

to God; (S;) and cried out, or called, for aid, or succour. (K.) [Accord. to Katādeh, يَجَارُونَ in the Kur xxiii. 66 signifies يَخْرَعُونَ, as written in the TA; but this is app. a mistranscription for يَجْزَعُونَ, They manifest grief and agitation; &c.] — Also † It (a plant) grew tall; (A, K;) like as one says, صَاَحَتِ الشَّجَرَةُ. (A.) And جَارَتِ الْأَرْضُ † The plants, or herbage, of the land grew tall. (A, K.)

جَارٌ, applied to herbage, (Az, A, K,) † Fresh, juicy, or sappy: (K, TA:) or tall, and full-grown: (Az, TA:) and abundant. (A, K.) — جَارٌ, (K,) and جَوْرٌ, (A, S, A, K,) and, accord. to Aq, جَوَارٌ, (TA voce جَوْرٌ,) as also جَوْرٌ, (K,) † A copious rain; (A, S, A, K;) that makes the plants, or herbage, to grow tall: (A:) or the second, a rain that makes a sound, or noise. (TA.)

جَوْرٌ : } see جَارٌ.
جَوَارٌ :

هُوَ جَارٌ بِاللَّيْلِ [He is one who cries out, calling for aid, or succour; who humbles, or abases, himself, and raises his voice; much, or often, by night]. (A, TA.)

جاش

1. جَاشَتْ نَفْسُهُ, aor. ʿ, His soul rose, or heaved, by reason of grief or fear; (A, K;) a dial. var. of جَاشَتْ, aor. تَجَشَّى. (TA.) — Also, both of these, His (a coward's) soul purposed flight: or was frightened. (TA in art. جِيش.) — جَاشَ, aor. ʿ, He came, came forward, or advanced, towards him. (K.)

جَاشَ The return to its place, (رَوَاع, Lth, S, K,) or the fright, (رَوْع, as in a copy of the A, [which latter is agreeable with explanations of the verb given above,] of the heart, when in a state of commotion on an occasion of fright. (Lth, S, A, K.) = The soul (نَفْس) of a man: (IDrd, A, K:) or his heart: or firmness, or constancy, of heart: or strength of heart when one hears a thing and knows not what it is: (TA:) sometimes, [جَاشَ,] without ʿ: (K:) pl. جَوُوشٌ (K) and جَاشَ. (TA.) You say, فَلَانَ رَابِطٌ الجَاشُ Such a one restrains his soul, or himself, from flight, by reason of his courage; (S, A;*) is strong in heart; as also رَبِطَ الجَاشُ: (S in art. رِبَط:) or both signify is courageous. (K in art. رِبَط, q. v.) And وَاهَى الجَاشُ [Infirm, or weak, in soul, or heart]. (A, TA.) And رَبَطَ الجَاشُ, (A,) or جَاشًا only, [without ʿ,] (ISK, TA,) see art. رِبَط. And رَبَطَ جَاشُهُ His heart became strong. (K in art. رِبَط, q. v.) — See also جَوُوشٌ.

جَوُوشٌ : see what follows.

جَوُوشٌ The breast, or chest; (S, A, K;) as also † جَاشٌ and † جَوُوشٌ: (A:) or its حِزْمٌ, q. v. (Ibn-'Abbād, K.) — The forepart (صَدْر)

of the night; accord. to which explanation it is tropical: or what is between the beginning and the third thereof: or a while thereof: (TA:) or a portion thereof; (Lh, K;) and of people. (K.) = Also A thick, or gross, or coarse, man. (Ibn-'Abbād, K.)

جال

جَيْالٌ The ضَبُع [or female hyena]; (S, K;) a name thereof, of the measure فَيْعَلٌ, determinate without ال, (S,) imperfectly decl.; (K;) as also † جَيْالَةٌ, (S, K,) accord. to Ks; (S;) and جَيْلٌ, without ʿ, (S, K,) the ى not being changed into ʿ as in نَابٌ and the like because the ʿ, though literally suppressed, is considered as though meant to be retained, and because the ى is considered as though meant to be quiescent; (Aboo-'Alee the grammarian, S, TA;) and الجَيْالُ, (K,) like the first, but with ال. (TA.) — Also, الجَيْالُ, accord. to Ibn-Es-Seed, The wolf: but MF deems this strange. (TA.)

جَيْالَةٌ : see above.

جامر

جَامِرٌ : see art. جَوَم.

جاموس

جَامُوسٌ : see art. جِمَس.

جان

جَوْنَةٌ A receptacle of the kind termed سَفَطٌ, covered with skin, for the perfumes of the seller of perfumes; as also جَوْنَةٌ: originally with ʿ: pl. like صُرْدٌ [i. e. جَوْنٌ: thus in the TA, without ʿ]. (K.) See also art. جَوْن.

