

sometimes **جَاهِلٌ**, pl. of **الْجَاهِلُ**: and particularly, a *pagan poet*;] a poet of the first, or earliest, of the four classes which are ranked in chronological order; of the class which was succeeded next by the **مُخَضَّرُونَ**. (Mz, 49th نوع.) [See also **شَاهِدٌ**.]

**الْجَاهِلِيَّةُ**: see what next precedes. — [Also, or] **الْجَاهِلِيَّةُ الْجَاهِلِيَّةُ**, (JK, S, K,) in which the latter word is a corroborative, (S, K,) as in **لَيْلَةٌ لَيْلَةٌ** &c., (S,) [The time, or state, of ignorance, or paganism; or of intense ignorance;] the time of the **قَتْرَةُ** [or cessation of the mission of apostles, and of the effacement of the signs of their religion]. (JK.) One says, **كَانَ ذَلِكَ فِي الْجَاهِلِيَّةِ** [That was in the time, or state, of paganism, or of intense ignorance]. (S.)

**مَجْبَلٌ** An affair, or an event, or a case, and a land, and a habit, a property, a quality, a practice, or an action, that induces a man to believe a thing to be different from what it is. (Er-Rághib, TA.) A desert (**مَفَازَةٌ**) in which are no signs of the way. (S.) And **أَرْضٌ مَجْبَلٌ** A land in which are no signs of the way: (TA:) or in which one will not go aright (K, TA) unless by means of the [signs of the way called] **أَرَامٌ**: (TA:) pl. **مَجَاهِلٌ**, which is the contr. of **مَعَالِمٌ**: (TA:) accord. to the K, it has neither dual nor pl.; but it has both, as 'Iyáq and others have affirmed. (MF, TA.)

**مَجْبَلٌ**: see **جَهْلَةٌ**.

**مَجْبَلَةٌ** [A cause of, or an incitement to, ignorant, silly, foolish, or wrong, conduct;] a thing that incites one to the **جَهْلُ**. (S, K.) Hence the saying, **الْوَلَدُ مَجْبَلَةٌ** [Children are a cause of silly, or foolish, conduct]. (S.)

**مَجْبَلَةٌ**: see **جَهْلَةٌ**.

**مَجْبَلٌ** † A she-camel light, brisk, or agile, in her pace, or going. (TA.)

**رَكِبْتُ الْمَفَازَةَ مَجْبُولٌ** [Unknown]. You say, **رَكِبْتُ عَلَى مَجْبُولٍ** [I ventured upon traversing the desert notwithstanding its unknown character]. (S, TA.) — [A man of unknown origin. A book of unknown authorship. — In grammar, The passive voice.] — **نَاقَةٌ مَجْبُولَةٌ** † A she-camel that has never been milked: or that has no brand upon her: (K, TA:) and † a she-camel that has never conceived. (Z, TA.)

**مَسْتَجْبِلٌ** Making himself like the **جَاهِلُ** [or ignorant; feigning himself ignorant]: or reckoning, or esteeming, **جَاهِلٌ**. (Har p. 572.)

### جهل

1. **جَهْرٌ**, aor. 2, inf. n. **جَهْرَةٌ** (S, K) and **جَهَامَةٌ** (K,) He (a man) became frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S:) or he was, or became, coarse, or rough, and contracted, and ugly, in face. (K.) — Also, said of the pubes, *It was coarse, rough, or big.* (TA.) — **جَهْمَةٌ**, (S, K,) and **جَهْمَةٌ**, aor. 2, in

both instances; (K;) and **تَجَهَّمَةٌ**, (S, K,) and **تَجَهَّرٌ** (JK, K;) He grinned, frowning, or looking sternly, austere, or morosely, in his face: (S:) or he met him, or regarded him, with a displeasing, (JK, K, TA,) frowning, or grinning and frowning, (TA,) face: (JK, K, TA:) or **تَجَهَّرٌ** signifies he showed a sour, a crabbed, or an austere, face. (TK in art. عيس.) A poet says,

\* **وَبَلَدَةٌ تَجَهَّرٌ الْجَهْمُومًا** \*  
\* **زَجَرْتُ فِيهَا عَيْبَلًا رَسُومًا** \*

(S, TA,) i. e. [Many a region] that exhibits to the impotent that which he dislikes, [or that frowns upon the weak, or impotent, I have chidden therein a strong she-camel that leaves the marks of her footsteps upon the ground.] (S.) You say also, **الْفَتْحُ يَتَجَهَّرُ الْكِرَامَ** † [Fortune frowns upon the generous]. (TA.) And **تَجَهَّمَنِي أَمَلِي** † [My object of hope frowned upon me] is said when one has not attained his object of hope. (TA.)

4. **أُجْبِهَتِ السَّمَاءُ** The sky had clouds such as are termed **جَهَامٌ**. (K.)

5: see 1, in six places.

8. **اِحْتَجَمَ** He entered upon, (K,) or journeyed in, (A, TA,) the portion of the night termed **جَهْمَةٌ**. (A, K, TA.)

