

and he was about, or ready, to weep: (A:) or his soul heaved, and quitted him. (TA.) — **جَهَشَ** **لِلشَّوْقِ وَالْحُزْنِ** He was ready, or about, to desire, and to mourn: (IDrd:) and **بِالْبُكَاءِ** † **جَهَشَ** He was ready, or about, to weep. (El-Umawee, K.) — **جَهَشَ مِنَ الشَّيْءِ** (AA, K.) and **جَهَشَ** (K.) aor. ‐, inf. n. **جَهْشَانٌ** (AA, K.) He was frightened at the thing, or afraid of it: (AA, K:) or he fled from the thing. (Sgh, K.) — **جَهَشُوا إِلَيَّ** They came quickly to me, frightened. (A.) — **يَجْهَشُ مِنْ أَرْضٍ إِلَى أَرْضٍ** He removes, and goes quickly, from land to land. (K.) — **جَهَشَ إِلَى الْقَوْمِ**, inf. n. **جَهْشٌ**, He came to the people, or company of men. (TA.)

4: see 1, in three places. — **اجْهَشَ فُلَانًا** He hastened such a one. (Ibn-'Abbād, K.)

جَهْشَةٌ A flow of tears (A, K, TA) falling one after another on the occasion of **جَهْشٍ** [or the betaking oneself to another by reason of fright or fear, &c.]. (TA.) — A company of men; as also † **جَاهِشَةٌ**: (K:) or the latter signifies a party, and a multitude, of men. (TA.)

جَهْشٌ Quick; who removes, and goes quickly, from land to land. (K.)

جَاهِشَةٌ: see **جَهْشَةٌ**.

جهش

1: see 4, in two places.

3. **جَاهَضَهُ** (K,) inf. n. **جَهَاضَ** (TA,) He endeavoured to prevent him, or to turn him away [from a thing]; and strove to be before him; syn. **عَاجَلَهُ** and **مَانَعَهُ**. (K.) Hence the saying, in a trad. of Moḥammad Ibn-Meslemeh, relating his endeavouring to attack a man on the day of Oḥod, **فَجَاهَضَنِي عَنْهُ أَبُو سُفْيَانَ** But Aboo-Sufyān endeavoured to turn me away from him (**مَانَعَنِي**), and put me away [from him]. (TA.)

4. **أَجْهَضَنِي** He overcame me in contending for the thing; as also † **جَهَضَنِي**. (S.) You say, **اجْهَضَهُ عَنِ الْأَمْرِ** He overcame him in contending for the thing, and made him to quit it, or put him away from it; as also **جَهَضَهُ عَنْهُ**, aor. ‐. (A, K.) And **قَتَلَ فُلَانٌ فَأَجْهَضَ عَنْهُ الْقَوْمُ** Such a one was slain, and the people were overcome so that he was taken from them. (S.) And **صَادَ الجَارِحَةُ الصَّيْدَ فَأَجْهَضْنَاهُ عَنْهُ** The beast, or bird, of prey caught the game, and we removed him, and overcame him in contending for that which he had caught. (S, A, *Msb.) — **اجْهَضَ** is also syn. with **أَعَجَلَ**. (A, K.) Thus, sometimes, (S,) **أَجْهَضَهُ عَنْ كَذَا**, (Mgh, TA,) signifies I hurried him so as to prevent him from doing such a thing, or the thing; (S, Mgh, TA;) and made him to quit it. (Mgh.) — You say also, **اجْهَضَهُ عَنْ مَكَانِهِ** He roused him, or made him to rise, from his place. (A, *TA.) And [elliptically] **أَجْهَضْنَا الْعَدُوَّ** We roused the enemy, or made them to rise, from their places; and removed them therefrom, or made them to quit them. (Mgh.) — **اجْهَضَتْ** She (a camel, AZ, A,

S, A, K) cast her young one: (S, A:) or cast her young one with its fur grown, (A, K,) before it was perfect: (A:) or cast her young one before its form was apparent: (AZ:) or in an imperfect state: (TA:) or **اجْهَضَتْ وَلَدَهَا**, inf. n. **اجْهَاضٌ**, she (a camel, and a woman,) cast her young one imperfect in form. (Msb.)

جَهْضٌ: see **جَهْضٌ**, in two places.

جَهَاضٌ [The act of a camel's, and of a woman's, casting an imperfect foetus;] a subst. from **اجْهَضَتْ** said of a camel and of a woman. (Msb.)

جَهْضٌ, applied to the young one, or foetus, of a camel, (S, A, Msb,) and of a woman, (Msb,) i. q. † **مُجْهَضٌ** [pass. part. n. of **أَجْهَضَتْ**, q. v.]: (S, A, Msb:*) or, (K,) as also † **جَهْضٌ**, on the authority of Fr, being, as he says, like **خِنْجٌ**, in the K, erroneously, **جَهْضٌ**, (TA,) an abortion: or a young one perfectly formed, and into which the spirit has been inspired, without its living: (K:) or † **جَهْضٌ** signifies the young one of a camel that is cast before its form is apparent. (TA.)

مُجْهَضٌ: see the next preceding paragraph.

مُجْهَضٌ, applied to a she-camel, (S, Msb, K,) and to a woman, (Msb,) act. part. n. of **أَجْهَضَتْ** [q. v.]; (S, Msb, K;) as also with **ة**: (Msb:) pl. **مُجَاهِضٌ**. (K.)

