

جحر

1. جَحَمَتِ النَّارُ, aor. ٤, inf. n. جُحُومٌ; and جَحَمَتِ, aor. ٤, inf. n. جَحِمٌ and جَحَرٌ [accord. to the CK جَحِمٌ] and جُحُومٌ; *The fire burned, burned up, burned brightly or fiercely, blazed, or flamed*; (K, TA;) and *had many live coals, and much flame*: (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies *it became great*: (TA:) and جَحَمَتِ *it became vehement*; said of fire, and also of war. (Ham p. 810.) = جَحِمٌ, aor. ٤, *He kindled fire; made it to burn, burn up, burn brightly or fiercely, blaze, or flame*. (K.)

4. اَجْحَمَ, (S, K,) inf. n. اِجْحَامٌ, (TA,) *He refrained, forbore, abstained, or desisted, from it*; (S, K;) namely, a thing; like اَحْمَرٌ: (S;) but the former is a rare dial. var. (Har p. 95.) Both these verbs bear contr. significations; being used as meaning *He advanced, or went forward*: and also *he receded, or drew back*. (MF.) = اَجْحَمَ *He, or it, was near to destroying, or killing, such a one*. (K.) = See also 1.

5. تَجَحَّمَ *He burned with vehemence of desire, or covetousness, and niggardliness*; (K;) as also تَجَاَحَّمَ: from تَجَاوَزَ. (TA.) — Hence, also, (TA,) i. q. تَضَاقَى [app. meaning *He became straitened in disposition*]. (K.) You say also, عَلَيْنَا تَجَاَحَّمَ, i. e., تَضَاقَى [app., *He becomes straitened in disposition against us*]: a phrase mentioned by El-Mundhires on the authority of Abou-Tálib. (TA.)

6: see 5, in two places.

جَحْمَةٌ *The burning, burning brightly or fiercely, blazing, or flaming, of fire*; (Ham p. 77;) as also جَاَحِمٌ: (TA:) or *vehemence of burning or blazing or flaming*: (Bd in xxxvii. 95:) or it is an epithet applied to fire because of its redness [or as meaning *red*]. (Ham ubi supr.) — See also جَحِيمٌ.

جَحْمَةٌ: see جَحِيمٌ.

جَحِيمٌ *A fire burning, or blazing, or flaming, vehemently*; (K;) as also جَاَحِمٌ: (Ham p. 810:) and *any fire having one part above another*; as also جَحْمَةٌ and جَحْمَةٌ: (K;) of which last the pl. is جَحَرٌ: (TA:) or *having many live coals, and flaming much*: (so in a copy of the S:) and *any great fire in a pit or the like*; (S, K;) from the saying in the Kur [xxxvii. 95], قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ [They said, Build ye for him a building, and cast him into the great fire therein]. (S.) And الجَحِيمُ is one of the names of *The fire [of Hell]*; (S, TA;) from which may God preserve us. (TA.) See also جَاَحِمٌ.

جَحَامٌ *Niggardly, tenacious, stingy, penurious, or avaricious*: (K;) from تَجَاوَزَ, meaning "the straitness, and vehemence, of war." (TA.)

جَحِيمٌ: see جَحِيمٌ. Also *Live coals (جَحَرٌ) vehemently burning or blazing or flaming*. (K.)

And a place *vehemently hot*; (S, K;) as also جَحِيمٌ. (K.) El-Ashà says, الْمَوْتُ جَاَحِمٌ [app. meaning *Death is like a burning, or fiercely-burning, fire*]. (S.) See also جَحْمَةٌ. جَاَحِمٌ *The main part [or the thick] of the war or battle*: (K;) or *the straitness thereof*: (TA:) and *the vehemence of the fight or slaughter, in the scene thereof*. (K.) You say, اِصْطَلَى بِجَاَحِمِ الْحَرْبِ [He warmed himself with the heat, or vehemence, of the battle]. (TA.) — الْجَاَحِمَةُ *Fire*: (TA:) or, [as an epithet,] *fire burning, burning brightly or fiercely, blazing, or flaming*. (Ham p. 77.)

