

camels; like صَرْمَةٌ (TA:) or such a portion as is termed صَرْمَةٌ of camels; and such as is termed فَرْقَةٌ of sheep. (S, K.) [See also 8.]

جَازِمٌ A full water-skin or milk-skin; as also مَجْزَمٌ: (K, TA:) and [the pl.] جَوَازِمُ filled milk-skins. (K.)—Also, applied to a camel, and جَوَازِمُ applied to camels, Satisfied with water. (K.)

جَازِمٌ: see مَجْزَمٌ.

مَجْزُومٌ [Cut, or cut off.—And hence,] applied to the final letter of a declinable word, Made quiescent. (TA.)

### جزى

1. جَزَى, aor. جَزَى, (Msb, K,) inf. n. جَزَاءٌ, (Msb,) It (a thing) paid; gave, or rendered, as a satisfaction; or made, gave, or rendered, satisfaction: (Msb:) or satisfied; sufficed; or contented. (K.) And جَزَيْتُ الدَّيْنَ I paid the debt. (Msb.) And جَزَيْتُ فُلَانًا حَقَّهُ I paid such a one his right, or due. (TA.) And مَا يَجْزِينِي هَذَا الثَّوبُ This garment does not suffice me. (TA.)—And hence, (TA,) جَزَى عَنْهُ, (S, Mgh, Msb, K,) [aor. and] inf. n. as above, (Mgh,) It (a thing) paid for him; gave, or rendered, [a thing] as a satisfaction for him; made, gave, or rendered, satisfaction for him; (S, Mgh, Msb, K;) and some of the lawyers use أَجَزَى in this sense, like أَجَزَا: (Az, Mgh, Msb:) جَزَى is of the dial. of El-Hijáz, and أَجَزَا of the dial. of Temeem. (Akh, Msb.) Hence, in the Kur [ii. 45], لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ, [A soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or a soul shall not make satisfaction for a soul at all; accord. to the latter rendering, شَيْءًا being put in the accus. case after the manner of an inf. n.]. (S, Msb.) You say also, جَزَتْ عَنْكَ شَاةٌ A sheep, or goat, made satisfaction for thee [as a sacrifice]; (S, TA;) as also أَجْزَتْ: (TA:) Benoo-Temeem say أَجْزَأَتْ, with أَ: (S, TA:) this last, thus explained, is a dial. var. mentioned by IKt. (Msb.) And أَجَزَى كَذَا عَنْ كَذَا Such a thing stood, or served, in lieu, in the place, or in stead, of such a thing, without sufficing. (Zj, K.) And هَذَا مِنْ هَذَا; and يَجْزِي قَلِيلٌ مِنْ كَثِيرٍ A little stands, or serves, in lieu of much; and this, of this. (IAar, TA.) And عَنْهُ مُجْزَى and مُجْزَاةٌ فُلَانٍ and (as though the augmentative letter [i in أَجْزَى] were imagined to be rejected, TA) مُجْزَى فُلَانٍ He satisfied, sufficed, or contented, him as such a one; he stood, or served, him in stead of such a one; a dial. var. of أَجَزَا. (K.) And أَجْزَى أَجْزَاً It (a thing) satisfied, sufficed, or contented, as another thing; it stood, or served, in stead of another thing. (Msb.) And أَجْزَاكَ, with the [second] objective complement suppressed, It was sufficient for thee. (Mgh.)—جَزَاهُ كَذَا, (Msb, TA,) and جَزَاهُ بِهِ, (K,) or جَزَاهُ, (S,) and عَلَيْهِ, (K,) [aor. and] inf. n. as above, (S, K,) He repaid, requited, compensated, or recompensed, him (Msb, K, TA) [for

such a thing, for it, or for what he had done]; as also جَزَاهُ, (S, K,) inf. n. مُجَازَاةٌ and جَزَاءٌ: (K:) or, accord. to Fr, [contr. to many instances in the Kur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also جَزَا, below.] One says, in praying for another, جَزَاهُ اللَّهُ May God repay him good: and requite, or recompense, him for good [that he has done]. (Msb.) And بِذَنْبِهِ جَزَيْتُهُ I punished him for his crime, or sin, or act of disobedience. (Msb.) And جَزَى عَنْهُ فُلَانًا He requited, compensated, or recompensed, for him, such a one. (TA.)—جَزَيْتُهُ فَجَزَيْتُهُ: see 3.

3: see 1, latter part, in two places.—[جَزَاهُ خَيْرًا] He prayed for a reward for him from God: or said to him, May God reward thee. (Golius, on the authority of Z.)—[بِظَرْفٍ جَزَى بِحَرْفٍ] He employed a particle, and an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement. For instance, in the S, voce حَيْثُ, it is said, حَيْثُ مِنَ الظُّرُوفِ الَّتِي لَا يُجَازَى بِهَا إِلَّا مَعَ مَا, i. e. حَيْثُ is one of the adverbial nouns that are not employed conditionally, or to denote that, with what follows, they express a condition with its complement, unless with مَا, affixed thereto. See جَزَا, below.]—[جَزَيْتُهُ فَجَزَيْتُهُ] I vied, or contended, with him in repaying, requiting, compensating, or recompensing, and I overcame him [therein]. (S.)

