or he accepted them notwithstanding what was intermixed with them, (K, TA,) [of bad money,] concealed therein, and notwithstanding their fewness. (TA.) In the phrase التجوز بدون الحق [The accepting less than what was due], the inf. n. is made trans. by means of ب because it implies the meaning of الرضا [which is made trans. by the same means]. (Mgh.) تجوز also occurs in the sense of تجوز في هذا لك وتجاوز في This is thine, or for thee, and be thou remiss, or not extreme, in, or with respect to, the division: and is allowable, though we have not heard it. (Mgh.) You say also, تجوز في هذا الامر ما لم يتجاوز في غيره He bore patiently, or with silence and forgiveness, and with feigned neglect, or connivance, in this affair, or case, what he did not so bear in another. (K, TA.) — See also 6, in three places. — تجوز في كلامه He made use of a trope, or tropes, in his speech. (S, K.) [See مجاز, below.]

6. تجاوزه: see 1, first sentence: and see also 3. — تجاوز i. q. افرط, [i. e., جاوز الحد, explained above,] فيه in it, or with respect to it. (K. See 3.) — تجاوز عنه, (S, A, Mgh, Msb,) and تجوز; (S, A, Mgh;) and تجاوز عن ذنبه, (A, K,) and تجوز, and جاوز; (K;) He (God, S, A, or a man, Msb) passed him by, or over, without punishing him; or forgave him; (S, A, Mgh, Msb;) namely, an evil-doer; (A, Mgh, Msb;) and He passed by, or over, without punishing, or forgave, his sin or offence. (A, K.\*) You say, اللهم تجاوز عني, and تجوز عني, O God, pass me by, or over, without punishing me; or forgive me. (S, A.) — تجاوز عنه, followed by a noun in the accus. case, also signifies He forgave him a thing. (L.) And the same alone, He feigned himself neglectful of it; he connived at it. (K.) — [Also, this last phrase alone, He transcended it.] — تجاوز في القسم: see 5.

8. اجتاز به: and اجتاز به: see 1.

10. استجازه He asked, or demanded, of him permission. (K, TA.) — He asked, or demanded, of him [the authority or degree of a licentiate; i. e.,] a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) [See 4.] — † He asked, or demanded, of him (S, K) water for, (S,) or to water [for him], (K,) his land, or his beasts. (S, K.) — He approved it. (Ḥar p. 326.)

جوز The middle (S, K) of a thing, (K,) or of anything; (S;) [as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA:) and the main part of a thing, (K,) or of the night: (TA:) pl. اجواز; (Sb, S, A;) beside which it has no other. (Sb.) — [The walnut; or walnuts;] a well-known fruit, (K,) which is eaten: (Msb:) a Persian word, (S,) arabicized; (S, Msb, K;) originally جوز: (Mgh, Msb, K:) n. un. جوزة: (S, TA:) pl. جوزات: (S, K, TA: in the CK جوزان:) the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the Sarawat (السروات) are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength. (AHn, TA.) — جوز بوي, (K,) or جوز بوا, with the short alif, as heard from the physicians, in Persian جوز بوياء, (Mgh, under the letter ب,) [vulgarly called جوز الطيب, The nutmeg;] a certain medicine; (K;) it is of the size of the gall-nut (عص), easily broken, with a thin coat, (Mgh, TA,) having a pleasant odour, (Mgh,) or a pleasant and sharp odour; and the best kind is the red, with a black coat, and heavy: (TA:) it is good for the [affection of the face termed] لقوة, strengthens the stomach and heart, and removes cold. (Mgh.) — جوز مائل [The datura stramonium, or thorn-apple;] also a certain medicine; (K;) having the property of producing torpor; resembling the جوز القى (see what follows); having upon it small, thick thorns; and its seed is like that of the اترج [or citron]. (TA.) — جوز القى [Nux vomica;] also a certain medicine, (K,) having a power similar to that of the white خربق [or hellebore]. (TA.) — جوز البند [The cocoa-nut;] what is commonly called the نارجيل. (TA.)

جوزة: see جائزة, in four places. — Also n. un. جوز [q. v.].

جائزة: see جيزة.

جائزة: see جيزة.

جواز + The act of watering, or giving to drink: (S:) or a single watering of, or giving drink to, camels. (TA.) [See also جائزة.] A rájiz says,

يا صاحب الماء فدتك نفسي  
عجل جوازي وأقل حبيبي

[O master of the water (may my soul be thy ransom) hasten the watering of my camels, and make my detention little]. (TA.) — † The water with which beasts are watered, or with which seed-produce is watered: (AA, S, K:) [and] water which is given one that he may travel with it the road. (A, Mgh.) [See also جائزة.] — Hence, (Mgh,) + The traveller's pass, (A, Mgh, K,) given him to prevent any one's offering opposition to him: (A, Mgh:) pl. اجوزة. (A, TA.) — The office, or authority, of a guardian and affiancer. (TA.)

جَائِرٌ [act. part. n. of جَازَ, in all its senses]. — Passing, or current, money. (Mgh.) See an ex. above, voce جَازَ. [And hence,] جَوَائِرُ الْأَشْعَارِ, and الْأَمْثَالِ (K, TA,) for the former of which we find, in some copies of the K, الشَّعْرُ, which is incorrect, (TA,) Verses, or poems, and proverbs, current from country to country, or from town to town. (K, TA.) — Applied to a contract, [and a sale and a marriage, Allowable; passing for lawful;] passing as right, sound, valid, or good [in law]; having effect. (Mgh.) = [The beam of a house, or chamber, upon which rest the عَوَارِضُ, or rafters;] that upon which are placed the extremities of the pieces of wood in the roof of a house or chamber; (AO, TA;) the palm-trunk, (S,) or piece of wood, which passes across between two walls, (K,) called in Persian تَبْرٌ, (S, K,) which is the سِمَرُ of the house or chamber: (S:) pl. [of pauc.] أُجُوزَةٌ, (S, CK, TA,) in [some of] the copies of the K, incorrectly, أُجُوزُ, (TA,) [and both these are given in the CK,] and [of mult.] جُوزَانُ (S, K) and جَبْرَانُ (CK, but omitted in my MS. copy of the K and in the TA,) and جَوَائِرُ. (Seer, K.)

جَائِزَةٌ + A draught of water; (S, K;) as also جُوزَةٌ: (K:) or † the latter signifies a single watering, or giving of water to drink; (S, K; [see an ex. in art. اذِنَ, conj. 2;]) or such as a man passes with from one person to another: and † both signify the quantity of water with which the traveller passes from one watering-place to another; as also جَبْرَةٌ. (TA.) It is said in a prov., لِكُلِّ جَابِهٍ جُوزَةٌ † ثُمَّ يُوَدَّنُ, i. e., † For every one that comes to us for water is a single watering, or giving of water to drink; then he is repelled from the water: or, as in the M, then his ear is struck, to indicate to him that he has nothing more than that to receive from us. (TA.) — Hence, (A, Mgh,) accord. to Aboo-Bekr, (TA,) [but see 4,] † A gift, or present: (Aboo-Bekr, S, Mgh, K:) pl. جَوَائِرُ. (S, A, Mgh.) — Hence also, (Mgh,) † Kindness and courtesy: (K:) or kindness and courtesy shown to those who come to one as envoys or the like: (Mgh:) or provisions for a day and a night given to a guest at his departure after entertainment for three days. (Mgh, TA.) It is said in a trad., الصِّيَافَةُ ثَلَاثَةَ أَيَّامٍ وَجَائِرَتُهُ يَوْمٌ وَبَيْتَةٌ وَمَا زَادَ فَهُوَ صَدَقَةٌ, meaning, [The period of] the entertainment of a guest is three days, during the first of which the host shall take trouble to show him large kindness and courtesy, and on the second and third of which he shall offer him what he has at hand, not exceeding his usual custom; then he shall give him that wherewith to journey for the space of a day and a night; and what is after that shall be as an alms and an act of favour, which he may do if he please or neglect if he please. (TA.)

جَازٌ A way, road, or path, (S, K, TA,) which one travels from one side [or end] to the other; (K, TA;) as also جَازَةٌ. (TA.) You say, † جَعَلَ فَلَانٌ ذَلِكَ الْأَمْرَ مَجَازًا إِلَى حَاجَتِهِ † Such a one made that thing a way to the attainment of his want. (S, TA.) نَهْرٌ مَجَازَةٌ signifies A bridge.

(A.) And † مَجَازَةٌ alone [also] signifies A road [with the utmost of his endeavour. (Zj, A, K.) — [Hence,] جَاسُوا خِلَالَ الدِّيَارِ (S, A,) in the K̄ur [xvii. 5], (TA,) inf. n. as above, (S, A, K,) They went through the midst of the houses (تَخَلَّلُوها), and sought for what was in them, as a man seeks for news, or tidings; as also † اجْتَسَاوا: (S:) or they went to and fro among the houses, in a sudden attack: (A, K:) or the meaning in the K̄ur is, they slew you amid your houses; and جَاسُوا signifies the same; going and coming: (Fr, TA:) and, inf. n. as above, (K,) and جَوَسَانُ (S, K,) they went round about (Zj, S, A, K) by night, (S,) among the houses, (Zj, A, K,) looking if any remained whom they had not slain, (Zj, TA,) or doing mischief: (A:) and † اجْتَبَسَ signifies the same as جَوَسَانُ (K, TA,) the going round about by night. (TA.) — جَوَسٌ also signifies It (anything) was trodden: جَوَسٌ is said to be like دَوَسٌ (TA:) and you say, جَاءَ فَلَانٌ جَاءَهُ النَّاسُ بِجَوَسِ النَّاسِ Such a one came stepping over the people; syn. يَتَخَطَّأُهُ. (A, TA.)\* And accord. to A'Obeyd, جَسْتُهُ and جَسْتُهُ both signify I came into it, and trod it; (خَالَطْتُهُ وَوَطَّئْتُهُ) meaning, any place. (TA.) You say also, جَاسَهُمُ الْأَسَدُ The lion trod upon them: or came into the midst of them, and did mischief among them. (TA; [in which the inf. n. of the verb in this sense is said to be جَوَسٌ and جَوَسَاءُ: but the latter is probably a mistranscription for جَوَسَانُ.])

