

camels; like *صَوْمَةٌ*: (TA:) or *such a portion as is termed صَوْمَةٌ* of camels; and *such as is termed فَرْقَةٌ* of sheep. (S, K.) [See also 8.]

*جَازِمٌ* A full water-skin or milk-skin; as also *مَجْزَمٌ*: (K, \*TA:) and [the pl.] *جَوَازِمٌ* filled milk-skins. (K.)—Also, applied to a camel, and *جَوَازِمٌ* applied to camels, *Satisfied with water.* (K.)

*جَازِمٌ*: see *مَجْزَمٌ*.

*مَجْزَمٌ* [Cut, or cut off.—And hence,] applied to the final letter of a declinable word, *Made quiescent.* (TA.)

### جزى

1. *جَزَى*, aor. ى, (Mṣb, K,) inf. n. *جَزَاةٌ*, (Mṣb,) *It (a thing) paid; gave, or rendered, as a satisfaction; or made, gave, or rendered, satisfaction:* (Mṣb:) or *satisfied; sufficed; or contented.* (K.) And *جَزَيْتُ الدَّيْنَ* *I paid the debt.* (Mṣb.) And *جَزَيْتُ فُلَانًا حَقَّهُ* *I paid such a one his right, or due.* (TA.) And *مَا يَجْزِينِي هَذَا الثَّوْبُ* *This garment does not suffice me.* (TA.)—And hence, (TA,) *جَزَى عَنْهُ*, (S, Mgh, Mṣb, K,) [aor. and] inf. n. as above, (Mgh,) *It (a thing) paid for him; gave, or rendered, [a thing] as a satisfaction for him; made, gave, or rendered, satisfaction for him;* (S, Mgh, Mṣb, \*K;) and some of the lawyers use *جَزَى* in this sense, like *اجْزَأَ*: (Az, Mgh, Mṣb:) *جَزَى* is of the dial. of El-Hijáz, and *اجْزَأَ* of the dial. of Temeem. (Akh, Mṣb.) Hence, in the Kṣur [ii. 45], *لَا تَجْزَى نَفْسٌ عَنْ نَفْسٍ*, [A soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or a soul shall not make satisfaction for a soul at all; accord. to the latter rendering, *شَيْئًا* being put in the accus. case after the manner of an inf. n.]. (S, Mṣb.) You say also, *جَزَتْ عَنْكَ شَاةٌ* *A sheep, or goat, made satisfaction for thee [as a sacrifice];* (S, TA:) as also *أَجَزَتْ*: (TA:) Benoo-Temeem say *أَجَزَاتُ*, with ى: (S, TA:) this last, thus explained, is a dial. var. mentioned by IKṭṭ. (Mṣb.) And *اجْزَى كَذَا* *Such a thing stood, or served, in lieu, in the place, or in stead, of such a thing, without sufficing.* (Zj, K.) And *اجْزَى كَذَا* *A little stands, or serves, in lieu of much; and this, of this.* (IAṣr, TA.) And *اجْزَى عَنْهُ مُجْزَى* and *اجْزَى فُلَانًا* and *مُجْزَاةٌ فُلَانًا* and (as though the augmentative letter [ا] in *اجْزَى*] were imagined to be rejected, TA) *مُجْزَى فُلَانًا* and *مُجْزَاةٌ فُلَانًا* *He satisfied, sufficed, or contented, him as such a one; he stood, or served, him in stead of such a one; a dial. var. of اجْزَأَ.* (K.) And *اجْزَى غَيْرَهُ* *It (a thing) satisfied, sufficed, or contented, as another thing; it stood, or served, in stead of another thing.* (Mṣb.) And *اجْزَاكَ* with the [second] objective complement suppressed, *It was sufficient for thee.* (Mgh.)—*جَزَاةٌ كَذَا* (Mṣb, \*TA,) and *جَزَاةٌ بِهِ* (K,) or *بِمَا صَنَعَ*, (S,) and *عَلَيْهِ*, (K,) [aor. and] inf. n. as above, (S, K,) *He repaid, requited, compensated, or recompensed, him* (Mṣb, K, TA) [for

*such a thing, for it, or for what he had done];* as also *جَزَاةٌ*, (S, K,) inf. n. *مُجْزَاةٌ* and *جَزَاةٌ*: (K:) or, accord. to Fr, [contr. to many instances in the Kṣur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also *جَزَاةٌ*, below.] One says, in praying for another, *جَزَاهُ اللَّهُ خَيْرًا* *May God repay him good: and requite, or recompense, him for good [that he has done].* (Mṣb.) And *جَزَيْتُهُ بِذَنْبِهِ* *I punished him for his crime, or sin, or act of disobedience.* (Mṣb.) And *جَزَى عَنْهُ فُلَانًا* *He requited, compensated, or recompensed, for him, such a one.* (TA.)—*جَزَاةٌ فُجَزَيْتُهُ*: see 3.

3: see 1, latter part, in two places.—*جَزَاهُ خَيْرًا* *He prayed for a reward for him from God: or said to him, May God reward thee.* (Golius, on the authority of Z.)—*بِظَرْفٍ* and *جَزَى بِحَرْفٍ*, *He employed a particle, and an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement.* For instance, in the S, voce *حَيْثُ مِنْ*, it is said, *حَيْثُ مِنْ مَا الظَّرُوفُ الَّتِي لَا يُجَازَى بِهَا إِلَّا مَعَ مَا* *is one of the adverbial nouns that are not employed conditionally, or to denote that, with what follows, they express a condition with its complement, unless with ما, affixed thereto.* See *جَزَاةٌ*, below.—*جَزَيْتُهُ فُجَزَيْتُهُ* [I vied, or contended, with him in repaying, requiting, compensating, or recompensing, and] *I overcame him [therein].* (S.)

