

[properly of جَبِين,] and fem. جَبَانَات. (Lth, Mṣb, TA.) هُوَ جَبَانُ الْكَلْبِ [He is one whose dog is cowardly,] means †he is extremely generous: (K, TA:) because, by reason of guests' coming to him, his dog does not growl. (TA.) And you say, فَلَانٌ شَجَاعُ الْقَلْبِ جَبَانُ الْوَجْهِ † [app. meaning Such a one is courageous in heart, mild in face]. (TA. [Expl. by اجنى الوجه, which seems to be a mistranscription.]])

جَبِين: see جَبَان. — Also The part above the temple, on the right of the forehead, and on the left thereof; the two being called جَبِينَان (S:) the side of the forehead, [so Bḍ in xxxvii. 103,] from the part over against the place where the hair falls off, to the temple, on the right of the forehead, and on the left thereof: so say Az and IF and others: the forehead (الْجَبِيَّة) is between the جَبِينَان (Mṣb:) or the جَبِينَان are the two borders of the forehead, on either side thereof, in the part between the two eyebrows (فِيمَا بَيْنَ الْحَاجِبَيْنِ [so in the copies of the K, a mistake for فيما يلي الحاجبين in the part next to the two eyebrows]), rising to the place where the growth of the hair terminates: (K:) or between the place where the growth of the hair terminates and the eyebrows: (TA:) or the جَبِين is the borders (in the T, the border, TA) of the forehead, between the two temples, uniting with the نَاصِيَّة [or place where the hair grows in the fore part of the head, or the hair of that part]: (K, TA:) and it sometimes occurs as meaning the forehead: (MF, TA:) [see an ex. voce تَرَبَّ, where it is used in this last sense, and is fem., perhaps because syn. with جَبِيَّة, for] Lh says that it is always masc.: (TA:) pl. [of mult.] جَبِين and [of pauc.] أَجْبِنَةٌ (Mṣb, K) and أَجْبِنٌ. (K.)

جَبَان: see جَبَان. — Also One who keeps, or guards; the produce of land in the desert. (TA.) — See also what next follows.

جَبَانَةٌ (S, Mgh, Mṣb, K) and جَبَانٌ (S, Mṣb, K,) the former of which is the more common, (Mṣb,) A place of prayer, (Mṣb,) or common place of prayer, (Mgh,) in a صَحْرَاءَ [or desert tract]. (Mgh, Mṣb.) — A burial-ground: (K:) this is sometimes called جَبَانَةٌ because the place of prayer is generally in the burial-ground: (Mṣb:) accord. to Kh, these two words, in this sense, are from الْجَبُّ and الْجَبُوبُ; but others derive them from جَبِن. (TA in art. جَبِن.) — A [desert tract such as is termed] صَحْرَاءَ. (S, K.) — A place that produces much herbage: and level, elevated land: (AḤn, K:) or the latter, level, elevated land, that produces much herbage: (Aboo-Kheyreh, TA:) accord. to ISh, it is smooth, without trees; but it may have in it hills, and a tract abounding with trees: and sometimes the جَبَانَةٌ is level, without hills and without any tract abounding with trees; but it is not in sand nor in mountains, though it may be in [high grounds such as are termed] قَفَاف [pl. of قَف] and in [what are termed] شَقَائِقَ [pl. of شَقِيقَة]. (TA.)

Bk. I.

صَحْرَاءَ جَبَانٌ A dweller in the جَبَان, meaning صَحْرَاءَ. (TA.)

أَجْبِنٌ [More, and most, cowardly, or weak-hearted]. (TA.) You say أَجْبِنُ مِنْ صَافِرٍ مِنْ صَافِرٍ, i. e. [More cowardly] than a whistling bird: (S in art. صَفَر:) or, as some say, than a thief. (TA in that art. [See also Freytag's Arab. Prov., i. 326.]])

مَجْبِنَةٌ [A cause of cowardice, or weak-heartedness]. One says, الْوَلَدُ مَجْبِنَةٌ مَبْخَلَةٌ [Children are a cause of cowardice and a cause of niggardliness]; because one loves continuance of life, and property, on account of them. (S, TA.)

جه

1. جَهَبَةٌ (S, Mṣb, K,) aor. جَهَبْتُ, (Mṣb, K,) inf. n. جَهْبَةٌ, (Ham p. 355,) He slapped, (S,) or struck, (K,) or hit, (Mṣb,) or struck him on, (Ham ubi suprà,) his جَهْبَةٌ [or forehead]. (S, Mṣb, K, and Ham ubi suprà.) — And [hence], (K,) aor. and inf. n. as above, (TA,) † He turned him back (K, TA) from the thing that he wanted: (TA:) or † he met him, or encountered him, with, or he said to him, or did to him, a thing disliked, or hated: (K, TA, TḲ:) or † he encountered him, or confronted him, with speech in which was roughness: (JK, M, TA:) or † he encountered him with that which he disliked, or hated; or he accused him thereof to his face; (M, TA, and Ham ubi suprà;) or so جَهَبْتُ بِالْمَكْرُوهِ. (S, TA.) — جَهَبَةُ الْمَاءِ (JK, S, K,) inf. n. as above, (JK, S,) † He came to the water, (JK, S, K,) when there was at it no apparatus for drawing, (S,) i. e. no pulley &c., (JK, TA,) or having no means of drawing, so that he only looked at the surface of the water. (Z, K.) [See also جَهَبِيَّة.] — جَهَبَةُ الْقَوْمِ † It (winter) came upon the people unprepared for it. (A, K.)

