

stitution of a thing is as it were based; or of which its natural constitution is made to be; [or, as IbnD thinks to be meant in the K, the collective parts and materials of a thing, of which its natural constitution is moulded;] expl. by مَا وَضَعَتْ عَلَيْهِ جِبْتَهُ (K), or, as in some Lexicons, [as the JK and the Mṣb,] مَا خَلَقَتْ عَلَيْهِ جِبْتَهُ [which is virtually the same]: (TA:) الْجَوْهَرُ and الذَّاتُ and المَاهِيَةُ and الْحَقِيقَةُ are all syn. terms; and the first has other significations; but in the classical language it signifies الْأَصْلُ, i. e., أَصْلُ الْمُرَكَّبَاتِ [the original of compound things]; and not what subsists by itself. (Kull.)—[Hence, الْجَوْهَرُ الْفَرْدُ + The indivisible atom.]—In the conventional language of scholastic theology, جَوْهَرٌ signifies † Substance, as opposed to accident; in which sense, some assert the word to be so much used as to be, in this sense, conventionally regarded as proper. (TA.)—See also جَوَّزٌ.

جَوَّهَرِيٌّ A jeweller; a seller of جَوَّهَرٍ [or جَوَّاهِرٍ]. (TA.)—[In scholastic theology, † Of, or relating to, substance, as opposed to accident.]

أَجْبَرٌ: see جَبِيرٌ. — Also A man having the eyeball, or globe of the eye, prominent and apparent, or large and prominent; syn. جَاحِظٌ: or resembling such as is termed جَاحِظٌ: fem. جَهْرَاءٌ. (TA.) And this latter, An eye having the ball, or globe, prominent and apparent, or large and prominent; syn. جَاحِظَةٌ: (K:) or resembling what is thus termed. (TA.)—Having a pretty cast in the eye: (AA, K:) fem. as above. (K.)—That cannot see in the sun; (S, A, Mṣb, K;) applied to a man, (A, Mṣb,) and to a ram: (S:) fem. as above: (S, A, Mṣb, K:) or weak-sighted in the sun: (Lh, TA:) or that cannot see in the daytime; أَعْمَى signifying “that cannot see in the night:” (TA:) and the fem., a woman who closes her eyes in the sun. (A.)—A horse having a blaze that covers his face: fem. as above. (K.)—Also the fem., Open, bare, land, not concealed by anything: (A:) or plain land, in which are no trees nor hills (K, TA) nor sands: (TA:) pl. جَهْرَاوَاتٌ. (A, TA.)—And A company (S, K) consisting of the distinguished part (TA) of a people: (S:) the more, or most, excellent persons of a tribe. (K.) You say, [with reference to distinguished persons,] كَيْفَ جَهْرَاؤُكُمْ How is your company? (S.)

جَهْرٌ: see جَوَّزٌ: and see also جَبِيرٌ, in two places.

مَجْبَرٌ (S, K) and مَجْبَارٌ (K) A man accustomed to speak with a plain, or an open, voice; openly; or publicly. (S, K.)

مَجْبَارٌ: see what next precedes.

مَجْبُورٌ Notorious; applied to a thing: (TA:) and so مَجْبُورٌ applied to a man: (A, TA:) and مَجْبُورٌ plain, apparent, or conspicuous; applied to a thing. (TA.)—[The الحُرُوفُ الْمَجْبُورَةُ [The letters that are pronounced with the voice, and not with the breath only; the vocal letters;] the letters (nineteen in number, S) that are comprised in the saying ظَلَّ قَوْ رَيْضَ إِذْ غَزَا جُنْدَ مَطِيعٍ:]

(S, K:) opposed to الْمَهْمُوسَةُ: (TA:) so called [accord. to some] because there is a full stress in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice. (Sb, S.)—مَا مَجْبُورٌ Water which, having been buried in the earth, has been drawn until it has become sweet. (TA.)—مَجْبُورَةٌ A well (بئر) cleared out, and cleansed from the black fetid mud which it had contained. (S.)—And Wells frequented [and in use], (K,) whether their water be sweet or salt. (TA.)

مَجْبَاهِرٌ: see, above, جَبَرٌ بِالْمَعَايِ.

مَجْتَبِرٌ: see مَجْبُورٌ: and see also جَبُورٌ.

مُتَجَاهِرٌ Feigning himself أَجْبَرٌ; as in the saying, cited by Th,

\* كَالنَّاظِرِ الْمُتَجَاهِرِ \*

[Like the looker that feigns himself unable to see in the sun]. (TA.)

### جهز

1. جَهَزَ عَلَى الْجَرِيحِ: see 4, in two places.

2. جَهَزَ, inf. n. تَجْهِيْزٌ, He fitted out, equipped, furnished; or supplied, a bride, and a traveller, and a corpse, (S, Mṣb, K,) and an army, (S,) with her, or his, or their, جَهَازٌ [i. e. requisites, equipage, furniture, accoutrements, or apparatus]: (S, Mṣb, K:) he provided a warrior with a beast to ride, and with other requisites for his expedition: (TA:) he prepared him or it. (TA.) You say also, جَهَزَ عَلَيْهِ الْخَيْلَ [He fitted out the horsemen and sent them against him]. (S.)—See also 4.

