

[The people are a side and the prince is a side]: (Akh, §, TA:) as though he reckoned the latter equal to all the people. (TA. [This is cited in the § and TA as though it were an ex. of جنب in the sense here next following: but it seems to be rather an ex. of this word in the sense first explained in the present paragraph.]) — I. q. نَاحِيَةٌ [A side; meaning a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; a vicinage, or neighbourhood]; (§, K;) as also جانبٌ (§, Mṣb, K) and جانبٌ and جنبٌ (§, K) and جنبٌ (§) and جنبَةٌ (L, TA.) It is said that the primary signification of جنبٌ is the part of the body mentioned in the beginning of this paragraph, and that its use in the sense of نَاحِيَةٌ is metaphorical, as is the case of يَمِينٌ and شِمَالٌ; but نَاحِيَةٌ is mentioned in the Mṣb as the primary signification of جانبٌ; (MF, TA;) though its primary signification accord. to the K and ISd seems to be that first mentioned. (TA.) You say, مَشَوْا جَانِبِيَّهِ and جَانِبِيَّهِ and جَانِبِيَّهِ [They walked, or went on foot, on either side of him]. (A, TA.)* And مَرَوْا يَسِيرُونَ جَانِبِيَّهِ and جَانِبِيَّهِ (L, TA) They went along journeying on either side of him. (§, L.) And كُنَّا عَنْهُمْ جَانِبِينَ and جَانِبِينَ We were apart from them [on two sides and on one side]. (TA.) And نَزَلُوا فِي جَانِبَاتِ الْوَادِي [They alighted in the sides of the valley, or in the tracts beside the valley]. (A.) And فَلَانَ لَا يَطُورُ بِجَانِبِنَا Such a one will not approach our quarter: (§:) thus accord. to AO; with fet-ḥ to the ن: IJ, however, says, people are wont to say, أَنَا فِي ذِرَاكٍ وَجَنِبَتِكَ [meaning I am under thy protection and in thy quarter]; but that the correct expression is جَنِبَتِكَ, with the ن quiescent. (IB, TA.) The Arabs also said, الْحَرُّ جَانِبِيٌّ سُهَيْلٌ meaning †The heat is on either side of Suheyl [or Canopus: i. e., during the period next before, and that next after, the auroral rising of Canopus; which rising began, in central Arabia, at the commencement of the era of the Flight, about the 4th of August, O. S.]: this is the greatest heat. (TA.) One also says, أَحَاطُوا بِهِ مِنْ جَانِبِيَّهِ [meaning They surrounded him on all his sides; lit., on his two sides]; dividing the surrounding parts into two, but not meaning that any of these remained vacant. (Expos. of the exs. cited as testimonies by Sb, TA in art. حَول.) — Also, [and جانبٌ, which is thus used in the L in art. جَنج, and by many authors,] A part, or portion, of a thing; (L;) the greater, or main, or chief, part or portion thereof; most thereof; (L, K;) or a great part or portion thereof; much thereof. (L.) Hence, [or perhaps from جنبٌ in the second of the senses assigned to it above, conveying the idea of juxtaposition, and thus of comparison,] هَذَا قَلِيلٌ فِي جَنِبِ مَوَدَّتِكَ [This is little in comparison with the magnitude of thy love; or simply, in comparison with thy love]. (TA.) —

يَا حَسْرَتَا عَلَيَّ مَا فَرَطْتُ فِي جَنِبِ اللَّهِ [in the Kur xxxix. 57] means فِي جَانِبِيَّهِ, i. e. †[O my grief, or regret, for my negligence, or remissness,] in respect of that which is the right, or due, of God! (A, Bḍ, TA.) i. e., (Bḍ,) in respect of obedience to God! (Bḍ, Jel:) or, in respect of [the means of attaining] nearness to God! (Fr, TA;) or, nearness to God in Paradise! (IAar, TA;) or, in respect of the way of God, to which He hath called me! i. e., the profession of his unity, and the confession of the prophetic office of Moḥammad. (Zj, TA.) The saying of the Arabs, اتَّقِ اللَّهَ فِي جَنِبِيَّهِ وَلَا تَقْدَحْ فِي سَاقِيَّهِ [may be rendered †Fear God in respect of his (thy brother's) right, or due, and impugn not his honour, or reputation: or] means, accord. to the copies of the K, لَا تَقْتُلْهُ [slay him not], or, as in the L, and in the original draught of the author [of the K] لَا تَقْتُلْهُ [slay him not clandestinely, or on an occasion of inadvertence], from الغِيْلَةُ, and throw him not into trouble, or trial: (TA:) or, accord. to some, فِي جَنِبِيَّهِ means in detracting from his reputation, or reviling him. (K, TA. [See also Freytag's Arab. Prov. i. 240.]) A poet, cited by IAar, says,

* خَالِيَتِي كُفًّا وَأَذْكُرَا اللَّهَ فِي جَنِبِيَّهِ *

† [O my two friends, refrain, and be mindful of God in respect of my reputation; (see also جانبٌ);] meaning, in detracting from my reputation, or reviling me: or, accord. to MF, in my case. (TA.) And one says, مَا فَعَلْتَ فِي جَنِبِيَّهِ مَا فَعَلْتَ فِي حَاجَتِي †What didst thou, or what hast thou done, in the case of the thing that I want? (L, TA.)

