

to God; (§;) and cried out, or called, for aid, or succour. (K.) [Accord. to Kātādeh, يَجَارُونَ in the Kur xxiii. 66 signifies يَخْرُغُونَ, as written in the TA; but this is app. a mistranscription for يَجْرُونَ, *They manifest grief and agitation; &c.* — Also † It (a plant) grew tall; (A, K;) like as one says, صَاَحَتِ 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.) — غَمِيثٌ جَارٌ (K,) and جَوْزٌ (A, S, A, K,) and, accord. to A, جَوَارٌ (TA voce جَوْرُ) as also جَوْرٌ (K,) † A copious rain; (A, 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.)

جَوْزٌ : }
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. ٢, His soul rose, or heaved, by reason of grief or fear; (A, K;) a dial. var. of جَاشَتْ, aor. تَجَيْشٌ. (TA.) — Also, both of these, His (a coward's) soul purposed flight: or was frightened. (TA in art. جَيْشٌ.) — جَاشَ إِلَيْهِ, aor. ٢, He came, came forward, or advanced, towards him. (K.)

جَاشَ The return to its place, (رَوَاعٌ, Lth, S, K,) or the fright, (رَوْعٌ, 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 (نَفْسٌ) 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 ٢: (K:) pl. جَوْشٌ (K) and جَاشٌ. (TA.) You say, فَلَانَ رَابِطٌ الجَاشُ Such a one restrains his soul, or himself, from flight, by reason of his courage; (S, A;*) is strong in heart; as also رَبِطَ الجَاشُ (§ in art. رِبَطُ:) or both signify is courageous. (K in art. رِبَطُ, q. v.) And وَاهِيَ الجَاشُ [Infirm, or weak, in soul, or heart]. (A, TA.) And رَبَطَ الجَاشُ (A,) or رَبَطَ الجَاشُ only, [without ٢,] (ISk, TA,) see art. رِبَطُ. And رَبَطَ الجَاشُ His heart became strong. (K in art. رِبَطُ, q. v.) — See also جَوْشٌ.

جَوْشٌ : see what follows.

جَوْشُ The breast, or chest; (S, A, K;) as also جَاشٌ and جَوْشٌ: (A:) or its حَبِزٌ, q. v. (Ibn-'Abbād, K.) — The forepart (صَدْرٌ)

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-'Abbād, K.)

جَالٌ

جِيَالٌ The ضَبْعٌ [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; (§;) and جَيْلٌ, without ٢, (S, K,) the ى not being changed into ١ as in نَابٌ and the like because the ٢, though literally suppressed, is considered as though meant to be retained, and because the ى is considered as though meant to be quiescent; (Abou-'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. جَمَسٌ.

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 ٢: pl. like صُرْدٌ [i. e. جَوْنٌ: thus in the TA, without ٢]. (K.) See also art. جَوْنٌ.

جَاهٌ

جَاهٌ : see art. جَوهُ.

جَاوِرٌ

جَاوِرٌ : see art. جَرَسٌ.

Quasi جَائِيٌ

3. جَائِيٌ : see 3 in art. جَائِيٌ.

جَبٌ

1. جَبٌّ, aor. ٢, (Mḡb, TA,) inf. n. جَبٌّ (S, A, Mḡb, Mḡb, K) and جَبَابٌ (A, K, MF,) *He cut it; or cut it off*; (S, A, Mḡb, Mḡb, K;) as also جَبٌّ. (K, TA.) — جَبٌّ حَصَاةٌ, inf. n. جَبٌّ and جَبَابٌ, *He cut off entirely, or extirpated, his testicles*; (TA;) [as also جَبَّتْهَا; for] جَبٌّ (A, K) and جَبَابٌ and جَبَّتَابٌ (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, (Mḡb,) entirely cut off. (S, Mḡb, TA.) You say also, جَبَّتَهُ, meaning *I cut off entirely,*

or extirpated, his genitals; (Mḡb;) [or his testicles; or his penis; as is implied in the TA:] and جَبٌّ, inf. n. جَبٌّ, (Mḡb, TA,) [or جَبَابٌ,] *he had his penis and his testicles [or either of these] cut off entirely, or extirpated.* (Mḡb, TA.) — جَبَّتِ السَّنَامُ, aor. ٢, inf. n. جَبَّتْ; 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 النَّخْلُ, (A, S, Mḡb, TA,) [aor. ٢,] inf. n. جَبَّتْ (A, K,) or جَبَابٌ (S, TA,) or جَبَّتَابٌ (A,) or both the second and last, (Mḡb, [the first is disallowed by MF,]) *He fecundated the palm-trees [with the pollen of the male tree].* (A, S, A, Mḡb, TA.) You say, جَاءَ زَمَنُ الجَبَابِ (S,) or الجَبَابِ, with fet-ḥ, (A,) or both, (Mḡb,) [*The time of the fecundating of the palm-trees came*]. = جَبَّتِ الْقَوْمَ (S,) aor. ٢, (TA,) inf. n. جَبَّتْ (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 النِّسَاءَ *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. تَجَبَّيْبٌ The reaching of the [whiteness termed] تَحَجِيلٌ, in a horse, to the knee and the hock: (§:) or the rising of the whiteness to [the extent of] what is termed الجَبَبُ. (K.) You say of a horse, فِيهِ تَجَبَّيْبٌ [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]. (§.) [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, جَبَّبَ فَذَهَبَ [He shrank, or was averse, or withdrew, and went away]. (§.) And جَبَّبَ النَّاسَ 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, جَبَّبَ *He fled.* (TA.) El-Ḥotei-ah says,

وَنَحْنُ إِذَا جَبَّبْتُمْ عَنْ نِسَائِكُمْ

كَمَا جَبَّبَتْ مِنْ عِنْدِ أَوْلَادِهَا الْحَمْرُ

[*And we, when ye flee from your women, like as the wild asses have fled from the presence of their young ones*]. (TA.) And جَبَّبَ, said of a man, [if not a mistranscription for جَبَّتَ,] 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.)