4. أَجْهَزَ عَلَى الْجَرِيحِ, (Aṣ, JK, S, Mgh, Mṣb, K,) inf. n. إِجْهَازٌ; (Mṣb;) and جَهَزَ عَلَيْهِ, aor. ٤, (Mṣb, K,) inf. n. جَهْزٌ; (TA;) He despatched, or he hastened and completed the slaughter of, the wounded man; (Aṣ, S, Mgh, Mṣb, K;) he made his slaughter sure, or certain: (JK, K:) and جَهَزَ, with teshdeed, signifies the same, but denoting muchness, or frequency, or repetition, of the action, or its application to many objects, and intensiveness: (Mṣb;) or جَهَزَ عَلَى الْجَرِيحِ signifies he slew the wounded man. (IDrd, TA.) You should not say, أَجْهَزْتُ عَلَى الْجَرِيحِ, (S,) or أَجَازَ عَلَيْهِ. (ISd, TA.)

5. تَجَهَّزَ He fitted out, equipped, furnished, or supplied, himself; or he or it became fitted out or equipped or furnished or supplied; with his or its جَهَازٌ [or requisites, &c.]: (K:) he prepared himself. (S, K.) You say, تَجَهَّزْتُ لِأَمْرِ كَذَا, (S, K,\*) and أَجْهَازْتُ, (K,) I prepared myself for such a thing. (S, K.)

11. إِجْهَازْتُ لِأَمْرِ كَذَا: see 5.

جَهَازٌ (S, Mṣb, K, &c.) so accord. to the seven readers in the Kur xii. 59 and 70, (Az, Mṣb,) and جَهَازٌ, (S, Mṣb, K,) but the latter is rare, (Mṣb,) or bad, (Az, TA,) or an erroneous pronunciation of the people of El-Bagrah, (Lth, TA,) The requisites, (Mṣb, K,) equipments, equipage,

furniture, accoutrements, or apparatus, (Mṣb,) of a bride, [i. e. her paraphernalia,] and of a traveller, and of a corpse: (S, Mṣb, K:) provisions and other requisites for a traveller: (Har p. 104:) pl. [of pauc.] أَجْهَازَةٌ, and pl. pl. أَجْهَازَاتٌ. (S, K.)—Accord. to some, Household goods or furniture and utensils: accord. to 'Alee Ibn-'Eesà, excellent goods that are conveyed from country to country: and hence the جَهَازُ of the bride: (Har p. 104:) or excellent goods that are conveyed as merchandise. (Mgh.)—Also the former, What is upon a camel that is used for riding [consisting of the saddle and its appertences]. (K.) It is said in a prov., فِي ضَرْبِ جَهَازِهِ, with fet-h [to the ج], (Aṣ, S, K,) i. e. He took fright and fled or went away at random, and did not return: (K:) or it is said of a thing that goes away and does not return: (Aṣ, S:) originally relating to a camel from whose back the saddle with its apparatus tumbles, falling between his legs, in consequence of which he takes fright and flees or runs away at random, so that he goes away into the land: (Aṣ, S, K:) فِي ضَرْبِ جَهَازِهِ signifies he went; (سار; for which in the CK is put صار;) and the meaning of the phrase is, he went stumbling upon his apparatus. (K.) In the T it is said, The Arabs say, ضَرْبُ الْبَعِيرِ فِي جَهَازِهِ, meaning The camel took fright and ran away at random, beating the ground with his feet so as to throw down the apparatus and load that were upon him. (TA.)—Also the former, The pudendum of a woman. (S, K, TA.) جَهَازٌ: see جَهَازٌ.

جَهِيْزٌ الشَّدَّ (S, K,) or فَرَسٌ جَهِيْزٌ (AO, TA,) A horse quick, or swift, in running: (AO, S:) or the former, a horse that is light, or active. (K.)—مَوْتٌ جَهِيْزٌ, and مُجْبِرٌ, A quick death. (K.)

مَوْتٌ مُجْبِرٌ: see what next precedes.

مُجْبِرٌ One for whom are prepared travelling-provisions and equipage, that he may perform the pilgrimage for another. (Mgh.)

مُجْبِرٌ One who sends forth traders with excellent goods: or who travels with such goods. (Mgh.) Hence, app., the vulgar term مُجْبَاهِرٌ, meaning A rich merchant. (Mgh.)—And مُجْبِرُونَ Travelling-companions who assist one in the loading of the beasts. (Mṣb.)

مَجْبَاهِرٌ: see the next preceding paragraph.

### جهش

1. جَهَشَ إِلَيْهِ (S, K,) and جَهَشَ (K,) which latter, accord. to IDrd, is the more common, (TA,) aor. ٤, inf. n. جَهْشٌ (S, K) and جَهْوَشٌ and جَهْشَانٌ (K,) He betook himself to him by reason of fright or fear, seeking protection, and being about, or ready, to weep; like as the child betakes himself to his mother by reason of fright or fear, (Aṣ, S, K,) and to his father, (Aṣ,) being about, or ready, to weep; (Aṣ, S;) as also أَجْهَشَ. (AO, S, K.)—جَهَشْتُ نَفْسَهُ (S, A,) or جَهَشْتُ إِلَيْهِ نَفْسَهُ, inf. n. جَهْوَشٌ; (TA;) and أَجْهَشْتُ; (S, A, TA;) His soul heaved, (S, A,)