جد

1. جَدَّه, aor. ٢, (S, Mgh,) inf. n. جَدٌّ, (S, Mgh, Msh, K,) *He cut it, or cut it off*. (S, Mgh, Msh, K.) This is the primary signification. (Mgh.) You say of a weaver, جَدَّ ثَوْبًا *He cut off a piece of cloth [sufficient for a garment or the like, from the web]*. (S, K.) And جَدَّ التَّخْلَ [S, Mgh, L,] aor. ٢, (S, L,) inf. n. جَدٌّ (S, L, K) and جَدَّادٌ (Lh, Mgh, L) and جَدَّادٌ; (Lh, L; [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with جَدٌّ; and in the S, it seems to be implied that they are simple substs., or quasi-inf. ns.];) i. q. صَرَمَهُ; (Lh, S, Mgh, K;*) [like جَزَّه and جَزَّه] i. e., *He cut off the fruit of the palm-trees*. (Mgh, L. [See also جَدَّادٌ.]) And جَدَّتْ أَخْلَافُ النَّاقَةِ *The she-camel's teats were cut off by some accident that befell her*: (As, TA:) or, *in consequence of injury occasioned to her by the صَرَارِ [q. v.]*. (S.) And تَجَدَّدٌ [inf. n. of جَدَّدَ] signifies *The cutting off the teat of a camel*. (KL.) You say also, جَدَّ ثَدْيَا أُمِّكَ *May thy mother's breasts be cut off*: a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) — See also 5. = جَدَّ, aor. ٢, inf. n. جَدَّةٌ, *It (a garment, TA, or a thing, S, Msh, TA) was new*; (S, L, Msh, K;) [as though *newly cut off from the web*]; from جَدَّ as signifying "he cut," or "cut off." (L.) [See also 5.] = جَدَّ, like تَعَبَ, (Msh,) sec. pers. جَدَّدَتْ, [like its syn. حَظَّظَتْ,] (L, Msh,) aor. يَجَدُّ (Msh;) or جَدَّ, with damm, (Mgh,) sec. pers. جَدَّدَتْ, (S,) [aor. يَجَدُّ] inf. n. جَدُّ; (S, Mgh, L, Msh;) *He was, or became, fortunate, or possessed of good fortune*, (S, Mgh, L, Msh,) or *of good worldly fortune*; (TA;) *he advanced in the world, or in worldly circumstances*; (Mgh;) *by the affair, or event, whether good or evil*; (L;) or *بالشيء by the thing*. (Msh.) And هُمْ يُجَدُّونَ بِهِمْ, as also يُحْظَوْنَ بِهِمْ, *They become possessed of good fortune, and riches, or competence, or sufficiency*. (Ibn-Buzurj, L.) [You say also, جَدَّ جَدَّةٌ: so in a copy of the A: probably a mistranscription for جَدَّ جَدَّةٌ, which see below: if not, meaning *His*

fortune became good; or his good fortune increased in goodness: or, perhaps, *his dignity became great*; from what next follows]. = جَدَّ, اَصْدُرُهُمْ, فِي عُيُونِ النَّاسِ, (S, A,) or فِي عُيُونِ عَيْنِي, (Mgh,) aor. ٢, inf. n. جَدَّ, (S,) *He was, or became, great, or of great dignity or estimation, in my eye, or in the eyes of men, and their minds*. (S, A, Mgh.) It is said in a trad. of Anas, كَانَ الرَّجُلُ مِنَّا إِذَا قَرَأَ الْبَقْرَةَ وَالْإِمْرَانَ جَدَّ فِينَا, i. e., [A man of us, when he recited the chapter of the Cow and that of the Family of 'Imrân (the second and third chapters of the Kur-án),] *used to be great in our eyes*. (S.) = جَدَّ فِي الْأَمْرِ, (S, A, K,) or فِي أَمْرِهِ, (L,) or فِي كَلَامِهِ, (Msh,) aor. ٢ (S, L, Msh, K) and ٢, (L, K,) inf. n. جَدَّ, (S, K,) or جَدَّ, (L, Msh,) جَدَّ being a simple subst.; (Msh;) and اَجْدَّ فِيهِ, (L, K;) *He was serious, or in earnest*, (S, A, L, Msh, K,) *in the affair*, (S, A, K,) or *in his affair*, (L,) or *in his speech*; (Msh;) syn. حَقَّقَ; (L;) contr. of هَزَلَ. (L, Msh.) [In the S and A and K, the inf. n. is said to signify the contr. of هَزَلَ; and in the K, it is also said to be syn. with تَحَقَّقَ.] — And جَدَّ فِي الْأَمْرِ, (As, S, L, Msh, K,) aor. ٢ and ٢, (S, Msh, K,) inf. n. جَدَّ, (S, K, TA,) or this is a simple subst., and the inf. n. is جَدَّ; (Msh;) and اَجْدَّ فِيهِ, (As, S, L, K;) signify also *He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; in the affair*. (As, S, L, Msh, K.) And جَدَّ فِي السَّيْرِ *He strove, laboured, toiled, or exerted himself, in going, or journeying, or in his course, or pace*; *he hastened therein*: and in like manner, اَجْدَّ السَّيْرَ *he hastened his course, or pace*. (L.) And جَدَّ جَدَّهُ, [meaning *His labour, or exertion, or energy, was, or became, great, or extraordinary*: or] meaning *جَدَّ جَدَّهُ* [his labour, &c., increased in labour, &c.]: or it may mean *what was not [his] جَدَّ became جَدَّ*; wherefore, i. e. because it would be so eventually, it is here so called. (Ham p. 33. [See also جَدَّ جَدَّهُ, above.] — جَدَّ بِهِ الْأَمْرُ, (A, L;) *The affair, or event, distressed, or afflicted, him*. (L.) So in the saying of Abou-Sahm,

أَخَالِدٌ لَا يَرْضَى عَنِ الْعَبْدِ رَبُّهُ
إِذَا جَدَّ بِالشَّيْخِ الْعُقُوقُ الْمَصْمُومِ

[O Khálid, his Lord will not approve of the servant, or man, (meaning the son,) when cutting, or biting, disobedience to a parent distresses the old man]. (L.) = جَدَّ, aor. ٢, inf. n. جَدَّ and جَدَّ, *It (a house, or tent, بيت) dripped, or let fall drops*. (K.)

2. تَجَدَّدَ, inf. n. تَجَدُّدٌ: see 1. = See also 4, in three places. = تَجَدَّدَ also signifies *The making [or weaving] stripes of different colours in a garment*. (KL.)