

Lh explains it as meaning, intransitively, he obtained wealth, or property. (TA.)

7 : see 1, latter part, in two places.

8 : see 1, in five places. You say also, أَصَابَتْهُ مُصِيبَةٌ لَا يَجْتَرُّهَا [† A calamity befell him from which he will not recover]; i. e. لَا مَجْبَرٌ مِنْهَا [† there is no recovering from it]. (TA.)

10 : see 1, latter part. = استَجَبَرَهُ † He exerted himself much, or exceedingly, or to the utmost, in paying frequent attention to him, taking care of him, or putting his affairs into a right, or proper, state. (A.)

جَبْرٌ, in computation, † The addition of something for the purpose of reparation. (TA.) [Hence, الجبر † Algebra; more commonly called الجبر والمقابلة perfective addition and compensative subtraction; or restoration and compensation; because of the frequency of these operations in the reduction of equations.] = The contr. of قَدْرٌ : (S, Mṣb, K:) it is the assertion that God compels his servants, or mankind, to commit acts of disobedience; (Mṣb;) the virtual denial that actions proceed from man, and attributing them to God; the sect that hold the tenet thus termed asserting that man, with respect to his actions, is like the feather suspended in the air; whereas قَدْرٌ signifies the "virtual attributing of optional, or voluntary, actions to man; asserting that man creates his own optional, or voluntary, actions:" (IbrD:) A'Obeyd says that it is a post-classical term. (S.) = A king; (AA, T, M, K;) of uncertain derivation: (M:) and a slave, or servant: (A'Obeyd, Kr, K, &c. :) thus bearing two contr. significations: (K:) and a man: (AA, A'Obeyd, K, &c. :) [see جَبْرٌ:] and a young man: and [a] courageous [man]. (K.)

[Also, app., Aloes-wood: الجبر is explained in the K as signifying القود, which means wood in general, as well as aloes-wood in particular; and to this is added in the TA, الذي يجبر به, as though the meaning were the wood with which one sets bones; but I think that يجبر is a mis-transcription for يجمر; and that the meaning is aloes-wood with which one fumigates.]

جَبْرِيٌّ or جَبْرِيٌّ : see جَبْرِيَّةٌ.

جَبْرُوتٌ and جَبْرُوتَةٌ and جَبْرُوتٌ &c. : see what next follows.

جَبْرِيَّةٌ (S, K) and جَبْرِيَّةٌ and جَبْرِيَّةٌ and جَبْرِيَّةٌ (K) and جَبْرِيَّةٌ (Aboo-Nasr, TA) and جَبْرُوتٌ (S, K) and جَبْرُوتَةٌ (K) and جَبْرُوتٌ (S, Mṣb, K, one of the forms most known, of the measure فَعْلُوْتُ, like مَلَكُوْتُ and رَهْبُوْتُ and رَغْبُوْتُ and رَحْمُوْتُ, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and جَبْرُوتٌ (K) and جَبْرُوتٌ (Et-Tedmuree, TA) and جَبْرُوتِيٌّ (K, like رَحْمُوتِيٌّ [&c.], TA) and جَبْرُوتَةٌ (S, K) and جَبْرُوتٌ (Lh, Kr) and جَبْرُوتٌ (Lh, TA) and جَبْرُوتٌ and جَبْرُوتٌ (K,) all inf. ns., (TA,) [or simple subst.,] meaning The quality denoted by the epithet جَبْرٌ; (K;) i. e. self-magnification, pride, haughtiness, or in-

solence; or proud, haughty, or insolent, behaviour; (S, Mṣb, K;) &c. (K, TA.) Hence, مَا كَانَتْ نُبُوَّةٌ إِلَّا تَنَاسَخَهَا مُلْكُ جَبْرِيَّةٌ [There has been no prophetic office but a kingly office has succeeded in its place through some one's self-magnification, pride, haughtiness, or insolence]; i. e., but kings have magnified themselves, or behaved proudly or haughtily or insolently, after it. (A, TA.) = الجَبْرِيَّةُ (S, K) and الجَبْرِيَّةُ (Th, Mṣb,) or the latter is a mispronunciation, or is the correct form, (K,) and the former is so pronounced in order to assimilate it to القَدْرِيَّةُ; (Mṣb, K;*) the latter is the pronunciation of the scholastic theologians of the persuasion of Esh-Sháfi'ee (El-Háfídh in the "Tabṣeer," B) in old times, but the term used in the conventional language of the modern scholastic theologians is الجَبْرِيَّةُ; (B;) and الجَبْرِيَّةُ, also, is a post-classical term; (TA;) The contr. of القَدْرِيَّةُ; (S, K;) the sect who hold the tenet termed جَبْرٌ [q. v.]; (Mṣb;) a sect of those who follow their own natural desires, whose founder was El-Hoseyn Ibn-Mohammad En-Nejjár El-Basree, who assert that man has no power; that [what are termed] voluntary motions are of the same predicament as a tremour; though this does not oblige them to deny the imposition of duties; (Lb, TA;) a sect who assert that God compels his servants, or mankind, to commit sins: (AHeyth, TA:) n. un. † جَبْرِيٌّ or جَبْرِيٌّ. (Mṣb.)

جَبْرَائِلٌ and جَبْرَائِلٌ : see جَبْرَائِلٌ.

جَبْرَانٌ : see 1.

