

granted him a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) You say also, *أجاز لفلان جميع مسموعاته من مثنائحه* [He granted him a license with respect to all the matters which he had heard from his sheykhs, to teach the same to others]. (TA.) The licentiate is termed *مُجَازٍ*; and the matters which he relates are termed *مُجَازَات*. (TA.) — *أجاز البيع*, (A, Mgh, K,) and *أجاز النكاح*, (A, Mgh,) and *العقد*, (Msb,) He (the judge, A, Mgh) made the sale, (A, Mgh, K,) and the marriage, (A, Mgh,) and the contract, (Msb,) to have effect; he executed or performed it; (Mgh, Msb K;) *له* for him: (K;) he decreed it. (Mgh.) And [in like manner] *أجاز رأيه*, and *جوزته*, He made his judgment, or opinion, to have effect; he executed or performed it. (K.) Hence the saying, in a trad. of Aboo-Dharr, *قَبْلُ أَنْ يُجِزُوا عَلَيَّ*, i. e., *Before they slay me, and execute your order upon me.* (TA.) — *أجازني* (S, K*) *†* He gave me water for, (S,) or he watered [for me], (K,) my land, or my beasts. (S, K.) And *جوزني* (K,) inf. n. *تَجْوِيزٌ*, (TA,) He watered his camels. (K.) And *أجاز الوفد* He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another. (TA.) And *أجازني ماءً* *†* He gave him water wherewith to travel the road. (A.) And *أجزني ماءً* Give thou me some water that I may go my way, and pass from thee. (Aboo-Bekr, TA.) — Hence, (Aboo-Bekr, TA,) *أجازته بجائزة*, (Aboo-Bekr, TA,) and *أجازته سنية*, (S, A,) *†* He (the Sultan) gave him a gift, or present, (Aboo-Bekr, TA,) and he gave him a gift, or present, of high estimation. (S, A.*) Or the origin of the expression was this: Kaṭan the son of 'Owf, of the tribe of Benoo-Hilāl-Ibn-'Amir-Ibn-Saṣṣa'ah, gave the government of Fāris to 'Abd-Allah Ibn-'Abbās; and El-Aḥnaf passing by him with his army on an expedition to Khurāsān, he waited for them upon a bridge, and said, *أَجِيزُوهُمْ* [Make ye them to pass over]; and he began to mention the lineage of each man and to give him according to his rank: (S:) or from the fact that a certain commander, having a river between him and an opposing force, said, *مَنْ جَازَ هَذَا النَّهْرَ فَلَهُ كَذَا* [Whoso passeth this river shall have such a thing]; and whenever one passed over, he received a *جائزة*. (TA.) You say also, *أجازته*, meaning *†* He gave him. (TA.) And it is said in a trad., *أَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ بِهِ* Give ye to the party who come as envoys, or the like, a similar *جائزة* to that which I used to give them. (TA.)

5. *تَجَوَّزَ اللَّيْلُ* The darkness of the night cleared away. (A.) — *تَجَوَّزَ فِي صَلَاتِهِ* He relaxed, or remitted, in his prayer; (S, A, Mgh, Msb, K, TA;) and so in other things; (A;) and abridged it; and was quick in it: said to be from *الجَوَّزُ* "the act of traversing, and going, or passing along:" (TA:) or did less than was sufficient in it. (Msb.) — Hence, *تَجَوَّزَ فِي أَخْذِ الدَّرَاهِمِ*, (A,

Mgh,) or *تَجَوَّزَ الدَّرَاهِمَ*, (K,) He accepted the dirhems, or pieces of money, as current; did not reject them: (A, Mgh:) see 1: or he accepted them as they were, or notwithstanding what was in them: (Lth, TA:) or he accepted them notwithstanding what was intermixed with them, (K, TA,) [of bad money,] concealed therein, and notwithstanding their fewness. (TA.) In the phrase *التَّجَوُّزُ بِدُونِ الْحَقِّ* [The accepting less than what was due], the inf. n. is made trans. by means of *ب* because it implies the meaning of *الرضا* [which is made trans. by the same means]. (Mgh.) *تَجَوَّزَ* also occurs in the sense of *تَجَوَّزَ* in a trad. of Ibn-Rawāḥah: *هَذَا لَكَ وَتَجَوَّزَ فِي الْقِسْمِ* This is thine, or for thee, and be thou remiss, or not extreme, in, or with respect to, the division: and is allowable, though we have not heard it. (Mgh.) You say also, *هَذَا تَجَوَّزَ فِي هَذَا* He bore patiently, or with silence and forgiveness, and with feigned neglect, or connivance, in this affair, or case, what he did not so bear in another. (K,* TA.) — See also 6, in three places. — *تَجَوَّزَ فِي كَلَامِهِ* He made use of a trope, or tropes, in his speech. (S, K.) [See *مَجَاز*, below.]