جاه

جَاهٌ : see art. جَوَه.

جاورس

جَاوَرِسٌ : see art. جَرَس.

جأى

جَأَى : see 3 in art. جَأَانِي.

جب

1. جَبَّ, aor. ʿ, (Mgh, TA,) inf. n. جَبٌّ (S, A, Mgh, Mgh, K) and جَبَابٌ, (A, K, MF,) He cut it; or cut it off; (S, A, Mgh, Mgh, K;) as also † جَبَّ, inf. n. جَبَّ خُصَاهُ, (K, TA.) — جَبَّ, inf. n. جَبَّ, He cut off entirely, or extirpated, his testicles; (TA;) [as also † جَبَّهَا; for] جَبَّ (A, K) and جَبَابٌ and جَبَابٌ (TA) signify the cutting off entirely, or extirpating, (A, K, TA,) of the testicle, (K, TA,) or of the genitals: (A:) [or] جَبَابٌ signifies [or signifies also, as inf. n. of جَبَّ,] the having the testicles, (S, TA,) or genitals, (Mgh,) entirely cut off. (S, Mgh, TA.) You say also, جَبَّيْتُهُ, meaning I cut off entirely,

or extirpated, his genitals; (Mgh;) [or his testicles; or his penis; as is implied in the TA:] and جَبَّ, inf. n. جَبَّ, (Mgh, TA,) [or جَبَابٌ,] he had his penis and his testicles [or either of these] cut off entirely, or extirpated. (Mgh, TA.) — جَبَّ السَّامُ, aor. ʿ, inf. n. جَبَّ; and † اجْتَبَهُ; He cut off the hump of the camel: accord. to Lth, جَبَّ signifies the cutting off entirely, or extirpating, of the hump. (TA.) = جَبَّ النَّحْلُ, (Aq, S, Mgh, TA,) [aor. ʿ,] inf. n. جَبَّ, (A, K,) or جَبَابٌ, (S, TA,) or جَبَابٌ, (A,) or both the second and last, (Mgh, [the first is disallowed by MF,]) He fecundated the palm-trees [with the pollen of the male tree]. (Aq, S, A, Mgh, TA.) You say, جَاءَ زَمَنُ الْجَبَابِ, (S,) or الْجَبَابِ, with fet-h, (A,) or both, (Mgh,) [The time of the fecundating of the palm-trees came]. = جَبَّ الْقَوْمُ, (S,) aor. ʿ, (TA,) inf. n. جَبَّ, (K,) He surpassed, or overcame, the people, or company of men; (S, K, TA;) accord. to some, in grounds of pretension to respect or honour, or in beauty, and in any or every manner. (TA.) And جَبَّتِ النِّسَاءُ She surpassed the [other] women in her beauty. (TA.) The saying

• جَبَّتِ نِسَاءَ الْعَالَمِينَ بِالسَّبَبِ •

[She overcame the women of the whole world by means of the string] relates to a woman who measured round her hinder parts with a string, and then threw it to the women of the tribe, that they might do with it the like; but they found it to be much exceeding their measures. (TA.) See 3, in three places. = See also 2.

2. تَجَبَّبَ The reaching of the [whiteness termed] تَحْجِيلٌ, in a horse, to the knee and the hock: (S;) or the rising of the whiteness to [the extent of] what is termed الْجَبَبُ. (K.) You say of a horse, فِيهِ تَجَبَّبٌ [In him is a rising of the تَحْجِيلُ to the knee and the hock]: and in this case, the horse is said to be مُجَبَّبٌ: and the subst. is † جَبَبٌ [meaning a whiteness of the legs rising to the knee and the hock]. (S.) [See مُجَبَّبٌ.] = The act of shrinking [from a thing]; or the being averse [from it]; or the act of withdrawing; (S, K, TA;) outwardly or inwardly. (TA.) You say of a man, جَبَبَ فَذَهَبَ [He shrank, or was averse, or withdrew, and went away]. (S.) And جَبَبَ النَّاسُ عَنْ طَاعَةِ اللَّهِ The people forsook, or relinquished, the obeying of God. (TA from a trad.) — The act of fleeing. (K.) You say of a man, جَبَبَ He fled. (TA.) El-Hotei-ah says,

• وَنَحْنُ إِذَا جَبَبْتُمْ عَنْ نِسَائِكُمْ •

• كَمَا جَبَبَتْ مِنْ عِنْدِ أَوْلَادِهَا الْحُمُرُ •

[And we, when ye flee from your women, like as the wild asses have fled from the presence of their young ones]. (TA.) And † جَبَّ, said of a man, [if not a mistranscription for جَبَبَ,] signifies He went quickly, fleeing from a thing. (TA.) = The act of satisfying with water (K, TA) the earth, (الْجُبُوبُ, TA,) or cattle. (K, TA.)