4. *اجْزَى*: see 1, in seven places.—Also *He furnished a knife with a handle; a dial. var. of اجْزَأَ*: (Mṣb, K:) but ISd doubts its being so. (TA.)

6. *تَجَازَى دَيْنَهُ*, and *بَدَيْنَهُ*, *He demanded payment of his debt.* (K.) You say, *تَجَازَيْتُ دَيْنِي* *I demanded payment of my debt [owed by such a one].* (S.)—*تَجَازَا* [They two repaid, requited, compensated, or recompensed, each other]. (TA in art. قروض.)

8. *اجْتَزَاهُ* *He sought, or demanded, of him repayment, requital, compensation, or recompense.* (K.)

*جَزَى* [a coll. gen. n., of which the n. un. is with ة]: see what next follows.

*جَزِيَّةٌ* The tax that is taken from the free non-Muslim subjects of a Muslim government; (S, IAth, Mgh, \*Mṣb, K;) whereby they ratify the compact that ensures them protection: (IAth:) [from *جَزَى*]; as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian *كُزِيَّةٌ*]; and also, (metaphorically, Mgh,) † a land-tax; (Mgh, K;) a tax that is paid by the owner of land: (TA:) pl. *جَزَى*, (S,) or *جَزَى*, (Mṣb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and *جَزَاةٌ*, (K, [in the CK, erroneously, *جَزَاةٌ*]) like *كِتَابٌ*. (TA.)

*جَزَاةٌ* Repayment, requital, compensation, or recompense, for a thing; as also *جَزَاةٌ*; (K;)

a satisfaction, good for good, and evil for evil; (Er-Rághib, TA;) sometimes a reward, and sometimes a punishment: (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: *جَوَازٍ* is pl. of the latter, or of the former, or of *جَزَى*, accord. to different writers explaining the saying of El-Ḥoteif-ah,

\* مَنْ يَفْعَلِ الْخَيْرَ لَا يَعْدَمُ جَوَازِيَهُ \*

[Whoso doth good, he will not want his rewards, or his rewarders]. (TA.)—[Hence,] *جَزَاةُ الْعَطَاسِ* *In the time between the complimentary prayer addressed to a sneezer (called التَّشْمِيْتُ) and the sneeze; [or as soon as one can compliment a sneezer by repeating the usual prayer of يَرْحَمُكَ يَرْحَمُكَ (God have mercy on thee).]* (TA voce مَعَاقِبُ) —[And *جَزَاةٌ شَرْطٌ* An apodosis; the complement, or correlative, of a condition; also called *جَوَابٌ شَرْطٌ*, q. v. in art. *جَوَابٌ*.—And *حَرْفٌ جَزَاةٌ* A particle denoting compensation, or the complement of a condition. And A conditional particle; as *إِنْ*; also termed *حَرْفٌ لِلْجَزَاةِ*, and *جَزَاةٌ* alone, and *حَرْفٌ شَرْطٌ*.—*هُوَ ذُو جَزَاةٍ*—[*حَرْفٌ شَرْطٌ*].—*He is possessed of sufficiency, or competence, or wealth.* (TA.)

هَذَا [act. part. n. of 1, q. v.]: see *جَزَاةٌ*.—*جَزَاةٌ* *This is a man sufficient for thee as a man.* (S.)

*جَزَاةٌ*: see *جَزَاةٌ*.—Also *Wild bulls, or cows.* (TA.) [See *جَزَاةٌ*.]

*مَجْزَى* and *مُجْزَى* are used as inf. ns. of 4. [See 1.] (K.)

*مُجْزٍ* [act. part. n. of 4. It is said in the TA that *مَجْزَى*, applied to a camel, signifies *Sufficing for a load or burden*; and its pl. is *مَجَازَى*. And that *مَجْزَى لَأَمْرِهِ*, applied to a man, signifies *Sufficing for his affair*. But *مَجْزَى* in these instances is evidently a mistranscription, for *مُجْزَى*; and *مَجَازَى*, for *مُجَازَى*. Mistranscriptions of this kind are of frequent occurrence in Lexicons.]

*مُجْزَاةٌ* and *مُجْزَاةٌ* are used as inf. ns. of 4. [See 1.] (K.)

### جس

1. *جَسَّهُ*, (A, Mgh, K, \*) or *جَسَّهُ بِيَدِهِ*, (S, Mṣb,) aor. ى, (Mgh, Mṣb,) inf. n. *جَسٌّ*, (A, Mgh, Mṣb, K,) *He felt it with his hand* (S, A, Mgh, K) *for the purpose of testing it, that he might form a judgment of it;* (Mgh, Mṣb;) as also *اجْتَسَّهُ*. (S, Mṣb, K.) You say, *جَسَّهُ الطَّبِيبُ*, (Mgh,) and *جَسَّ يَدَهُ*, (A,) *The physician felt him,* (Mgh,) and *felt his arm, or hand,* (A,) *to know if he were hot or cold.* (Mgh.) And *جَسَّ الشَّاةُ* *He felt the sheep, or goat, to know if it were fat or lean.* (A, Mgh.)—*جَسٌّ* is also, sometimes, with the eye. (IDrd, S, Mṣb, \*) You say, *جَسَّهُ بَعْضُهُ* (IDrd, S, A, K) † *He looked sharply, or intently, or attentively, at him, or it, for the purpose of investigation and clear perception.* (K, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyooḥ El-'Amberee, TA,) in which occurs