

to God; (S;) and *cried out, or called, for aid, or succour.* (K.) [Accord. to *Katādeh*, *يَجَارُونَ* in the *Kur* xxiii. 66 signifies *يَسْتَرْعُونَ*, as written in the TA; but this is app. a mistranscription for *يَجْعَزُونَ*, *They manifest grief and agitation; &c.*—Also † *It (a plant) grew tall;* (A, K;) like as one says, *صَاعَتِ 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 *جَوْرٌ*) 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 : } see *جَارٌ*.
جَوَارٌ :

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.)

جاش

1. *جَاشَتْ نَفْسُهُ*, aor. -, *His soul rose, or heaved, by reason of grief or fear;* (A, K;) a dial. var. of *جَاشَتْ*, aor. *تَجِيشُ*. (TA.)—Also, both of these, *His (a coward's) soul purposed flight: or was frightened.* (TA in art. *جِيشُ*).—*جَاشَ* *إِلَيْهِ*, aor. -, *He came, came forward, or advanced, towards him.* (K.)

جَاشَ The return to its place, (*رَوَاعٌ*, Lth, S, K,) or the fright, (*رَوْعٌ*, 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 (*نَفْسٌ*) 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 *ء*: (K:) pl. *جَوُوشٌ* (K) and *جَاشَ*. (TA.) You say, *فَلَانَ رَبِطٌ* *الجَاشِ* *Such a one restrains his soul, or himself, from flight, by reason of his courage;* (S, A;*) *is strong in heart;* as also *رَبِطَ الجَاشِ*: (S in art. *رَبَطَ*;) or both signify *is courageous.* (K in art. *رَبَطَ*, q. v.) And *وَاهَى الجَاشِ* [*Infirm, or weak, in soul, or heart.*] (A, TA.) And *رَبَطَ الجَاشِ* (*أ*), or *جَاشَ* only, [without *ء*,] (ISk, TA,) see art. *رَبَطَ*. And *رَبَطَ الجَاشِ* *His heart became strong.* (K in art. *رَبَطَ*, 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 *حِزْبٌ*, q. v. (Ibn-'Abbād, K.)—The forepart (*صَدْرٌ*)

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.)

جال

جِيَالٌ The *ضَبُعٌ* [or female hyena]; (S, K;) a name thereof, of the measure *فَيْعَلٌ*, determinate without *ال*, (S,) imperfectly decl.; (K;) as also † *جِيَالَةٌ*, (S, K,) accord. to Ks; (S;) and *جِيَالٌ*, without *ء*, (S, K,) the *ي* not being changed into *ا* as in *نَابٌ* and the like because the *ء*, though literally suppressed, is considered as though meant to be retained, and because the *ي* 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.

جار

جَارٌ : see art. *جور*.

جاموس

جَامُوسٌ : see art. *جمس*.

جان

جُونَةٌ A receptacle of the kind termed *سَفَطٌ*, covered with skin, for the perfumes of the seller of perfumes; as also *جُونَةٌ*: originally with *ء*: pl. like *صُرْدٌ* [i. e. *جُونٌ*: thus in the TA, without *ء*]. (K.) See also art. *جون*.

جاه

جَاهٌ : see art. *جوه*.

جاورس

جَاوِرِسٌ : see art. *جرس*.

Quasi جأى

3. *جِأَى* : see 3 in art. *جأى*.

جب

1. *جَبَّ*, aor. -, (Msb, TA,) inf. n. *جَبٌّ* (S, A, Mgh, Msb, K) and *جَبَابٌ*, (A, K, MF,) *He cut it; or cut it off;* (S, A, Mgh, Msb, K;) as also † *جَبَّ*, inf. n. *جَبٌّ*, *جَبَّ* *حُصَاهُ*, (K, TA.)—*جَبَّ* and *جَبَابٌ*, *He cut off entirely, or extirpated, his testicles;* (TA;) [as also † *جَبَّ* for] *جَبَّ* (A, K) and *جَبَابٌ* and *جَبَابٌ* (TA) signify the cutting off entirely, or extirpating, (A, K, TA,) of the testicle, (K, TA,) or of the genitals: (A:) [or] *جَبَابٌ* signifies [or signifies also, as inf. n. of *جَبَّ*,] the having the testicles, (S, TA,) or genitals, (Msb,) entirely cut off. (S, Msb, TA.) You say also, *جَبَّيْتُهُ*, meaning *I cut off entirely,*

or extirpated, his genitals; (Msb;) [or his testicles; or his penis; as is implied in the TA:] and *جَبَّ*, inf. n. *جَبٌّ*, (Mgh, TA,) [or *جَبَابٌ*] *he had his penis and his testicles [or either of these] cut off entirely, or extirpated.* (Mgh, TA.)—*جَبَّ السَّنَامُ*, aor. -, inf. n. *جَبٌّ*; and † *اجْتَبَهُ*; *He cut off the hump of the camel:* accord. to Lth, *جَبَّ* signifies the cutting off entirely, or extirpating, of the hump. (TA.)—*جَبَّ التَّخْلُ*, (A, S, Msb, TA,) [aor. -,] inf. n. *جَبٌّ*, (A, K,) or *جَبَابٌ*, (S, TA,) or *جَبَابٌ*, (A,) or both the second and last, (Msb, [the first is disallowed by MF,]) *He fecundated the palm-trees [with the pollen of the male tree].* (A, S, A, Msb, TA.) You say, *جَاءَ زَمَنُ الجَبَابِ*, (S,) or *الجَبَابِ*, with *fet-h*, (A,) or both, (Msb,) [*The time of the fecundating of the palm-trees came*].—*جَبَّ القَوْمَ*, (S,) aor. -, (TA,) inf. n. *جَبٌّ*, (K,) *He surpassed, or overcome, the people, or company of men;* (S, 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 النِّسَاءُ* *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. *تَجَبَّبَ* The reaching of the [whiteness termed] *تَجَبَّبِيلٌ*, in a horse, to the knee and the hock: (S:) or the rising of the whiteness to [the extent of] what is termed *الجَبَبُ*. (K.) You say of a horse, *فِيهِ تَجَبَّبٌ* [*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 *جَبَبٌ* [meaning a whiteness of the legs rising to the knee and the hock]. (S.) [See *مُجَبَّبٌ*.]—The act of shrinking [from a thing]; or the being averse [from it]; or the act of withdrawing; (S, K, TA;) *outwardly or inwardly.* (TA.) You say of a man, *جَبَّ فُذَّهَبٌ* [*He shrank, or was averse, or withdrew, and went away*]. (S.) And *جَبَّ النَّاسُ 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, *جَبَّ* *He fled.* (TA.) El-Hotei-ah says,

وَنَحْنُ إِذَا جَبَّيْتُمْ عَنْ نِسَائِكُمْ
كَمَا جَبَّيْتُمْ مِنْ عِنْدِ أَوْلَادِهَا الْحُمُرُ

[*And we, when ye flee from your women, like as the wild asses have fled from the presence of their young ones*]. (TA.) And † *جَبَّ*, said of a man, [if not a mistranscription for *جَبَّيْتُمْ*,] signifies *He went quickly, fleeing from a thing.* (TA.)—The act of satisfying with water (K, TA) the earth, (*الجَبُوبُ*, TA,) or cattle. (K, TA.)