**جَهْرٌ** A coarse, or rough, and contracted, and ugly, face; as also **جَهْرٌ**; (K;) or, as in some of the lexicons, **جَهْرٌ**. (TA.) And **جَهْرُ الْوَجْهِ** Frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S, Mgh:) or coarse, or rough, in face: (JK, TA:) applied to a man: (JK, S, Mgh, TA:) and to a lion. (JK, TA.) And [hence,] **الْجَهْرُ** The lion. (K.) = See also **جَهْرٌ**.

**جَهْرٌ**: see **جَهْرٌ**.

**جَهْمَةٌ**: see **جَهْمَةٌ**, in two places. = Also A big cooking-pot. (K.)

**جَهْمَةٌ** and **جَهْمَةٌ**, (JK, S, K,) both mentioned by Fr, (S.) A portion of the night: (JK:) the first of the last portions of the night, (JK, S, K, TA,) extending [app. from midnight] to near the period a little before daybreak: (TA:) or the remaining portion of the darkness of the last part of the night: (K:) or the former signifies, [or each,] the beginning of the night, extending to a fourth part: or, as some say, the middle of the night: (KL:) pl. of the former **جَهْمَةٌ**. (JK.) You say, **مَضَى مِنَ اللَّيْلِ جَهْمَةٌ** [app. meaning A portion, or a portion at the commencement of the latter part, of the night passed]. (A'Obeyd, TA.) = Also the former, *Eighty camels: or the like.* (K.)

**جَهَامٌ** Clouds in which is no water: (JK, S, K:) or that have poured forth their water (K, TA) with the wind. (TA.)

**جَهْمٌ**, applied to a man, (JK, S,) Impotent; (JK, S, K;) weak; as also **جَهْمٌ**. (K.) See an ex. in the first paragraph.

**جَهْمٌ**: see **جَهْمٌ**.

### جهنم

**جَهَنَّمَ** [Hell; or Hell-fire;] (T, S, K, &c.) a name of the fire with which God will punish, (T, S,) in the life to come, (T,) his [disobedient and unrepentant and unbelieving] servants; (S;) a proper name of the abode of punishment: (Bd, ii. 202:) a word rendered quasi-coordinate to the quinqueliteral-radical class by the doubling of the third letter: (S:) accord. to some, it is an Arabic word, applied to the fire of the world to come because of its depth; [see the last paragraph;] (T, TA;) or originally syn. with **النَّارُ** [fire, or the fire]; (Bd in ii. 202;) and imperfectly decl. because determinate and of the fem. gender: (T, S:) accord. to others, it is an arabicized word, (T, S, Bd ubi suprâ,) imperfectly decl. because determinate and of foreign origin; (T, TA;) some say, originally Persian; (S;) others, from the Hebrew **קְהִינָם**, (TA,) [or as Golius says, **קְהִינָם** “the Valley of Hinnom,” where children were burned alive as sacrifices to the idol Moloch.] — See also **جَهَنَّمَ**.

**جَهَنَّمِيٌّ** Of, or relating to, **جَهَنَّمَ**, i. e. Hell, or Hell-fire.]

**جَهَنَّمَ** (S, K, Ham p. 817) and **جَهَنَّمَ** and **جَهَنَّمَ**, with each of the three vowels (K, TA) to the **ج**, (TA,) [but accord. to the K it would rather seem to be **جَهَنَّمَ** and **جَهَنَّمَ**,] and **جَهَنَّمَ**, (K,) applied to a well (**رَكِيَّةٌ**, S, K, or **بَنْوٌ**, Ham), Deep; (S, K, Ham;) in which he who falls into it perishes. (Ham.)

### جو

**جَوْ** The air: (K:) or [the atmosphere; i. e.] what is between the heaven, or sky, and the earth; (S, Mgh;) the air [or the region] between the heaven, or sky, and the earth: pl. **أَجْوَاءٌ**. (TA.) **فِي جَوْ السَّمَاءِ** in the Kur [xvi. 81], means *In the air between the heaven, or sky, and the earth: (Jel:) or in the middle of the sky: (Kátádeh, TA:) or in the air that is remote from the earth.* (Bd.) — *A low, or depressed, part of the ground; (M, K;) as also **جَوْ**: (K:) or a wide part of a valley: (S, Mṣb:) pl. (in the latter sense, Mṣb, or in the former, K, TA) **جَوَاءٌ** (Mṣb, K) and [of pauc.] **أَجْوِيَةٌ**. (TA.) It has the latter meaning in the saying of Tarafeh, [addressing a lark,]*

\* **خَلَا لَكَ الْجَوْ فَبِيضِي وَأَصْفِرِي** \*  
[The wide part of the valley has become vacant for thee; so lay thine eggs, and whistle]. (AA, S.) Az says, I entered, with an Arab of the desert, a [hollow place in which water collected, termed a] **دُخْلٌ**, in El-Khalṣà, and when we came to the water, he said, **هَذَا جَوْ مِنَ الْمَاءِ لَا يُوقَفُ** [This is an abyss of water: one knows not the utmost extent of it]. (TA.) — *A vacant, void, or desolate, place, in which is no one to cheer by his company.* (Ham p. 293.) — *The inside, or interior, of a house or tent; (K;) and of anything; of the dial. of Syria; also termed **جَوْ**, (TA,) and **جَوَانِيٌّ**; (K;) [in the CK*