

جُثْوَةٌ and جُثْوَةٌ and جُثْوَةٌ Stones collected together: (S, K:) or the stones of earth collected together like the [mound over a] grave: and the first, a hillock: or a heap of earth: (TA:) or collected earth: (Ham p. 399:) or a quantity collected of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) a grave: (TA, Ham pp. 381 and 399:) pl. جُثَا, (TA, Ham p. 399,) or جُثَى. (Ham ib.) It is said in a trad., رَأَيْتُ قُبُورَ الشُّهَدَاءِ جُثَا I saw the tombs of the martyrs [to be] collections of earth. (TA.) And جُثَى الْحَرَمِ (pl. of جُثْوَةٌ, TA) and جُثَى الْحَرَمِ (pl. of جُثْوَةٌ, TA) signify What are collected, in the sacred territory, of the stones of the جَمَارِ [or pebbles cast at Minè]: (S:) or this is a mistake; (K:) pointed out by Sgh in the TS: (TA:) the meaning is, what are collected together of the stones that are set [in heaps] at the limits of the sacred territory: or the أَنْصَابِ [or stones set up around the Kaqbeh] upon which victims were slain in sacrifice. (K, TA.) = Also i. q. جُذْوَةٌ [A live coal; or piece of fire; &c.]: (K:) or so جُثْوَةٌ and جُثْوَةٌ: (TA:) or جُثْوَةٌ مِنْ نَارٍ: (Fr, TA:) asserted by Yaqqoob to be formed by substitution [of ث for ذ]. (TA.) = And The middle [of a thing]. (IAqr, K, TA: but omitted in the CK and in a MS. copy of the K.) = And The body, with the limbs or members; syn. جَسَدٌ: (K:) or so جُثْوَةٌ: pl. جُثَى. (Sh, TA.) = And جُثْوَةٌ, A great, or large, man. (ISH, TA.) = See also جُثَا.

جُثْوَةٌ: see جُثْوَةٌ, in three places.

جُثَا i. q. شَخْصٌ [app. as meaning A person; or the body of a man, like جُثْوَةٌ and جُثَا]; as also جُثَا. (Sgh, K.) — [And hence, perhaps,] Incubus, or nightmare. (TA. [But in this sense it is written in the TA جُثَا, without ء, and without any syll. sign.]) = Also i. q. جَزَاءٌ [Requit, or compensation]. (K.) — And Quantity, measure, size, bulk, or extent; and amount, sum, or number, (K, TA,) as, for instance, of a people, or company of men. (TA.)

جُثَا: see the next preceding paragraph.

جَاحٌ Sitting upon his knees: or standing upon the extremities of his toes: (K:) and [simply] sitting: or [kneeling with his body and thighs erect, or nearly so; i. e.] putting down his knees [upon the ground] and raising his buttocks: (TA:) [see also 1, of which it is the part. n.:] pl. جُثَى and جُثَى; (K:) or these may be pls., like بَكِي and بَكِي, pls. of بَاك; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rāghib, TA.) You say قَوْمٌ جُثَى [A company of men sitting upon their knees]; (S, Mgb;) like as you say قَوْمٌ جُلُوسٌ and جُلُوسٌ جُلُوسٌ. (S.) And hence, in the Kur [xix. 73], وَنَذَرُ الظَّالِمِينَ فِيهَا, because of the kesr of the letter following it, [And we will leave the wrongdoers therein, sitting upon their knees.] (S.) And فَلَا نَمْنُ مِنْ جُثَى جَهَنَّمَ, see جُثَا. (TA.) And, in the Kur [xlv. 27], وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً

people sitting upon the knees, (Bd, Jel,) in an upright posture, not at ease: (Bd:) or congregated; (Bd, Jel;) from جُثْوَةٌ signifying "a company," or "congregated body." (Bd.) Whence, (TA,) سُورَةُ الْجَانِيَةِ The [forty-fifth] chapter, of the Kur-án, next after that called الدُّخَانُ. (S, TA.) — الْجَانِي عَلَى رُكْبَتَيْهِ, or الْجَانِي, † The constellation Hercules.]

[مَجْنَى A place of sitting upon the knees.]

## ج

R. Q. 1. جَجَجَ He mentioned a جَجَجَ [or chief, &c.] of his people. (TA.) — جَجَجَتْ She gave birth to a جَجَجَ. (TA.) And جَجَجَتْ بَوْلَدِهَا She brought forth her child a جَجَجَ. (A.)

جَجَجَ: see the following paragraph. — Also A low, an ignoble, a vile, a mean, or a sordid, man; possessing no manly qualities. (AA, T, K.) [Thus it bears two contr. significations.]

