

is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) *Human ordure, or excrement*; (AZ, TA in art. *جعميس*;) syn. *رجيع*: (S, K;) or the first signifies the place in which the *جعموس* falls: (IDrd, K;) the *ر* in the last word is augmentative; and its pl. is *جعميس*. (S.) You say, *رمى بجعميس بطنه* [He cast forth the excrements of his belly]. (S.)

جعمس: see the next preceding paragraph.

جعموس; pl. *جعميس*: see *جعمس*.

جعمس A man (TA) who deposits his ordure, or excrement, at once: (K;) or in a dry, or tough, state: as also *مجعمس*. (TA.)

مجعميس: see what next precedes.

جعف

1. *جعفه*, (S, K,) aor. *جعف*, (K,) inf. n. *جعف*, (TA,) He prostrated him; threw him down upon the ground; (S, K;) cast him upon the ground; like *جعبه*; (TA;) namely, a man; (S;) as also *اجعفه*. (Ibn-'Abbád, K.) — He pulled it, or plucked it, out, or up; (S, K;) namely, a thing, (S,) or a tree; (K, TA;) and turned it over, or upside down; (TA;) as also *اجعفه*. (K, TA.)

4: see 1.

7. *انجعف* [He became prostrated, thrown down upon the ground, or cast upon the ground: see its part. n., below]. — It (a thing, S, or a tree, K) became pulled, or plucked, out, or up. (S, K.)

8: see 1.

جعاف: see what next follows.

جعاف, applied to a torrent, i. q. *جعاف* [That carries away everything]; as also *جعاف*: (K;) and that overturns everything upon which it comes. (TA.)

مجعف A place where one is prostrated, or thrown down upon the ground. (TA.)

مجعوف Prostrated, or thrown down upon the ground; as also *منجعف*. (TA.)

منجعف: see what next precedes.

جعفد

Q. 1. *جعفدة* [inf. n. of *جعفد*] a compound word from the phrase *جعلني الله فداك* [May God make me thy ransom]. (Ibn-Dihyeh, TA.) [You say, *جعفده*, meaning He said to him *جعلني الله فداك*.]

جعفر

جعفر A small river; a rivulet, streamlet, or brook; (IAgr, S, K;) or one that is larger than a *جدول*: (K;) or, as in the Nawádir, a small river, larger than a *جدول*: (TA;) or a river, (IDrd, IJ, TA,) absolutely: (TA;) if small, it is a *فلج*: (IDrd, TA;) or (TA, but in the K

“and”) a large, wide river: (Ibn-El-Ajdábee, K;) [if so,] bearing two contr. significations: (K;) or (in some copies of the K “and”) a full river. (K.) — Also (from the last of these significations, TA) † A she-camel abounding with milk. (K, TA.)

جعل

1. *جعل*, aor. *جعل*, inf. n. *جعل* (S, Mgb, K) and *مجعل* and *جعل* and *جعل* (K) and *مجعل* (S, TA,) He made a thing; syn. *صنع*; (Mgb, K;) but having a more general signification than *فعل* and *صنع* and their equivalents [as will be shown by what follows]; (Er-Rághib, TA;) and so *اجتعل*: (K;) both these verbs signify the same. (S.) — He made a thing of, or from, a thing; as in the saying [in the Kur xvi. 74 and xlii. 9], *جعل لكم من أنفسكم أزواجا* [He hath made for you, of, or from, yourselves, wives]; and [in the Kur xvi. 83] *وجعل لكم من الجبال أكفانا* [And He hath made for you, of the mountains, places of retreat; as caves, and excavated houses or chambers: so explained by Bd]. (TA.) — He created; (K, TA;) brought into being, or existence; (TA;) as in the saying [in the Kur vi. 1], *وجعل الظلمات والنور* [And hath created, or brought into being, the darknesses and the light]; (K, TA;) and [in the Kur xxi. 31] *وجعلنا من الماء كل شيء حي* [And We have created of water, or the seminal fluid, everything living]; and [in the Kur xvi. 80, &c.] *وجعل لكم السمع والأبصار والأفئدة* [And He created for you the ears and the eyes and the hearts]. (TA.) — He made, or prepared; as in the saying [in the Kur lxx. 2], *يجعل له مخرجا* [He will make, or prepare, for him a way of escape, or safety]; and [in the Kur lxx. 4] *يجعل له من أمره يسرا* [He will make, or prepare, for him an easy state of his circumstances; i. e., will make his circumstances, or case, easy to him]. (TA.) — He made; meaning he made to be, or become; he constituted; he appointed; [in which sense it is doubly trans.]; (S, K;) as in the saying in the Kur [xix. 31], *وجعلني نبيا* [And He hath made me a prophet]; (S;) [and in the elliptical phrase, *جعلته عليه* He made him to be superintendant, or the like, over it; set him, or appointed him, over it:] and in the phrase, *جعل القبيح حسنا* [He made that which was bad to be, or become, good]. (K.) — He made a thing to be in a particular state or condition; as in the saying [in the Kur ii. 20], *الذي جعل لكم الأرض فراشا* [Who hath made for you the earth to be as a bed]; and [in the Kur lxxi. 15] *وجعل القمر فيهن نورا* [And hath made the moon, in them (the heavens), to be as a light]; and so, as some say, in the saying [in the Kur xliii. 2], *إنا جعلناه قرآنا عربيا* [Verily we have made it an Arabic Kur-án]. (TA.) — [He made a thing to be in an altered, or changed, state or condition; i. e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], *جعلنا عاليها سافلها* [We made their

