

from a vein [of a camel], which the Arabs used to eat: or in this trad., (TA,) the *الجِبَّة* is the name of a certain idol (ISd, K, TA) that was worshipped in the Time of Ignorance: (TA:) and *السَّجَّة* and *البجَّة* were two idols. (§ and K in art. سج.)

وَرَدْنَا مَاءً لَّهُ جَبِيَّةٌ We came to a water that was salt, so that the drinking thereof did not take away the thirst of our cattle: (ISk, JK, §:) or that was altered for the worse in taste and colour, from some such cause as long standing, though still drinkable; or covered with the green substance called *طَحْلَب* and with leaves: or that was deep in the bottom, difficult to give to drink. (ISk, §.) [See also 1, last meaning but one.]

جَبِيَّةٌ i. q. *جَبِيٌّ*, (K,) i. e. A fearful, or cowardly, man. (TA.)

جَابِيَةٌ, applied to a gazelle, (JK,) or to a bird or a wild animal, (K,) *That meets one with its face or forehead; and such is of evil omen: (K:) contr. of قَعْدٌ.* (JK.) — *Coming to water: so in a saying cited and explained in art. اذن,* conj. 2. (IAqr, TA.)

أَجْبَةٌ, applied to a man, *Large, (§,) or wide (JK, M, K) and beautiful, (M, K,) in the جَبِيَّة* [or forehead]: (JK, §, M, K:) or *protuberant, or prominent, therein: (M, K:) applied to a horse, having a protuberant, or prominent, forehead, rising beyond the bone of the nose: (TA:) fem. أَجْبِيَّةٌ; (§, K;) of which the dim. is أَجْبِيَّةَةٌ.* (§.) — *The lion; (K;) because of the width of his جَبِيَّة.* (TA.)

جى and جبو

[The words belonging to the former of these two arts. cannot well be classed by themselves, being intimately connected with those of the latter, which are the more numerous and common, and from which they are generally easily distinguishable.]

1. *جَبِيٌّ*, (K,) first pers. *جَبِيْتُ*, (Ks, §, Er-Rághib,) aor. -; (K;) and *جَبِيٌّ*, aor. - , (K,) said by MF to be unknown, and also, because neither the second nor the third radical is a faucial letter, unreasonable, but mentioned by Sb, though held by him to be of weak authority, and mentioned also by IAqr, as extr., like *يَأْبِي*, aor. *يَأْبَى*; (TA;) and *جَبَا*, (TA,) first pers. *جَبَوْتُ*, (Ks, §, TA,) aor. -; (TA;) inf. n. [of the first and second] *جَبِيٌّ* (Sh, K) and [probably of the last only] *جَبَا* and *جَبَا* and [of the last, but whether in the first or the second of the senses here following is not shown,] *جَبَوَةٌ*; (K; [or this last has a different application, explained below;])

[Ks, §, K, Er-Rághib.) — And (hence, metaphorically, Er-Rághib, TA) the first of these verbs, (§, Mgh, Msh, K, Er-Rághib,) and the second, (K,) and the third; (§, Msh, TA;) inf. n. [of the first, §, Msh] *جَبَايَةٌ* (§, Mgh, Msh, K, Er-Rághib) and [of the last, §, Msh] *جَبَاوَةٌ* (§, Msh, TA) [and probably *جَبَوَةٌ* also, which

here last He &c. Metaphorically, Er-Rághib, TA) the first of these verbs, (§, Mgh, Msh, K, Er-Rághib,) and the second, (K,) and the third; (§, Msh, TA;) inf. n. [of the first, §, Msh] جَبَايَةٌ (§, Mgh, Msh, K, Er-Rághib) and [of the last, §, Msh] جَبَاوَةٌ (§, Msh, TA) [and probably جَبَوَةٌ also, which

see above]; † *He collected the [tax called] خَرَج*, (§, Mgh, Msh, K, Er-Rághib,) and [other] property. (Msh, TA.) The last of these verbs is said in the § to be originally with *ء*, though pronounced without *ء*; but IB says that this is not the case, and that it has not been heard with *ء*. (TA.) You say also, *جَبَاهُ الْقَوْمِ* + [He collected it from the people, or company of men]; (M, K, TA;) and *جَبَى مِنْهُمْ* + [He collected from them]. (M, K, TA.) — Also *جَبَا* [or *جَبِيٌّ*], (TA,) first pers. *جَبَيْتُ*, (Zj, TA,) + *He appropriated a thing purely to himself, exclusively of any partner; chose it, or took it in preference, for himself.* (Zj, TA.) And hence, (Zj, TA,) † *اجْتَبَاهُ* + *He chose it, or selected it, (Zj, §, K,) for himself.* (TA.) — And *جَبَى* and *جَبَا*, [originally *جَبَا*], *He returned, receded, retreated, or went back.* (TA.)

