

جی

3. جَايَاهُ, inf. n. مُجَايَاةٌ, *He faced him, fronted him, was opposite to him, or was over against him*: a dial. var. of جَايَاهُ. (IAar, K.) You say also, مَرَّبَى مُجَايَاةٌ *He passed by me being in front, or opposite.* (TA.)

جی

1. جَاءَ, aor. يَجِيْءُ, inf. n. مَجِئٌ (Ṣ, Mṣb, K, &c., [the most common form, but] deviating from the general rule [respecting inf. ns. of this class], for the inf. n. of a verb of the form فَعَلَ having its aor. of the form يُفْعِلُ is [accord. to the general rule, if commencing with an augmentative مَرَّ,] مُفْعَلٌ, though some words, beside مَجِئٌ, deviate from this rule by being of the measure مُفْعِلٌ, [for مَجِئٌ is originally مَجِيئٌ,] as مَكِيلٌ and مَعِيشٌ and مَبِيلٌ and مَصِيرٌ and مَسِيرٌ and مُحِيدٌ and مَمِيلٌ and مَحِيضٌ and مَبِيعٌ and مَعِيلٌ and مَزِيدٌ and مَقِيلٌ and مُحِيزٌ, Ṣ,\* TA) and جِئَةٌ (Ṣ, K, of the form of an inf. n. of un., but used as an inf. n. in an absolute sense, like رَحْمَةٌ and رَجْفَةٌ, Ṣ, TA) and جَى (K,) *He*, or *it*, *came*; or *was*, or *became*, *present*; syn. أَتَى; (Ṣ, K;) or حَضَرَ, said of a man [&c.]; (Mṣb); or حَصَلَ [meaning *it came*, *came to pass*, *happened*, *took place*, *betided*, *befell*, or *occurred*; *it resulted*; *it ensued*; &c.]; and it is used in relation to ideal, as well as real, substantives; so that إِذَا جَاءَ نَصْرُ اللَّهِ [When the assistance of God shall come (in the Kur ex. 1)] is [not a figurative but] a proper phrase. (Er-Rāghib, TA.) Sb mentions, on the authority of certain of the Arabs, هُوَ يَجِيئُكَ [for هُوَ يَجِيئُكَ *He comes*, or *will come*, *to thee*], with the hemzeh suppressed: (TA:) and he also mentions يَجَوُّ as a dial. var. of يَجِيئُ. (Id. in art. جَوَأَ, q. v.)

[As shown above,] جَاءَ is used intransitively and transitively. (Mṣb, MF.) You say, جَاءَ زَيْدٌ *Zeyd came*; or *was*, or *became*, present. (Mṣb.) And جِئْتُ مَجِيئًا حَسَنًا [*I came with a good coming or in a good manner*]. (S.) And جِئْتُ زَيْدًا *I came to Zeyd*. (Mṣb.) And sometimes one says, جِئْتُ إِلَيْهِ meaning *I went* [as well as *I came*] to him, or it. (Mṣb.) And جِئْتُ مِنَ الْبَلَدِ [*I came from the town, or country*]: and مِنَ الْقَوْمِ, meaning *from the presence of the people, or company of men*. (Mṣb.) And جَاءَ الْغَيْثُ *The rain [came, or] descended*. (Mṣb.) And جَاءَ أَمْرُ السُّلْطَانِ *The order, or command, of the Sultān came, or arrived*. (Mṣb.) And جِئْتُ بِهِ (S, Mṣb, K) and أَجِئْتُ بِهِ, both signifying the same, (S, K,) [*I came with him, or it*;] *I brought him, or it, with me*. (Mṣb.) And الْحَمْدُ لِلَّهِ الَّذِي الْحَمْدُ لِلَّهِ إِذْ جِئْتُ [*Praise be to God who brought thee*]; and الْحَمْدُ لِلَّهِ إِذْ جِئْتُ [*Praise be to God because, or that, thou camest, or hast come*]; but not جِئْتُ بِالْحَمْدِ لِلَّهِ الَّذِي: (S, TA:) and [in like manner] you say, الْحَمْدُ لِلَّهِ إِذْ كَانَ كَذَا; but

not كَذَا unless you say بِهِ or مِنْهُ or عَنْهُ [after الَّذِي]. (ISK, TA.) [Hence, أَتَى He begot a child, or children; like بَوَلَدَ. And جَاءَتْ بِهِ She brought him forth; gave birth to him; like أَتَتْ بِهِ. And جَاءَ بِمَعْنَى It (a word) conveyed, or imported, a meaning.] — [جَاءَ بِشَيْءٍ also signifies He brought to pass, did, executed, performed, or effected, a thing: and he said, gave utterance to, or uttered, a thing: like أَتَى in both these senses.] And كَذَا He did thus, or such a thing. (TA.) Hence, [in the K̲ur xix. 28,] لَقَدْ جِئْتَ شَيْئًا فَرِيًّا (TA) [*Verily, O Mary, thou hast done*] a thing hitherto unknown; a thing deemed strange. (Bd̲.) [See another ex. voce إِمْرٌ, likewise from the K̲ur.] And جِئْتُ شَيْئًا I did a good thing. (Msb̲.) And جَاءَ بِالْبِدْعِ He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA in art. بدع.) And جَاءَ جَرْيًى بَعْدَ جَرْيٍ (K̲ in art. جاء بجري بعد جري) or [more commonly] جَاءَ بِجَرْيٍ بَعْدَ جَرْيٍ (M in that art.) [*He (a horse) performed, or fetched, run after run*]. — جَاءَ is also syn. with جَاءَ الْبَنَاءُ مُحْكَمًا, like أَتَى; as in the saying, جَاءَتِ الْبِنَاءُ مُحْكَمًا The building became, or came to be, firm, strong, or compact. (Kull p. 11.) [And hence the phrase,] مَا جَاءَتْ حَاجَتَكَ (M, K̲,) thus in all the copies of the K̲, with the noun in the accus. case; i. e. What became, or has become, thy want? syn. مَا صَارَتْ; (M, K̲;) or What was thy want? syn. مَا كَانَتْ (Er-Radee, TA:) ما being here an interrogative, and the [implied] pronoun [in the verb] being made fem. because its predicate is fem.: but some say حَاجَتَكَ, in the nom. case, [as it is in the CK̲, meaning *What did, or has, thy want become?*] regarding حاجتك as the subject of جاءت, and ما as the predicate of this verb. (TA.) — See also 3.

