

كجَوَانِيَه is erroneously put for كَجَوَانِيَه; in which last, the ل and ن are augmentatives for the purpose of corroboration. (TA.) — [Hence,] اُرِيدُ جَوًّا وَيُرِيدُ بَرًّا I desire concealment, or secrecy, and he desires publicity. (A in art. بر.)

جَوَّة: see جَو, in two places.

جَوَانِي: see جَو. Hence the saying of Selmán, مَنْ أَصْلَحَ جَوَانِيَه أَصْلَحَ اللَّهُ بَرَانِيَه [explained in art. بر]. (TA.) [It generally signifies Inner, inward, or interior; and secret, or private; opposed to بَرَانِي; and is now vulgarly pronounced جَوَانِي.] It is a rel. n. [irregularly formed] from جَو signifying “any low, or depressed, part of the ground.” (T in art. بر.)

جَوًّا

1. يَجُوءُ is a dial. var. of يَجِيءُ [aor. of جَاءَ and meaning He comes, or will come]: (K:) mentioned by Sb, who gives as an ex. اَنَا أَجُوءُكَ وَأَتَبُوكُ [for اَنَا أَجِيءُكَ وَأَتَبُوكُ, I will come to thee and inform thee]. (TA.)

جَوَالِقُ

جَوَالِقُ and جَوَالِقُ and جَوَالِقُ: see art. جَلَق.

جُوب

1. جَابَهُ (S, TA, A) aor. يَجُوبُ (S, TA, A) inf. n. جُوبُ (S, A, K, TA) and تَجُوبُ (Har p. 336,) He made a hole in it; or rent, or tore, it; (S, A, K, TA;) as also اجْتَابَهُ (K, TA, A) he made a hole through, or in, or into, it; perforated, pierced, or bored, it: (TA:) he cut it: (S, A, K, TA:) he cut it in like manner as one cuts a جِيْب [or an opening at the neck and bosom of a shirt &c.]: (L, TA:) he made, or cut, a hole in the middle of it; cut a piece out of the middle of it; hollowed it out; or excavated it. (TA.) You say, جَابَ الصَّخْرَةَ He made a hole in the rock; (A, TA;) perforated, pierced, or bored, it. (TA.) Hence, in the Kur [lxxxix. 8], وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ And Thamood, who made holes in the rocks, (Fr, TA,) or cut the rocks, (Bd, Jel,) [or hollowed them out,] and made them dwellings, in the valley, (Fr, Bd, Jel, TA,) i. e., in Wádi-l-Kurá. (Bd, Jel.) You say also, جَابَ القَمِيصَ (S, A, K,) aor. يَجُوبُ, [inf. n. جُوبُ:] (S, K, and Mṣb in art. جِيْب;) and aor. يَجِيْبُ (S, K,) [inf. n., app., جِيْبُ, originally جُوبُ; see a verse cited below, and a remark of Sh thereon;] and جُوبَهُ (A, K;) He hollowed out, or cut out in a round form, the جِيْبُ of the shirt: (S, and Mṣb in art. جِيْب:) or he cut the جِيْبُ of the shirt: (A:) or he made a جِيْبُ to the shirt; (K;) as also جِيْبَهُ (S, and Mṣb in art. جِيْب,) inf. n. تَجِيْبُ (S.) And جَابَ الثَّوْبَ He cut the garment, or piece of cloth; [or cut it out:] as also اجْتَابَهُ (A.) And جَابَ التَّعْلَ inf. n. جُوبُ, He cut out the sandal. (TA.) And جَابَ القَرْنَ [i. e. جَابَ اللَّحْمَ] The horn cut the flesh and came

forth. (TA.) — [Hence, also,] جَابَ (S, A, Mṣb, TA,) aor. يَجُوبُ (S, Mṣb, TA) and يَجِيْبُ (S, TA,) inf. n. جُوبُ; (TA;) and اجْتَابَ (S, A, TA;) † He traversed, or crossed, (S, A, \* Mṣb, TA,) or cut through by journeying, (TA,) a country, (S, TA,) or a land, (Mṣb,) and a desert, and the darkness: (A, \* TA:) and جُوبُ signifies likewise the pouncing down of a bird. (TA.) A rájiz says,

\* بَاتَتْ تَجِيْبُ أَدْعَجَ الظَّلَامِ \*  
\* جِيْبَ البِطْرِ مَدْرَعَ الهَامِ \*

† [She passed the night cutting through the black darkness, like as the tailor cuts through the woollen tunic of the valiant chief, making the opening at the neck and bosom]: (S: [but in one copy, instead of جِيْب, I here find جِيْب; and in art. بطر, شَق:]) and Sh remarks that this [verb تَجِيْب, or the inf. n. جِيْب,] is not from الجِيْب [meaning “the opening at the neck and bosom” of a shirt &c.], because its medial radical is و, and that of الجِيْب is ي: (TA:) [i. e., جَاب, aor. يَجِيْب, is originally جُوبُ, aor. يَجُوبُ.] One says also, of news, اِتْرَافُ الأَرْضِ مِنْ بَلَدٍ إِلَى بَلَدٍ [It traverses the earth from country to country, or the land from town to town]. (S, TA.) And of proverbs, تَجُوبُ البِلَادِ They are current in the countries, or towns. (TA.) — It is said in a trad., جِيْبَتِ العَرَبِ عَنَّا كَمَا جِيْبَتِ الرَّحَا عَنْ قَطِيْبِهَا The Arabs were rent from us, like as the mill-stone is rent from its pivot; we being in the midst, and they around us. (TA.) — جَابَتِ الدَّعْوَةُ: see أُجُوبُ.

