

and he was about, or ready, to weep: (A:) or his soul heaved, and quitted him. (TA.) — **جَهَشَ** *He was ready, or about, to desire, and to mourn: (IDrd:) and أَجْهَشَ بِالْبَيْكَةِ* *He was ready, or about, to weep. (El-Umawee, K.)* — **جَهَشَ مِنَ الشَّيْءِ** (AA, K,) and **جَهَشَ** (K,) aor. ٤, inf. n. **جَهْشَانٌ**, (AA, K,) *He was frightened at the thing, or afraid of it: (AA, K:) or he fled from the thing. (Sgh, K.)* — **جَهَشُوا إِلَيَّ فَرَعِينٌ** *They came quickly to me, frightened. (A.)* — **جَهَشَ مِنْ أَرْضٍ إِلَى أَرْضٍ** *He removes, and goes quickly, from land to land. (K.)* — **جَهَشَ إِلَى الْقَوْمِ**, inf. n. **جَهْشٌ**, *He came to the people, or company of men. (TA.)*

4: see 1, in three places. = **أَجْهَشَ فُلَانًا** *He hastened such a one. (Ibn-'Abbád, K.)*

جَهْشَةٌ *A flow of tears (A, K, TA) falling one after another on the occasion of جَهَشَ [or the betaking oneself to another by reason of fright or fear, &c.]. (TA.)* = *A company of men; as also جَاهِشَةٌ: (K:) or the latter signifies a party, and a multitude, of men. (TA.)*

جَهُوشٌ *Quick; who removes, and goes quickly, from land to land. (K.)*

جَاهِشَةٌ: see **جَهْشَةٌ**.

جهش

1: see 4, in two places.

3. **جَاهِضٌ**, (K,) inf. n. **جَاهِضٌ**, (TA,) *He endeavoured to prevent him, or to turn him away [from a thing]; and strove to be before him; syn. عَاجِلُهُ and مَانَعُهُ. (K.)* Hence the saying, in a trad. of Moḥammad Ibn-Meslemeh, relating his endeavouring to attack a man on the day of Ohod, **فَجَاهِضَنِي عَنْهُ أَبُو سَفْيَانَ**, *But Aboo-Sufyán endeavoured to turn me away from him (مَانَعَنِي عَنْهُ), and put me away [from him]. (TA.)*

4. **أَجْهَضَنِي** *He overcame me in contending for the thing; as also جَهَضَنِي. (S.)* You say, **أَجْهَضَهُ عَنِ الْأَمْرِ**, *He overcame him in contending for the thing, and made him to quit it, or put him away from it; as also جَهَضَهُ عَنْهُ. aor. ٤. (A, K.)* And **قُتِلَ فُلَانٌ فَأَجْهَضَ عَنْهُ الْقَوْمُ** *Such a one was slain, and the people were overcome so that he was taken from them. (S.)* And **صَادَ الْجَارِحَةُ الصَّيْدَ فَأَجْهَضْنَاهُ عَنْهُ** *The beast, or bird, of prey caught the game, and we removed him, and overcame him in contending for that which he had caught. (S, A, * Mṣb.)* — **أَجْهَضَ** is also *syn. with أَعَجَلَ. (A, K.)* Thus, sometimes, (S,) **أَجْهَضْتُهُ عَنْ كَذَا**, (Mgh, TA,) signifies *I hurried him so as to prevent him from doing such a thing, or the thing; (S, Mgh, TA;) and made him to quit it. (Mgh.)* — You say also, **أَجْهَضَهُ عَنْ مَكَانِهِ** *He roused him, or made him to rise, from his place. (A, * TA.)* And [elliptically] **أَجْهَضْنَا الْعَدُوَّ** *We roused the enemy, or made them to rise, from their places; and removed them therefrom, or made them to quit them. (Mgh.)* = **أَجْهَضَتْ** *She (a camel, AZ, Aṣ,*

S, A, K) cast her young one: (S, A:) or cast her young one with its fur grown, (Aṣ, K,) before it was perfect: (Aṣ:) or cast her young one before its form was apparent: (AZ:) or in an imperfect state: (TA:) or أَجْهَضَتْ وَلَدَهَا, inf. n. **أَجْهَاضٌ**, *she (a camel, and a woman,) cast her young one imperfect in form. (Mṣb.)*

جَهْضٌ: see **جَهِيضٌ**, in two places.

جَهَاضٌ [The act of a camel's, and of a woman's, casting an imperfect foetus;] a subst. from **أَجْهَضَتْ** said of a camel and of a woman. (Mṣb.)

جَهِيضٌ, applied to the young one, or foetus, of a camel, (S, A, Mṣb,) and of a woman, (Mṣb,) i. q. **مُجْهَضٌ** [pass. part. n. of **أَجْهَضَتْ**, q. v.]: (S, A, Mṣb:*) or, (K,) as also **جَهْضٌ**, on the authority of Fr, being, as he says, like **خَدَجٌ**, in the K, erroneously, **جَهْضٌ**, (TA,) *an abortion: or a young one perfectly formed, and into which the spirit has been inspired, without its living: (K:) or جَهْضٌ signifies the young one of a camel that is cast before its form is apparent. (TA.)*

مُجْهَضٌ: see the next preceding paragraph.

مُجْهَضٌ, applied to a she-camel, (S, Mṣb, K,) and to a woman, (Mṣb,) act. part. n. of **أَجْهَضَتْ** [q. v.]; (S, Mṣb, K;) as also with **ة**: (Mṣb:) pl. **مُجَاهِضٌ**. (K.)

