

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

7: see 1, latter part, in two places.

8: see 1, in five places. You say also, *أصابته مصيبة لا يجبرها* [† *A calamity befell him from which he will not recover*]; i. e. *لا يجبر 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 *الجبر 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 *يجبر* is a mis-transcription for *يجمر*; and that the meaning is *aloes-wood with which one fumigates*.]

*جبرية* or *جبرى*: see *جبرية*.

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

*جبرية* (S, K) and *جبرية* and *جبرية* and *جبرية* and *جبرية* (K) and *جبرية* (Aboo-Naṣr, TA) and *جبروت* (S, K) and *جبروت* (K) and *جبروت* (S, Mṣb, K, one of the forms most known, of the measure *فعلولت*, like *مكثوت* and *رهوت* and *رغوت* and *رحموت*, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and *جبروت* (K) and *جبروت* (Et-Tedmuree, TA) and *جبروتى* (K, like *رحموتى* [&c.], TA) and *جبروتة* (S, K) and *جبروتة* (Lh, Kr) and *جبروتة* (Lh, TA) and *جبروتة* and *جبروتة* (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, *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. *جبرى* or *جبرى*. (Mṣb.)

*جبرائيل* 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 Kays and Temeem: (TA:) and there are other dial. vars.; namely, *جبرئيل*, without ء, and *جبرئيل*, (S, K,) and *جبرئيل*, and *جبرئيل*, and *جبرئيل*, (K,) and *جبرئيل*, (Es-Suyootee, TA,) and *جبرئيل*, (K,) and *جبرئيل*, (Es-Suyootee, TA,) and *جبرئيل*, (S, Mṣb, K, which is the form most known and most chaste, and is of the dial. of El-Hijáz, TA,) and *جبرئيل*, (Mṣb, K, reckoned of weak authority by Fr,

because the measure *فَعِيل* [or *فَعِيل*] does not exist in the language, for as to *سَوِيل*, mentioned by Esh-Shiháb as against the objection of Fr, it is of the measure *فَعُول*, MF, TA,) and *جبرئيل*, and *جبرئيل*, and *جبرئيل*, (K,) and *جبرئيل*, and *جبرئيل*, (S, K,) and *جبرئيل*. (Es-Suyootee, 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 جباراً* *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 *جرب 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 *البيتر 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. *بأر*.) 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 خلاوة 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 *جبرية* *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. *جبارتة* [or *جبارت*, as above?]. (A’Obeyd, TA.)

*جبرية*: see *جبرية*.

*جبرية*: see *جبارة*.

*جبار* One who magnifies himself, or behaves