2. *جَبِيٌّ*, inf. n. *جَبِيَّةٌ*, *He placed his hands upon his knees, (K, TA,) in prayer; (TA;) or upon the ground: or he fell prostrate; or fell upon his face: (K:) or he lowered his body and his hands, and raised his buttocks: (Ham p. 801:) [or] *جَبِيَّةٌ* signifies a man's standing [with the hands upon the knees] in the manner of the رَاحِع: (§, K:*) accord. to A'Obeyd, what is thus termed is of two kinds: one is the placing the hands upon the knees, while standing: the other, the prostrating oneself, or falling upon the face, lying down; which is *سُجُودٌ*: (§:) or the bending down, and placing the hands upon the knees; because it is a bringing-together of the limbs. (Mgh.) — *جَبَاهُ*, inf. n. as above, meaning *He gave to him, is vulgar.* (TA.)*

4. *مَنْ أَجْبَى فَقَدْ أَرْبَى* is originally *أَجْبَا* [q. v.]: (§:) accord. to IAth, it is a corruption of the relater, or the *ء* is suppressed to assimilate the verb to *أَرْبَى*. (TA.) The inf. n., *اجْبِيَّةٌ*, is variously explained, as follows: (TA:) The selling seed-produce before it shows itself to be in a good state: (A'Obeyd, Th, §, K:) and a man's hiding his camels from the collector of the poor-rate: (IAqr, A'Obeyd, K:) and i. q. *عَيْتَةٌ*; i. e. the selling to a man a commodity for a certain price to be paid at a certain period, then buying it of him with ready money for a less price than that for which it was sold. (TA.)

8. *اجْتَبَاهُ* + The drawing forth property from the places in which it is known, or presumed, or accustomed, to be. (TA.) — † The collecting in the way of choice, or selection. (Er-Rághib, TA.) — See also 1, last sentence but one. — Also † God's particular, or peculiar, distinguishing of men by abundant bounty, from which various blessings result to them without their labour; as happens to prophets and some others. (Er-Rághib, TA.) — Also *اجْتَبَاهُ*, + *He forged it: and he extemporized it.* (TA.) Hence, in the Kur [vii. 202], *قَالُوا لَوْلَا اجْتَبَيْتَهَا* + *They say, Wherefore hast thou not forged it, (Fr, TA,) or produced it, (Th, TA,) or invented it, (Jel,) or put it together by forgery, (Bd,) of thyself? (Fr, Th, Bd, Jel, TA:) or wherefore hast thou not sought it, or demanded it, of God? (Bd.)*

جَبَا, or *جَبِيٌّ*, (as in different copies of the K,) written with *ا* and with *ي*, (TA.) The camel-waterer's going in advance of the camels a day before their coming to the water, and collecting for them water in the drinking-trough, and then bringing them to it (IAqr, K, TA) on the morrow. (IAqr, TA.) [App. an inf. n., of which, in this sense, the verb is not mentioned.] So in the verse,

بِالرَّيْثِ مَا أُرْوِيْتَهَا لَا بِالْعَجَلِ *
وَبِالْجَبَا أُرْوِيْتَهَا لَا بِالْقَبْلِ *

[Slowly I satisfied their thirst; not hastily: and by going in advance of them a day, and collecting for them water in the trough, and bringing them to it on the morrow, I satisfied their thirst; not by pouring the water into the trough while they were drinking, without having prepared any for them beforehand]. (IAqr, TA.) — Also the former, *Water collected [in a trough]; and so جَبَوَةٌ*, with damm. (TA. [See جَبَا.]) — A watering-trough (K, TA) in which water is collected: (TA:) or the station of the drawer of water, upon the [upper part of the] casing. (K.) — The place where a well is dug: (K:) in this sense, and in the next, also written *جَبِيٌّ*. (TA.) — The brink, or margin, of a well. (Abou-Leylâ, K.) The earth that is around a well, that is seen from afar; (§;) originally *جَبَا*: (TA:) what is around a well: (K:) and what is around a watering-trough: (TA:) pl. *أَجْبَاةٌ*. (K.) — *جَبَا* meaning A gift without compensation is a vulgar word. (TA.)

جَبَا Water collected (T, §, K) in a trough, (T, K,) being drawn from a well, (T, TA,) for camels; (§;) [like *جَبَا*;] as also *جَبَوَةٌ*, (K, TA, and so in a copy of the §, but omitted in the CK,) or *جَبَوَةٌ*, (so in two copies of the §,) and *جَبَوَةٌ* also, (so in a copy of the §, [see جَبَا,]) and *جَبَاوَةٌ*, (K, TA, and so in a copy of the §,) and *جَبَاوَةٌ*, (K, TA, and so in another copy of the §, but omitted in the CK,) and *جَبَاةٌ*: (TA as from the K, but not in the CK: [perhaps a mistranscription for *جَبَايَةٌ*]) but accord. to IAmb, *جَبَا* is pl. of *جَبِيَّةٌ*. (TA.)

جَبَوَةٌ: see *جَبَا*.
جَبَا and *جَبَا*: see *جَبَا*.
جَبَاةٌ: see *جَبَا*. — Also † A mode, or manner, of collecting the [tax called] خَرَج; and so *جَبِيَّةٌ*, which Lh calls an inf. n. (TA.)
جَبِيَّةٌ: see what next precedes: — and see *جَبَا*.
جَبَاةٌ: see *جَبَا*.
جَبَاوَةٌ and *جَبَاوَةٌ*: see *جَبَا*.
جَبَايَةٌ: see *جَبَا*. — † The tax called *إِتَاوَةٌ* [or خَرَج]. (TA in art. اتو.) [Originally an inf. n.]
جَبَايَا [a pl. of which the sing. is not mentioned] Wells which are dug, and in which the shoots of grape-vines are set. (AHn, K.)