جَجَجَ (S, A, K) and جَجَجَ (K) A chief, lord, master, or man of rank or quality or distinction: (S, A, K:) or one who is liberal, bountiful, or munificent; or one who is noble, or generous: (TA:) and one who hastens [to render aid] in cases of evil: (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,]) جَجَجَ (S, A, K) and (of the same, A, TA) جَجَجَ (A, K) and جَجَجَ: (K:) it is said in the S that these two are pls. of the first pl.; the ء in the former of them being substituted for the ي in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.)

## حد

1. جَحَدَ, aor. َ, inf. n. جَحْدٌ and جُحُودٌ, He denied a thing; disacknowledged it; (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَفَى.] You say, جَحَدَهُ حَقَّهُ, and جَحَدَهُ, inf. ns. as above; [and جَحَدَهُ; (see 3 in art. كَبَر, where جَحَدَهُ is used in explaining كَبَرَهُ; and see what follows;)] He denied, or disacknowledged, his right, or due, knowing it to be such, (S, A, \* Mgb, K, MF,) and also, not knowing it; (MF;) the doing of which is also termed مَكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَرَ. (MF.) = Also جَحَدَهُ, He found him to be niggardly, or avaricious: (K:) or he found him to possess little good; i. e., to be either niggardly or poor. (TA.) = جَحَدَ (S, K,) aor. َ, (K,) inf. n. جَحْدٌ, (S,) He (a man) was, or became, niggardly, or avaricious; (S;) possessed little good; (S, K;) as also جَحْدٌ: (S:) or his property became

dissipated or dispersed, and passed away; and so † the latter verb. (AA, TA.) — It (anything, TA) was, or became, little in quantity, or scanty. (K, TA.) — It (a person's life, TA) was, or became, strait, and difficult. (K, \* TA.) — It (a plant) was, or became, scanty; (S;) did not grow tall. (S, K.) — جَحَدَتِ الْأَرْضُ The land became dry, and of no good. (L.) — جَحَدَ عَامُنَا [Our year was, or became, one of little rain: see جَحْدَ]. (A.)

3: see 1.

4: see 1, in two places.

جَحْدٌ and جَحْدٌ and جَحْدٌ Paucity, or scantiness, of good; (S, K;) which means both niggardliness and poverty: (A:) straitness of the means of subsistence; as also جُحُودٌ. (TA.) One says, † نَكِدَا لَهُ وَجَحْدَا (S) and نَكِدَا لَهُ وَجَحْدَا (L in art. نَكَد) [May God decree straitness, or difficulty, to him, and poverty]: a form of imprecation. (TA.) = جَحْدٌ as an epithet, fem. with ة: see جَحْدٌ, in three places.

جَحْدٌ: } see جَحْدٌ, in four places.  
جَحْدٌ: }

جَحْدٌ (S, K) and جَحْدٌ and جَحْدٌ (K) A man niggardly, or avaricious; (S;) possessing little good. (S, K.) [Hence,] † أَرْضٌ جَحْدَةٌ Dry land, in which is no good. (L.) And عَامٌ جَحْدٌ, (S,) or جَحْدٌ, (A,) A year in which is little rain. (S.) — Also جَحْدٌ, A thick and short horse: fem. with ة: pl. جَحَادٌ. (K.)

جَحُودٌ: see جَحْدٌ.

جَحَادٌ (applied to a man, TA) Slow in emitting his seminal fluid; syn. الْإِنْزَالُ. (K.)

جَحْدٌ: see جَحْدٌ.

## جحر

1. جَحَرَ, (A, K,) aor. َ; (K;) and جَحَرَ, (S, Mgb, K,) and جَحَرَ, (K,) and جَحَرَ, (A,) said of a [lizard of the kind called] ضَبٌّ, (A, Mgb, K,) and of a jerboa, and of a serpent, (Mgb,) [&c., (see جَحَرَ,)] It entered its burrow, or hole; (S, A, K;) betook itself to it for refuge; or resorted to it. (Mgb.) — [Hence,] جَحَرَتْ عَيْنُهُ [and جَحَرَتْ or جَحَرَتْ (see جَحَرَ,)] His eye sank, or became depressed, in his head. (S, A, K.) — † جَحَرَتِ الشَّمْسُ لِلْغُيُوبِ [The sun set, or became near to setting]. (TA.) — And جَحَرَتْ جَحَرَتْ † The sun rose high, (K,) so that the shade receded and contracted. (TA.) — جَحَرَ said of a man, † He retreated, or retired; remained behind; or held back. (S, TA.) — † جَحَرَ الرَّبِيعُ † The [rain called] ربيع withheld itself: (A:) [or] the [season called] ربيع did not give us rain. (K.) — And جَحَرَ عَنَّا الْخَيْرُ † Good, or prosperity, kept back from us, (K, \* TA,) and did not betide us. (TA.) = See also 4.

4. جَحَرَهُ He made it (a [lizard of the kind called] ضَبٌّ [&c.]) to enter its burrow, or hole;