8: see 1, in two places.

جَوَسٌ One who treads upon everything: or who comes into the midst of a people, and does mischief among them. (TA.) — Hence, (TA.) The lion. (K, TA.) And in like manner it is applied to a man. (TA.)

## جوسق

قَصْرٌ i. q. جَوْسِقٌ [A palace: or a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building]: (S, K, and Ham p. 823:) or a fortress; syn. حَصْنٌ: (M, IB, TA:) or [a building] resembling a حَصْنٌ: (M:) an arabicized word, (Lth, JK, S, M,) from the Persian كُوشَكُ: (TA:) its primary meaning is a حَصْنٌ in a state of demolition; and a ruined قَصْرٌ: pl. جَوَاسِقٌ and جَوَاسِقٌ; the latter formed by giving fulness of sound to the kesreh, or by poetic license. (Ham ubi suprâ.) There were, in the Karáfah, [the great burial-ground of the Egyptian metropolis,] numerous جَوَاسِقُ, i. e., what are called جَوَاسِقُ, having belvederes (مَنَاطِرُ) and gardens: but most of the جَوَاسِقُ were without gardens and without a well; being lofty belvederes: all of them were called قُصُورٌ. (El-Makreezee's "Khitâ," ii. 453.)

## جوش

جَوْشٌ The breast; (S, A, K;) as also جَوْشُوشٌ (S) and جَوْشِنٌ (S, A:) and [particularly] that

مَجَازٌ and مَجَازَاتٌ: see 4, in the middle of the paragraph.

مُجَبَّرٌ A commissioned agent of another; an executor appointed by a will; syn. وَكِيْلٌ, and وَصِيٌّ; because he executes what he is ordered to do: so in the conventional language of the people of El-Koofeh: (Mgh:) or a slave who has received permission to traffic. (Mgh, K.) — The guardian and affiancer [of a woman]; syn. وَلِيٌّ. (K.) You say, هَذِهِ أَمْرَةٌ لَيْسَ لَهَا مُجَبِّرٌ [This is a woman who has no guardian and affiancer]: and Shureyh is related to have said, إِذَا أَنْتَحَ الْمُجَبِّرَانِ، فَالْتِنَاحُ لِلرَّوَلِ [When the two guardians and affiancers give a woman in marriage, the marriage is the former's]. (TA.) — The manager of the affairs of an orphan. (K.)

أَرْضٌ مَجَازَةٌ: see مَجَازٌ, in three places. — مَجَازٌ (S, A) A land containing trees of the جوز [or walnut]: (S:) or a land (in the K, مَكَانٌ [a place], which is wrong, TA) abounding with جوز. (A, K.)

[مَجَازِيٌّ Tropical.]

مُجْتَازٌ Going, or passing along. (K.) — One who travels, or penetrates, along a road. (K.) — One who loves to hasten, or outstrip. (K, TA.)

## جوس

جَوْسٌ 1. جَاسٌ, aor. يَجُوسُ, (S, TA,) inf. n. جَوَسٌ, (A, K,) He sought for, or after, (Zj, S, A, K,) a thing, (Zj, A, K,) or news, or tidings, (S, TA.)

of a man; as also جُوشُ: (K:) and the middle of a man. (K.)—Also †The fore part (صَدْر) of the night; like جَرَشُ; (S;) and so جُوشُ: (TA:) or the middle thereof; (K;) as also جُوزُ: (AA:) and a great portion thereof: or of the latter part thereof: (K:) or a portion of the latter part thereof: (TA:) or from the time of a quarter to a third thereof. (T, TA.) You say, مَضَى جُوشُ مِنَ اللَّيْلِ †[A portion of the fore part, &c., of the night passed]. (S.)

جُوشُ: see above, in two places.

جوشن

جُوشَنُ The breast: (IDrd, S, Mgh, K:) or the broad part of the middle of the breast: and the fore part of the body of a locust. (TA.)—A coat of mail: (S, Mgh, K:) or mail with which the breast and the حِزْوَر [or parts adjoining the breast] are clad. (M, TA.)—The middle of the night: (S, K:) and (so in the S, but in the K “or”) the fore part thereof: (S, K:) pl. جُوشَانُ. (S.) You say, مَضَى جُوشَنُ مِنَ اللَّيْلِ. An early portion of the night passed: (S:) or [simply] a portion of the night. (M, TA.) It is a dial. var. of جُوشُ, [in the first of the meanings explained above, and also as relating to the night,] although augmented. (TA.)

جُوشِنِي A manufacturer of coats of mail. (K.)

جوع

1. جَاعَ, (S, Mṣb, K,) aor. يَجُوعُ, (S,) inf. n. جُوعٌ, (Mṣb, K,) or جُوعٌ, (S, so in two copies,) or this is a simple subst., (Mṣb, TA,) and مَجَاعَةٌ, (S, K,) He was, or became, hungry; or empty in the belly; (TA;) contr. of شَبِعَ. (S, K, TA.) [See also جُوعٌ below.]—[Hence,] جَاعَ إِلَيْهِ, (K,) or جَاعَ إِلَى لِقَائِهِ, (M, TA,) †He desired, (M, K,\*) and longed, (K,) [as though hungering,] to meet with him; like عَطَشَ. (M, K,\*) And جَاعَ إِلَى مَالِهِ †He longed for his property. (AZ.)

2: see 4, in two places.

4. اجَاعَهُ, (S, Mṣb, K,) inf. n. اِجَاعَةٌ; (Mṣb;) and جَوَعَهُ, (S, Mṣb, K,) inf. n. تَجْوِيعٌ; (Mṣb;) He constrained him to be hungry, or empty in the belly: (S, K, TA:) or he debarred him from food and drink. (Mṣb.) It is said in a prov., اُجِعْ كَلْبَكَ يَتَّبِعَكَ [Make thy dog to be hungry and he will follow thee]; (S, K;) meaning †constrain thou the ignoble to have recourse to thee, by want, in order that he may continue by thee; (K, TA;) for if he be in no need of thee, he will leave thee: and for اُجِعْ, some say جُوعٌ. (TA.)

5. تَجَوَّعَ He made himself hungry, or empty in the belly, intentionally, or purposely. (S, K.) You say, تَجَوَّعَ لِلدَّوَاءِ and تَوَحَّشَ لِلدَّوَاءِ, [Make thyself hungry, or make thy stomach empty of food and beverage, (see art. وَحَشَ,) or] abstain thou from eating the full quantity of food, for the purpose of taking medicine. (TA.)

10. استَجَاعَ He showed hunger. (KL, PṢ.)—[Hence,] اسْتِجَاعَةُ الْعَلْمِ †The being insatiable of knowledge. (TA.)

جُوعٌ, a subst., (Mṣb, TA,) signifying Hunger; or emptiness of the belly; (TA;) contr. of شَبِعَ; (S, K, TA;) as also مَجَاعَةٌ, [properly an inf. n.,] and مَجُوعَةٌ, (K, TA,) and مَجُوعَةٌ. (TA.) You say, جُوعًا لَهُ وَنُوعًا [May God decree hunger to him]: accord. to Sb, an instance of inf. ns. in the accus. case by reason of a verb understood: it is a form of imprecation: and the latter noun may not be put before the former, because it is a corroborative to it: (TA:) or, accord. to some, نُوعٌ means “thirst.” (S, &c., in art. نُوع.) And عَامَرُ مَجَاعَةً and مَجُوعَةٌ (S, K) and مَجُوعَةٌ (TA) A year in which is hunger, or emptiness of the belly: (K, TA:) and عَامَرُ الْمَجَاعَةَ and الْمَجُوعَةَ [the year of hunger, &c.]: (Mṣb:) pl. مَجَاعِعٌ (K) and مَجَاوِعٌ: as in the phrases أَصَابَتْهُمُ الْمَجَاوِعُ [Cases of hunger, &c., befell them] and وَقَعُوا فِي الْمَجَاوِعِ [They fell into cases of hunger, &c.]. (TA.) And الرِّضَاعَةُ مِنَ الْمَجَاعَةِ, meaning The sucking which occasions interdiction [of marriage with the woman whose milk is sucked and certain of her relations] is that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh.) [See also 1 in art. رَضِعَ.] And it is said in a prov., سَمِنَ كَلْبٌ بِجُوعِ أَهْلِهِ, i. e. [The dog's becoming fat is] by reason of [the hunger of his owners occasioned by] murrain befalling the camels; (K, TA;) his owners falling into hunger and distress and leanness: (TA:) or كَلْبٌ was the name of a certain man, who was an object of fear, wherefore he was asked for a pledge, and he pledged his family: then obtaining possession of the camels, or cattle, of the people to whom he had pledged his family, he drove them away, and left his family: (K, TA:) some relate this prov. differently, saying [سَمِنَ كَلْبٌ “a dog,” or “Kelb,” “became fat,” and] بِبُؤْسِ أَهْلِهِ [“by reason of the distress of his owners,” or “his family”]. (TA.) [See Freytag's Arab. Prov. i. 615.]

جُوعَةٌ A single temporary affection of hunger. (S, TA.) A state of destitution and hunger of a tribe. (TA.)

جُوعَانٌ: see the next paragraph.