4. أَجْزَى: see 1, in seven places.—Also He furnished a knife with a handle; a dial. var. of أَجَزَا: (Msb, K:) but ISd doubts its being so. (TA.)

6. تَجَازَى دَيْنَهُ, and تَجَازَى دَيْنَهُ, He demanded payment of his debt. (K.) You say, تَجَازَيْتُ دَيْنِي I demanded payment of my debt [owed by such a one]. (S.)—[تَجَازَا] They two repaid, requited, compensated, or recompensed, each other. (TA in art. قرض.)

8. اجْتَزَاهُ He sought, or demanded, of him repayment, requital, compensation, or recompense. (K.)

جَزَى [a coll. gen. n., of which the n. un. is with ة]: see what next follows.

جَزِيَّةٌ The tax that is taken from the free non-Muslim subjects of a Muslim government; (S, IAth, Mgh, Msb, K;) whereby they ratify the compact that ensures them protection: (IAth:) [from جَزَى]; as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian كَزِيَّة:] and also, (metaphorically, Mgh,) † a land-tax; (Mgh, K;) a tax that is paid by the owner of land: (TA:) pl. جَزَى, (S,) or جَزَى, (Msb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and جَزَا, (K, [in the CK, erroneously,] like كِتَابٌ. (TA.)

جَزَا Repayment, requital, compensation, or recompense, for a thing; as also جَزَايَةٌ: (K;)

a satisfaction, good for good, and evil for evil; (Er-Rághib, TA;) sometimes a reward, and sometimes a punishment: (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: جَوَازٍ is pl. of the latter, or of the former, or of جَزَا, accord. to different writers explaining the saying of El-Hotei-ah,

مَنْ يَفْعَلِ الْخَيْرَ لَا يَعْدُمُ جَوَازِيَهُ

[Whoso doth good, he will not want his rewards, or his rewarders]. (TA.)—[Hence,] جَزَاةُ الْعُطَاسِ In the time between the complimentary prayer addressed to a sneezer (called التَّشْمِيْتُ) and the sneeze; [or as soon as one can compliment a sneezer by repeating the usual prayer of يَرْحَمُكَ اللَّهُ (God have mercy on thee).] (TA voce مُعَاقِبٌ.)—[And جَزَا شَرْطٌ An apodosis; the complement, or correlative, of a condition; also called جَوَابٌ حَرْفٌ جَزَا, q. v. in art. جواب. And جَزَا شَرْطٌ A particle denoting compensation, or the complement of a condition. And A conditional particle; as إِنَّ; also termed لِبَلْجَزَا, and جَزَا alone, and جَزَا شَرْطٌ. He is possessed of sufficiency, or competence, or wealth. (TA.)

هَذَا جَزَا [act. part. n. of 1, q. v.]: see جَزَا. This is a man sufficient for thee as a man. (S.)

جَزَا: see جَزَا. Also Wild bulls, or cows. (TA.) [See جَزَاي.]

مَجْزَى and مَجْزَى are used as inf. ns. of 4. [See 1.] (K.)

مُجْزٍ [act. part. n. of 4. It is said in the TA that أَجْزَى, applied to a camel, signifies Sufficing for a load or burden; and its pl. is مَجَازَى. And that مَجْزَى لِمَرْءٍ, applied to a man, signifies Sufficing for his affair. But مَجْزَى in these instances is evidently a mistranscription, for مُجْزَى; and مَجَازَى, for مَجَازَى. Mistranscriptions of this kind are of frequent occurrence in Lexicons.]

مُجْزَاةٌ and مُجْزَاةٌ are used as inf. ns. of 4. [See 1.] (K.)

### جس

1. جَسَهُ يَدَهُ, (A, Mgh, K,) or جَسَهُ يَدَهُ, (S, Msb,) aor. جَسَ, (Mgh, Msb,) inf. n. جَسٌ, (A, Mgh, Msb, K,) He felt it with his hand (S, A, Mgh, K) for the purpose of testing it, that he might form a judgment of it; (Mgh, Msb;) as also أَجَسَهُ. (S, Msb, K.) You say, جَسَهُ الطَّبِيبُ, (Mgh,) and جَسَ يَدَهُ, (A,) The physician felt him, (Mgh,) and felt his arm, or hand, (A,) to know if he were hot or cold. (Mgh.) And جَسَ الشَّاةُ He felt the sheep, or goat, to know if it were fat or lean. (A, Mgh.)—جَسٌ is also, sometimes, with the eye. (IDrd, S, Msb.) You say, جَسَهُ بَعْضُهُ, (IDrd, S, A, K;) † He looked sharply, or intently, or attentively, at him, or it, for the purpose of investigation and clear perception. (K, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyoob El-Amberec, TA,) in which occurs