6. *تَجَاوَزَهُ*: see 1, first sentence: and see also 3. — *تَجَاوَزَ* i. q. *أَقْرَطَ*, [i. e., *جَاوَزَ الْحَدَّ*, explained above,] *فيه* in it, or with respect to it. (K. See 3.) — *تَجَاوَزَ عَنْهُ*, (S, A, Mgh, Msb,) and *تَجَوَّزَ*; (S, A, Mgh;) and *تَجَاوَزَ عَنْ ذَنْبِهِ*, (A, K,) and *تَجَوَّزَ*, and *جَاوَزَ*; (K;) He (God, S, A, or a man, Msb) passed him by, or over, without punishing him; or forgave him; (S, A, Mgh, Msb;) namely, an evil-doer; (A, Mgh, Msb;) and He passed by, or over, without punishing, or forgave, his sin or offence. (A, K.*) You say, *اللَّهُمَّ تَجَاوَزْ عَنِّي*, and *تَجَوَّزْ عَنِّي*, O God, pass me by, or over, without punishing me; or forgive me. (S, A.) *تَجَاوَزَ عَنْهُ*, followed by a noun in the accus. case, also signifies *He forgave him a thing.* (L.) And the same alone, *He feigned himself neglectful of it; he connived at it.* (K.) — [Also, this last phrase alone, *He transcended it.*] — *تَجَاوَزَ* *في القسمة*: see 5.

8. *اجتاز به*: and *اجتاز به*: see 1.

10. *استجازه* He asked, or demanded, of him permission. (K,* TA.) — He asked, or demanded, of him [the authority or degree of a licentiate; i. e.,] a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) [See 4.] — *†* He asked, or demanded, of him (S, K) water for, (S,) or to water [for him], (K,) his land, or his beasts. (S, K.) — He approved it. (Har p. 326.)

جَوْزُ The middle (S, K) of a thing, (K,) or of anything; (S;) [as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA:) and the main part of a thing, (K,) or of the night: (TA:) pl. *أَجَوَازُ*; (Sb, S, A;) beside which it has no other. (Sb.) — [The walnut; or walnuts;] a well-known fruit, (K,) which is eaten: (Msb:) a Persian word, (S,

arabicized; (S, Msb, K;) originally *كُوز*: (Mgh, Msb, K:) n. un. *جَوْزَةٌ*: (S, TA:) pl. *جَوَزَات*: (S, K, TA: in the CK *جَوَزَان*;) the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the *Sarawāt* (السَّوَرَات) are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength. (AIIn, TA.) — *جَوْزُ بَوَى*, (K,) or *جَوْزُ بَوَا*, with the short alif, as heard from the physicians, in Persian *كُوزُ بَوَا*, (Mgh, under the letter *ب*,) [vulgarly called *جَوْزُ الطَّيِّبِ*, The nutmeg;] a certain medicine; (K;) it is of the size of the gull-nut (عَفَص), easily broken, with a thin coat, (Mgh, TA,) having a pleasant odour, (Mgh,) or a pleasant and sharp odour; and the best kind is the red, with a black coat, and heavy: (TA:) it is good for the [affection of the face termed] *لَقْوَة*, strengthens the stomach and heart, and removes cold. (Mgh.) — *جَوْزُ مَائِل* [The datura stramonium, or thorn-apple;] also a certain medicine; (K;) having the property of producing torpor; resembling the *جَوْزُ الْقَيْ* (see what follows); having upon it small, thick thorns; and its seed is like that of the *أُتْرُج* [or citron]. (TA.) — *جَوْزُ الْقَيْ* [Nux romica;] also a certain medicine, (K,) having a power similar to that of the white *خَرْبَق* [or hellebore]. (TA.) — *جَوْزُ الْبَنْدِ* [The cocoa-nut;] what is commonly called the *نَارَجِيل*. (TA.)

جَوْزَةٌ: see *جَائِزَةٌ*, in four places. — Also n. un. of *جَوْز* [q. v.].

جَيْزَةٌ: see *جَائِزَةٌ*.

الجَوَازَةُ (نَجْمٌ) (S;) a certain sign of the Zodiac; (K;) [namely, Gemini;] said to cross the *جَوْز* (i. e. the middle, TA) of the sky; (S, TA;) for which reason it is [asserted to be] thus called. (TA.) — Also i. q. *الجَبَّارُ* [The constellation Orion]: (A and K in art. *جبر*;) it has three very bright stars disposed obliquely in the midst thereof, called by the Arabs *فَقَارُ الْجَوَازَةِ*, and *نِطَاقُ الْجَوَازَةِ*, and *النَّظْمُ*. (Har p. 456.)

جَوَازٌ *†* The act of watering, or giving to drink: (S:) or a single watering of, or giving drink to, camels. (TA.) [See also *جَائِزَةٌ*.] A *rijiz* says,

يَا صَاحِبَ أَلْمَا: فَدَتِكَ نَفْسِي
عَجَلْ جَوَازِي وَأَقِلْ حَبْسِي

[O master of the water (may my soul be thy ransom) hasten the watering of my camels, and make my detention little]. (TA.) — *†* The water with which beasts are watered, or with which seed-produce is watered: (AA, S, K;) [and] water which is given one that he may travel with it the road. (A, Mgh.) [See also *جَائِزَةٌ*.] — Hence, (Mgh,) *†* The traveller's pass, (A, Mgh, K,) given him to prevent any one's offering opposition to him: (A, Mgh:) pl. *أَجَوَازَةٌ*. (A, TA.) — The office, or authority, of a guardian and affiancer. (TA.)