

granted him a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) You say also, اجاز لفلان جميع مسوعائه من مشائخه [He granted him a license with respect to all the matters which he had heard from his sheykhs, to teach the same to others]. (TA.) The licentiate is termed مجاز: and the matters which he relates are termed مجازات. (TA.) — اجاز البع, (A, Mgh, K,) and التكاخ, (A, Mgh,) and العقد, (Msb,) He (the judge, A, Mgh) made the sale, (A, Mgh, K,) and the marriage, (A, Mgh,) and the contract, (Msb,) to have effect; he executed or performed it; (Mgh, Msb K;) له for him: (K:) he decreed it. (Mgh.) And [in like manner] اجاز رايه, and جوزة, He made his judgment, or opinion, to have effect; he executed or performed it. (K.) Hence the saying, in a trad. of Aboo-Dharr, قَبْلَ أَنْ يُجِيزُوا عَلَيَّ, i. e., Before they slay me, and execute your order upon me. (TA.) = اجازني (S, K*) † He gave me water for, (S,) or he watered [for me], (K,) my land, or my beasts. (S, K.) And اجاز ابنه, (K,) inf. n. تجويز, (TA,) He watered his camels. (K.) And اجاز الوفد, He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another. (TA.) And اجاز به الطريق, He gave him water wherewith to travel the road. (A.) And اجزني ماء Give thou me some water that I may go my way, and pass from thee. (Aboo-Bekr, TA.) — Hence, (Aboo-Bekr, TA,) اجازة بجائزة, (Aboo-Bekr, TA,) and اجازة سنبة, (S, A,) † He (the Sultan) gave him a gift, or present, (Aboo-Bekr, TA,) and he gave him a gift, or present, of high estimation. (S, A.*) Or the origin of the expression was this: Katan the son of 'Owf, of the tribe of Benoo-Hilal-Ibn-'Amir-Ibn-Saqa'ah, gave the government of Fāris to 'Abd-Allah Ibn-'Abbās; and El-Ahnaf passing by him with his army on an expedition to Khurāsān, he waited for them upon a bridge, and said, اجيزوهم [Make ye them to pass over]; and he began to mention the lineage of each man and to give him according to his rank: (S:) or from the fact that a certain commander, having a river between him and an opposing force, said, من جاز هذا النهر فله كذا [Whoso passeth this river shall have such a thing]; and whenever one passed over, he received a جائزة. (TA.) You say also, اجازة, meaning † He gave him. (TA.) And it is said in a trad., اجيزوا الوفد بنحو ما كنت اجيزهم به Give ye to the party who come as envoys, or the like, a similar جائزة to that which I used to give them. (TA.)

5. تجوز الليل The darkness of the night cleared away. (A.) = تجوز في صلاته He relaxed, or remitted, in his prayer; (S, A, Mgh, Msb, K, TA;) and so in other things; (A;) and abridged it; and was quick in it: said to be from الجوز "the act of traversing, and going, or passing along:" (TA:) or did less than was sufficient in it. (Msb.) — Hence, تجوز في أخذ الدراهم, (A,

Mgh,) or تجوز الدراهم, (K,) He accepted the dirhems, or pieces of money, as current; did not reject them: (A, Mgh:) see 1: or he accepted them as they were, or notwithstanding what was in them: (Lth, TA:) or he accepted them notwithstanding what was intermixed with them, (K, TA,) [of bad money,] concealed therein, and notwithstanding their fewness. (TA.) In the phrase التجوز بدون الحق [The accepting less than what was due], the inf. n. is made trans. by means of ب because it implies the meaning of الرضا [which is made trans. by the same means]. (Mgh.) تجوز also occurs in the sense of تجوز هذا لك وتجاوز في القسير This is thine, or for thee, and be thou remiss, or not extreme, in, or with respect to, the division: and is allowable, though we have not heard it. (Mgh.) You say also, تجوز في هذا الامر ما لم يتجاوز في غيره He bore patiently, or with silence and forgiveness, and with feigned neglect, or connivance, in this affair, or case, what he did not so bear in another. (K,* TA.) — See also 6, in three places. = تجوز في كلامه He made use of a trope, or tropes, in his speech. (S, K.) [See مجاز, below.]

