

stitution of a thing is as it were based; or of which its natural constitution is made to be; [or, as IbnD thinks to be meant in the K, the collective parts and materials of a thing, of which its natural constitution is moulded;] expl. by مَا وَضَعَتْ عَلَيْهِ جِبَّتَهُ (K,) or, as in some Lexicons, [as the JK and the Mṣb,] مَا خَلَقَتْ عَلَيْهِ جِبَّتَهُ [which is virtually the same]: (TA:) الذَّاتُ والجَوْهَرُ (TA:) and الدَّاتُ والحَقِيقَةُ and البَاهِيَةُ are all syn. terms; and the first has other significations; but in the classical language it signifies الأَصْلُ, i. e., أَصْلُ المَرْكَبَاتِ [the original of compound things]; and not what subsists by itself. (Kull.)—[Hence, الجَوْهَرُ القَرْدُ + The indivisible atom.]—In the conventional language of scholastic theology, جَوْهَرٌ signifies Substance, as opposed to accident; in which sense, some assert the word to be so much used as to be, in this sense, conventionally regarded as proper. (TA.)—See also جَهْرٌ.

جَوْهَرِيٌّ A jeweller; a seller of جَوْهَرٍ [or جَوَاهِرٍ]. (TA.)—[In scholastic theology, †Of, or relating to, substance, as opposed to accident.]

جَهْرٌ: see جَهْرٌ. — Also A man having the eyeball, or globe of the eye, prominent and apparent, or large and prominent; syn. جَاحِظٌ: or resembling such as is termed جَاحِظٌ: fem. جَهْرَاءٌ. (TA.) And this latter, An eye having the ball, or globe, prominent and apparent, or large and prominent; syn. جَاحِظَةٌ: (K:) or resembling what is thus termed. (TA.)—Having a pretty cast in the eye: (AA, K:) fem. as above. (K.)—That cannot see in the sun; (S, A, Mṣb, K:) applied to a man, (A, Mṣb,) and to a ram: (S:) fem. as above: (S, A, Mṣb, K:) or weak-sighted in the sun: (Lh, TA:) or that cannot see in the daytime; أَغْشَى signifying “that cannot see in the night:” (TA:) and the fem., a woman who closes her eyes in the sun. (A.)—A horse having a blaze that covers his face: fem. as above. (K.)—Also the fem., Open, bare, land, not concealed by anything: (A:) or plain land, in which are no trees nor hills (K, TA) nor sands: (TA:) pl. جَهْرَاوَاتٌ. (A, TA.)—And A company (S, K) consisting of the distinguished part (TA) of a people: (S:) the more, or most, excellent persons of a tribe. (K.) You say, [with reference to distinguished persons,] كَيْفَ جَهْرَاؤُكُمْ How is your company? (S.)

جَهْرٌ: see جَهْرٌ: and see also جَهْرٌ, in two places.

جَهْرٌ (S, K) and جَهْرٌ (K) A man accustomed to speak with a plain, or an open, voice; openly; or publicly. (S, K.)

جَهْرٌ: see what next precedes.

جَهْرٌ Notorious; applied to a thing: (TA:) and so جَهْرٌ applied to a man: (A, TA:) and جَهْرٌ plain, apparent, or conspicuous; applied to a thing. (TA.)—الحُرُوفُ المَجْهُورَةُ [The letters that are pronounced with the voice, and not with the breath only; the vocal letters;] the letters (nineteen in number, S) that are comprised in the saying قَوْلٌ رِيضٌ إِذْ غَزَا جُنْدٌ مَطِيعٌ: ظَلَّ قَوْلٌ رِيضٌ إِذْ غَزَا جُنْدٌ مَطِيعٌ

(S, K:) opposed to المَهْمُوسَةُ: (TA:) so called [accord. to some] because there is a full stress in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice. (Sb, S.) = مَاءٌ مَجْهُورٌ Water which, having been buried in the earth, has been drawn until it has become sweet. (TA.)—مَجْهُورَةٌ A well (بئرٌ) cleared out, and cleansed from the black fetid mud which it had contained. (S.)—And Wells frequented [and in use], (K,) whether their water be sweet or salt. (TA.)

جَهْرٌ بِالْعَاصِيِ: see, above, جَهْرٌ بِالْعَاصِيِ.

جَهْرٌ: see جَهْرٌ: and see also جَهْرٌ.

جَهْرٌ Feigning himself; as in the saying, cited by Th,

كَانَ ظَاهِرٌ المَتَجَاهِرِ

[Like the looker that feigns himself unable to see in the sun]. (TA.)

جَهْرٌ

1. جَهْرٌ عَلَى الجَرِيحِ: see 4, in two places.

2. جَهْرٌ, inf. n. تَجَهَّرٌ, He fitted out, equipped, furnished, or supplied, a bride, and a traveller, and a corpse, (S, Mṣb, K,) and an army, (S,) with her, or his, or their, جَهْرٌ [i. e. requisites, equipage, furniture, accoutrements, or apparatus]: (S, Mṣb, K:) he provided a warrior with a beast to ride, and with other requisites for his expedition: (TA:) he prepared him or it. (TA.) You say also, جَهْرٌ عَلَيْهِ الخَيْلِ [He fitted out the horsemen and sent them against him]. (S.) = See also 4.