جَائِعٌ and جُوعَانٌ, (Mṣb, K, TA,) but not جَائِعَانٌ, [as the vulgar say,] for this a mistake, (TA,) Hungry; or empty in the belly: (K, TA:) or debarred from food and drink: (Mṣb:) the fem. [of the former] is جَائِعَةٌ and [of the latter] جُوعَى: (Mṣb, K:) and the pl. [of the former] is جُوعٌ (S, Mṣb, K) and جَائِعٌ, with the و changed into ي, (L,) and [of the latter, or perhaps of both,] جَائِعٌ (S, K) and جَائِعَةٌ (K\* in art. سَوَعَ) and جَائِعَى [with the و changed into ي contr. to rule, if this be not a mistake for جَائِعٌ, in which the و is changed into ي by rule].

(Mṣb.) You say جَائِعٌ نَائِعٌ; the latter word being an imitative sequent; (TA;) or, accord. to some, signifying “thirsty.” (S, &c., in art. نُوع.)—رَجُلٌ جَائِعٌ الْقَدْرِ †A man whose cooking-pot is not full. (TA.)—أَمْرَأَةٌ جَائِعَةُ الْوِشَاحِ †A woman slender in the [waist, or] belly. (K, TA.) [See art. وَشَحَ.]

مَجَاعٌ [The space in which one becomes hungry]. You say, هُوَ مَتَى عَلَى قَدْرِ مَجَاعِ الشَّبَعَانِ, i. e., عَلَى قَدْرِ مَا يَجُوعُ الشَّبَعَانِ [He, or it, is distant from me as far as the space in which he who is satiated with food becomes hungry]: (O, K:\*) and in like manner, عَلَى قَدْرِ مَعْطِشِ الرَّيَّانِ [as far as the space in which he who is satisfied with drink becomes thirsty]. (Z, TA.)

مَجَاعَةٌ: see جُوعٌ, in four places.

مَجُوعَةٌ and مَجُوعَةٌ: see جُوعٌ, in five places.

مُسْتَجِيعٌ A man (S) who always shows himself, or is seen, to be hungry: (S, A, O, K:) or, accord. to Aboo-Sa'eed, who is always eating one thing after another. (Sgh, L.)

جوف

1. جَوَّفَ The being [hollow, or] wide and hollow within: (PṢ:) or the being empty, vacant, or void: an inf. n. of which the verb is of the class of تَعَبَ [i. e. جَافَ, originally جَوَّفَ, like خَافَ, sec. pers. جَفَّتْ, aor. يَجَافُ]: (Mṣb:) the being wide, spacious, or ample: (K:) the inf. n., or source, whence أُجَوِّفُ شَيْءٌ. (S.) [See also 10.] جَافَهُ, [aor. يَجَوِّفُ,] inf. n. جَوِّفٌ, It reached his جَوِّفٌ [or inside, or interior, &c.]. (TA.) It (medicine) entered his جَوِّفٌ. (TA.) [See also 8.] And جَافَتُهُ الْجِرَاحَةُ The wound reached his جَوِّفٌ. (Mṣb.)—طَعَنَهُ فَجَافَهُ, and اجَافَهُ, He pierced him and pierced his جَوِّفٌ: (Mgh, Mṣb:) and جَوِّفَهُ, inf. n. تَجَوِّيفٌ, he pierced him in his جَوِّفٌ. (TA.) أَجَفَّتُهُ الطَّعْنَةُ, and جَفَّتُهُ بِالطَّعْنَةِ, جَوِّفٌ. (TA.) جَافَ الصَّيْدَ He made the arrow to enter the جَوِّفٌ of the object of the chase. (TA.)

2. تَجَوِّيفٌ The making [a thing] hollow, or empty in the middle. (KL, PṢ.) You say, جَوِّفَهُ, inf. n. تَجَوِّيفٌ, [He made it hollow; hollowed it out;] he made it to have a جَوِّفٌ. (Mṣb.) And of a thing that is مُجَوِّفٌ (S, K,) i. e. أُجَوِّفُ (S,) you say, فِيهِ تَجَوِّيفٌ [In it is a hollowing out; meaning a hollow, in which sense تجويف has a pl., namely, تَجَاوِيفٌ]. (S, K.)—See also 1.

4: see 1, in two places.—اجَافَ الْبَابَ †He shut, or closed, the door. (S, K, TA.) Hence, in a trad., وَأَجِيفُوا الْإِبْوَابَ وَأَطْفِئُوا الْمَصَابِيحَ [And shut ye the doors, and extinguish the lamps]. (TA.)

5. تَجَوَّعَ It was, or became, hollow, or empty within. (KL.)—تَجَوَّعَهُ: see 8.—تَجَوَّعَتِ الْخُوصَةُ

العَرَفَجِج The leaf was in the جَوْف [or inside] of the [plant called] عَرَفَجِج, not having yet come forth. (S.)

8. اجْتَاَفَهُ He entered its جَوْف [or inside, or interior; he entered into the midst of it]; as also تَجَوَّفَهُ. (S, K.) [See an ex. in a verse of Lebeed, voce أَصْل: and see also 1.]

10. اسْتَجَوَّفَ and اسْتَجَوَّفَ It (a thing) became wide, spacious, or ample. (S, K.) [See also 1, first sentence.] = استَجَاَفَهُ He found it (a place) to be أَجْوَف [i. e. hollow, or empty within; or wide, spacious, or ample]. (O, L, K.)

جَوْف [A hollow; an interior empty, vacant, or void, space;] a vacancy: pl. أَجْوَف: this is the primary signification: then it was used in relation to a thing capable of being occupied and of being unoccupied; so as to be applied in the sense next following. (Msb.)—The inside, or interior, (Msb, KL,) of a house [&c.]. (Msb.)—[The midst, or middle, of a thing.]—A low, or depressed, (S, K, TA,) and wide, (TA,) tract, or portion, of land, or ground: (S, K, TA:) what is wider than the شَعْب [the water-courses termed] جَرَفَة, and the valleys, flow into it; and it has جَرَفَة [or abrupt, water-worn, banks]: sometimes it is wider than a valley, and deeper: and sometimes it is a plain, or soft, tract, that retains water: and sometimes it is completely round, so that it retains water: accord. to IAar, it signifies a valley: or, as some say, the interior (بَطْن) of a valley. (TA.)—The belly, or abdomen, of a man: (S, K:) or, accord. to ISd, the interior of the belly: and the part upon which close the shoulder-blades and the upper arms and the ribs and the two flanks (الصُّغْلَان): (TA:) the chest, or thorax; i. e., the part of the body that is separated from the بَطْن [or belly, or abdomen,] by the حِجَاب [or diaphragm, or midriff]; containing the heart and its appertinances: (Zj in his "Khalk el-Insan:") pl. as above. (TA.) See also جَائِف. It is one of the words that are not used adverbially except with prepositions. (Sb, TA.) It is said in a trad., لَا تَنْسُوا الْجَوْفَ وَمَا وَعَى [Forget not ye the جَوْف and what it hath collected]; meaning what enters into it, of food and beverage: but some say that الجَوْف here means the belly and the فَرْج [or vulva, or pudendum muliebre], together, which are also called الأَجْوَفَان: and some say that the meaning is, the heart and what it hath retained, and kept in memory, of the knowledge of God. (A'Obeyd, TA.)—الأَجْوَفَان is also applied by the people of El-Ghowr (K) and of El-Yemen (TA) to The tents (فَسَاطِيط) of their عَمَال [or governors, or collectors of the poor-rates]. (K.)—جَوْف اللَّيْلِ جَوْف اللَّيْلِ, occurring in a trad., means †The last third of the night: [or] the fifth of the sixths of the night: (K:) not the half, as some assert. (TA.)

جَوْفِي: see أَجْوَف.

جَوْفِي: see أَجْوَف. = Also, and without tesh-

deed, (S, K,) [app. meaning, when with the article ال, written and pronounced الجَوْفِي,] in the accus. case جَوْفِيًا, by poetic license, (S,) A species of fish; and so جَوْفِي. (S, K.)

جَوْفَان The penis of an ass: (El-Muarrif, K:) and of a man. (TA.)

جَوْفِي: see جَوْفِي.

جَائِف Reaching the جَوْف. (Msb.) [Hence,] جَرَاَحَةٌ جَائِفَةٌ, (S, Mgh, K, &c.,) or طُعْنَةٌ جَائِفَةٌ, (Msb,) A spear-wound, or the like, that reaches the جَوْف, (S, Mgh, Msb, K,) by which is here meant [the interior of the body or head, or], accord. to IAth, any vital part, as the belly and the brain: (TA:) and sometimes, that penetrates into the جَوْف: (A'Obeyd, S, Mgh:) and that passes through also: (A'Obeyd, S:) and said to be such as is in the pit between the collar-bones, and in the pubes; but not in the neck, nor in the throat, nor in the thigh, nor in the leg: (Mgh:) not if it reaches the interior of the bone of the thigh: (Msb:) opposed to جَائِفَةٌ. (S in art. جَلْف.)—Hence, جَائِفَةٌ is applied to †A great fault or imperfection or vice. (TA from a trad.)—A deep [water-course, &c.: see تَلْعَة]: pl. جَوَائِف. (K, TA. [In the CK, قَصِيْرَةٌ is erroneously put for قَصِيْرَةٌ.])—جَوَائِفِ النَّفْسِ The deep recesses of the جَوْف [or chest] in the places where the soul has its seat; expl. by مَا تَقَعَّرَ مِنَ الْجَوْفِ فِي مَقَارِ الرُّوْحِ. (L, K.) So in the phrase, used by El-Farezdaq, وَرَدَ النَّفْسَ بَيْنَ الْجَوَائِفِ [And he drove back the soul into the midst of the deep recesses of the chest]: (L, TA:) but some read الشَّرَافِيفَ. (TA.)—الجَائِفُ [The cephalic vein;] a vein that runs along the upper arm to the [cartilage called] فُلَيْقُ of the shoulder-blade; it is the فُلَيْقُ. (TA.)

