

ج

The fifth letter of the alphabet: called **جِيمِر**, 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 **مَحْفُورَةٌ**, 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 **شَجْرِيَّةٌ**, from **الشَّجَر**, 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 **فَقِيمِي**, for **فَقِيْمِي**; (AA, S, K;) and **مَرِيحٌ**, for **مَرِيحِي**. (AA, S.) An Arab of the desert recited to Khalaf El-Ahmar,

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

- **يَا رَبِّ إِن كُنْتُ قَبِلْتُ حُجَّتِي**
- **فَلَا يَزَالُ شَاحِجٌ 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 **بِي**]. **أَمَسَتْ** and **أَمَسَا** are also mentioned as occurring in a verse, for **أَمَسَتْ** and **أَمَسَى** [because originally **أَمَسِيَتْ** and **أَمَسَى**]. (S.) But all these substitutions are abominable, (S, Ibn-'Osoofor,) and only allowable in cases of poetical necessity. (Ibn-'Osoofor.) It is further said that some of the Arabs, among whom were the tribe of **Qudá'ah**, changed **ج**, when occurring immediately after **ع**, into **ع**; and said, for **رَاعٍ**, [originally **رَاعِيٌّ**], 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 **شَيْرَةٌ** for **شَجْرَةٌ**, and **جَنْبَاتٌ** for **جَنْبَاتٌ**, 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 **ح**, or thus **ع**, to distinguish it from **ح**, which denotes eight.]

جَا

جَا 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. **جَاجِيٌّ**. (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, **شَقَّتْ السَّفِينَةُ بِجُودِجُوهَا** † [The ship clave the water with her breast]. (TA.)

جَابٌ

1. **جَابٌ**, aor. **جَابَ**, (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 رَاعِيٌّ وَعَلِيٌّ وَجَابِيٌّ** •

[And God is mindful of my work and my earning]. (S, TA.) = Also **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** as meaning a thick, gross, big, or bulky, make. (TA.) — [Hence,] **الجَابُ** The lion. (A, Sgh, K.) — And **جَابَةُ الْمَذْرَى**, (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 شَحَّتَ الْإِلَّ جَابٌ**, [جُوبٌ] — **فَلَانَ شَحَّتَ 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.)

جُؤُبَةٌ: see what next follows.

جُؤُبَةٌ (K) and **جُؤُبَةٌ** (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, austerely, or morosely. (K.)

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

جَائِلِيٌّ

جَائِلِيٌّ [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 **بَطْرِيْق** [or **بَطْرِيْك**, or **بَطْرَك**, 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 **قَيْسِيٌّ** [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 **جَلُوبٌ** and **جَرَنْدَقٌ**: accord. to Lth, they occur in many words, most of which are arabicized. (TA ib.)

جَارٌ

1. **جَارٌ**, aor. **جَارَ**, inf. n. **جُوَارٌ** (S, A, K) and **جَارٌ**, (K,) He, (a bull, S and K, or a calf, A,) and **جُوَارٌ** she, (a cow, K,) loved. (S, A, K.) **جُوَارٌ** is like **جُوَارٌ**; 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;) **إِنِّي اللَّهُ**