6. تجاوز: see 1, first sentence: and see also 3. = تجاوز i. q. افرط, [i. e., جاوز الحد, explained above,] فيه in it, or with respect to it. (K. See 3.) — تجاوز عنه, (S, A, Mgh, Msb,) and تجاوز; (S, A, Mgh;) and تجاوز عن ذنبه, (A, K,) and تجاوز, and جاوز; (K;) He (God, S, A, or a man, Msb) passed him by, or over, without punishing him; or forgave him; (S, A, Mgh, Msb;) namely, an evil-doer; (A, Mgh, Msb;) and He passed by, or over, without punishing, or forgave, his sin or offence. (A, K.*) You say, اللهم تجاوز عني, and تجاوز عني, O God, pass me by, or over, without punishing me; or forgive me. (S, A.) تجاوز عنه, followed by a noun in the accus. case, also signifies He forgave him a thing. (L.) And the same alone, He feigned himself neglectful of it; he connived at it. (K.) — [Also, this last phrase alone, He transcended it.] — تجاوز في القسير: see 5.

8. اجتاز به: and اجتاز به: see 1.

10. استجازة He asked, or demanded, of him permission. (K,* TA.) — He asked, or demanded, of him [the authority or degree of a licentiate; i. e.,] a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) [See 4.] = † He asked, or demanded, of him (S, K) water for, (S,) or to water [for him], (K,) his land, or his beasts. (S, K.) = He approved it. (Har p. 326.)

جوز The middle (S, K) of a thing, (K,) or of anything; (S;) [as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA:) and the main part of a thing, (K,) or of the night: (TA:) pl. اجواز; (Sb, S, A;) beside which it has no other. (Sb.) = [The walnut; or walnuts,] a well-known fruit, (K,) which is eaten: (Msb:) a Persian word, (S,

arabized; (S, Msb, K;) originally جوز: (Mgh, Msb, K:) n. un. جوزة: (S, TA:) pl. جوزات: (S, K, TA: in the CK جوزان:) the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the Sarawāt (السروات) are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength. (AHn, TA.) — جوز بوي, (K,) or جوز بوا, with the short alif, as heard from the physicians, in Persian جوز بويًا, (Mgh, under the letter ب,) [vulgarly called جوز الطيب, The nutmeg;] a certain medicine; (K;) it is of the size of the gull-nut (عفص), easily broken, with a thin coat, (Mgh, TA,) having a pleasant odour, (Mgh,) or a pleasant and sharp odour; and the best kind is the red, with a black coat, and heavy: (TA:) it is good for the [affection of the face termed] نقوة, strengthens the stomach and heart, and removes cold. (Mgh.) — جوز مائل [The datura stramonium, or thorn-apple;] also a certain medicine; (K;) having the property of producing torpor; resembling the جوز القى (see what follows); having upon it small, thick thorns; and its seed is like that of the اترج [or citron]. (TA.) — جوز القى [Nux vomica;] also a certain medicine, (K,) having a power similar to that of the white خريق [or hellebore]. (TA.) — جوز الهند [The cocoa-nut;] what is commonly called نارجيل. (TA.)

جوزة: see جائزة, in four places. = Also n. un. of جوز [q. v.].

جيزة: see جائزة.

الجوزة A certain constellation (نجم); (S;) a certain sign of the Zodiac; (K;) [namely, Gemini;] said to cross the جوز (i. e. the middle, TA) of the sky; (S, TA;) for which reason it is [asserted to be] thus called. (TA.) — Also i. q. الجبار [The constellation Orion]: (A and K in art. جبر:) it has three very bright stars disposed obliquely in the midst thereof, called by the Arabs فقار الجوزة, and نطاق الجوزة, and التظمر. (Har p. 456.)

جواز † The act of watering, or giving to drink: (S:) or a single watering of, or giving drink to, camels. (TA.) [See also جائزة.] A rijiz says,

* يَا صَاحِبَ الْمَاءِ فَدَدْكَ نَفْسِي *
* عَجَلْ جَوَازِي وَأَقِلْ حَبْسِي *

[O master of the water (may my soul be thy ransom) hasten the watering of my camels, and make my detention little]. (TA.) — † The water with which beasts are watered, or with which seed-produce is watered: (AA, S, K:) [and] water which is given one that he may travel with it the road. (A, Mgh.) [See also جائزة.] — Hence, (Mgh,) † The traveller's pass, (A, Mgh, K,) given him to prevent any one's offering opposition to him: (A, Mgh:) pl. اجوزة. (A, TA.) = The office, or authority, of a guardian and affiancer. (TA.)