أَجْوَف Having a جَوْف; (TA;) [i. e.,] hollow, or empty within; (KL, PS;) having in it a تَجْوِيف [or hollowing out, meaning a hollow], (S,) and so مُجَوَّف: (S, K:) [but the latter is more properly rendered hollowed, or hollowed out:] empty, vacant, or void: (Msb:) wide, spacious, or ample; (S, K;) as also مُسْتَجَاَف, (S, TA,) and جَوْفِي, with damm, (K,) thus correctly written, being a rel. n. altered from the original form, like سَهْلِي and دَهْرِي, (Sgh, TA,) but meaning wide in the جَوْف [or belly, &c.], written by J [in the S] جَوْفِي, with fet-h: (TA:) great in the جَوْف; (TA;) as also مُجَوَّف; (AO, S, K;) each applied to a man: (TA:) [fem. نُؤْلُو أَجْوَف: pl. جَوْف. (TA.) You say نُؤْلُو أَجْوَف, and مُجَوَّف, [Hollow, and hollowed, pearls; or] both signify the same. (TA.) And قَنَاةٌ جَوْفَاءُ, An empty [or a hollow] cane, or reed: (K:) and in like manner, شَجْرَةٌ جَوْفَاءُ [a tree]; (S, K;) having a جَوْف. (S.) And دَلْوٌ جَوْفَاءُ A wide, or an ample, bucket: (K:) and دَلْوَةٌ جَوْفَاءُ wide, or ample, buckets: (S:) and قَدْرٌ جَوْفَاءُ a wide, capacious,

cooking-pot. (Ham p. 719.) And الأَجْوَفُ The lion that is great in the جَوْف [or belly, &c.]. (K.) And الأَجْوَفَان The belly and the فَرْج [or vulva, or pudendum muliebre]; (S, K;) because of their width. (TA.) See also جَوْفِي. Hence the trad., إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمْ الأَجْوَفَان [Verily what I most fear for you are the belly and the vulva]. (TA.)—†A cowardly man; as also مُجَوَّف, and مُجَوَّفِي; the last explained in the K as meaning having no heart: pl. [of the first] جَوْفِي. (TA.)—A horse white in the جَوْف [or belly] as far as the part where the sides terminate, whatever be the colour of the rest of him; (AO, TA;) as also مُجَوَّفِي. (TA.) [See also مُجَوَّف.]—In the conventional language of the science of inflection, †[A hollow word; i. e.] a word having an infirm letter for its medial radical; (K, TA;) as قَالَ and بَاعَ. (TA.)

مُجَاَف †A shut, or closed, door. (TA.)

مُجَوَّف: see أَجْوَف.

مُجَوَّفِي: see أَجْوَف, in two places.

مُجَوَّفِي: see أَجْوَف, in three places.—Also A beast whose بَلْق [q. v.] reaches up to his belly: (As, S, K:) or a horse whose بَلْق reaches to his sides is said to be مُجَوَّفِي بَلْقًا. (AA, TA.) [See also أَجْوَف, last meaning but one.]—And an epithet applied to the bird called صُرْد, because it is white in the belly. (Mgh and Msb in art. صرد.)

أَجْوَفِي: see أَجْوَف.

## جول

1. جَال (S, K, &c.,) aor. يَجُولُ, (S,) inf. n. جَوْلُ (S, K) and جَوْلَان (Az, S, ISd, Z, Sgh) and جَوْلُ (ISd, K) and جَوْلَان, (Ibn-'Abbād, K, TA,) in some copies of the K جَوْلَان; (TA;) and in like manner, اجْتَال and اجْتَالَان; (S, K;) He went round, or about, or round about; as also جَوْل, inf. n. تَجْوَال: (K:) or جَوْل signifies he went round, or about, or round about, much, or often; agreeably with what Sb says of the measure تَفْعَال; but accord. to the O, تَجْوَال is an inf. n. of جَال. (TA.) You say, جَال فِي الْبِلَادِ He went about, or round about, in the countries, or districts, not remaining fixed, or settled: (Msb:) and جَوْلُ الْبِلَادِ, (T, TA,) or جَوْل فِي الْبِلَادِ, (S,) inf. n. تَجْوِيلُ, (T, TA,) or تَجْوَالُ, (S,) he went about, or round about, much, or often, in the countries, or districts. (T, S, TA.) And جَال فِي الْمِيْدَانِ, aor. as above, inf. n. جَوْلَةٌ and جَوْلَان, He (a horse) traversed the sides, or lateral parts or tracts, of the horse-course; which are termed أَجْوَالُ, pl. of جَوْل. (Msb.) And جَال فِي الْحَرْبِ, inf. n. جَوْلَةٌ, He wheeled round, or about, in battle. (K.) And جَالُوا فِي الْقِتَالِ [He fled, to wheel round, or about, and then returned to the fight]. (Msb in art. كَر.) And جَالُوا, (Msb,) or تَجَاوَلُوا, (S, K,) means جَال بَعْضُهُمْ عَلَى بَعْضٍ, (S, Msb,



ك.) i. e., *They assailed, or assaulted, one another*, (TA.) *فِي الْحَرْبِ* [in battle]; (S, Mṣb, K;) [and so, app., *جَاوَلُوا*, inf. n. *مُجَاوَلَةٌ*:] and *كَانَتْ بَيْنَهُمْ مُجَاوَلَاتٌ* (S, K\*) *There were between them mutual [assailings, or assaults, and] defendings*. (Ibn-'Abbād, TA.) And *جَالِ الْقَوْمِ*, inf. n. *جَوْلَةٌ*, *The company of men were routed, defeated, or put to flight, (انكشفوا), and then returned to the fight, or charged, or assaulted.* (K.) And *أَصَابَ جَوْلَةَ الْمُسْلِمِينَ* *Defeat befell the Muslims: a metonymy; used only in relation to the favourites of God; from الجَوْلَانُ.* (Mgh.) — *جَانُوا فِي الصَّلَاةِ*, (Sgh, TA,) or *إِلَى الصَّلَاةِ*, (A, TA,) † *They became excited to lightness, or levity, and unsteadiness, and carried away, and driven, (Sgh, TA,) or they became fascinated, and turned away, (A, TA,) by the influence of devils, (A, Sgh, TA,) from their religion, (Sgh, TA,) or from the right course, (A, TA,) to error.* (A, Sgh, TA.) — *جَالِ التُّرَابِ*, (ISd, K,) inf. n. *جَوْلٌ*, (TA,) *The dust went away, and rose; as also انجال: (ISd, K:) or the latter signifies became removed, or cleared away [by the wind]; syn. انكشط.* (T, TA.) — *انكشطت في صدري أن أفعله* [It is revolved in my bosom, or mind, that I should do it]. (TA.) — See also 4, in two places. — *جَالِ الشَّيْءِ*, (K,) inf. n. *جَوْلٌ*, (TA,) *He chose, or selected, the thing.* (K.) You say, *جَلْتُ هَذَا مِنْ هَذَا* *I chose, or selected, this from this.* (AA, S.) And *جَلْتُ مِنْهُمْ جَوْلًا* *I chose, or selected, from them [a choice portion]; (S, K, TA;) and separated some of them from others.* (TA.) And *جَلَّ مِنْ مَالِهِ جَوْلًا*, and *جَوْلًا*, *He chose, or selected, from his property, or cattle, a choice portion.* (TA.)

2: see 1, in two places.

3. *كَانَتْ بَيْنَهُمْ مُجَاوَلَةٌ*, inf. n. *مُجَاوَلَةٌ*: and *جَاوَلُوا*, see 1.

4. *اجال به*, (K,) inf. n. *اجالَةٌ*, (S,) *He, or it, made, or caused, him, or it, to go, move, or turn round, or about, or round about; to circle, or revolve; (S, Mṣb, K;) as also به* (Zj, K.) One says in the game called *الميسر*, [see this word,] *أجل السهام* [Turn thou round about, i. e., shuffle, the arrows in the رِيَابَةَ]. (S, TA.) And *اجال السهام بين القوم*, [i. e., shuffled them in the رِيَابَةَ], (Az, ISd, TA,) and then distributed them among the people, or party. (Az, TA.) And *اجال سيفه* *He brandished, flourished, or played with, his sword, turning it round about.* (Mṣb.) And *الرياح تجول بالتراب*, (Lth, TA,) and *بالحصى*, (K, TA,) [The wind makes the dust, and the pebbles, to turn round about, to circle, or to revolve.] — *أجالوا الرأي فيما بينهم* † *They turned about, or revolved, [in their minds, the idea, or opinion, respecting the matter that was between them.]* (TA.) And *اجالوا الفكر* † [They turned about, or revolved, thoughts, ideas, schemes, or contrivances, in their minds]. (Jel in ix. 48.) — *اجال خمسه في وعائه*, in the 7th Bk. I.

*Maḳameh of Har*, (p. 76 of the sec. ed.,) is explained in a MS. of that work as meaning *ادخل*, (De Sacy's Chrest. Ar., sec. ed., p. 185,) i. e., *He inserted: but the proper meaning is, he turned about, or round about, his five fingers in his bag.* — *أجل جائلتك* † *Accomplish, or finish, the affair in which thou art engaged.* (M, K, TA.)

6: see 1.

7: see 1, in two places.