جَبْرِيْلٌ and جَبْرِيْلٌ &c. : } see جَبْرَائِلٌ.

جَبْرِيْنٌ and جَبْرِيْنٌ : }

جَبْرِيَّةٌ and جَبْرِيَّةٌ : see جَبْرِيَّةٌ.

جَبْرِيْلٌ (S, Mṣb, K, &c.) imperfectly decl., because having the quality of a proper name and that of a foreign word, or being a compound regarded as forming a single word, as some say, (TA,) originally Syriac, or Hebrew, [جَبْرِيْل] (Esh-Shiháb [El-Khafájee,]) A proper name of an angel; (TA;) [Gabriel: and also, of a man:] signifying the servant of God: (A'Obeyd, S, Mṣb, K, TA:) or (rather, TA) the man of God: (A'Obeyd, TA:) being said to be composed of جَبْرٌ, (S, Mṣb, TA,) signifying "servant," or "slave," (Mṣb, TA,) or rather "man," (TA,) and اَيْلٌ, (S, Mṣb, TA,) signifying "God:" (Mṣb, TA:) or both together signify the servant of the Compassionate: or the servant of the Mighty, or Glorious: (TA:) this form of the word is of the dialects of Keys and Temeem: (TA:) and there are other dial. vars.; namely, † جَبْرِيْلٌ, without ة, and † جَبْرِيْلٌ, (S, K,) and † جَبْرِيْلٌ, and † جَبْرَائِيْلٌ, (K,) and † جَبْرَائِيْلٌ, (Es-Suyooṭee, TA,) and † جَبْرَائِيْلٌ, (K,) and † جَبْرَائِيْلٌ, (Es-Suyooṭee, TA,) and † جَبْرِيْلٌ, (S, Mṣb, K, which is the form most known and most chaste, and is of the dial. of El-Hijáz, TA,) and † جَبْرِيْلٌ, (Mṣb, K, reckoned of weak authority by Fr,

because the measure فَعْلِيْلٌ [or فَعْلِيلٌ] does not exist in the language, for as to سَمُوَيْلٌ, mentioned by Esh-Shiháb as against the objection of Fr, it is of the measure فَعْوَيْلٌ, MF, TA,) and † جَبْرِيْلٌ, and † جَبْرَائِلٌ, and † جَبْرَائِلٌ, (K,) and † جَبْرِيْنٌ, and † جَبْرِيْنٌ, (S, K,) and † جَبْرَائِيْنٌ. (Es-Suyooṭee, MF.)

جَبْرِيْلٌ : }
جَبْرَائِلٌ and جَبْرَائِلٌ : } see جَبْرَائِلٌ.
جَبْرَائِيْلٌ and جَبْرَائِيْلٌ : }
جَبْرَائِيْنٌ :

جَبَارٌ A thing of which no account, or for which no revenge or retaliation or mulct, is taken. (S, A, Mṣb, K, TA.) You say, ذَهَبَ دَمُهُ جَبَارًا His blood went unrevenged, unretaliated, or unexpiated by a mulct. (S, A.) And جَزَعُ جَبَارٌ A wound for which is no retaliation, nor any expiatory mulct. (A, TA.) And حَرْبُ جَبَارٌ A war in which is no retaliation, (K, TA,) nor any expiatory mulct. (TA.) And المَعْدِنُ جَبَارٌ [The mine is a thing for which no mulct is exacted]: i. e., if the mine fall in upon him who is working in it, and he perish, his hirer is not to be punished for it. (S and Mṣb from a trad.) And البَيْتْرُ جَبَارٌ [The well is a thing for which no mulct is exacted]: i. e., if a man fall into an ancient well, and perish, his blood is not to be expiated by a mulct: (TA:) or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he fall into it and die. (TA in art. بَار.) And جُرْحُ العَجْمَاءِ جَبَارٌ The wound of the speechless beast, if it get loose and wound a man or other thing while loose, is a thing for which no retaliation or expiatory mulct is exacted. (T, A,* Mṣb,*) — Clear, or quit, of a thing: so in the saying, أَنَا مِنْهُ خَلَاوَةٌ وَجَبَارٌ [I am clear, or quit, of it]. (K. [See also فَالَجُ.]) = A torrent. (K.) — Anything that corrupts, or mars, and destroys; (so accord. to some copies of the K, and the TA;) as the torrent, &c.: (TA:) or anything that is corrupted, or marred, and destroyed. (So accord. to other copies of the K.) = Tuesday; (S, K;) an ancient name thereof, (S,) used in the Time of Ignorance; (TA;) as also جَبَارٌ. (K.)

جَبَارٌ : see what next precedes.

جَبَارَةٌ and جَبْرِيَّةٌ Splints; pieces of wood with which bones are set, or reduced from a fractured state: (S, K:) or bones which are put upon a diseased part of the person, to reduce it to a sound state: pl. جَبَائِرٌ. (Mṣb.) — Also, both words, A wide bracelet; syn. يَارِقٌ: (S, K:) a bracelet (سَوَارٌ) of gold or silver: pl. جَبَائِرَةٌ [or جَبَائِرٌ, as above?]. (A'Obeyd, TA.)

جَبْرُوتَةٌ : see جَبْرِيَّةٌ.

جَبْرِيَّةٌ : see جَبَارَةٌ.

جَبْرِيٌّ One who magnifies himself, or behaves