

(Sb, TA.) Mafrook Ibn-'Amr Esh-Sheybānee says,

- * فَمَا أَنَا مِنْ رَبِّبِ الْمُنُونِ بِجِبَا
- * وَلَا أَنَا مِنْ سَيْبِ الْإِلَهِ بِأَيْسِ

[But I am not fearful of the vicissitudes of fortune, nor despairing of the favour of God]. (S, TA.)

جِبَا: see what next precedes.

جَابِي The locust, or locusts: (S, K:) so called because of the coming forth thereof [suddenly or unexpectedly: see 1, last two sentences]: (S, TA:) as also جَابٍ [q. v.]. (TA.)

أَرْضٌ مَجَابَةٌ A land abounding with [the truffles called] جِبَاةٌ. (S.)

جبت

الجِبْتِ, not a pure Arabic word, because it comprises the letters ج and ت without any of the letters of the kind called ذَوَقِي [which are ر and ل and ن]; (S:) The idol: (S, K:) or idols: (Ksh in iv. 54:) or the name of a certain idol, (Bd and Jel on that verse,) belonging to Kureysh; as also الطَّاغُوتُ: (Jel:) and that which is worshipped instead, or to the exclusion, of God; whatever it be: (Ksh, Bd, K:) said to be originally الجِبْسِ, i. e., (Bd,) he, or that, wherein is no good: (Bd, K:) and the diviner: (S, K:) and the enchanter: (S, K, Kull:) and the like thereof: (S:) or the Devil; Satan: (Kull:) and enchantment. (Esh-Shaabee, K.) Accord. to Esh-Shaabee, يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ, in the Kur [iv. 54], means They believe in enchantment and the Devil: or, accord. to I'Ab, by الجِبْتِ is meant Hoyei Ibn-Akhtab; and by الطَّاغُوتِ, Kaqb Ibn-El-Ashraf: (TA:) or the words relate to these two men, Jews, who, in order to induce Kureysh to join with them in a league against Moḥammad, prostrated themselves to the gods of Kureysh: (Ksh, Bd:) or to certain Jews, who said that the worship of idols is more pleasing to God than that to which Moḥammad invited. (Bd.) It is said in a trad. that what are termed الطَّاغُوتِ and العِبَاةُ and الطَّرِيقُ are الجِبْتِ [app. meaning of things wherein is no good: or kinds of divination: or from the Devil]. (S.)

جبد

1. جَبَدَهُ, (S, A, Mgh, * L, Mṣb, K, *) aor. ٢, (Mgh, Mṣb, K,) inf. n. جَبَدٌ, (T, Mgh, Mṣb, K, &c.) i. q. جَدَبَهُ (T, * S, A, Mgh, * L, Mṣb, K, &c.) i. e. He drew it; &c.: (T, TA:) formed by transposition from the latter; (A'Obeyd, S, A;) accord. to some: (Mṣb:) or it is a dial. var. of the latter; (M, L, K, &c.) of the dial. of Temeem; (T, Mṣb;) not formed from the latter by transposition, (Ibn-Es-Sarrāj, IJ, M, L, K,) for both are equally conjugated: (Ibn-Es-Sarrāj, IJ, L, Mṣb:) and اجْتَبَدَ [inf. n. of اجْتَبَدَ] signifies the same as جَبَدَ. (K.) جَبَدْنِي رَجُلٌ meaning A man pulled me from

behind me, occurs in a trad. (L.) — You say also, جَبَدْتَهُ and جَدَبْتَهُ, meaning, † She repelled him, or rejected him; namely, a man who sought her in marriage. (T and TA in art. جذب.)

7. اِنْتَجَبَا [inf. n. of اِنْتَجَبَا] i. q. اِنْتَجَبَا, (K,) meaning Quick going or journeying or travelling. (TA.)

8: see 1.