2. تَجْبِيَّةٌ The mounting a fornicator, or an adulterer, upon an ass, and turning his face towards the tail; whence the trad. of the Jews respecting the adulterer, وَيَجْمَرُ وَيَجْمَرُ وَيَجْمَرُ [He shall have his face blackened with charcoal, and be mounted on an ass with his face towards the tail, and be flogged]: (Mgh:) or the mounting two fornicators, or adulterers, upon an ass, and turning the backs of their heads towards each other, (JK, Mgh,) and parading them round about; thus accord. to the Tekmileh: (Mgh:) or the bluchening [with charcoal] the faces of two fornicators, or adulterers, (أَنْ يُجْمَرِ in the K being a mistake for أَنْ يُجْمَرِ, i. e. يُسَوِّدُ, TA,) and mounting them upon a camel or an ass, and turning their faces in contrary directions: accord. to analogy, it should mean turning their faces towards each other; for it is from تَجْبِيَّةٌ: تَجْبِيَّةٌ also signifies the bending, inclining, lowering, or hanging down, the head towards the ground: and it may be hence; (i. e. it may be hence that it is applied to him who is mounted on a beast in the manner described above; TA;) because he to whom this is done bends down his head in shame and confusion: or it may be from جَهَبَةٌ meaning “he did to him a thing disliked, or hated.” (K.)

8. اِجْتِيَاءٌ The deeming [one] rude, coarse, unkind, hard, or churlish. (JK.) — And The fearing [a person or thing]. (JK.) — And اِجْتَبَهُ He disliked, or hated, and feared, it, or him; namely, a country, or town, and a man. (JK.) — He disapproved it, or disliked it, and did not find it wholesome; namely, water, (En-Nawádir, K,) &c. (K.)

جَبَةٌ Largeness, (S,) or width (JK, M, K) and beauty, (M, K,) of the جَبِيَّة [or forehead]: (JK, S, M, K:) or protuberance, or prominence, thereof. (M, K.)

جَبِيَّةٌ [The forehead;] the part of the face which is the place of prostration: (Aḡ, Mṣb, K:) or the even part that is between the eyebrows and the نَاصِيَّة [or place where the hair grows in the fore part of the head]: (Kh, JK, Mṣb, K:) so of a man, (S, Mṣb,) and of others: (S:) [or,] of a horse, the part that is below the ears and above the eyes: (TA:) pl. جَبَائِهِ. (Mṣb, TA.) — [Hence,] † A certain Mansion of the Moon; [the Tenth Mansion;] (S, K, Kzw;) consisting of four stars; (S;) the four stars [ζ, γ, η, and α,] in the neck and heart of Leo; [regarded by the Arabs as the fore-part, or forehead, of Leo;] (Kzw in his descr. of Leo;) between each of which and the next to it is the space of a whip's length; the northernmost of them called by astrologers الأَسَدُ. (Kzw in his descr. of the Mansions of the Moon.) — Also † The moon (K, TA) itself: but [it rather seems to mean the upper part of the disc of the moon; for] it is said in the M that a certain unknown poet has metaphorically assigned a جَبِيَّة to the moon. (TA.) — Also جَبِيَّةٌ, † The chief of a people, or company of men; (JK, Mgh, K, TA;) like as one says the وَجْهُ thereof. (Mgh, TA.) — † The generous and manly, or manly and noble, persons of a people, or company of men: or men exerting themselves in the case of a bloodwit or a debt or other obligation, (K, TA,) or in repairing the condition of a poor man, (TA,) and who come not to any one but he is ashamed to turn them back, (K, TA,) or who are seldom or never turned back by anyone: so, accord. to Aboo-Sa'eel, in a trad. in which it is said that there shall be no poor-rate in the case of the جَبِيَّة. (TA.) — † A company, or collected number, of men, (JK, S, Mṣb,) and of horses: (JK, Mṣb:) or, of horses, the best: (TA:) and [simply] horses; (Lth, S, M, Mgh, K;) a word having no sing., or n. un.: (M, K:) accord. to Lth, (TA,) having this last meaning in the trad. above mentioned; (S, Mgh, TA;) because horses are the best of beasts. (Mgh.) — † Abjectness, or ignominy; (JK, M, K, TA;) and a state of annoyance, or molestation: (Z, TA:) thought by ISd to be from جَهَبَةٌ meaning “he encountered him with that which he disliked or hated,” or “he accused him thereof to his face;” because the doing this causes one to experience abjectness, or ignominy. (TA.) It is said to have this meaning in a trad., in which it is said, فَإِنَّ اللَّهَ قَدْ أَرَاكُمْ مِنْ الْجَبِيَّةِ وَالسَّجَةِ وَالْبَجَةِ, i. e. For God hath relieved you from abjectness, or ignominy, &c., and milk diluted with water, and blood drawn