

جحر

1. جَحِمَتِ النَّارُ, aor. ٤, inf. n. جُحِمُوا; and جَحِمَتِ, aor. ٤, inf. n. جَحِمَ and جَحِمَ [accord. to the CK جَحِمَ] and جَحِمُوا; *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 §, 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. ٤, *He kindled fire; made it to burn, burn up, burn brightly or fiercely, blaze, or flame*. (K.)

4. اَجْحَمَ عَنْهُ, (S, K,) inf. n. اِجْحَامٌ, (TA,) *He refrained, forbore, abstained, or desisted, from it*; (S, K;) namely, a thing; like اَجْحَمَ: (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.) = اَجْحَمَ فَلَانًا *He, or it, was near to destroying, or killing, such a one*. (K.) = See also 1.

5. تَجَحَّمَ *He burned with vehemence of desire, or covetousness, and niggardliness*; (K;) as also تَجَحَّمَ: from جَاحِرُ الْحَرْبِ. (TA.)—Hence, also, (TA,) i. q. تَضَاقَى [app. meaning *He became straitened in disposition*]. (K.) You say also, هُوَ يَتَجَحَّمُ عَلَيْنَا, i. e., *He becomes straitened in disposition against us*: a phrase mentioned by El-Mundhīrī on the authority of Abū-Tālib. (TA.)

6: see 5, in two places.

جَحْمَةٌ *The burning, burning brightly or fiercely, blazing, or flaming, of fire*; (Ham p. 77;) as also جَاحِرٌ: (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 supra.)—See also جَحِيمٌ.

جَحِيمَةٌ: see جَحِيمٌ.

جَحِيمٌ *A fire burning, or blazing, or flaming, vehemently*; (K;) as also جَاحِرٌ: (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 §:) and *any great fire in a pit or the like*; (S, K;) from the saying in the Qur [xxxvii. 95], قَالُوا بَنِيَانًا فَاَلْقُوهُ فِي الْجَحِيمِ [They said, Build ye for him a building, and cast him into the great fire therein]. (S.) And الجَحِيمِ is one of the names of *The fire [of Hell]*; (S, TA;) from which may God preserve us. (TA.) See also جَاحِرٌ.

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

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

And a place *vehemently hot*; (S, K;) as also جَحِيمٌ. (K.) El-Ashāh says, المَوْتُ جَاحِرٌ [app. meaning *Death is like a burning, or fiercely-burning, fire*]. (S.) See also جَحْمَةٌ. جَاحِرُ الْجَرْبِ *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, اِصْطَلَى بِجَاحِرِ الْحَرْبِ † [He warmed himself with the heat, or vehemence, of the battle]. (TA.)—الجَاحِمَةُ *Fire*: (TA:) or, [as an epithet,] *fire burning, burning brightly or fiercely, blazing, or flaming*. (Ham p. 77.)

