

ج

جَا

The fifth letter of the alphabet: called جيم, which is one of the names of letters of the fem. gender, but which it is allowable to make masc.: it is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed مَحْشُورَةٌ, and حُرُوفُ الْقَلْقَلَةِ, because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed شَجَرِيَّةٌ, from الشجر, which is the place of opening of the mouth. (TA.) — It is sometimes substituted for ي, when the latter letter is doubled, (K,) or is so substituted by some of the Arabs; (AA, S;) as in مَرَجٌ, for مَرِيٌّ; (AA, S, K;) and مَرَجٌ, for مَرِيٌّ. (AA, S.) An Arab of the desert recited to Khalaf El-Ahmar,

• خَالِي عُوَيْفٌ وَأَبُو عَلِيٍّ • أَلْطَعَمَانِ اللَّحْمَ بَالْعَشِيِّ •

[My maternal uncle is 'Oweyf, and Aboo-'Alizz, who feed with flesh-meat at nightfall]; meaning عُوَيْفٌ and عَلِيٌّ. (S.) It is also sometimes substituted for a single ي. (S, K.) AZ gives the following ex.:

• يَا رَبِّ إِنْ كُنْتَ قَبِلْتَ حُجَّتِي •
• فَلَا يَزَالُ شَاحِجٌ يَأْتِيكَ بِحُجَّتِي •

[O my Lord, if Thou accept my plea, a brayer (or mule) shall not cease to bring me to Thee (i. e. to thy temple)]; (S;) meaning حُجَّتِي (K) [and حُجَّتِي and أَمْسًا are also mentioned as occurring in a verse, for أَمْسًا and أَمْسًا [because originally أَمْسًا and أَمْسًا]. (S.) But all these substitutions are abominable, (S, Ibn-'Osoor,) and only allowable in cases of poetical necessity. (Ibn-'Osoor.) It is further said that some of the Arabs, among whom were the tribe of Qud'ah, changed ج, when occurring immediately after ع, into ج; and said, for رَاعٍ, [originally رَاعِي], رَاعِج: this is what is termed عَجَجَةٌ: Fr attributes the substitution of ج for ي to the tribe of Teiyi, and some of the tribe of Asad. (TA.) — Some of the Arabs also changed it into ي; saying شَيْرَةٌ for شَجَرَةٌ, and جُنَاتٌ for جُنَاتٌ, and جَصَصٌ for جَصَصٌ. (AZ, S in art. يَص.) — [As a numeral, ج denotes Three; and, as such, is generally written without the dot, but thus ح, or thus ح, to distinguish it from ح, which denotes eight.]

Bk. I.

جَا The breast (صَدْر, Zj in his "Khalk el-Insán," S, K, TA) of a human being, (TA,) and of a bird, and † of a ship: (S, TA:) or the sternum, or breast-bone: or the middle of the breast: or the part where the heads of the bones of the breast come together; as in the Nh and M: (TA:) pl. جَائِي. (S, K.) An Arab is related to have said, مَا أَطْيَبَ جُودَابَ الْأَرَزِّ بِجَائِي الْإِدْرِ [How delicious is جُودَاب of rice (i. e. rice prepared with sugar and flesh-meat) with the breasts of geese!]. (TA.) And you say, شَقَّتِ الشَّيْئَةُ بِجُودَابِهَا [The ship clave the water with her breast]. (TA.)

جَاب

1. جَاب, aor. ج, (S, K,) inf. n. جَاب, (S,) He gained, earned, or acquired, (S, K,) wealth, or property: (K:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA. [See, however, جَاب, below.]) The rájiz (Ru-beh Ibn-El-'Ajjáz, TA) says,

• وَاللَّهِ رَاعِي عَمَلِي وَجَابِي •

[And God is mindful of my work and my earning]. (S, TA.) — Also جَاب, i. e. مَغْرَةٌ [red ochre]; (IAar, K;) and so جَابًا. (IAar, TA.)

