;] and in the Kur [vii. 146 and xx. 90], is a substitute for Jac, or it may be meant for ذا جسد: (L:) [but see another explanation of lame, as there used, below:] or is syn. with بدن [which is generally held to signify the body without the head and arms and legs]: (S, A:) the pl. is أَحْسَادُ (Lh, Msb, TA.) Lh men-Verily she is إِنَّهَا لَحَسَنَةُ الرَّجْسَادِ, [Verily she is beautiful in respect of body]; as though the sing. of which the pl. is thus used were applied to every separate part. (TA.) = Saffron; (S, Msb, K;) as also جَسَادُ (Lth, IAar, ISk, S, A, Msb, K:) or a similar dye: (S:) and the latter signifies also a similar dye, (Lth, Msb,) red, or intensely yellow: (Lth, TA:) or bastard saffron; syn. عصفر; (Msb;) and so the former word. (L.) _ Also, (S, L, M,b, K,) and L, K) and (L, K) and باسد (L, K) and رَّجُسُدُ (R,) +Blood; (Ṣ;) as also مُجُسُدُّ, as being likened to saffron: (Ham p. 215:) or dry blood: (R, L, Msb, K:) pl. of the first as above. (Ham p. 127.) _ Some say that اعجلا جَسَد , in the Kur, [in two verses referred to above,] means A red golden calf. (S.)

مَاسِدُ : see مُسَّدِ : = and see also مُسَادِ.

. خسد see غسب.

جَاسِدْ Blood sticking to (بِ) a person; as also *بُسْد. (S.) = See also بُسُدْ.

الجَلْسَدُ (L, K in art. الجَلْسَدُ and الجَلْسَدُ (Ṣ, L, K, TA, in the CK الجَلَّسُدُ) the name of A certain idol, (Ṣ, L, K,) which was worshipped in the time of paganism: (L:) the الله is an augmentative letter accord. to J and most of the leading lexicologists; but F disapproves of the mention of the word in this art. (TA.)

Red. (S.) — Also, (S, Msb, K,) and sometimes مُحَدِّدُ (IF, Msb,) and مُحَدِّدُ (K,)

A garment dyed with saffron: (K:) or with bastard saffron: (IAth, TA:) dyed with نجد (IP, Msb:) or saturated with dye: (S:) or one says, عَلَى فَلَانِ تُوبُ مُسَبِّعُ مِنَ الصَبْعُ مِنَ الصَبْعُ مِنَ الصَبْعُ مِنَ الصَبْعُ لَا الصَبْعُ مِنَ الصَبْعُ الصَبْعُ عَنَ الصَابِعُ عَلَيْكُ الصَابِعُ عَلَى الصَابِعُ الصَابِعُ

is the original form, because it is from مخبرة, (A,) the latter is the original form, because it is from أجبرة, meaning, "it was made to stick, or adhere, to the body," (Fr, S,) like مطرف and مصفف (Fr, TA,) A garment worn next the body (IAar, S, A, K) by a woman, so that she sweats in it: (TA:) and a garment worn next the body dyed with saffron: (A:) pl. مصفف .

(IAar, A.) [Hence,] لاَ يَخْرُجُنَّ إِلَى الْهَسَاجِدِ فِي [Aar, A) They (women) shall by no means go forth to the mosques in the shirts that are next the body. (IAar.) — See also مُجَسَدُ.

جسر

1. بَسْر, (K,) aor. 2, (TA,) inf. n. أجسر (A, K, KL) and , said of a man, (K,) He was daring, courageous, or bold: (A, KL:) he acted with penetrating energy, or sharpness, vigorousness, and effectiveness; syn. مضى and نفذ (K.) You say, أجسارة , aor. 4 , inf. n. جسر على كذا ventured upon such a thing daringly, courageously, or boldly; (S, A;) as also نجاسر : (S:) and he emboldened himself against it, or تجاسر♥ عَلَيْه him. (A, K.) And مُجَسَرُ عَلَى عَدُوهِ (A, Msh,) aor. ، inf. n. مُسَارَةً and مُسَارَةً (Msb,) He acted daringly, conrageously, or boldly, against his enemy. (A.) And الله يَجْسُرُ أَنْ يَفْعَلَ كَذَا IIe dares not to do such a thing. (A.) =, (K,) inf. n. , (TA,) He (a man) arched, or vaulted, [or bridge]. (K.) _ It is said of [the وَقَعَ عَلَى نِيلِ مِصْرَ ,in a trad., مُوجٍ) Ooj (عُوجٍ) i. e., ‡ [He fell down upon the Nile of Egypt, and] became a bridge to them [for the space of a year]. (A.) _ And one says, جَسُوت, the travellingcamels crossed, or passed over, the desert, (A, K,) as by a bridge: (A:) and السَّفينَةُ البَّحْرُ The ship crossed, or passed over, the sea: (A:) or rode upon, and passed through, the sea. (K.)