3. **جَايَا** [inf. n. of **جَايَا**] signifies The act of facing, or fronting; being opposite, or over against : (IĀr, K̄:) and the act of coinciding; as also **جِيَا**. (AZ, K̄.) You say of a man, **جَايَانِي مِنْ قُرْبٍ** *He faced me, fronted me, was opposite to me, or was over against me, at a short distance.* (TA.) And **مَرَّ بِي مُجَايَا** *He passed by me being in front, or opposite.* (TA.) And **جَايَاْتُ فُلَانًا** *I coincided with such a one in his coming.* (TA.) And **لَوْ جَاوَزْتَ هَذَا الْمَكَانَ لَجَايَاْتَ الْعَمْثَ** *Hadst thou passed beyond this place, thou hadst met with rain, or coincided with rain in its coming.* (TA.) — **جَاَانِي فَجِئْتُهُ**\*, [so in copies of the S, and in copies of the K, as from the S, but in the TA, as from the S, **جَاَانِي**, and said to be with two hemzehs, though this is evidently wrong,] aor. **أَجِئُوهُ**, the former verb of the measure **فَاعَلَنِي** (S,) is [said to be] a mistake for **جَاِيَانِي فَجِئْتُهُ**, since the former verb has an infirm letter [ي] for its medial radical and , for its final, not the reverse, (Sgh, K,) [therefore] what J says is not allowable unless it be an instance of transposition; (IB, TA;) but what is given by F [and Sgh as the correct form] is that

which is accord. to rule, and what J says is that which has been heard from the Arabs, as ISd has pointed out; (TA;) [and rule is not to be regarded when it is contr. to classical usage;] the meaning is, *He vied with me, or strove to surpass me, in frequency of coming, and I surpassed him therein.* (S, K.)

4. أَجَّأَهُ *He made him, or it, to come.* (Kull p. 11.) — [Hence,] أَجَّأَهُ i. q. جِئْتُ بِهِ see 1. (S, K.) — أَجَّأَهُ إِلَيْهِ *I compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it;* (Fr, S, K;) *or made him to want it, or be in need of it:* (S:) *in the dial. of Temeem, أَشَّأَهُ.* (TA in art. شِأ.) *It is said in a prov., شَرُّ مَا يُجِئُكَ إِلَى مُخَّةِ عَرْقُوبٍ* [*It is an evil thing that compels thee to have recourse to the marrow of a hock*]; for, as Aṣ says, the عَرْقُوب contains no marrow, and only he who cannot obtain any [other] thing is made to want it. (S.) And it is said in the Kṛ xix. 23, فَأَجَّأَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ *And the motion of the child in her womb compelled her to betake herself to the trunk of the palm-tree.* (Bd.)

جِيَّة [A coming;] a subst. from جَاءَ, (S, K,) of the measure فَعْلَةٌ, with kسر to the ج. (S.)

جاء and جنى: see what next follows.

جَاءَ, (K,) mentioned by Sb as an extr. word, (TA,) [but regularly formed, of the measure فَعَّلَ,] and جَاءَ, also written جَاءَ, (K,) with the ي changed into hemzch, (TA,) and جَنَّ, (K,) [originally جَبَّ, of the measure فَعَّلَ, denoting intensiveness, in the CK written جَابَى,] mentioned by IJ as anomalous, *A frequent comer.* (TA.) One says, إِنَّهُ لَجَاءٌ بِخَيْرٍ *Verily he is a frequent bringer of good.* (TA.)

[جَائِي, originally جَائِي, then جَائِي, then جَائِي,  
and then جَائِي, *Coming*; act. part. n. of 1.]

حجۃ

1. جَابَ, aor. يَجِيبُ: see 1 in art. جوب, in two places.

2. جَيْب, inf. n. تَجَيَّبُ : see 1 in art. جَوَّب.

جَبِيْبُ The طَوَق [or opening at the neck and bosom] (K̲) of a shirt (S, K̲) and the like; (K̲;) as, for instance, of a coat of mail: (TA:) or the opening of a shirt at the uppermost part of the breast: (M̲sb, MF:) or the opening in a garment for the head to be put through: or such an opening as a sleeve and a طَوَق: (MF:) pl. [of mult.] جَبِيْبَاتُ, (M̲sb, K̲,) also pronounced جَبِيْبُ, (TA,) [like بِيُوْت for بِيُوْت] and [of pauc.] أَجَبِيْبَاتُ: (M̲sb:) this is said to be its proper art., (K̲, TA,) not جَوْبُ, because its pl. is جَبِيْبُ. (TA.) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to *A pocket*.] — † The heart; the bosom. (K̲.) So in the saying, هُوَ نَاصِحُ الْجَبِيْبِ † [He is pure, or sincere, of heart or bosom]: (K̲:) or trusty, trustworthy, or faithful. (S. [See also art. نَصَح.]) A poet says,