8: see 1, first sentence. — *اجتالهم* *He turned them from their course.* (K.) *He (the devil) caused them to leave, or forsake, the right way.* (T, TA.) *اجتالهم الشياطين عن دينهم* *The devils excited them to lightness, or levity, and unsteadiness, so that they turned away from their religion, to error; i. e., they carried them away and drove them [from their religion].* (Sgh, TA.) [See also 10.] — See also 1, last two sentences.

10. *استجالتهم الشياطين* *The devils turned them from the right course, to error; fascinated them so that they turned with them.* (A, TA.) And *استجاله الشيء* *The thing excited him to lightness, or levity, and unsteadiness.* (TA.) [See also 8.] — *استجالت الخيل ما مرت به*, or *displaced, that by which they passed.* (O, TA.) — *استجبل الرباب* *The [or white clouds] were driven together after a state of dispersion, and became ready to rain: (M, TA:) or it means they, and removed them, or displaced them, and dissundered them, and drove them away.* (TA.) — *استجلنا الجهار* † *We saw the rainless clouds going about, or round about, in the horizon, (A, TA,) or in the sky.* (TA.)

*ميجول*: see *جول*, in five places: — and *ميجول*.

*جائل*: see *جائل*.

*جولان*: see *جولان*, in two places. — Also *A large army, or military force, or troop of horse: (Sgh, K:) pl. جول.* (Sgh, TA.) *A herd of camels: and a troop of خيل [meaning horses or horsemen]: as also جول in both these senses: (K:) or the latter, which is also explained in the K as signifying a herd of camels, and a flock of ostriches and of sheep or goats, is pl. of the former: (TA:) or the former signifies thirty [horses or horsemen]: or forty: (K:) or less: or more: (TA:) or the choice, or best, of camels: and [in like manner] جول signifies the choice and best; as in the saying, أخذ جواله ماله [He took the choice and best of his cattle, or property]. (K. [See also 1, last two sentences: and see جولان.] And *Many great sheep or goats.* (K.) — Also *A male mountain-goat that is old, or advanced in age: (M, K:) pl. أجوال.* (M, TA.)*

*جول* *The wall [that surrounds the interior] of a well: accord. to A'Obeyd, every side of a well, from its top to its bottom: and جائل signifies the same: (S:) or the former, the side, or lateral part, (M, Mṣb, K,) of a well, and of a grave, and of the sea, and of a mountain; as also جائل*

(M, K) and *جبل*: (K, TA; in the CK جبل:) or the *surrounding parts [or sides] of a grave: (M, TA:) and جلال الوادي* *the two sides of the water of the valley: and جلال البحر* *the two shores of the sea, or great river: (T, TA:) pl. [of pauc.] أجوال*, (Az, S, Mṣb, K,) pl. of *جول* and *جائل*, (TA,) and [of mult.] *جوال* and *جواله*; (so in copies of the K, and in the M, but in some copies of the K *جوال* and *جواله*;) and *أجاول* is pl. of *جول*. (TA.) Also, as in the T and the Moḥeet, (TA,) *The portion of rock that is at the bottom of the water, (K, TA.) upon which is the casing of the well; so that if it quit its place, the well falls to ruin: this is [said to be] the primary meaning of the word: and hence the saying, هذا ماء لا يدرك جوله* [This is water of which the rock beneath it is not to be reached]. (TA.) — [And from this word as signifying the casing of a well, or the portion of rock above mentioned,] *Intelligence; (S, K, TA;) judgment, and intelligence, or full intelligence, or intelligence to which one has recourse; (T, TA;) understanding of the heart; (TA;) and resolution, or fixed purpose of mind; (S, M;) and prudence: (T, TA:) in the K is erroneously put for العزم.* (TA.) You say, of a man, *ما له جول* *He has not intelligence and judgment, or fixed purpose of mind, to withhold him, or protect him; like the جول of a well; (S, M, TA;\*) because a well, when cased with stone or the like, is stronger.* (TA.) And *رجل له زبر وجول* † *A man having judgment and intelligence, or full intelligence, or intelligence to which recourse is had; whose جول does not become demolished: and in like manner, هو مزبور ما فوق الجول منه وصلب ما تحت الزبر ليس لفلان* *and in the contr. case, من الجول جول* † *Such a one has not intelligence nor prudence; i. e., his جول is demolished, therefore one is not sure that the زبر [that rests upon it] may not also fall: and نيس له جول, and جائل, † He has not prudence.* (T, TA.) — *فعلته من جوله* *I did it on account, or for the sake, or because, of him, or it.* (Ibn-'Abbād, TA.) — See also *جولان*: — and *جولان*.

*جول*: see *جول*.

*جولان* *Dust; as also جول and جولان*, (K,) both mentioned by Az, (TA,) and *جولان*, (K,) mentioned by ISd: [or] all signify *dust which the wind makes to turn about or round about, to circle, or to revolve, upon, or from, the surface of the earth.* (TA.) And *Small pebbles which the wind makes to turn about or round about, to circle, or to revolve; (K, TA;) as also جول and جولان*. (TA.) — *جولان*: see *جولان*.

*جولان الهموم* † *The first, or beginning, [lit. the revolving, (see 1,)] of anxieties.* (Ibn-'Abbād, K, TA. [In the CK, erroneously, جولان.] You say, *في قلبه جولان الهموم* *In his heart are revolving anxieties.* (A, TA.) — *جولان المال* *The small, or young, and bad, of cattle: (Fr, S, K:) so in the M and O; but in a copy of the M, written جولان; which is app. a mistake.* (TA.) Accord. to Ibn-'Abbād, *The choice, or*

best, of cattle: the contr. of what is said by Fr. (TA. [See also جَوْلَان])

جَبَلَان: see جَوْلَان, in two places. = جَبَلَان: see أَجْوَل.

جَوْلَانِي: see أَجْوَل. — Also † A man whose benefits are common to the near and the distant; (K, TA;) whose benefits go round to every one. (Sgh, TA.)

جَبَلَانِي: see أَجْوَل.

جَوِيل What the winds sweep away (AHn, M, K) and round about, (AHn, M,) of fragments of plants and of the fallen leaves of trees; (AHn, M, K;) as also جَائِل. (M, TA.)

جَوَالَة: see جَوْل.

جَوَائِلُ + جَوَائِلُ أَمْرٍ † The turns (دَوَائِر) of an affair, or event. (TA.)

جَوَال One who goes about, or round about, much, or often, in the countries, or districts, (Msb, TA,) not remaining fixed, or settled; (Msb;) as also جَوَالَة [but in a more intensive sense, meaning who does so very much, or very often]. (TA.) — A horse having a flexible head: (TA:) and أَجْوَالِي a swift horse, that turns about howsoever one turns him. (K, TA.)

جَوَالَة: see the next preceding paragraph.

جَائِل: see جَوِيل. — Also Rainless clouds going round about. (A, TA.) — And, applied to a [woman's ornament of the kind termed] وَشَاح, and to a camel's belly-girth, Loose; not tight; unsteady; as also جَال. (T, TA.) [Hence,] † امْرَأَةٌ جَائِلَةٌ الْوَشَاحِينَ † A woman slender in the waist. (Z, TA.)

جَائِلَةٌ An affair in which one is engaged. (M, K.) See 4, last sentence.

أَجْوَل [More, and most, wont to go round, or about, or round about; to circle, or revolve;] is from the first of the verbs in this art.: and hence the prov., أَجْوَلُ مِنْ قَطْرِبٍ [More wont to go about, or round about, or more restless, than a قطرب; a certain animalcule, or insect, that is constantly moving about: see art. قطرب]. (Har p. 661.) — Also, [as meaning † More, and most, circulating,] applied to language, or discourse. (TA in art. جمع.) [See an ex. voce مَجْمَع.] — جَوْلَانِي, and جَوْلَانِي, and جَوْلَانِي, (Lh, M, K,) and جَوْلَان, and جَبَلَان, (M, K,) A day of much dust (T, M, K) and wind: (T, TA:) from جَوْل signifying "dust." (TA.)

جَوَالِي: see جَوَال.

مَجَال A place in which one goes round, or about, or round about: (TA:) [a field of battle: a circus:] a place of exercise for horses. (Har p. 16.) — [Hence] one says, نَمِرٌ يَبْقَى مَجَالٌ فِي الْأَمْرِ † [There remained not any scope in the affair, or case]. (TA.)

مَجْوَل A certain garment for women, (M, K,) doubled, and sewed together at one of its two sides,

and having an opening made to it at the neck and bosom; in which a woman goes about: (M, TA:) or for a young girl; (K;) the ذِرْع being for a woman: (TA:) a small garment in which a girl goes about: (S;) or a garment which a girl wears before she is made to keep herself behind, or within, the curtain, and in which she goes about: (Z, TA:) accord. to IAqr, i. q. صُدْرَةٌ. (TA.) Imra-el-Kays says,

\* إِلَى مِثْلِهَا يَرْتَوِ السَّحَابُ صَبَابَةً \*

\* إِذَا مَا أَسْبَكَتْ بَيْنَ ذِرْعٍ وَمَجْوَلِ \*

[At the like of her the staid would fixedly gaze with tenderness of desire, when she has become of erect and justly-proportioned stature, between such as wears a woman's shirt and such as wears a young girl's garment]. (S, TA.) — A woman's anklet. (Ibn-'Abbād, K.) — An amulet, a phylactery, or charm of the hind termed عَوْدَةٌ. (IAqr, K.) — A crescent of silver in the middle of the necklace termed قَلَادَةٌ. (IAqr, K.) — Silver [itself]. (Th, K.) — A good, or sound, ذَرْهَم [or silver coin]. (IAqr, K.) — A shield; (S, O, K;) sometimes used in this sense; (S, O;) as also جَال. (Ibn-'Abbād, TA.) — A large wooden bowl. (IAqr, TA.) — A white ثَوْب [or piece of cloth] that is put upon the hand of him to whom the players at the game called الْمَيْسَر commit the arrows [to be shuffled and distributed, in order that he may not be able to distinguish them by the feel,] when they have collected themselves. (ISd, K, TA.) [For the same purpose, a piece of thin skin was also used: see رِبَابَةٌ.] — A pool of water left by a torrent; because the water goes round about in it. (IF, TA.) — A wild ass. (IAqr, K.)

