

leaving nothing remaining. (M, TA.) — † A man who marries much, or often, and is brisk, lively, sprightly, or active; as also جَارُوفٌ. (K, TA.) — † A sword that sweeps away everything. (TA.) — † A sort of measure of capacity; as also جَرَفٌ: (S, K:) a certain large measure of capacity. (ISK, TA.)

جَرَفٌ: see what next precedes.

جَرُوفٌ [A capacious bucket: see 3 in art. نَبْرٌ]. (S in art. نَبْرٌ.)

مَجْرَفَةٌ: see مَجْرَفَةٌ.

جَارِفٌ: see جَرَفٌ. — Also † A death commonly, or generally, prevailing, (S, K, TA.) that sweeps away, or destroys, (يَجْرِفُ,) the cattle of the people. (S, TA.) And † Plague, or pestilence. (K.) الجَارِفُ means † A plague, or pestilence, that happened in the time of Ibn-Ez-Zubeyr; (S;) or, as Lth says, الطَّاعُونُ الجَارِفُ means the plague, or pestilence, that befel the people of El-'Irāk [in the year of the Flight 69], spreading wide, and sweeping away the people like the sweeping away of the torrent. (TA.) And † Evil fortune, or an affliction, that sweeps away, or destroys, (Lth, K, TA.) a people, (K,) or the cattle of a people. (Lth, TA.)

جَوْرٌ: see جَرَفٌ. — Hence, as being likened to the torrent thus termed, (TA.) † A quick, or swift, بَرْدُونٌ [or hack, &c.]. (K.) And † An ass; [app. meaning a wild ass, because of his swiftness.] (Sgh, K.) And, accord. to some, A male ostrich: (as in the K:) but this is a mistranscription for جَوْرُقٌ, with ق. (Abu-l-'Abbās, T, Sgh, L, TA.)

جَارُوفٌ: see جَرَفٌ, in two places. — Also † Greedy; having an inordinate desire, or appetite, for food. (K, TA.) — And † An unfortunate man. (K, TA.)

بَنَانٌ مَجْرِفٌ: see مَجْرَفَةٌ. — [Hence,] مَجْرِفٌ [Fingers, or fingers' ends,] that take much food. (IAgr, TA.)

مَجْرَفَةٌ A broom, or besom; (K;) a thing with which mud is swept away from the surface of the ground: (S, TA:) [applied in the present day to a shovel: and a hoe: and a rake:] as also مَجْرِفٌ: vulgarly, جَرَفَةٌ; [now applied by many to a drag for dragging rivers &c.]; of which the pl. is جَرَارِيفٌ. (TA.)

مُجْرَفٌ † A man who has had his property, or or cattle, destroyed, or exterminated, and who has been reduced to poverty, by time, or fortune, or misfortune. (TA.)

مُجْرِفٌ † Lean, or emaciated. (M, TA.) [See what next follows.]

مُنَجْرِفٌ † A ram whose general fatness has gone; (Ibn-'Abbād, K;) and so a camel. (TA.) — Lean, or emaciated; as also مُتَجَرِفٌ. (TA in art. جَلَفٌ.) You say, جَاءَ مُتَجَرِفًا † He (a man, Ibn-'Abbād, TA) came in a lean and lax state (هَزِيلًا مُضْطَرِبًا). (Ibn-'Abbād, K.)

جرل

جَرِيَالٌ A certain red dye. (As, S, K.) — The redness of gold. (S, K.) — Pure; applied to red and other colours. (K.) — Also, (S, K,) and جَرِيَالَةٌ, (K,) Wine; (S, K;) inferior in goodness to such as is termed سَلَافٌ: (S;) or the colour of wine. (S, K.) The phrase سَلِمَتْهَا جَرِيَالًا, used by El-Aashā, [lit. I deprived it, namely, wine, of its colour,] means I drank it red, and discharged it in urine white. (S.)

جَرِيَالَةٌ: see above.

جرم

1. جَرَمَهُ, aor. َ , (K,) inf. n. جَرَمٌ, (S,) [like جَزَمَهُ,] He cut it, or cut it off. (S, K.) — جَرَمٌ الشَّاةُ, (K,) or جَرَمٌ صُوفَ الشَّاةِ, (S,) inf. n. as above, (TA,) He shorn, or sheared, or cut off the wool of, the sheep. (S, K, TA.) And جَرَمْتُ مِنْهُ I took [or clipped somewhat] from it; [namely, the wool;] like جَلَمْتُ. (S.) — جَرَمَ النَّخْلَ, (S, Mṣb, K,) aor. as above, (TA,) inf. n. جَرَمٌ (K) and جَرَامٌ and جَرَامٌ, (S, K,) He cut the palm-trees; (Mṣb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also اجْتَرَمَهُ: (S;) and in like manner, جَرَمَ التَّمْرَ he cut off the dates. (TA.) You say, هَذَا زَمَنُ الجَرَامِ and الجَرَامِ, (S,) i. e., [This is] the time of the cutting off of the fruit of the palm-trees. (TA.) — And جَرَمَ النَّخْلَ, inf. n. جَرَمٌ, He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so اجْتَرَمَهُ: (Lh, K;) [like جَزَمَهُ and اجْتَزَمَهُ,] جَرَمٌ, (S, K,) aor. َ , (S,) inf. n. جَرَمٌ, (TK,) also signifies He gained, acquired, or earned, [wealth, &c.,] (S, K,) لِأَهْلِهِ for his family; and so اجْتَرَمَهُ. (K.) And you say, يَجْرِمُ أَهْلَهُ and يَجْرِمُ لِأَهْلِهِ, meaning He went forth seeking [sustenance], and practising skill, or artifice, for his family. (TA.) — وَلَا يَجْرِمَنَّكُمْ شَنَا نَقْوِمٍ, in the Kur [v. 3 and 11], is explained by some as meaning And let not a people's hatred by any means occasion you, or cause you: or it means let not a people's hatred by any means induce you, or incite you. (S, TA.) Some read لَا يَجْرِمَنَّكُمْ, with damm to the ي; and Zj says that جَرَمْتُ and أَجْرَمْتُ signify the same: but some say that the meaning is, let it not by any means lead you into crime, or sin; جَرَمْتُ being like أَتَمَمْتُ, I led him into sin, &c. (TA.) — Fr says that the asserting جَرَمْتُ to mean حَقَّقْتُ [or rather حَقَّقْتُ, for this is evidently, I think, the right reading, though I find حَقَّقْتُ in the TA as well as in a copy of the S, in another copy of which I find جَرَمْتُ and حَقَّقْتُ, suggesting that the right reading may perhaps be حَقَّقْتُ and جَرَمْتُ] is nought: they who so explain it having been confused in their judgment by the saying of the poet Aboo-Aamā, (S, TA,) or, as some say, El-Howfazan, (TA,) or, accord. to some, 'Aṭeyeh Ibn-'Ofeyf, (IB, TA.)

