

the expression جَوَّهَ بِأَعْيُنِهِم (S:) but Sgh says that the right reading is حَوَّهَ. (TA.) — جَسَّ + He traversed the land. (Aboo-Sa'eed El-Yeshkuree, TA.) — جَسَّ الْأَخْبَارَ (S, Mgh, K,) and تَجَسَّهَا (S, A, Mgh, K,) † He searched, or sought, for, or after, news or tidings; inquired, or sought for information, respecting news or tidings; searched or inquired or spied into, investigated, scrutinized, or examined, news or tidings: (S, K:) he searched, or sought, repeatedly, or leisurely and by degrees, for news or tidings. (Mgh.) You say also, فَلَانًا تَجَسَّ، and تَجَسَّ، † He inquired, or sought for information, respecting such a one; as also تَحَسَّ، which latter verb occurs in an extr. reading of verse 87 of ch. xii. of the Kur: or the former signifies he sought after him for another; and the latter, "he sought after him for himself:" or تَجَسَّ signifies [he acted as a spy;] he inquired respecting, or searched or inquired or spied into, things which others veiled or concealed by reason of disdainful pride or of shame or pudency; and تَحَسَّ، "he listened:" (TA:) in the last of the senses here assigned to it, the former verb is used in the Kur, xlix. 12, where it is said, † وَلَا تَجَسَّوْا، for تَجَسَّوْا; (Mujáhid, Bd, K;) † or the meaning here is, and do not ye inquire respecting, or search or inquire or spy into, private circumstances: or take ye what appeareth, and leave ye what God hath concealed. (Mujáhid, K.) You also say, اجْتَسَّ لَهْمُ أَمْرِ الْقَوْمِ، † He examined or spied into, and sought out, for them, the circumstances of the people. (Mgh.)

5: see 1, in five places.

8: see 1, first and last sentences. — اجْتَسَّ الإِبِلَ الْبَارِضَ (A,) or الْكَلَأَ (K,) † The camels sought out the first sprouts of the herbage with their mouths: (A:) or cropped the herbage with their mouths. (K,) i. e., their mouths. (TA.)

جَسَّوْا: see جَسَّوْا.

جَسَّسَ: see جَسَّسَ. — † The lion that marks his prey with his claws: (K, TA:) or one that traverses a land. (Aboo-Sa'eed El-Yeshkuree, TA.) — الْجَسَّاسَةُ A certain beast, that will be in the islands, that will search after news, or tidings, and bring them to Ed-Dejjál [or Antichrist]. (Lth, L, K.)

جَسَّاءَ a dial. var. of حَسَّاءَ (Mgh,) and sing. of حَوَّاش (Mgh, TA,) which is syn. with حَوَّاش (Kh, S, A, K,) signifying The five senses. (TA.) See حَسَّاءَ.

جَسَّوْا † A spy, who searches for, and brings, information, news, or tidings: (S, \*Mgh, \*TA:) or one who is acquainted with private affairs of an evil nature: as also جَسَّسَ (K) [and جَسَّسَ:] and جَسَّسَ نَامُوسٌ signifies one who is acquainted with private affairs of a good nature: (TA:) pl. جَسَّاسِينَ. (A.)

جَسَّسَ (A, TA) and جَسَّسَ (S, A, Mgh, Mgh, K) The place which one feels with his hand, (A, \*Mgh, K, TA,) for the purpose of testing it, that

he may form a judgment of it: (Mgh:) and † the latter, the place which the physician feels [to know if a patient be hot or cold]: (S, Mgh:) pl. مَجَّاسٌ. (S, A, Mgh, K.) You say, † مَجَّسَتْهُ حَارَّةٌ [The place in which one feels him is hot]. (A, TA.) And كَيْفَ تَرَى مَجَّسَهَا [How dost thou find the place in which one feels her?]; referring to a sheep or goat: to which one answers, "Indicative of fatness." (A.) — [Hence, † Anything external which indicates the internal condition.] It is said in a prov., (S, A, Mgh, K,) relating to camels, (Mgh,) أَفْوَاهُهَا مَجَّاسٌ (S, A, K,) or مَجَّاسٌ أَفْوَاهُهَا (Mgh,) or أَفْوَاهُهَا مَجَّاسٌ (A, K,) † [Their mouths, or their palates, are the things which indicate their internal condition:] for if they eat well, he who looks at them sufficiently knows their fatness, (S, Mgh, K,) without feeling them: (S, K:) if one see them eat well, it is as though he felt them: (A, TA:) or, accord. to AZ, they feel the herbage, to test it, with their heads [or mouths] and their palates: so that, accord. to his explanation, the term مَجَّاسٌ is tropically applied to these parts. (TA.) The prov. relates to external evidences of things explaining their internal qualities. (K.) [And hence,] رَعَتِ الْإِبِلُ الْكَلَأَ بِمَجَّاسِهَا (K) † The camels cropped the herbage with their mouths. (TA.) — You say also, فَلَانٌ وَاسِعُ الْمَجْسِ، like as you say رَحْبُ الذَّرَاعِ; [app. meaning Such a one is liberal, munificent, or generous]: and in the contrary case, ضَيْقُ الْمَجْسِ (A,) or الْمَجْسَةُ (K,) or both, (TA,) signifying غَيْرُ رَحْبِ الصَّدْرِ [app., not liberal]; (K, TA;) and وَاسِعُ السَّرْبِ [which is explained as meaning of ample bosom, and judgment, and love; and of ample way, or course of proceeding: but I rather incline to think that the right reading is وَاسِعُ السَّرْبِ, and the meaning, of ample, or large, mind, or heart]. (TA.) You also say, إِنَّ فِي مَجْسِكَ لَضَيْقًا (A) or مَجْسِكَ (TA) † [app., Verily in thy bosom, or mind, or heart, is narrowness; or in thee is illiberality.]