جَنَابٌ: see جَنِيْبٌ. — طَوْعُ الْجَنَابِ: see جَنَابٌ. — جَنِيْبٌ also signifies Short; (K;) applied to a man. (TA.)

جَنِبٌ: see جَنِيْبٌ. — It is also applied as an epithet to a wolf, because he pretends to halt, from guile, or cunning. (L, TA.) — Also A man who goes aside, or to a distance, from the beaten way, for fear of guests' coming to him for entertainment. (K, TA.)

جَنَبٌ (El-Farábee, §, A, Mṣb, K,) which is sometimes used in the sing. form as pl., and has no fem. form, (TA,) and أَجْنَبِيٌّ and أَجْنَبِيَّةٌ (El-Farábee, §, Mṣb, K,) which is said by Az in art. رُوح to be seldom or never used by the Arabs, but is mentioned by him in its proper art., (Mṣb) and أَجْنَبٌ (Az, §, Mṣb, K,) are syn., (El-Farábee, §, Mṣb, K,) signifying A stranger; (K;) as also جَنِيْبٌ: (§:) or a man who is distant, or remote: (Mṣb:) or distant, or remote, in respect of relationship: (Az and Mṣb in explanation of the third and fourth:) [or not a relation; as will be seen from what follows:] and أَجْنَبٌ [as an act. part. n.] signifies one alighting, or descending and abiding, or settling, as a stranger, among a tribe: (§:) pl. of the first أَجْنَابٌ (A, TA,) and of the second أَجْنَابٌ (S, TA,) and of the fourth أَجْنَابٌ (Mṣb.) الجَارُ الجَنَبِيُّ [occurring in the Kur iv. 40] (T, §, A, Mṣb, K) and جَارُ الْجَنَبِ (TA) The person who

is one's neighbour, but who belongs to another people; (T, §, A, Mṣb, K;) who is not of one's family nor of one's lineage; (A;) who is of another lineage than he of whom he is a neighbour; (T, TA;) who is not a relation: (MF:) or one who is distant, or remote, in an absolute sense: (TA:) or the person who is not a relation to another, and who comes to him, and asks him to protect him, and abides with him: such has the title to respect that belongs to him as neighbour of the other, and to his protection, and as relying upon his safeguard and promise. (TA in art. جُور. [Differing from جَارُ الْجَنَبِ, q. v. supra.])

It is said in a trad., هُمُ أَجْنَابُ النَّاسِ They are the strangers of mankind, or of the people. (TA.) And in another trad., قَالَ لِبِجَارِيَّةٍ هَلْ مِنْ مَغْرَبِيَّةٍ خَبْرٌ قَالَتْ عَلَى جَانِبِ الْخَبْرِ [He said to a girl, Is there any news from abroad? She answered,] It is for a stranger coming from a journey [to give such news]. (TA.) And one says, هُوَ أَجْنَبِيٌّ [He is a person not related to me]. (A.) — Also, † the same four words, (of which only the last is mentioned in this sense in the §,) جَنَابٌ is also an epithet from الْجَنَابَةُ; (§, Mgh, Mṣb, K;) signifying A man under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen: (IAth, TA: [see 4:]) and is used alike as masc. and fem. (§, Mgh, Mṣb) and sing. (§, A, Mgh, Mṣb, K) and dual (Mṣb, TA) and pl.; (§, A, Mgh, Mṣb, K;) being regarded as quasi-coordinate to the class of inf. ns.; for the inf. n., when used as an epithet, must remain, in form, sing. and masc.: (MF in art. عَفَت:) or one may use the dual form جُنَبَانِ; (K;) and sometimes they used the pl. أَجْنَابٌ (§, Mṣb, K*) and جُنُبُونَ (§, Mṣb,) and the fem. pl. جُنَبَاتٌ; (Mṣb;) but not جُنَبَةٌ (K, TA,) applied to a female. (TA.) It is said in a trad., لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جُنُبٌ, meaning [The angels will not enter a house, or chamber, or tent, in which is] one who usually neglects the total ablution when under an obligation to perform it for the cause above mentioned. (IAth, TA.)

جَنِيْبَةٌ: see جَنِيْبٌ, in four places: — and see جَنَابٌ. — Also Retirement, or secession, from others: (K, TA:) and in a trad., in which it is enjoined, used as meaning retirement from women; avoiding the sitting by them, and the approaching the place that they occupy. (TA.) You say, رَجُلٌ ذُو جَنِيْبَةٍ A man of retirement. (TA.) And نَزَلَ جَنِيْبَةً He alighted, or descended and abode, or settled, in a place aside, or apart. (§, TA.) And هُوَ قَعَدَ جَنِيْبَةً He [sat apart, or] retired from others. (A, TA.) — The state of being a stranger; as also جَنَابَةٌ. (K. [Both are there mentioned as simple subst.; but the latter is an inf. n.: see and see also 4.]) Both also signify Remoteness in respect of relationship. (TA.) — Also, جَنِيْبَةٌ, A piece of skin from the side of a camel, (§, L, K,*) of which is made a kind of milking vessel (عَلْبَةٌ), (S, L,) larger than the مَعْلَقُ, but smaller than the جُوبَةُ. (L.) — And Every kind of plant, (§,) or

[a mistranscription for حَوْزَةٌ]