جَاب Thick, gross, big, or bulky: (S, K:) or strong: (A:) applied to an ass, (A, K,) or to a wild ass: (S, K:) as also جَاب, without ء: (S:) pl. جُؤُوب. (TA.) Accord. to the K [and the A], it signifies also Whatever is rude, or coarse; thick, gross, big, or bulky: (كُلُّ جَافٍ غَلِيظٍ:) but in the L, we find كَاهِلٌ جَابٌ غَلِيظٌ [meaning that جَاب applied to the part of the back termed كَاهِلٌ signifies thick, or big]: and خَلَقَ جَابٌ as meaning a thick, gross, big, or bulky, make. (TA.) — [Hence,] الجَابُ The lion. (A, Sgh, K.) — And جَابَةُ الْبَدْرِي (S, A, K,) or, accord. to AO (S) and the Mj (TA) and Sh, (TA in art. جُؤُوب, q. v.), without ء, (S, TA,) A doe-gazelle having her horn just come forth; because the horn when it first comes forth is thick, and afterwards becomes slender; (S, K;) thus showing her to be young: (S:) or a doe-gazelle, and a cow, strong in the horn. (A.) [See also art. جُؤُوب.] — You say also, فَلَانَ شَقَّتِ الْإِلَّ جَابٌ [جُؤُوب] † Such a one is slender in body, or person,

[but] great in patience. (S.) — The navel. (K.) — Red ochre; syn. مَغْرَةٌ [read by Golius مَعْرَةٌ]; (Mj, K;) with and without ء. (Mj, TA.)

جَابَةُ الْبَطْنِ, (Ibn-Buzurj, K,) as also جَبَاةُ الْبَطْنِ, (Ibn-Buzurj, TA,) i. q. مَانَّةُ الْبَطْنِ (K,) i. e. The part of the belly that is between the navel and the pubes. (TA.)

جُؤُوبَةٌ: see what next follows.

جُؤُوبَةٌ (K) and جُؤُوبَةٌ (K accord. to some copies, but not in others nor in the TA) A grinning, and frowning, or contracting, of the face; or looking sternly, austere, or morosely. (K.)

جَابٌ A gainer, an earner, or an acquirer, of wealth, or property. (TA voce جُؤُوب.)

جَائِلِيْق

جَائِلِيْق [an arabicized word, from the Greek καθολικός, The catholicos; i. e.] the primate of the Christians in the country of El-Islám, [residing] in the [chief] city of El-Islám: under him is the بطريرك [or بطريرك, i. e. patriarch] of Antioch: then, under him, is the مَظْرَان [or metropolitan]; under whom is the أَسَقَف [or bishop], in every province: then, the قَبِيس [or priest]: then, the شَاس [or deacon]: (K:) accord. to Sgh, a judge, or ruler: in the Tekmileh, a wise man, or sage. (TA.) ج and ق do not occur in any one word, unless it is arabicized or a word imitative of a sound: (S and K* at the beginning of the section in which this word is mentioned:) accord. to El-Jawáleekee, they do not occur in any Arabic word unless separated, as in جَلُوبٌ and جَرْنَدٌ: accord. to Lth, they occur in many words, most of which are arabicized. (TA ib.)

جَار

1. جَار, aor. ج, inf. n. جَوَّار (S, A, K) and جَار, (K,) He, (a bull, S and K, or a calf, A,) and جَوَّار she, (a cow, K,) loved. (S, A, K.) جَوَّار is like جَوَّار; and is substituted for the latter in a reading of the Kur vii. 146 and xx. 90. (Akh, S.) — Also, (S, A, K,) inf. ns. as above, (K,) He (a man praying, A and TA) raised his voice in prayer, or supplication: (Th, K:) he cried out: (Es-Suddee, TA:) he cried out, calling for aid, or succour; humbled, or abased, himself, and raised his voice: (A:) he humbled, or abased, himself, with earnest supplication; (S, K;) إِلَى اللَّهِ