2. جُوبُ: see 1. — Also, said of the light of the moon, † It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) — جُوبَ عَلَيْهِ [from جُوبُ “a shield”] He shielded him. (TA: so accord. to an explanation of the act. part. n.)

3. جَابُوهُ, inf. n. مُجَابُوهُ, He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; bandied words with him.] See 6, in two places.

4. اجَابَهُ (S, A, Mṣb, TA,) inf. n. اجَابَةٌ (S, Mṣb, K, TA) and اجَابَ (K, TA) and اجَابَةً (K, TA,) or this last is a simple subst., (AHeyth, S, TA,) like طَاعَةٌ and طَاقَةٌ (S, A,) used in the place of an inf. n.; (AHeyth, TA;) and استجابَهُ (A, K, TA) and استجابهَهُ (K, TA;) [for اجَابَةٌ and اجَابَةٌ are syn.; (S, TA;) He answered him, replied to him, responded to him, (Mṣb, TA,) either affirmatively or negatively. (Mṣb.) And اجابَ قَوْلَهُ He answered, or replied to, his saying. (Mṣb.) And اجابَ عَنْ سؤَالِهِ (S, TA) He answered, or replied to, his question. (TA.) And اجابَ دَعَاةَهُ (Mṣb, TA, \*) and استجابَ لَهُ (S, A, TA,) and استجابَ دَعَاةَهُ (Mṣb,) and استجابَ مِنْهُ (Har p. 307,) said of God, (S, A, Mṣb, TA,) [He answered his prayer;] He accepted his prayer; (Mṣb;) He recompensed his prayer by gift and acceptance. (TA.) It is said in the Kur [ii. 182], إِذَا أَجِيبَ دَعْوَةَ الدَّاعِي إِذَا [I answer the prayer of

him who prayeth to me;] therefore let them answer me; (TA;) i. e., let them answer my call by obedience, (Jel,) when I call them to belief and obedience: (Bd:) accord. to Fr, what is here meant [by the last verb] is تَلِيْبَةٌ [q. v. in art. لَبِي]: (TA:) [or let them give me their assent, or consent, to my call; or let them obey my call: for you say, اِجَابَهُ إِلَى شَيْءٍ, and اِجَابَهُ إِلَى شَيْءٍ, (for the latter of which there is authority in this art. in the TA, but the former is more common,) and] استجابَ لَهُ He obeyed him, or complied with his desire, in doing a thing, [or consented to do it,] when summoned, or invited, to do it. (Mṣb.) — اجابَتِ الأَرْضُ † The land produced plants, or herbage. (Ham p. 94.) — دَمَعُ يَجِيْبُ † Tears running, or flowing; as though called for and answering the call. (Har p. 71.) — The forms أُجُوبُ and أُجُوبُ [as verbs of wonder] are not used: therefore you say, مَا أُجُودُ جَوَابَهُ and مَا أُجُودُ بِجَوَابِهِ [How good is his answer, or reply!]; not أُجُوبُهُ nor أُجُوبُ بِهِ: nor do you say, هُوَ أُجُوبُ مِنْكَ [meaning He is better in answering, or replying, than thou: but see أُجُوبُ, below]. (Sb, TA.)

6. جَابَ بَعْضُهُم بَعْضًا i. q. تَجَابَوْا [They returned one another answer for answer, or answers for answers; they answered one another; replied, one to another; held a dialogue, colloquy, conference, disputation, or debate, together; bandied words, one with another]: (K:) مُجَابُوهُ and مُجَابُوهُ both signify i. q. تَحَاوَرُوا (S, TA.) In like manner one says of turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) — [Hence,] يَتَجَابَوْنَ أَوَّلَ كَلَامِهِ وَآخِرَهُ † The first and the last parts of his speech correspond, or are consistent. (A, TA.)

7. انجَابَ [It (a garment) became rent, or slit: see مُنْجَابُ]. — Said of a cloud, or a collection of clouds, It cleared away [so as to leave an open space]. (S, Mṣb.) It is said in a trad., وَانْجَابَ السَّحَابُ عَنِ المَدِيْنَةِ حَتَّى صَارَ كَالْإِخْلِيلِ And the clouds became gathered and drawn together, and cleared away from the city [so that they became like a crown]. (TA.) — [It (a place) was, or became, clear, open, or unobstructed.] See جُوبَةٌ. — انجابت She (a camel) stretched forth her neck, to be milked; (K;) as though she complied with the desire of her milker to be restrained [for that purpose]: but Fr says that he had not found a verb of this measure from انجَابَ. (TA.)

8. اجتاب: see 1, in three places. — He dug a well. (K.) And اجتابت, said of a wild cow, She hollowed out, or excavated, a place to shelter herself from the rain. (TA.) — He put on, i. e. clad himself with, (T, S, K,) a garment, (T,) or a shirt; (S, K;) he entered into a shirt: and in like manner, † the darkness. (TA.)

10. استجابَةٌ and استجوبٌ, inf. n. استجابَةٌ: see 4, nine places.

جَابُ: see جَابُ, in art. جَابُ. جُوبُ [an inf. n. (of 1, q. v.,) used in the sense of a pass. part. n. Hence,] a tribe is said to be جُوبُ as meaning Cut [as it were] from one