

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.)—جَارٌ, (K,) and جَوْرٌ, (A, S, A, K,) and, accord. to A, جَوْرٌ, (TA voce جَوْر,) 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.)

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. 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. جَيْش.)—جَاشَ, aor. ٢, He came, came forward, or advanced, towards him. (K.)

جَاشَ The return to its place, (رَوَاع, Lth, S, K,) or the fright, (رَوَعَ, 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 ٢: (K:) pl. جَوُوشٌ (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 الجَاشَ (§ in art. رِبَط:) or both signify is courageous. (K in art. رِبَط, q. v.) And وَاهِيَ الجَاشَ [Infirm, or weak, in soul, or heart]. (A, TA.) And رَبَطَ الجَاشَ, (A,) or جَاشًا only, [without ٢,] (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 حَبِزٌ, q. v. (Ibn-'Abbād, 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-'Abbād, K.)

جَالٌ

جِيَالٌ The ضَبُع [or female hyena]; (§, K;) a name thereof, of the measure فَيْعَلٌ, determinate without ال, (§), imperfectly decl.; (K;) as also جِيَالَةٌ, (§, K,) accord. to Ks; (§) and جَيْلٌ, without ٢, (§, 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. جَمِسٌ.

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. جَوَهٌ.

جَاوِرٌ

جَاوِرٌ : see art. جَرِسٌ.

Quasi جَائٍ

3. جَائِيٌّ : see 3 in art. جَائِيٌّ.

جَبٌ

1. جَبٌّ, aor. ٢, (Mṣb, TA,) inf. n. جَبٌّ (§, A, Mgh, Mṣb, K) and جِبَابٌ, (A, K, MF,) *He cut it; or cut it off*; (§, A, Mgh, Mṣb, K;) as also جَبٌّ, (K, TA.)—جَبٌّ حِصَاةٌ, inf. n. جَبٌّ and جِبَابٌ, *He cut off entirely, or extirpated, his testicles*; (TA;) [as also جَبَّتْهَا; for] جَبٌّ (A, K) and جِبَابٌ and جِبَابٌ (TA) signify the cutting off entirely, or extirpating, (A, K, TA,) of the testicle, (K, TA,) or of the genitals: (A:) [or] جِبَابٌ signifies [or signifies also, as inf. n. of جَبٌّ,] the having the testicles, (§, TA,) or genitals, (Mṣb,) entirely cut off. (§, Mṣb, TA.) You say also, جَبَّتْهُ, meaning *I cut off entirely,*

or extirpated, his genitals; (Mṣb;) [or his testicles; or his penis; as is implied in the TA:] and جَبٌّ, inf. n. جَبٌّ, (Mgh, TA,) [or جِبَابٌ,] *he had his penis and his testicles [or either of these] cut off entirely, or extirpated.* (Mgh, TA.)—جَبَّتِ السَّنَامُ, aor. ٢, inf. n. جَبٌّ; and جَبَّتْهُ; *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, Mṣb, TA,) [aor. ٢,] inf. n. جَبٌّ, (A, K,) or جِبَابٌ, (§, TA,) or جِبَابٌ, (A,) or both the second and last, (Mṣb, [the first is disallowed by MF,]) *He fecundated the palm-trees [with the pollen of the male tree].* (A, S, A, Mṣb, TA.) You say, جَاءَ زَمَنُ الجِبَابِ, (§,) or الجِبَابِ, with fet-ḥ, (A,) or both, (Mṣb,) [*The time of the fecundating of the palm-trees came*].—جَبَّتِ القَوْمَ, (§,) aor. ٢, (TA,) inf. n. جَبٌّ, (K,) *He surpassed, or overcame, the people, or company of men*; (§, 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. تَجَبُّبٌ The reaching of the [whiteness termed] تَحْجِيلٌ, in a horse, to the knee and the hock: (§:) or the rising of the whiteness to [the extent of] what is termed الجَبُّبُ. (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 جَبِّبٌ [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; (§, 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 جَبَّبَ,] 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.)