2. جَسُوهُ; (K;) [and تَجْسِيرُ; (K;) [and إَخْرُهُ;)] He encouraged him; emboldened him. (A, K.)

4: sec 2.

6. تجاسر: see 1, in two places. — Also He stretched himself up, and raised his head. (K.) — العصاب He put himself in motion to him (En-Nawadir, K) with the staff, or stick. (K.) — They acted with mutual daring or courage or boldness. (K.) — They journeyed [app. with boldness, or emulating one another in boldness]. (TA.) العُيلُ تَجَاسُرُ بِالْكُاةَ — [for العُيلُ تَجَاسُرُ بِالْكَاةَ — [for العُيلُ تَجَاسُرُ بِالْكَاةَ — [The horses convey the brave armed men away, or along, or across. (A.)

8: see 1, last sentence, in two places.

in two places. Also, applied to a he-camel, Sharp, spirited, or vigorous; syn. أَلُفُ [as contr. of اللّٰه [as contr. of عَلَيْ]; as also مَنَا ما مَانَ applied to a she-camel: or (so in the K accord. to the TA; but in the CK, "and") tall: (K:) or tall and bulky: and with 5, applied to a she-camel, it has this last signification; (TA;) or signifies strong, and bold to endure travel: (A, TA:) the masc. epithet applied to a he-camel is rare. (Lth, TA.) — Also Large, or bulky; applied to a camel, (S, K,) &c., (S,) or to anything, (K,) or to any limb, or member: (TA:) fem. with 5. (S, K.) — المُحَدِّةُ السُّواعِدِ مَا السُّواعِدِ السَّوَاعِدِ السَّوَاعِدِ اللَّهِ اللَّهُ ا

of the anklet]; applied to a girl, or young woman.
(A, TA.) See also what next follows.

Daring, courageous, or bold: (S, A:) or courageous and tall; as also *. (K:) or courageous; and also tall and bulky; applied to a man; and so *. (TA:) fem. of the former without, and sometimes with, 5: (Msb:) and of the latter with 5: (TA:) pl. of the former and ... (K, TA.) It is not applied to a hecamel; but with 5 is applied to a she-camel, meaning Bold to traverse rugged, or difficult, tracts. (Msb.)

بُسَّرُ Very daring or courageous or bold. (TA.) مُسَرُّ see مُسَرِّ

2. جَمْر, inf. n. تَجْمِين, He, or it, made, or rendered, corporeal; or great, large, big, or bulky. (KL.) _ [He made to be solid, or to have length and breadth and thickness.]

5: see 1. __ [Hence,] آخـنا كُذَا Such a thing assumed a form, or shape, [or an embodiment,] in my eye. (TA.) And tapp. Such a one was, or becume, فلأن من الكرم an embodiment of generosity]. (TA.) And خَانَّه app. As though he were gene! كُرَمْ قَدْ تَجَسَّمَ rosity embodied]. (TA.) = تجسّم فُلَانًا : He chose such a one (S, K, TA) مِن بَيْنِ القُوم [from among the people, or party], (Ṣ,) or من العشيرة from the kinsfolk, or tribe, &c., and sent فارسله him]: (TA:) as though he directed his course, or aim, to, or towards, his ____ [or body]; like as you say, تأييته, meaning "I directed my course, or aim, to, or towards, his آية, and his "." (S.) [See also 5 in art. جشم.] One says also, تَجَسَّهُا نَاقَةٌ مِنَ الإبِلِ قَٱنْصُرْهَا a she-camel from among the camels, and stick her]. (TA.) - الرض + He betook himself towards the land, or country, (S, K,) desiring