مُسْتَجَالٌ [pass. part. n. of 10, Turned from the right course, &c.:] excited to lightness, or levity, and unsteadiness: (TA:) being bereft of his reason, or intellect. (AA, TA.)

### جور

جَامَرٌ A vessel, (K,) or فَائِوْر [i. e. a basin, or a table, or a tray used as a table], (IAqr, TA,) of silver: (IAqr, K, TA:) or a white dish or tray, of glass or of silver: (Mgh:) or a vessel (ظَرْف) of glass: (Har p. 200:) [a Persian word, i. e. جَامَر, arabicized; or] a genuine Arabic word: (TA:) pl. [of pauc.] أَجْوَمَر, with ة, (IAqr, K,) and أَجْوَامَر, and (as some say, IAqr, TA, [of mult.]) جَوْمَر, (K,) with damm, (TA, in the CK جَوْمَر) and [of pauc. or mult.] جَامَات: (IAqr, K:) but IB says that جَامَر is pl. of جَامَةٌ, as is also جَامَات: [instead of which he should rather have said that جَامَر is a coll. gen. n. of which the n. un. is جَامَةٌ, (though this requires consideration, as the former is commonly used as a sing.) and that the pl. of the latter is جَامَات:] that its dim. is جَوَيْمَةٌ: and that it, i. e. جَامَر, is of the fem. gender. (TA.)

جَامَةٌ } see above.  
جَوَيْمَةٌ }

### جون

1. جَان, (K, TA, [in the CK, erroneously, جَان,]) inf. n. جَوْن, (TA,) It (the face) became black. (K.)

جَوْن White: and black: (S, Msb, K:) thus bearing two contr. significations: (S:) and جَوْنِي, also, has the latter signification: (IAth, TA in art. حَوْت:) or جَوْن signifies black tinged over with red: (T, M, TA:) and black intermixed with red; the colour of the قَطَا: (T, TA:) and also red: (K:) or of a pure red colour: (TA:) and, applied to a horse and a camel, of the colour termed اُدْهَم, (S, K,) intensely black: (S:) every camel, and every wild ass, seen from a distance, is of this colour: fem. with ة: (T, TA:) and, applied to a plant, or herbage, green, (K,) or intensely green, (TA,) inclining to blackness: (K, TA:) pl. جَوْن; (S, TA;) like as صُتْمَر is of صُتْمَر, (S,) and وَرْد of وَرْد. (M, TA.) You say also, الشَّمْسُ جَوْنَةٌ The sun is characterized by what is termed جَوْنَةٌ: (S:) or is intensely glistening and clear. (Az, TA.) [See also جَوْنَةٌ below.] See also جَوْنِي. Accord. to ISk, أَبُو الْجَوْنِ means The white man: opposed to أَبُو الْبَيْضَاءِ meaning the negro. (TA in art. بَيْض.) — Also † Day: (AO, S, K:) pl. as above. (K.) So in the saying,

\* غَيْرَ يَا بِنْتَ الْحَلِيسِ لَوْنِي \*  
\* مَرُّ اللَّيَالِي وَآخْتِلَافِ الْجَوْنِ \*

[The passing of the nights, and the alternating of the day, have changed, O daughter of El-Holeys, my colour]. (AO, S.) — And, accord. to certain of the lawyers, metaphorically, † The light: and the darkness. (Msb.) — And accord. to IAqr, † The فرق [app. فرق, meaning day-break]. (TA.) — الجَوْنَان The two extremities of the bow. (Fr, Az, K.)

جَوْنَةٌ The sun; (K;) [i. e.] the sun's disc; because it becomes black [or of a blackish colour tinged with red] at setting; (S;) or it may be because of its whiteness and clearness; but it is said to be only applied to the sun when it is setting; opposed to غَزَالَةٌ; as observed by MF: (TA:) [see also جَوْن:] the sun is also called جَوْنَةٌ, (K,) because of its becoming black [or of a blackish colour tinged with red] at setting. (TA.) — A [jar such as is called] حَابِيَةٌ: (IAqr, TA:) or a حَابِيَةٌ smeared with tar, or pitch. (S.) [See an ex. in a verse of Lebeed cited in art. دَكْن.] See also جَوْنَةٌ. — And A bucket (دَلْو) that has become black. (IAqr, TA.) — And i. q. فَحْمَةٌ [which may here mean either A piece of charcoal, or the blackness of night or the like]. (IAqr, K.) — And i. q. أَحْمَر [perhaps as a subst., meaning A red thing]. (K.) — See also جَوْنِي.

جَوْنَةٌ The quality [i. e. colour], in horses, denoted by [the epithet] جَوْن; like غَسَّة and وَرْدَةٌ; (S;) in horses, i. q. دُهْمَةٌ: (K:) and in the sun, also, the quality denoted by جَوْنَةٌ [as fem. of جَوْن, q. v.]: and blackness; as in the saying, لَا أَفْعَلُهُ حَتَّى تَبْيَضَ جَوْنَةُ الْقَارِ [I will not

do it until the blackness of pitch, or tar, become white]: but if you say القار **جَوْنَةٌ** the meaning is the خابية [smeared with tar, or pitch]. (S.) = A small basket (سَلْبَةٌ), (K,) or سَفَط, (K in art. جَان,) of a round form, (TA,) that is with the sellers of perfumes, (S, K,) used for containing their perfumes: (K in art. جَان:) called in Persian شَيْشَةُ دَان [a receptacle for bottles or the like]: (KL:) originally with ء: (K:) or sometimes pronounced with ء: (S:) El-Farisee approved the suppression of the ء: (M, TA:) pl. جُون. (S, M, K.) [See also رُبْعَةٌ.] = A small mountain. (K.)

**جَوْنَةٌ**: see **جَوْنَةٌ**. — Also A cooking-pot; (K;) because it is black. (TA.) — And A she-camel such as is termed دُهَيْبَةٌ [of an intense, or a dark, gray colour, without any admixture of white]; from جَان said of the face. (K.)

**جُونِيٌّ**: see **جُونِيٌّ**. — Also A species of the kind of bird called قَطَا, (S, K,) black in the belly and wings, larger than the [species called] كُدْرِيٌّ, one of the former species being equal to two of the latter: (S, TA:) or, accord. to ISk, the قَطَا compose two species; one called **جُونِيٌّ** and **كُدْرِيٌّ**; and the other, غَطَاطُ; and the former is dusky, or dingy, or of a hue inclining to black and dust-colour, (أَكْدَرُ,) in the back, black in the inner side of the wing, yellow in the throat, short in the legs, having in the tail two feathers longer than the rest of the tail: (T, TA:) or, as some say, the كُدْرِيَّة and **جُونِيَّة** are one of the two species of the قَطَا, and the other is the غَطَاطُ; and the former are short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صَبَبُ) in the tertials: (TA voce غَطَاطُ, q. v. :) [but see **كُدْرِيٌّ**: the **جُونِيٌّ** is described by De Sacy, on the authority of the book entitled دَرَةُ الْمَنْتَقَاةِ مِنَ عَجَائِبِ الْمَخْلُوقَاتِ وَغَرَائِبِ الْمَوْجُودَاتِ, thus: “le djouni a les barbes internes des ailes et les penne primaires noires; il a la gorge blanche, ornée de deux colliers, l'un jaune et l'autre noir; son dos est d'un gris cendré, mûlé d'un peu de jaune: on appelle cette espèce djouni, parce que sa voix ne rend pas un son clair et sonore, mais qu'elle fait entendre seulement une sorte de gargouillement dans le gosier.” (Chrest. Arabe, 2nd ed., ii. 369:)] it is stated in the handwriting of Aḡ, on the authority of the Arabs, that **جُونِيٌّ**, applied to the قَطَا, is with ء; app. meaning that it was pronounced **جَوْنِيٌّ**: (M, TA:) a single bird of this species is termed **جُونِيَّة**: (S:) and you say also قَطَاةُ **جَوْنَةٌ**, with fet-ḥ: (TA:) [but **جُونِيٌّ** seems to be also used as a n. un., like رُومِيٌّ: for it is said that **جُونٌ** is pl. [or rather coll. gen. n.] of **جُونِيٌّ**, like as تَمْرٌ is of تَمْرَةٌ. (Ham p. 605.)

جوه

1. **جَاهَهُ بِالْمَكْرُوهِ**, (S,) or **بِمَكْرُوهِهِ**, (K,) [aor. **يَجَاهُهُ**,] inf. n. **جَاهُهُ**, (S,) i. q. **جَاهَهُ بِهِ** [He met him, or encountered him, with, or he said to him,

or did to him, or he accused him, to his face, of, that which was, or a thing that was, disliked, or hated]. (S, K.) And [in like manner,] **جَاهَهُ بِشَرِّ** [He encountered him with evil [speech or conduct]; or confronted him therewith: whence **لَا جَهْتَ**, i. e. *Mayest thou not be encountered with evil*; said in chiding a he-camel: see **جَاه** below. (TA.) A woman of Ghatafān, being chidden by her son, and being asked why she did not reply against him, said, **أَخَافُ أَنْ يَجُوهَنِي بِأَكْثَرِ مِنْ هَذَا**, meaning *I fear that he would encounter me with more than this.* (JK.)