مَجَّسَ: see مَجَّسَ, throughout. — It may also be used as an inf. n. of جَسَّ in the first of the senses assigned to it above. (Mgh.)

## جَا

1. جَاءَ، aor. جَاءَ، inf. n. جَوُّوْ and جَوَّاءَ (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written جَوَّاءَ (TA,) It (a thing, TA) was, or became, hard, tough, rigid, or stiff; (K, TA;) as also جَاءَ، aor. جَاءَ. (Mgh) and جَا in art. جَوَّوْ. — جَاءَتْ يَدُهُ، aor. جَاءَتْ، inf. n. جَوُّوْ، His hand became hard, tough, callous, (S, TA,) coarse, or rough, (TA,) from work. (S, TA.) — جَاءَتْ مَفَاصِلُهُ His joints became rigid, or stiff. (TA.) — جَسَّتِ الْأَرْضُ The ground became hard, or hard and level, and rough: from جَسَّ، explained below. (Ks, K.)

جَسَّ Hard, or hard and level, and rough, ground, (جَلْدٌ خَشِنٌ، Ks, K, TA,) resembling

small pebbles. (TA.) [Accord. to some copies of the K, Rough skin (جَلْدٌ خَشِنٌ).] — Frozen water, (K, TA,) resembling hail [strewn on the ground]. (TA.)

جَسَّاءَ Hardness, toughness, callousness, [coarseness, or roughness,] of the hand, from work. (S.) — Rigidity, or stiffness, of the neck, (S, K, TA,) in a horse or the like. (S, TA.)

يَدٌ جَسَّاءَ A hard, tough, callous, coarse, or rough, hand. (K, TA.)

جَابِيٌّ [Hard, tough, rigid, or stiff: see 1]. You say جَبَلٌ جَابِيٌّ [A hard, or hard and rugged, mountain]. (TA.) And صَخُورٌ جَابِيَّةٌ [Hard, or hard and rugged, rocks]. (TA.) And نَبْتٌ جَابِيٌّ A rigid, or tough, plant. (TA.) And أَزْوَاجٌ جَابِيَّةٌ Hard, or hard and level, and rough, ground; (TA;) as also مَجْشُوءَةٌ (Ks, K.) And شَايِيٌّ مَكَانٌ جَابِيٌّ A rugged place; as also جَابِيٌّ دَابَّةٌ جَابِيَّةٌ الْقَوَائِرِ A beast, or horse or the like, having rigid, or stiff, legs, that will hardly bend. (TA.)

جَابِيَّةٌ [in the CK جَابِيَّةٌ] Hardness, toughness, rigidity, or stiffness; and ruggedness, or roughness. (K, \*TA.)

جَابِيٌّ: see مَجْشُوءَةٌ.

## جَد

1. جَدَّ، aor. جَدَّ، (S, K,) inf. n. جَدُّوْ (S, KL,) It (blood) stuck, or adhered, (S, K, KL,) بِهِ [to him, or it]: (S, K:) and it (blood) became dry. (KL.)

4. أُجِدَّ It (a garment) was made to stick, or adhere, to the جَدَّ [or body]. (Fr, S.) — Also, inf. n. اِجْدَاْ، It (a garment) was dyed so that it stood up by reason of [the thickness of] the dye. (ISk, S.) [See مُجْدَد.]

5. الجَسْرُ from الجَدُّ is like الجَسْرُ from الجَسْرُ: (S:) [apparently signifying He became, or assumed, a جَدَّ، or body; or became corporeal, or incarnate; and thus it is used by late writers, and in the present day: but الجَسْرُ generally signifies he became corpulent: accord. to the TA, جَسَدٌ، said of a man, is like الجَسْرُ: accord. to the KL, the former signifies he became possessed of a body: accord. to the PS, he became corporeal, or corpulent.]

جَسَدٌ The body, with the limbs or members, [or whole person,] of a human being, and of a jinn (or genie), and of an angel: (El-Bá'ri, L, Mgh, K:) it is thus applied only to the body of a rational animal; (El-Bá'ri, Mgh;) to no body that is nourished with food except that of a human being; but to the body of every rational creature that neither eats nor drinks, such as the genii and the angels: (L:) [the genii, however, are commonly believed to eat and drink:] or, accord. to ISd, it seems to be applied to a body other than that of a human being tropically: (TA:) the [golden] calf of the Children of Israel cried, but did not eat nor drink; [wherefore it is termed