

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, أَصَابَهُ مُصِيبةٌ لَا يَجْتِيرُهَا [† *A calamity befell him from which he will not recover*]; i. e. لَا مَجْبِرٌ مِّنْهَا [† *there is no recovering from it*]. (TA.)

10 : see 1, latter part. = استجهّر ^ت 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 **فتن**: (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 **فتن** 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 **جبريل**:] 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, **الذى يجبر به**, as though the meaning were the wood with which one sets bones; but I think that **يُجبر** is a mis-transcription for **يَجْبَرُ**; and that the meaning is **aloes-wood with which one fumigates.**] —

جَبْرِيَّة see: **جَبْرِيٌّ** or **جَبْرِيٌّ**

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

جَبْرِيَّةٌ and جَبْرِيَّةٌ and جَبْرِيَّةٌ (S, K) and جَبْرِيَّةٌ and جَبْرِيَّةٌ (K) and جَبْرِيَّةٌ (Aboo-Nasr, TA) and جَبْرُوتٌ (K) and جَبْرُوتٌ (S, K) and جَبْرُوتٌ (K) and جَبْرُوتٌ (S, Mṣb, K, one of the forms most known, of the measure فَعْلُوتٌ, like مَلْكُوتٌ and رَهْبُوتٌ and رَغْبُوتٌ and رَحْمُوتٌ, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and جَبْرُوتٌ (K) and جَبْرُوتٌ (Et-Tedmuree, TA) and جَبْرُوتٌ (K, like رَحْمُوتٌ [etc., TA] and جَبْرُوتٌ (S, K) and جَبْرُوتٌ (Lh, Kr) and جَبْرُوتٌ (Lh, TA) and جَبْرُوتٌ and تَجْبَارٌ (K, all inf. ns., (TA,) [or simple substs.,] meaning The *quality denoted by the epithet* تَجْبَارٌ; (K;) i. e. *self-magnification, pride, haughtiness, or in-*

solence; or proud, haughty, or insolent, behaviour; (S, Mṣb, K;) &c. (K, TA.) Hence, ما كَانَتْ نُبُوَّةٌ إِلَّا تَنَاسَخَهَا مُلْكٌ جَبَرِيَّةً [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.) — الجَبَرِيَّةُ (S, K) and الْقَدْرِيَّةُ (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 الْقَدْرِيَّةُ; (Mṣb, K;) the latter is the pronunciation of the scholastic theologians of the persuasion of Esh-Sháfi'ee (El-Háfidh in the "Tabṣer," B) in old times, but the term used in the conventional language of the modern scholastic theologians is الجَبَرَةُ (B;) and الجَبَرَةُ also, is a post-classical term; (TA;) The contr. of الْقَدْرِيَّةُ; (S, K;) the sect who hold the tenet termed جَبَرٌ [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. جَبَرٌ or جَبَرِيٌّ (Mṣb.)*

جَبْرِيلٌ see : **جَبْرَالٌ** and **جَبَرَالٌ**

جُبَرَانْ : see 1

جَبْرِيلُ &c. : } جَبْرِئِيلُ
جَبْرِينُ : } see جَبْرِئِيلُ

جَبْرِيَّة see : **جَبْرِيَّة** and **جَبْرِيَّة**

جَبَرِيلُ, (S, Msb, 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, [גֶּבְרִיאֵל], (Esh-Shiháb [El-Khafajee],) *A proper name of an angel; (TA;) [Gabriel: and also, of a man:] signifying the servant of God: (A 'Obeyd, S, Msb, K, TA:) or (rather, TA) the man of God: (A 'Obeyd, TA:) being said to be composed of جَبَرٌ, (S, Msb, TA,) signifying "servant," or حَبْرٌ, (K,) signifying "clear," or حَبْرٌ, (K,) signifying "torrent." (K.) —*

because the measure فَعْلِيل [or فَعِيل] does not exist in the language, for as to سَمْوِيل, mentioned by Esh-Shiháb as against the objection of Fr, it is of the measure فَعُول, MF, TA,) and جَبَرِيل, جَبَرِين, and جَبَرَال, and جَبَرِين, (K,) and جَبَرَائِين, (S, K,) and جَبَرِين, (Es-Suyootee, MF.)

جَبْرِيلُ : **جَبْرَائِيلُ** and **جَبْرَائِيلُ** : **جَبْرِيلُ** see **جَبْرِيلُ**

جَبَارٌ A thing of which no account, or for which no revenge or retaliation or mulct, is taken. (S, A, Msb, K, TA.) You say, دَمْهُ دَمَّهُ جَبَارًا His blood went unrevenged, unretaliated, or unexpiated by a mulct. (S, A.) And جُرْحٌ جَبَارٌ A wound for which is no retaliation, nor any expiatory mulct. (A, TA.) And حَرْبٌ جَبَارٌ A war in which is no retaliation, (K, TA,) nor any expiatory mulct. (TA.) And الْمَعْنَى جَبَارٌ [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 Msb from a trad.) And الْبَئْرُ جَبَارٌ [The well is a thing for which no mulct is exacted]:

[The well is a living jet which no water is
exacted]: i. e., if a man fall into an ancient well,
and perish, his blood is not to be expiated by a
mulet: (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. **جَرْحُ الْعَجَمَاءِ** And **جَبَّارٌ** **جَبَّارٌ** *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, أَنَا مُنْهَى حَلَوَةً وَمُخَارِبًا [I am clear, or quit, of it].

(K. [See also فَالْجَارِ]) = *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 جَيْرَانٌ. (K.)

جَبَرٌ: see what next precedes.

جَبَرَةٌ and **جَبَرَةٌ** 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. **جَبَانِرٌ**. (Mṣb.) — Also, both words, A wide bracelet; syn. **يَارِقٌ**: (S, K:) a bracelet (سُوارٌ) of gold or silver: pl. **جَبَانِرٌ** [or **حَسَائِنٌ**, as above?]. (A'Obeyd, TA.)

حَمَّة: see **هَمَّةٌ**

d سَمْكَةٌ : see سَمْكٌ

جبار One who magnifies himself, or behaves