جبر

1. جَبَرَ, (S, Mṣb, K, &c.) aor. ٢, (Mṣb,) inf. n. جَبْرٌ (S, A, Mṣb, K, &c.) and جَبُورٌ (M, K,) which latter, accord. to MF, is an inf. n. of the intrans. verb only, but it has been heard as an inf. n. of the trans. verb also, (TA,) and جَبَارَةٌ, (Lḥ, K,) He set a bone; reduced it from a fractured state; (S, A, Mṣb, K, &c.) as also جَبَرَ, (A, IAMB, K,) inf. n. تَجْبِيرٌ; (TA;) and اجْبِرْ, (Ibn-Ṭalḥah, MF, TA,) but this is extremely strange, and not found in the lexicons of celebrity, (MF,) and not heard by AO; (TA;) [and اجْتَبِرْ.] One says also, جَبَرَ يَدَهُ, (A, IAMB,) or جَبَرَهَا, (Mṣb,) He (a bone-setter) set his arm, or reduced it from a fractured state: (A:) or put upon it the جَبِيرَةَ [or splints]. (Mṣb.) — Hence, (TA,) جَبَرَ, (AAF, M, K, &c.) inf. n. جَبْرٌ (S, A, K) and جَبُورٌ [but respecting this latter see above] and جَبَارَةٌ; (K;) and جَبَرَ, (K,) inf. n. تَجْبِيرٌ; (TA;) and اجْبِرْ; (Ibn-Ṭalḥah, MF, TA; [but respecting this form see above;]) and اجْتَبِرْ; (K;) † He restored a man from a state of poverty to wealth, or competence, or sufficiency: (AAF, S, A, K, &c.) or he benefited a poor man; conferred a benefit, or benefits, upon him: (M, K:) but the former is the more appropriate explanation: (AAF, TA:) and this signification is tropical; (IDrst, MF, TA;) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called فُقَيْرٌ, as though the vertebræ of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions جَبَرَ as tropical in the sense of نَعَشْتُهُ † [I recovered such a one from his embarrassment, &c.; repaired his broken fortune, or his condition]. (TA.) One says also, جَبَرْتُ فَاقَةَ الرَّجُلِ, † [I repaired the broken fortune of the man;] I restored the man to wealth, or competence, or sufficiency. (AHeyth, TA.) And جَبَرْتُ الْيَتِيمَ † [I put the affairs of the orphan into a right, or good, state: or] I gave to the orphan. (Mṣb.) And جَبَرَ † He restored anything to a sound, right, or good, state. (IDrst, TA.) And جَبَرَهُ اللَّهُ † [May God render him sound, and strong]: said in relation to a child. (S and K in art. زرع.) And جَبَرْتُ نَصَابَ الزَّرْكَاءِ بِكَذَا † I made the amount of the property equal to that which renders it incumbent on the possessor to pay the poor-rate, by [adding] such a thing: the name of that thing is جَبْرَانٌ [app. جَبْرَانٌ]: and the person who does this is termed جَابِرٌ. (Mṣb.) — جَبَرَ also signifies He compelled, or constrained,

another. (B.) You say, جَبَرَهُ عَلَى الْأَمْرِ, (Lḥ, Az, Mṣb, K,) aor. ٢, inf. n. جَبْرٌ and جَبُورٌ, (Mṣb,) a chaste form of the verb, of the dial. of El-Hijáz, (Az, TA,) or of the Benoo-Temeem and of many of the people of El-Hijáz, (Mṣb,) or of Temeem alone; (Lḥ, TA;) [but said in the Mgh to be of weak authority;] and اجْبِرْهُ; (Th, S, Mṣb, K, &c.) both these forms of the verb mentioned by AZ, Fr, A'Obeyd, and others, (Mṣb,) but the latter is the form used by the generality of the Arabs, (Lḥ, TA,) and by the grammarians [in general]; (TA;) He compelled him, against his will, to do the thing: (Lḥ, Th, Az, S, Mṣb, K:) اجْبَارَ originally signifying the inciting, urging, or inducing, another to restore a thing to a sound, right, or good, state. (B.) And اجْبِرْهُ عَلَى الْحُكْمِ He (a judge) compelled him to submit to, or to perform, the sentence. (L.) — Also جَبَرَ, [aor. ٢,] inf. n. جَبُورٌ (S, Mṣb, K) and جَبَرَ, (Mṣb, K,) which latter, accord. to MF [and the Mgh], is an inf. n. of the trans. verb only, but it has been heard as an inf. n. of the intrans. verb also; (TA;) and اجْبِرْ, (T, S, K,) and اجْتَبِرْ, (T, S,) and تَجْبِرْ; (K;) It (a bone) became set, or reduced from a fractured state. (T, S, Mṣb, K.) — And [hence,] the first of these verbs, with the same inf. ns.; (K;) and اجْتَبِرْ, (S, * K,) and استَجْبِرْ, and تَجْبِرْ, and اجْبِرْ; (K;) † He (a poor man, K, and an orphan, TA) became restored from a state of poverty to wealth, or competence, or sufficiency: (S, * K:) or received a benefit, or benefits: (K:) اجْتَبِرْ is syn. with انتعش † [he recovered, or became recovered, from his embarrassment, &c.]. (A.) [And † It (anything) became restored to a sound, right, or good, state.] El-'Ajjáj has used جَبَرَ transitively and intransitively in the same sentence, saying,

قَدْ جَبَرَ الدِّينَ الْإِلَاهَ فَجَبَرَ

[† God hath restored the religion to a sound, right, or good, state, and it hath become restored thereto]: (S:) or, accord. to some, the second verb is corroborative of the first; the meaning being, God hath desired, or purposed, to restore the religion, &c., and hath completed its restoration. (B.)

2: see 1, in three places.

4: see 1, in five places. — اجْبِرْهُ also signifies He imputed to him [the tenet of] الجَبْرِ; (S, * L, K, *) he called him a جَبْرِي; (L:) like as اكْفَرَهُ signifies “he imputed to him infidelity.” (S.)

5. تَجَبَّرَ: see 1, latter part, in two places. Also † What had gone from him (a man) returned to him: (K:) or some of his property that had gone from him returned to him. (T, TA.) † He (a sick man) became in a good state. (K.) † It (a plant, TA, and a tree, K) became green, and put forth leaves (K, TA) and fresh green twigs, when dry: produced fresh shoots in its dry parts: (TA:) it (herbage) became somewhat restored to a good state after having been eaten: (K, * TA:) or grew after having been eaten. (S.) — He (a man, S) magnified himself; behaved proudly, haughtily, or insolently. (S, A, K.) — † He (a man) obtained wealth, or property: (K:) but