upper part to be their lower part]; (K;) and in the words of the Kur [lvi. 81], *وتجعلون وتكفرون* [And do ye make the thanks that ye should render for your sustenance to be that ye charge with falsehood the Giver thereof by attributing it to the stars called *أنواء*? as expl. by Bd and Jel]. (TA.) — He pronounced (Er-Rághib, K) a thing by a true judgment or decision, (Er-Rághib,) or as a legal ordinance; (K;) as in the saying (of the Legislator, TA), *جعل الله الصلوات* [God hath pronounced the prayers that are made obligatory to be five]. (K.) And He pronounced (Er-Rághib, K*) a thing by a false judgment or decision, (Er-Rághib,) or according to his own judgment, heretically; (K;) as in the saying [in the Kur xv. 91], *الذين جعلوا القرآن عضين* [Who pronounced the Kur-án to be lies, or enchantment, &c.]. (Er-Rághib, K.) — He called, or named, (S, Mgb, K,) a thing; (Mgb;) as in the saying [in the Kur xliii. 18], *وجعلوا والملائكة الذين هم عباد الرحمن إنانا* [And they have called the angels, who are the servants of the Compassionate, females]: (S, K;) or, as some say, the meaning is, have described them as, and pronounced them to be, females; like as one says, *جعل فلان زيدا أعلم الناس* [Such a one described Zeyd as, and pronounced him to be, the most learned of men]: or have held, or believed, them to be females; like as the verb signifies in the saying in the Kur [xvi. 59], *ويجعلون لله البنات* [And they hold, or believe, God to have daughters: or this may be rendered and they attribute to God daughters]. (TA.) You say also, *جعلت زيدا أحاك*, meaning I asserted Zeyd to be related to thee [as a brother; or I called Zeyd thy brother]. (K.) — He thought; as in the saying, *جعل البصرة بغداد* [He thought El-Basrah to be Baghdád]; (K;) and so in the saying, *جعلته عبدا فتمتته* [I thought him to be a slave, and consequently I reviled him]. (Ham p. 31.) — He made known, or plain, or perspicuous; as in the saying [in the Kur xliii. 2, of which one explanation has been given above], *إنا جعلناه قرآنا عربيا* [Verily we have made it known, &c., as an Arabic Kur-án]: (K;) or the meaning is, we have revealed it [as such]. (TA.) — He exalted, or ennobled; as in the saying [in the Kur ii. 137], *جعلناكم أمة وسطا* [We have exalted you, or ennobled you, as a nation conforming to the just mean; or just, or equitable, or good]: (K;) [or it may be rendered, we have made you a nation &c.]; or, as some say, the meaning is, we have called you, or named you, a nation &c. (TA.) — Also, inf. n. *جعل*, He put, or laid, a thing; or put it, or laid it, down. (K.) And *جعل بعضه* He put, or threw, one part of it upon another. (K.) — He inserted a thing into a thing; as in the Kur [ii. 18], *يضعون أصابعهم في آذانهم* [They insert, or put, their fingers into their ears]. (TA.) — He put into the heart, or mind; as in the Kur [lvii. 27], *وجعلنا في قلوب* [And we put into the hearts of those who followed him pity and com-