مِجْهَاضٌ A she-camel that is accustomed to cast her young (S, A) in an imperfect state. (TA.)

جبل

1. **جَبَلٌ**; (S;) and **جَبَلَةٌ**, (Sh, Msb, K,) and **جَبَلٌ** (JK) [and **جَاهِلٌ** (see **جَاهِلٌ**); aor. ‐, (K,) inf. n. **جَبَلٌ** and **جَبَالَةٌ** (S, Msb, K) and **جَبُولِيَّةٌ**; (TA;) He was ignorant; (S;) he was characterized by **جَبَلٌ** in any of the senses assigned to this word below: (TA:) and he was ignorant of it; he did not know it; (Sh, JK, Msb, K;) contr. of **عَلِمَهُ**. (Msb, K.) You say, **مِثْلِي لَا يَجْبَلُ مِثْلَكَ** The like of me will not be ignorant of the like of thee. (Sh, TA.) And **جَبَلٌ عَلَى غَيْرِهِ** He acted in an ignorant or a silly or foolish manner towards another: and wrongly. (Msb.) And **جَبَلٌ فُلَانٌ رَأْيُهُ** [i. q. **سَفَهُ**], He was ignorant, or silly, or foolish, in his opinion, or judgment. (Sh, TA.) And **جَبَلُ الْحَقِّ** He neglected the truth, or the right, or due; [or he ignored it:] syn. **أَضَاعَهُ**. (Msb.) See also 6. — **جَبَلَتْ الْقَدْرُ** † The cooking-pot boiled vehemently; contr. of **تَحَلَّمَتْ**. (TA.)

2. **جَبَلَةٌ**, (Msb, K,) inf. n. **تَجْبِيلٌ**, (S, K,) He attributed to him **جَبَلٌ** [or ignorance, &c.]. (S, Msb, K.) — And He caused him to fall into **جَبَلٌ**. (TA.)

3. **مُجَاهَلَةٌ** The acting with levity, and in an ignorant or a silly or foolish manner, with any one. (KL.) [You say, **جَاهَلَهُ**, meaning He so acted with him.]

6. **تَجَاهَلَ** He feigned, or made a false show of,

جَبَلٌ [or ignorance, &c.]. (S, K.) And **جَبَلٌ عَلَيْهِ** He feigned ignorance [to him]. (K.)

10. **اسْتَجَبَلَهُ** He reckoned him, or esteemed him, **جَاهِلٌ** [or ignorant, &c.]. (S, TA.) — He, or it, excited him to lightness, or levity, and unsteadiness. (S, K.) — **اسْتَجَبَلَتْ الرِّيحُ الْغُصْنَ** † The wind put the branch into a state of commotion. (K, TA.)

جَبَلٌ an inf. n. of 1: Ignorance; contr. of **عَلِمَ**: (S, Msb, *K:*) [and silliness, or foolishness: and wrong conduct: (see 1:)] it is of two kinds; namely, simple, which is the non-existence of knowledge of that which should be known; and compound, which is a decisive belief not agreeable with the fact, or reality: so accord. to Ibn-El-Kemāl: or, accord. to Er-Rāghib, it is of three kinds; namely, the mind's voidness of knowledge, which is the primary meaning; and the believing a thing to be different from what it is; and the doing a thing in a manner different from that in which it ought to be done: or, accord. to El-Harāllee, the proceeding in dubious affairs without knowledge. (TA.) It is said in a prov., **كُفَى بِالثَّكَلِ جَبَلًا** [Doubt is sufficient ignorance]. (Msb.) And it is said in a trad., **إِنَّ مِنْ أَلْبَمِ الْعِلْمِ جَبَلًا** [Verily there is, among the kinds of knowledge, what is ignorance]: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.)

جَبَالِيَّةٌ: see **الْجَاهِلِيَّةُ**.

جَبُولٌ: see what next follows.

جَاهِلٌ and **جَبُولٌ**, [but the latter has an intensive signification,] Ignorant: (Msb, K:) and silly, or foolish, in conduct: and wrong in conduct: (Msb:) [characterized by **جَبَلٌ** in any of the senses assigned to this word above:] pl. **جَبَالٌ** (K, KL) and **جَبَلٌ** and **جَبُولٌ** and **جَبَلَةٌ**: (K:) see **جَاهِلِيٌّ**. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Kur ii. 274], **يُحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ** i. e., The ignorant of their [real] state [would reckon them possessed of competence]. (TA.) **هُوَ جَاهِلٌ مِنْهُ** means **جاهل هو** (K, TA,) i. e., He is ignorant [of him, or it, or] of his, or its, state, or condition. (TA.) — **الْجَاهِلُ** The lion (K, TA) that is ignorant of the prey. (TA.) [In the K, **الْجَاهِلُ وَالْأَسَدُ** is a mistake for **الْأَسَدُ**.]

جَمِيلٌ: see **جَمِيلَةٌ**. — Also Great as an epithet applied to a smooth rock (**صَفَاةٌ**). (K.)

مِجْبَلٌ and **جَمْبَلٌ** and **جَمْبَلَةٌ** (IDrd, JK, K) and **مِجْبَلَةٌ** (K) A piece of wood with which one stirs live, or burning, coals (**جَمْرٌ**), (JK, K, TA,) or wine (**خَمْرٌ**); (so in some copies of the K;) of the dial. of El-Yemen. (TA.)

جَاهِلِيٌّ [A pagan; a pagan Arab; one of those who are called collectively † **الْجَاهِلِيَّةُ**; and