

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

جَوَه: 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*.)

جَوَا

1. *يَجُو* is a dial. var. of *يَجِي* [aor. of *جَاءَ* and meaning *He comes*, or *will come*]: (K:) mentioned by Sb, who gives as an ex. *أَنَا أَجُوؤُكَ وَأَنْبُوؤُكَ* [for *أَنَا أَجِيؤُكَ وَأَنْبِيؤُكَ*, I will come to thee and inform thee]. (TA.)

جَوَالِق

جَوَالِق: see art. *جَلَق*.

جَوَب

1. *جَابَه*, (S, TA,) aor. *يَجُوبُ*, (S, TA,) inf. n. *جُوب*, (S, A, K, TA) and *تَجَاوَب*, (Har p. 336,) *He made a hole in it; or rent, or tore, it;* (S, A, K, TA;) as also *اجْتَابَه*: (K, TA:) *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 جَب* [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, *جَاب الصخرة* *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, *جَاب* *جَابَ الْقَمِيصَ*, (S, A, K,) aor. *يَجُوبُ*, [inf. n. *جُوب*]; (S, K, and Mṣb in art. *جيب*;) and aor. *يَجِيْبُ*, (S, K,) [inf. n., app., *جيب*, originally *جُوب*; see a verse cited below, and a remark of Sh thereon;] and *جُوبَه*; (A, K;) *He hollowed out, or cut out in a round form, the جيب of the shirt:* (S, and Mṣb in art. *جيب*;) or *he cut the جيب of the shirt:* (A:) or *he made a جيب to the shirt;* (K;) as also *جِيْبَه*, (S, and Mṣb in art. *جيب*;) inf. n. *تَجِيْبُ*. (S.) And *جَاب الثَّوْبَ* *He cut the garment, or piece of cloth; [or cut it out,] as also اجْتَابَه*. (A.) And *جَاب الثَّعْلَ*, inf. n. *جَاب*, *He cut out the sandal.* (TA.) And *جَابَ الْقَرْنَ* [i. e. *جَابَ اللَّحْمَ*] *The horn cut the flesh and came*

forth. (TA.) — [Hence, also,] *جَاب*, (S, A, Mṣb, TA,) aor. *يَجُوبُ* (S, Mṣb, TA) and *يَجِيْبُ*, (S, TA,) inf. n. *جُوب*; (TA;) and *اجْتَاب*; (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 *جُوب* signifies likewise the pouncing down of a bird. (TA.) A *rājiz* says,

* *بَاتَتْ تَجِيْبُ أَدْعَجَ الظَّلَامِ*
* *جِيْبُ البَطْرِ مِذْرَعُ الْهَامِ*

+ [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*, *تَجِيْب*];) and Sh remarks that this [verb *تَجِيْب*, or the inf. n. *جيب*,] 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 *الجيب* is *ي*: (TA:) [i. e., *جَاب*, aor. *يَجِيْبُ*, is originally *جُوب*, aor. *يَجُوبُ*.] One says also, of news, *يَجُوبُ الْأَرْضَ 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 الْبِلَادِ* + *They are current in the countries, or towns.* (TA.) — It is said in a trad., *جِيْبَتِ الْعَرَبُ عَنَّا كَمَا جِيْبَتِ الرَّحَا عَنْ قُطْبِهَا* + *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 *أَجُوبَ*.

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

3. *جَابَه*, inf. n. *مُجَاوَبَه*, *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. *إِجَابَه*, (S, A, Mṣb, TA,) inf. n. *إِجَابَه*, (S, Mṣb, K, TA) and *إِجَابَ*, (K, TA) and *جَابَه*, (Kr, TA,) or this last is a simple subst., (AHeyth, S, TA,) like *طَاعَه* and *طَاقَه*, (S, A,) used in the place of an inf. n.; (AHeyth, TA;) and *اجْتَابَه*; (A, K, TA) and *اجْتَابَه* and *اجْتَابَه* are syn.; (K, TA;) [for] *إِجَابَه* and *اجْتَابَه* are syn.; (S, TA;) *He answered him, replied to him, responded to him,* (Mṣb, TA,) either affirmatively or negatively. (Mṣb.) And *اجَابَ قَوْلَهُ* *He answered, or replied to, his saying.* (Mṣb.) And *اجَابَ عَنْ سُؤَالِهِ* (S, TA) *He answered, or replied to, his question.* (TA.) And *اجَابَ دَعَاةَهُ*, (Mṣb, TA,) and *اجَابَ لَهُ*, (S, A, TA,) and *اجَابَ دَعَاةَهُ*, (Mṣb,) and *اجَابَ 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 دَعَا فَلَئْسَ تَجِيْبُا إِلَيَّ*

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 *تَلْبِيَه* [q. v. in art. *لبى*]: (TA:) [or let them give me their assent, or consent, to my call; or let them obey my call: for you say, *وَأَجَابَهُ إِلَى شَيْءٍ*, (for the latter of which there is authority in this art. in the TA, but the former is more common,) and] *استجاب له*, *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.) — *اجَابَتِ الْأَرْضُ* + *The land produced plants, or herbage.* (Har p. 94.) — *دَمَعُ جُيْبٍ* + *Tears running, or flowing; as though called for and answering the call.* (Har p. 71.) = The forms *أَجُوبَ* and *أَجُوبُ* [as verbs of wonder] are not used: therefore you say, *مَا أَجُودَ جَوَابَهُ* and *مَا أَجُودَ جَوَابَهُ* [How good is his answer, or reply!]; not *أَجُوبَ بِهِ* nor *أَجُوبَ بِهِ*: nor do you say, *هُوَ أَجُوبُ مِنْكَ* [meaning *He is better in answering, or replying, than thou*: but see *أَجُوبَ*, below]. (Sb, TA.)

6. *جَاوَبَ* + *بَعْضُهُمْ بَعْضًا* i. q. *تجاوبوا* [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:) + *مُجَاوَبَه* and *تَجَاوَبَ* both signify i. q. *تَحَاوَرَ*. (S, TA.) In like manner one says of turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) — [Hence,] *يَتَجَاوَبُ أَوَّلُ كَلَامِهِ وَآخِرُهُ* + *The first and the last parts of his speech correspond, or are consistent.* (A, TA.)

7. *انْجَابَ* [It (a garment) became rent, or slit: see *مُنْجَاب*]. — 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 الْبَدِينَةِ حَتَّى صَارَ كَالْإِكْلِيلِ* 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 *جُوبَه*. = *انْجَابَتِ* *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 *انْجَابَ*. (TA.)

8. *اجْتَابَ*: see 1, in three places. — *He dug a well.* (K.) And *اجْتَابَتِ*, 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. *اسْتَجَابَه*, inf. n. *اسْتَجَابَ* and *اسْتَجَابَ*; see 4, nine places.

جَاب: see *جَابَ*, in art. *جَاب*.

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