4. اجَهْرٌ عَلَى الجَرِيحِ, (A, JK, S, Mgh, Mṣb, K,) inf. n. إِجْهَارٌ; (Mṣb;) and جَهْرٌ عَلَيْهِ, aor. ٤, (Mṣb, K,) inf. n. جَهْرٌ; (TA;) He despatched, or he hastened and completed the slaughter of, the wounded man; (A, S, Mgh, Mṣb, K;) he made his slaughter sure, or certain: (JK, K:) and جَهْرٌ, with teshdeed, signifies the same, but denoting muchness, or frequency, or repetition, of the action, or its application to many objects, and intensiveness: (Mṣb;) or جَهْرٌ عَلَى الجَرِيحِ signifies he slew the wounded man. (IDrd, TA.) You should not say, أَجْرَتْ عَلَى الجَرِيحِ, (S,) or أَجَارَ عَلَيْهِ. (ISd, TA.)

5. جَهْرٌ He fitted out, equipped, furnished, or supplied, himself; or he or it became fitted out or equipped or furnished or supplied; with his or its جَهْرٌ [or requisites, &c.]: (K:) he prepared himself. (S, K.) You say, تَجَهَّرْتُ لِأَمْرٍ كَذَا, (S, K,*) and أَجْهَرْتُ, (K,) I prepared myself for such a thing. (S, K.)

11. إِجْهَارٌ لِأَمْرٍ كَذَا: see 5.

جَهْرٌ (S, Mṣb, K, &c.), so accord. to the seven readers in the Kur xii. 59 and 70, (Az, Mṣb,) and جَهْرٌ (S, Mṣb, K,) but the latter is rare, (Mṣb,) or bad, (Az, TA,) or an erroneous pronunciation of the people of El-Baṣrah, (Lth, TA,) The requisites, (Mṣb, K,) equipments, equipage,

furniture, accoutrements, or apparatus, (Mṣb,) of a bride, [i. e. her paraphernalia,] and of a traveller, and of a corpse: (S, Mṣb, K:) provisions and other requisites for a traveller: (Har p. 104:) pl. [of pauc.] أَجْهَرَةٌ, and pl. pl. أَجْهَرَاتٌ. (S, K.)—Accord. to some, Household goods or furniture and utensils: accord. to 'Alee Ibn-'Eesà, excellent goods that are conveyed from country to country: and hence the جَهْرٌ of the bride: (Har p. 104:) or excellent goods that are conveyed as merchandise. (Mgh.)—Also the former, What is upon a camel that is used for riding [consisting of the saddle and its appertenances]. (K.) It is said in a prov., ضَرَبَ فِي جَهْرِهِ, with fet-h [to the ج], (A, S, S, K,) i. e. He took fright and fled or went away at random, and did not return: (K:) or it is said of a thing that goes away and does not return: (A, S, S:) originally relating to a camel from whose back the saddle with its apparatus tumbles, falling between his legs, in consequence of which he takes fright and flees or runs away at random, so that he goes away into the land: (A, S, S, K:) ضَرَبَ signifies he went; (سار;) for which in the CK is put صار;) and the meaning of the phrase is, he went stumbling upon his apparatus. (K.) In the T it is said, The Arabs say, ضَرَبَ البَعِيرُ فِي جَهْرِهِ, meaning The camel took fright and ran away at random, beating the ground with his feet so as to throw down the apparatus and load that were upon him. (TA.)—Also the former, The pudendum of a woman. (S, K, TA.)

جَهْرٌ: see جَهْرٌ.

جَهْرٌ (S, K,) or جَهْرٌ الشَّدِّ, (AO, TA,) A horse quick, or swift, in running: (AO, S:) or the former, a horse that is light, or active. (K.)—مَوْتُ جَهْرٌ, and مَجْهَرٌ, A quick death. (K.)

مَوْتُ مَجْهَرٌ: see what next precedes.

مَجْهَرٌ One for whom are prepared travelling-provisions and equipage, that he may perform the pilgrimage for another. (Mgh.)

مَجْهَرٌ One who sends forth traders with excellent goods: or who travels with such goods. (Mgh.) Hence, app., the vulgar term مَجْهَرٌ, meaning A rich merchant. (Mgh.)—And مَجْهَرُونَ Travelling-companions who assist one in the loading of the beasts. (Mṣb.)

مَجْهَرٌ: see the next preceding paragraph.

جَهَشٌ

1. جَهَشٌ (S, K,) and جَهَشٌ (K,) which latter, accord. to IDrd, is the more common, (TA,) aor. ٤, inf. n. جَهَشٌ (S, K) and جَهْشٌ and جَهْشَانٌ (K,) He betook himself to him by reason of fright or fear, seeking protection, and being about, or ready, to weep; like as the child betakes himself to his mother by reason of fright or fear, (A, S, S, K,) and to his father, (A, S,) being about, or ready, to weep; (A, S, S;) as also جَهَشٌ. (AO, S, K.)—جَهَشْتُ نَفْسَهُ (S, A,) or جَهَشْتُ إِلَيْهِ نَفْسَهُ, inf. n. جَهْشٌ; (TA;) and جَهَشْتُ (S, A, TA;) His soul heaved, (S, A,)