* وَلَقَدْ طَعَنْتُ أَبَا عُبَيْدَةَ طَعْنَةً
* جَرَمْتُ فَرَارَةً بَعْدَهَا أَنْ يَغْضَبُوا

in which they made فَرَارَةً to be in the nom. case, as though the meaning were حَقُّ لَهَا الغَضَبُ [it was right, or fit, or proper, for it, (the tribe of Fezarah,) to be angry; nearly agreeing with an explanation of جَرَمٌ given by Golius as on the authority of Ibn-Maaroof, namely, "meritus, dignus fuit": but, he says, فَرَارَةٌ is in the accus. case; the meaning being, جَرَمْتُهِ الطَّعْنَةَ أَنْ يَغْضَبُوا [which will be found explained, on the authority of IB, in what follows]: AO says that the meaning is, أَحَقَّتْ الطَّعْنَةَ, i. e., أَحَقَّتْ عَلَيْهِمُ الغَضَبُ, i. e., أَحَقَّتْ also, [both having the same signification, i. e., the thrust required Fezarah to be angry,] from لَا جَرَمَ لَأَفْعَلَنَّ كَذَا meaning حَقًّا [Verily I will do thus]: (S, TA:) accord. to Fr, the meaning is, كَسَبْتُ فَرَارَةَ الغَضَبِ عَلَيْكَ, the right reading being, وَلَقَدْ طَعَنْتُ, with fet-h to the ت; [so that the verse means And verily thou didst thrust Aboo-'Oyeyneh with a thrust of thy spear that occasioned, or caused, Fezarah, after it, to be angry against thee:] for he is addressing Kurz El-'Okeylee, bewailing his death; and Kurz had thrust Aboo-'Oyeyneh, who was Hish Ibn-Hudheyfeh Ibn-Bedr El-Fezāree. (IB, TA.) — And جَرَمٌ, (S, Mṣb, K,) aor. َ , inf. n. جَرَمٌ, (Mṣb,) He committed a sin, a crime, a fault, an offence, or an act of disobedience; (S, Mṣb, K;) syn. أَذْنَبَ, (Mṣb, K,) and اِكْتَسَبَ الإِثْمَ, (Mṣb;) [perhaps because he who does so brings upon himself the consequence thereof; as though originally جَرَمَ نَفْسَهُ أَوْ لِنَفْسِهِ أَثَرَ جَرَمٍ he drew upon himself the effect of a sin, &c.; (compare اجْتَرَمَهُ and اِكْتَسَبَ);] as also اجْتَرَمَ, (S, Mṣb, K,) inf. n. اجْتَرَامٌ; (Mṣb;) and اجْتَرَمَ, (S, K;) and اجْتَرَمَ. (El-'Okberee, Har p. 207.) You say, جَرَمَ عَلَيْهِمُ جَرِيمَةً, and اِبْتِغَامَ, (K,) and اِبْتِغَامَ, used by a poet for اِبْتِغَامَ عَلَيْهِمُ or اِبْتِغَامَ, (IAgr, TA,) He committed against them a crime, or an offence for which he should be punished; as also اجْتَرَمَ. (K.) They said also, اجْتَرَمَ الذَّنْبَ [He committed the sin, or crime, &c.]; making the verb trans. (TA.) And a poet says,

* وَتَرَى اللَّيْبَ مَحْصَدًا لَمْ يَجْتَرَمَ
* عَرَضَ الرِّجَالِ وَعَرَضَهُ مَشْتَوِرٌ

[And thou seest the intelligent envied, or much envied: he has not injured the honour of men, while his honour is reviled]. (Th, TA.) — جَرَمٌ, aor. َ , (K,) inf. n. جَرَمٌ, (TK,) He (a man, TA) betook himself to eating the جَرَامَةَ [in the CK, erroneously, جَرَامَةَ] of the palm-trees, (AA, K,) [i. e., the dates which had fallen in the cutting, and] which were among the branches. (AA, TA.) — عَظُمَ جَرَمُهُ, said of a man, also signifies عَظُمَ جَرَمُهُ [His sin, or crime, &c., was, or became, great]; and so جَرَمٌ, like كَرُمٌ: [both are thus explained, in different places in this art., by the author of the TA; and the explanation in the latter case is followed by اى اذنب, i. e., he committed a sin, &c.; probably added by him to show that the reading found by him was جَرَمُهُ, not جَرَمُهُ: but

* I think that the right reading is عَظُمَ جَرَمُهُ his body became great; and this is confirmed by what