[2. **جَوَّه** and **اجَاه** are rendered by Golius *Ad dignitatem exivit: spectabilem reddidit*: as on the authority of the S: but in my copies of the S the two verbs are **اوجِه** and **وجِه**; and belong to art. **وجِه**, though mentioned in the present art.]

[4: see 2.]

5. **تَجَوَّهَ** He magnified himself; or was, or became, proud, haughty, or disdainful: or he affected rank, station, or dignity, not possessing it. (TA.)

**جَاهٌ** Rank, station, or dignity, (S, K, TA, and JK in art. **وجِه**), with, or in the estimation of, the Sultān; (JK, TA;) as also **جَاهَةٌ**, (K,) on the authority of Lḥ, (TA, as from the K, [but not in my copies,]) or, accord. to Ṣgh, of Ks.: the former word [probably arabicized from the Persian **جَاه**; but] said to be formed by transposition from **وجِه**; this being first changed to **جَوَّه**; then, to **جَوَّه**; and then, to **جَاهٌ**: or, accord. to Lḥ, it is not from **وجِه**, but from **جَهْتَ** [app. **جَهْتَ**, first pers. sing. of **جَاه**, q. v.]; though he does not explain what is **جَهْتَ**. (TA.) You say, **فَلَانٌ ذُو جَاهٍ** [Such a one is possessed of rank, station, or dignity]. (S.) And **لِفَلَانٍ جَاهٌ فِيهِمْ** To such a one belongs rank, station, or dignity, among them. (Aboó-Bekr, TA.) The dim. of **جَاهٌ** [or of **جَاهَةٌ**] is **جَوْنِيَّةٌ**. (TA.) = **جَاهٌ**, indecl., with kesr for its termination; and, accord. to Aḡ, sometimes, **جَاه**, with tenween; (S;) or **جَاه**, (JK, K,) and **جَاه**, and **جَاه**, (Lḥ, K,) and **جوه**, or **جَوَّه**, or **جَوَّه**, (accord. to different copies of the K, but) indecl., with kesr for the termination, [i. e. **جَوَّه**, or **جَوَّه**,] mentioned in the M, (TA,) and **جَاهٌ لَا جَهْتَ**, (IDrd, TA, [see 1,]) ejaculations used for chiding a he-camel, not a she-camel: (Aḡ, JK, IDrd, S, K:) or one says to a she-camel, **عَاجٌ** and **جَاهٌ**. (A'Obeyd, TA in art. **عوج**: [or perhaps there is an omission here: I think it more likely that what A'Obeyd said was that one says to a she-camel **عَاجٌ**, and to a he-camel **جَاهٌ**].)

**جَوَّه** The face, or countenance; syn. **وَجْهٌ**; as also **جِيهٌ**: (Lḥ, K:) the latter with kesr: (TA:) so in the saying, **نَظَرَ بِجَوَّهِ سَوْءٍ** and **بِجِيهِ سَوْءٍ** [He looked with an evil face or countenance]. (Lḥ, K.) = **جَوَّه**, or **جَوَّه**: see the next preceding paragraph.

**جَاهَةٌ**: } see **جَاهٌ**.  
**جَوْنِيَّةٌ**: }

**نَجَاهٌ** and **تَجَاهٌ** and **نَجَاهٌ**: see art. **وجِه**.

جوهر

**جَوَّهَرٌ**: } see art. **جهر**.  
**جَوَّهْرِيٌّ**: }

جوى

1. **جَوَّى**, (S, K,) aor. ء, (TA,) inf. n. **جَوْيٌ**, (K,) He (a man, S) was, or became, affected with what is termed **جَوْيٌ**, (S, K,) meaning ardour: and violence of amorous desire; or of grief, or sorrow: (S:) or inward love: (M, K:) and grief, or sorrow: (K, and so in a copy of the S:) and ardour: and violence of love; or of grief, or sorrow: (K:) [see **حُبٌّ**:] — and also as meaning consumption; or an ulcer in the lungs: and long continuance, or oppressiveness, of disease: and a disease in the chest: (K:) or any inward disease during which one does not find food to be wholesome: (TA:) part. n. **جَوِيٌّ**; (S, K;) fem. **جَوِيَّةٌ**. (TA.) — You say also, **جَوَيْتُ نَفْسِي**, meaning I found the country, or town, to disagree with me. (S.) And **جَوَيْتُ نَفْسَهُ مِنْهُ** and **عَنْهُ** [He found it to disagree with him: a meaning indicated, but not expressed]. (K.) See also 8. — And **جَوَيْتُ الْأَرْضَ** The land stank. (TA.)

8. **اجْتَوَاهُ** He disliked residing in it, namely, a country, or town, even if in the enjoyment of ease and plenty: (S:) or he disliked it, (K, TA,) and found it to disagree with him; (TA;) as also **جَوَيْتُهُ**: (K, TA:) or he disliked it, namely, a city, and found it to be insalubrious: or, as AZ says, he disliked it, namely, a country, even if it agreed with him in respect of his body: and he says, in his Nawádir, that **اجْتَوَاهُ** signifies the yearning towards, or longing for, home, and disliking a place, even if in the enjoyment of ease and plenty: and disliking it without yearning towards, or longing for, home: and also the not finding the food nor the beverage in a land to be wholesome; but not when one likes the residing in it but its food and beverage do not agree with him. (TA.) = And **اجْتَوَى** His heart was burnt by the fire of enmity. (Ham p. 219.)

**جَوَّى**: see 1: — and see what next follows, in two places.

**جَوِيٌّ** part. n. of 1, q. v.; (S, K;) and **جَوِيٌّ** signifies the same, being an inf. n. used as an epithet. (K.) — Hence, (S,) the former, (S, K,) as also the latter, (K, and so in a copy of the S,) signifies Stinking water; (K;) or water that has become altered and stinking. (S, TA.) — **أَرْضٌ جَوِيَّةٌ** and **جَوِيَّةٌ** A land that disagrees with one. (K.)

**جَوِيٌّ** Contracted in the bosom, (K, TA,) by reason of disease therein, (TA,) so that his tongue cannot explain for him, (K,) or so that his tongue can hardly, or not at all, explain for him. (TA.) — **جَوِيٌّ**: see art. **جَوِيٌّ**.



\* وَخَشِنْتَ صَدْرًا جَيْبَهُ لَكَ نَاصِحٌ \*  
 † [And thou hast exasperated a bosom the heart of which was faithful to thee]. (TA.) You say also, هُوَ ذَنْسُ الْجَيْبِ † [He is a person of foul heart]. (A in art. ذنس.) And رَدَعَ جَيْبَهُ عَنْهُ † He cleared his heart, or bosom, of it. (K in art. رذع, q. v.) — جَيْبُ الْأَرْضِ † The place of entrance of the land, or country: (K:) pl. جِيُوبٌ. (TA.)

جَيْبَةٌ: see art. جوب.  
 HOLLOWED [sapphires]: occurring in a trad. describing the banks of the river of Paradise: but accord. to one reading, it is لَوْلُوُّ لَوْلُوُّ; accord. to another, مَجُوبٌ or مَجُوبٌ; and accord. to another, مَجَبٌ or مَجُوبٌ. (TA.)

جيج

1. جِيَاخَةٌ, aor. تَجِيحُهُ, inf. n. جِيَاخَةٌ, [perhaps a mistranscription for جَائِحَةٌ] i. q. جَائِحَةٌ of which the aor. is تَجُوحُهُ: see art. جوح. (Msb.) And جَاهِمُهُ اللَّهُ, inf. n. جِيحٌ and جَائِحَةٌ, the latter an inf. n. like عَافِيَةٌ, God afflicted them with a calamity. (TA.)

جوح. (Msb.) i. q. مَجُوحٌ: see art. جوح.

جيد

1. جَيْدٌ, (Lh, L,) or جَادٌ, of the same class as تَعَبٌ, aor. يَجَادُ, (Msb,) inf. n. جَيْدٌ, (Lh, S, A, L, Msb, K,) He had a long neck: (A, Msb, K:) or a long and beautiful neck: (S, L:) or a slender and long neck. (L, K.)

جَيْدٌ, of the measure فَعْلٌ, (Sb, Akh,) or it may be originally of the measure فَعْلٌ, (Sb, TA,) The neck: (S, L, Msb, K:) said by Sh to be used only in praise; and عُنُقٌ, in dispraise; the use of the former in the Kur cxi. being ironical; (TA;) but accord. to Esh-Shiháb, the contr. is often the case: (MF:) generally applied to that of a woman: (L:) or the part of the neck upon which the necklace lies: or its fore part: (L, K:) pl. [of pauc.] أُجْيَادٌ (S, L, Msb, K) and [of mult.] جِيُودٌ. (L, K.) لَيْئَةُ الْأُجْيَادِ means A female soft in respect of the neck; as though the term جَيْدٌ applied to each distinct part of the neck, and the pl. denoted the whole neck. (L.)

أَجِيدٌ: see جِيدَانَةٌ.

جود. (Msb.) see art. جود.

أَجِيدٌ Having a long neck: (A, Msb, K:) or having a long and beautiful neck: (S, L:) or having a slender and long neck: (L, K:) or it is not applied to a man: (T, TA:) fem. جِيدَانَةٌ, (S, L, Msb, K,) with which جِيدَانَةٌ is syn.; (K;) or this signifies having a beautiful neck: (L:) pl. جُودٌ [originally جَيْدٌ]. (S, A, K.) And عُنُقٌ أَجِيدٌ A long and beautiful, or slender and long, neck. (L.)

2. جَيَّرَ He plastered a watering-trough or tank with جَيَّارٌ. (TA.)