مُجْهَاضٌ *A she-camel that is accustomed to cast her young (S, A) in an imperfect state. (TA.)*

جهل

1. **جَهْلٌ**; (S;) and **جَهْلَةٌ**, (Sh, Mṣb, K,) and **جَهْلٌ** (JK) [and **جَاهِلٌ**]; aor. ٤, (K,) inf. n. **جَهْلٌ** and **جَهَالَةٌ** (S, Mṣb, K) and **جَهْوِيَّةٌ**; (TA;) *He was ignorant; (S;) he was characterized by جهل in any of the senses assigned to this word below: (TA:) and he was ignorant of it; he did not know it; (Sh, JK, Mṣb, K;) contr. of عَلِمَهُ. (Mṣb, K.)* You say, **مِثْلِي لَا يَجْهَلُ مِثْلَكَ** *The like of me will not be ignorant of the like of thee. (Sh, TA.)* And **جَهَلَ عَلَى غَيْرِهِ** *He acted in an ignorant or a silly or foolish manner towards another: and wrongly. (Mṣb.)* And **جَهَلَ فُلَانٌ رَأْيَهُ** [i. q. **سَفِهَ رَأْيَهُ**, *He was ignorant, or silly, or foolish, in his opinion, or judgment]. (Sh, TA.)* And **جَهَلَ الْحَقُّ** *He neglected the truth, or the right, or due; [or he ignored it;] syn. أَضَاعَهُ. (Mṣb.)* See also 6. — **جَهَلَتْ الْقَدْرُ** † *The cooking-pot boiled vehemently; contr. of تَحَلَّمَتْ. (TA.)*

2. **جَهْلَةٌ**, (Mṣb, K,) inf. n. **تَجْهِيلٌ**, (S, K,) *He attributed to him جهل [or ignorance, &c.]. (S, Mṣb, K.)* — And *He caused him to fall into جهل. (TA.)*

3. **مُجَاهَلَةٌ** *The acting with levity, and in an ignorant or a silly or foolish manner, with any one. (KL.)* [You say, **جَاهَلَهُ**, meaning *He so acted with him.*]

6. **تَجَاهَلَ** *He feigned, or made a false show of,*

جهل [or ignorance, &c.]. (S, K.) And **جَهَلَ عَلَيْهِ** *He feigned ignorance [to him]. (K.)*

10. **اسْتَجْهَلَهُ** *He reckoned him, or esteemed him, جاهل [or ignorant, &c.]. (S, TA.)* — *He, or it, excited him to lightness, or levity, and unsteadiness. (S, K.)* — **اسْتَجْهَلَتِ الرِّيحُ الْغُصْنَ** † *The wind put the branch into a state of commotion. (K, TA.)*

جهلٌ an inf. n. of 1: *Ignorance; contr. of عَلِمٌ: (S, Mṣb, * K:*) [and silliness, or foolishness: and wrong conduct: (see 1:)] it is of two kinds; namely, simple, which is the non-existence of knowledge of that which should be known; and compound, which is a decisive belief not agreeable with the fact, or reality: so accord. to Ibn-El-Kemál: or, accord. to Er-Rághib, it is of three kinds; namely, the mind's voidness of knowledge, which is the primary meaning; and the believing a thing to be different from what it is; and the doing a thing in a manner different from that in which it ought to be done: or, accord. to El-Harállee, the proceeding in dubious affairs without knowledge. (TA.)* It is said in a prov., **كَفَى بِالشَّكِّ جَهْلًا** [*Doubt is sufficient ignorance*]. (Mṣb.) And it is said in a trad., **إِنَّ مِنَ الْعِلْمِ جَهْلًا** [*Verily there is, among the kinds of knowledge, what is ignorance*]: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.)

جَهْلَاءٌ: see **الْجَاهِلِيَّةُ**.

جَهُولٌ: see what next follows.

جَاهِلٌ and **جَهُولٌ**, [but the latter has an intensive signification,] *Ignorant: (Mṣb, K:) and silly, or foolish, in conduct: and wrong in conduct: (Mṣb:) [characterized by جهل in any of the senses assigned to this word above:] pl. جَهَالٌ (K, KL) and جَهْلٌ and جَهْلٌ and جَهْلٌ and جَهْلَاءٌ: (K:) see جَاهِلِيٌّ. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Kur ii. 274], **يَحْسِبُهُمُ الْجَاهِلُ أَعْيَانًا** i. e., *The ignorant of their [real] state [would reckon them possessed of competence]. (TA.)* **هُوَ جَاهِلٌ مِنْهُ** means *جاهل هو جاهل* (K, TA,) i. e., *He is ignorant [of him, or it, or] of his, or its, state, or condition. (TA.)* — **الْجَاهِلُ** *The lion (K, TA) that is ignorant of the prey. (TA.)* [In the CK, **الْجَاهِلُ وَالْأَسَدُ** is a mistake for **الْجَاهِلُ الْأَسَدُ**.]*

جَهِيْلٌ: see **جَهِيْلَةٌ**. = Also *Great* as an epithet applied to a smooth rock (**صَفَاةٌ**). (K.)

مَجْهَلٌ and **جَهِيْلٌ** and **جَهِيْلَةٌ** (IDrd, JK, K) and **مَجْهَلَةٌ** (IDrd, K) and **مَجْهَلَةٌ** (K) *A piece of wood with which one stirs live, or burning, coals (جَمْرٌ), (JK, K, TA,) or wine (خَمْرٌ); (so in some copies of the K;) of the dial. of El-Yemen. (TA.)*

جَاهِلِيٌّ [*A pagan; a pagan Arab; one of those who are called collectively الجَاهِلِيَّةُ; and*