جد

1. جَدَّهُ, aor. ٤, (S, Mṣb,) inf. n. جَدُّ, (S, Mṣb, K,) *He cut it, or cut it off*. (S, Mṣb, K.) This is the primary signification. (Mṣb.) You say of a weaver, جَدَّ ثَوْبًا *He cut off a piece of cloth [sufficient for a garment or the like, from the web]*. (S, K.) And جَدَّ التَّحْلَ [S, Mṣb, L,) aor. ٤, (S, L,) inf. n. جَدُّ (S, L, K) and جَدَّادٌ (Lḥ, Mṣb, L) and جَدَّادٌ; (Lḥ, 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 Mṣb; but in the K, they are only mentioned as syn. with جَدُّ; and in the S, it seems to be implied that they are simple subst., or quasi-inf. ns.];) i. q. صَرَمَهُ; (Lḥ, S, Mṣb, K;*) [like جَدَّهُ and جَزَّهُ;] i. e., *He cut off the fruit of the palm-trees*. (Mṣb, L. [See also جَدَّادٌ.]) And جَدَّتْ أَخْلَافُ النَّاقَةِ *The she-camel's teats were cut off by some accident that befell her*: (Aṣ, TA:) or, *in consequence of injury occasioned to her by the صِرَارِ [q. v.]*. (S.) And تَجَدِيدٌ [inf. n. of جَدَّ] signifies *The cutting off the teat of a camel*. (KL.) You say also, جَدَّ ثَدْيًا أُمَّكَ *May thy mother's breasts be cut off*: a form of imprecation against a man; and implying a wish for his separation. (Aṣ, L, from a trad.)—See also 5. = جَدَّ, aor. ٤, inf. n. جَدَّةٌ, *It (a garment, TA, or a thing, S, Mṣb, TA) was new*; (S, L, Mṣb, K;) [as though *newly cut off from the web*]; from جَدَّ as signifying "he cut," or "cut off." (L.) [See also 5.] = جَدَّ, like تَعَبَ, (Mṣb,) sec. pers. جَدَّدْتُ, [like its syn. حَظَّظْتُ,] (L, Mṣb,) aor. يُجَدِّدُ; (Mṣb;) or جَدَّ, with ḍamm, (Mṣb,) sec. pers. جَدَّدْتُ, (S,) [aor. يُجَدِّدُ;] inf. n. جَدِّدُ; (S; * Mṣb, L, Mṣb;) *He was, or became, fortunate, or possessed of good fortune*, (S, Mṣb, L, Mṣb,) or *of good worldly fortune*; (TA;) *he advanced in the world, or in worldly circumstances*; (Mṣb;) *by the affair, or event, whether good or evil*; (L;) or *by the thing*. (Mṣb.) And هُمْ يُجَدِّدُونَ بِهِمْ, as also يُحَظُّونَ بِهِمْ, *They become possessed of good fortune, and riches, or competence, or sufficiency*. (Ibn-Buzurj, L.) [You say also, جَدَّ جَدَّهُ; so in a copy of the A: probably a mistranscription for جَدَّ جَدَّهُ, 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]. = جَدَّ, صَدُورِهِمْ, فِي عُيُونِ النَّاسِ, (S, A,) or فِي عَيْنِي, (Mṣb,) aor. ٤, inf. n. جَدَّ, (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, Mṣb.) It is said in a trad. of Anas, كَانَ الرَّجُلُ مَنَا إِذَا قَرَأَ الْبَقْرَةَ وَالْإِمْرَانَ جَدَّ فِينَا, i. e., [A man of us, when he recited the chapter of the Cow and that of the Family of 'Imrān (the second and third chapters of the Kur-ān),] *used to be great in our eyes*. (S.) = جَدَّ فِي الْأَمْرِ, (S, A, K,) or فِي أَمْرِهِ, (L,) or فِي كَلَامِهِ, (Mṣb,) aor. ٤ (S, L, Mṣb, K) and ٤, (L, K,) inf. n. جَدَّ, (S, K,) or جَدَّ, (L, Mṣb,) جَدَّ being a simple subst.; (Mṣb;) and اِجْدَدْ فِيهِ; (L, K;) *He was serious, or in earnest*, (S, A, L, Mṣb, K,) *in the affair*, (S, A, K,) or *in his affair*, (L,) or *in his speech*; (Mṣb;) syn. حَقَّقَ; (L;) *contr. of هَزَلَ*. (L, Mṣb.) [In the S and A and K, the inf. n. is said to signify the *contr. of هَزَلَ*; and in the K, it is also said to be *syn. with تَحَقَّقَ*.]—And جَدَّ فِي الْأَمْرِ, (Aṣ, S, L, Mṣb, K,) aor. ٤ and ٤, (S, Mṣb, K,) inf. n. جَدَّ, (S; * K; * TA,) or this is a simple subst., and the inf. n. is جَدَّ; (Mṣb;) and اِجْدَدْ فِيهِ; (Aṣ, 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*. (Aṣ, S, L, Mṣb, K.) And جَدَّ فِي السَّيْرِ *He strove, laboured, toiled, or exerted himself, in going, or journeying, or in his course, or pace*; † *he hastened therein*: and in like manner, اِجْدَدْ السَّيْرَ † *he hastened his course, or pace*. (L.) And جَدَّ جَدَّهُ, [meaning *His labour, or exertion, or energy, was, or became, great, or extraordinary*: or] meaning *إِزْدَادَ جَدَّهُ جَدًّا* [his labour, &c., increased in labour, &c.]: or it may mean *what was not [his] جَدَّ became جَدَّ*; wherefore, i. e. because it would be so eventually, it is here so called. (Ham p. 33.) [See also جَدَّ جَدَّهُ, above.]—جَدَّ بِهِ الْأَمْرُ (A, L) † *The affair, or event, distressed, or afflicted, him*. (L.) So in the saying of Abū-Sahm, * أَخَالِدٌ لَا يَرْضَى عَنِ الْعَبْدِ رَبَّهُ * * إِذَا جَدَّ بِالشَّيْخِ الْعُقُوقُ الْمُصَمِّرَ * [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.) = جَدَّ, aor. ٤, inf. n. جَدَّ and جَدَّ, *It (a house, or tent, بَيْتٌ) dripped, or let fall drops*. (K.)

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