جَيَّرَ, with kesr to the ر, (S, Mughnee, K, &c.,) like أَمَسَ; (Mughnee;) and جَيَّرَ, like أَيْنَ; and sometimes جَيَّرَ; (Mughnee, K;) or this, where it occurs, is for جَيَّرَ, and is properly written جَيَّرَ, in the sense of نَعَمٌ being a corroborative of جَيَّرَ, and its hemzeh and sheddeh and final vowel being here suppressed: (Mughnee:) a form of oath, (S, K,) or put in the place of an oath, (IAmb, TA,) meaning Verily, or truly; syn. حَقًّا: (S, K:) or a responsive particle, (Mughnee,) meaning yes; syn. نَعَمٌ [which is most approved as responsive to an interrogation], (Mughnee, K,) or أَجَلٌ [which is most approved as responsive to an affirmation]; (Sharh et-Tesheel, K;) not a noun in the sense of حَقًّا, for were it so it would be an inf. n.; nor in the sense of أَجَلٌ, for were it so it would be an adv. n. of time; and if it were a noun it would be decl., and would admit the article ال, and would not have إِنَّ for a corroborative, nor have لَا opposed to it, as it has in the saying,

\* إِذَا تَقُولُ لَا أَهْنَةَ الْعَجَبِ \*

\* تَصَدَّقْ لَا إِذَا تَقُولُ جَيَّرَ \*

[When the daughter of El-'Ojeyr says لا, she speaks truly: not when she says جَيَّرَ]: (Mughnee:) or it is a verbal noun, meaning I know; syn. أَعْرَفُ; as is mentioned by Ibn-Abi-r-Rabeeq, and by Er-Radee on the authority of 'Abd-El-Káhir. (MF.) You say, جَيَّرَ لَا أَتِيكَ Verily, or truly, [&c.,] I will not come to thee. (S.) And جَيَّرَ لَا أَفْعَلُ ذَلِكَ Verily, or truly, [&c.,] I will not do that. (K, TA.) And لَا جَيَّرَ لَا أَفْعَلُ No, verily, or truly, [&c.,] I will not do [that]. (K.)

جَيَّرَ Gypsum; syn. جِصٌّ. (IAar, TA.) [In modern Arabic, Lime: see also what next follows.]

جَيَّارٌ Quick lime, and the mixtures thereof, with which are plastered watering-troughs or tanks, and baths; syn. صَارُوجٌ: (S, K:) quick lime and gypsum mixed with ashes: (IAar, TA:) or quick lime alone. (TA. [See also جَيَّرَ.]) = [A lime-burner: so in the present day: see أَتُونٌ] = Heat in the chest, by reason of rage or hunger; as also جَائِرٌ: (S, K:) or cough, or the like. (Ham p. 56.) It is app. of the measure فَعَالٌ; or it may be of the measure فُعَيْعَالٌ; or فُوعَالٌ [originally جَوِيَارٌ]. (IJ, TA.) — Strength, or vehemence. (TA.)

جَيَّارٌ: see جَائِرٌ.

جَيَّرَ A watering-trough or tank made small: or made deep: or plastered with gypsum. (K.)

جيش

1. جَاشَ, (S, A, Msb, K,) aor. يَجِيشُ, (S, Msb, K,) inf. n. جِيْشٌ (Msb, K) and جِيْشَانٌ (T, K)

and جِيُوشٌ, (K,) said of a cooking-pot (T, S, A, Msb, K) &c., (T, A, K,) It boiled, or estuated: (T, S, A, Msb, K:) or began to do so, not yet boiling or estuating; this latter being said by some to be the correct meaning. (IB, L, TA.) — † It (the sea) estuated (A, K, TA) with the waves, (A, TA,) so that it was unnavigable. (TA.) — † It (a valley) flowed with much water, its water, or waves, rising high. (S, K,\*) — † It (a water-spout, or pipe,) poured forth water: (TA:) and [in like manner] you say of the eye, جَاشَتْ, meaning, † it flowed, or overflowed, with tears. (K.) — † He (a horse) reared, and became excited. (TA.) — جَاشَتْ نَفْسُهُ, (S, K,) or جَاشَتْ † His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. غَشَّتْ; (S, K, TA;) or فَارَتْ; (T in art. ثور; see غَشَّتْ in that art.;) as though what was in his belly rose to his fauces: (TA:) or his soul [as it were] turned round, [i. e., he became giddy,] with the tendency to vomit: (S, K:) as also † تَجِيشتُ; (K;) which occurs in the former of these senses in a trad.: (TA:) and جَاشَتْ نَفْسُهُ also signifies his soul [or stomach] heaved, by reason of grief or fright; (K;) [as also جَاشَتْ;] or when this last signification is meant, you say جَاشَتْ: (S:) and his (a coward's) soul purposed flight: or was frightened: as also جَاشَتْ, in either of these two senses: (TA:) and جَاشَتْ his heart quitted its place by reason of fear. (EM p. 79.) — جَاشَ صَدْرُهُ † His bosom boiled with wrath, or rage. (TA.) You say also, † صَدْرُهُ يَجِيشُ عَلَيَّ بِالغَلِّ † [His bosom boils against me with rancour, malevolence, malice, or spite; or with latent rancour, &c.]. (A.) — جَاشَ الْهَرَبُ † Anxiety boiled in the bosom: and in like manner, جَاشَتِ الْغَضَّةُ فِي الصَّدْرِ † [Choking wrath or rage boiled in the bosom]. (T, TA.) — † جَاشَتِ الْحَرْبُ بَيْنَهُمْ [boiled, or raged, or] began to boil [or rage,] between them. (L, TA.) — In the following words of a poet, cited by IAar,

\* قَامَتْ تَبَدَّى لَكَ فِي جِيْشَانَا \*

† [She arose, showing herself to thee] in her strength and youth, [جِيْشَانَا, [the inf. n.,] meaning as rendered above, is with sukoon [to the ي] by poetic license. (ISd, TA.)

2. جِيْشَ, [from جِيْشٌ,] He collected, or assembled, armies, or military forces. (S.) And جِيْشَ جِيْشًا [He collected, or assembled, an army, or a military force]. (A.)

5. تَجِيشتَ نَفْسَهُ: see 1. = [تَجِيشتُوا, from جِيْشٌ,] They became collected, or assembled, as an army, or a military force: or they formed themselves into an army, or a military force.]

10. جَاشَ, [from جِيْشٌ,] He demanded, or summoned, armies, or military forces, مِنْ مَحَلٍّ كَذَا from such a place. (A.) And جَاشَهُ He demanded of him an army, or a military force. (S.)

جَاشَ: see جَاشَ, in art. جَاشَ, in two places; and see الْجَائِشَةُ, below.

**جيش** *An army; a military force:* (A, K:) or *a body of men in war:* (TA:) or *men going to war or for some other purpose:* (T, K, TA:) pl. **جيشات**. (S, A, Mṣb, K.)

**جيشة** *A single rising, or heaving, or the like:* pl. **جيشات**: hence the phrase **الجيشات الأباطيل** [app. meaning *The risings of false or vain things in the mind, or the like.*] (TA.)

**جيش** *A cooking-pot boiling, or boiling much.* (A.) — **فارس جيش** + *A horse that rears and is excited when thou puttest him in motion with thy heel.* (K, TA.)

**الجائشة** *The soul; syn. النفس;* (K;) [as also **الجاش**, sometimes written **الجاش**, without **ء**;] mentioned by some in art. **جاش**. (TA.)

#### Quasi جمع

**جياعى** and **جيع**: see **جائع**, in art. **جوع**.

#### جيف

1. **جيفت** *A rafter, or ransacker, of graves;* (K, TA;) because he removes the [grave-] clothes from the corpses, and takes them; or, as some say, because of the stinking nature of his act. (TA.)

**انجافت**; (TA;) *The dead body stank, or became stinking.* (S, \*K, TA.)

2. **جيف** *He became a stinking dead body.* (Mgh, KL.) — See also 1.

5: }  
7: } see 1.  
8: }

**جيفة** [*A carcass, or corpse, i. e.*] *a dead body [of a beast or a man], that has become stinking;* (S, Mgh, K;) or, as some say, *in a general sense; [whether stinking or not:]* (TA:) or, of beasts and cattle, *an animal that has died a natural death, or been killed otherwise than in the manner prescribed by the law, and has become stinking:* (Mṣb:) [and the corpse of a man: (see **جياف**)] pl. [of mult.] **أجياف** (S, Mgh, Mṣb, K) and [of pauc.] **جيف** (S, K.) [Hence,] **جيفة نيل فطرب نهار** *One who sleeps all the night, and labours all the day.* (TA from a trad. [See also art. **قطرب**].) IDrd mentions this word in art. **جوف**, holding the **ى** to be originally **و**. (TA.)

**جياف** *A rafter, or ransacker, of graves;* (K, TA;) because he removes the [grave-] clothes from the corpses, and takes them; or, as some say, because of the stinking nature of his act. (TA.)

#### جيل

**جيل** *A nation, people, race, tribe, or family of mankind;* (S, Mṣb, K;) such as *the Turks, and the Greeks, (S, TA,) and the Chinese:* (TA:) pl. **أجبال** (M, Mṣb, TA) and **جبلان**. (M, TA.) — And *A generation of men.* (TA.) — See also **جول**.

**جبل**: see **جبال**, in art. **جال**.

**جبلان الحصى** *Small pebbles which the wind makes to turn about or round about, to circle, or to revolve:* (S, K:) but this belongs to art. **جول**. (TA.) — **يوم جبلان**: see **أجول**, in art. **جول**.

**يوم جبلانى**: see **أجول**, in art. **جول**.

#### جبر

2. **جبر جيمًا** *He wrote a ج.* (K.)

**جبر** *The letter ج:* masc. and fem.: (T, K, \*TA:) pl. **أجبار** and **جيمات**. (TA.)

#### Quasi جيه

**جوه**: see **جوه**, in art. **جوه**.