

camels; like *صِرْمَةٌ* (TA:) or *such a portion as is termed صِرْمَةٌ* of camels; and *such as is termed فِرْقَةٌ* of sheep. (S, K.) [See also 8.]

*جَازِمٌ* A full water-skin or milk-skin; as also *مَجْزَمٌ* (K, \*TA:) and [the pl.] *جَوَازِمٌ* filled milk-skins. (K.)—Also, applied to a camel, and *جَوَازِمٌ* applied to camels, *Satisfied with water.* (K.)

*جَازِمٌ*: see *جَازِمٌ*.

*مَجْزُومٌ* [Cut, or cut off. — And hence,] applied to the final letter of a declinable word, *Made quiescent.* (TA.)

### جزى

1. *جَزَى*, aor. ٢, (Mṣb, K,) inf. n. *جَزَاةٌ*, (Mṣb,) *It (a thing) paid; gave, or rendered, as a satisfaction; or made, gave, or rendered, satisfaction:* (Mṣb:) or *satisfied; sufficed; or contented.* (K.) And *جَزَيْتُ الدَّيْنَ* I paid the debt. (Mṣb.) And *جَزَيْتُ فُلَانًا حَقَّهُ* I paid such a one his right, or due. (TA.) And *مَا يَجْزِينِي هَذَا الثَّوْبُ* This garment does not suffice me. (TA.)—And hence, (TA,) *جَزَى* (S, Mgh, Mṣb, K,) [aor. and] inf. n. as above, (Mgh,) *It (a thing) paid for him; gave, or rendered, [a thing] as a satisfaction for him; made, gave, or rendered, satisfaction for him;* (S, Mgh, Mṣb, \*K;) and some of the lawyers use *جَزَى* in this sense, like *اجْزَأُ*: (Az, Mgh, Mṣb:) *جَزَى* is of the dial. of El-Hijáz, and *اجْزَأُ* of the dial. of Temeem. (Akh, Mṣb.) Hence, in the Kur [ii. 45] *لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* [A soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or a soul shall not make satisfaction for a soul at all; accord. to the latter rendering, *شَيْئًا* being put in the accus. case after the manner of an inf. n.]. (S, Mṣb.) You say also, *جَزَتْ عَنْكَ شَاةٌ* A sheep, or goat, made satisfaction for thee [as a sacrifice]; (S, TA;) as also *أَجَزَتْ*: (TA:) Benoo-Temeem say *أَجَزَاتُ*, with ة: (S, TA:) this last, thus explained, is a dial. var. mentioned by IKṭṭ. (Mṣb.) And *اجْزَى كَذَا عَنْ كَذَا* Such a thing stood, or served, in lieu, in the place, or in stead, of such a thing, without sufficing. (Zj, K.) And *اجْزَى قَلِيلٌ مِنْ كَثِيرٍ* A little stands, or serves, in lieu of much; and *this, of this.* (IAar, TA.) And *اجْزَى عَنْهُ مُجْزِي* and *اجْزَى فُلَانٌ* and (as though the augmentative letter [ا] in *اجْزَى*] were imagined to be rejected, TA) *اجْزَى فُلَانٌ* and *مَجْزَى فُلَانٌ* He satisfied, sufficed, or contented, him as such a one; he stood, or served, him in stead of such a one; a dial. var. of *اجْزَأُ*. (K.) And *اجْزَى* *اجْزَى* *It (a thing) satisfied, sufficed, or contented, as another thing; it stood, or served, in stead of another thing.* (Mṣb.) And *اجْزَاكَ*, with the [second] objective complement suppressed, *It was sufficient for thee.* (Mgh.)—*جَزَاهُ* (Mṣb, \*TA,) and *جَزَاهُ بِهِ* (K,) or *بِهَا صَنَعَ* (S,) and *عَلَيْهِ* (K,) [aor. and] inf. n. as above, (S, K,) *He repaid, requited, compensated, or recompensed, him* (Mṣb, K, TA) [for

*such a thing, for it, or for what he had done];* as also *جَزَاهُ* (S, K,) inf. n. *مَجْزَاةٌ* and *جَزَاةٌ*: (K:) or, accord. to Fr, [contr. to many instances in the Kur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also *جَزَاةٌ*, below.] One says, in praying for another, *جَزَاهُ اللَّهُ خَيْرًا* May God repay him good: and *requite, or recompense, him for good* [that he has done]. (Mṣb.) And *جَزَيْتُهُ بِذَنْبِهِ* I punished him for his crime, or sin, or act of disobedience. (Mṣb.) And *جَزَى عَنْهُ فُلَانًا* He requited, compensated, or recompensed, for him, such a one. (TA.)—*جَزَاةٌ فَجَزَيْتُهُ*: see 3.

3: see 1, latter part, in two places.—*جَزَاهُ خَيْرًا* He prayed for a reward for him from God: or said to him, *May God reward thee.* (Golius, on the authority of Z.)—*بِظَرْفٍ* and *بِجَزَى* *He employed a particle, and an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement.* For instance, in the S, voce *حَيْثُ مِنْ*, it is said, *حَيْثُ مِنْ مَا الظَّرُوفِ الَّتِي لَا يَجَازِي بِهَا إِلَّا مَعَ مَا* *is one of the adverbial nouns that are not employed conditionally, or to denote that, with what follows, they express a condition with its complement, unless with ما, affixed thereto.* See *جَزَاةٌ*, below.—*جَزَيْتُهُ فَجَزَيْتُهُ* [I vied, or contended, with him in repaying, requiting, compensating, or recompensing, and] *I overcame him [therein].* (S.)

4. *اجْزَى*: see 1, in seven places. = Also *He furnished a knife with a handle; a dial. var. of اجْزَأُ*: (Mṣb, K:) but ISd doubts its being so. (TA.)

6. *تَجَازَى دَيْنَهُ*, and *بَدَّيْنَهُ*, *He demanded payment of his debt.* (K.) You say, *تَجَازَيْتُ دَيْنِي* I demanded payment of my debt [owed by such a one]. (S.)—*تَجَازَايَا* [They two repaid, requited, compensated, or recompensed, each other]. (TA in art. قرض.)

8. *اجْتَزَاهُ* *He sought, or demanded, of him repayment, requital, compensation, or recompense.* (K.)

*جَزَى* [a coll. gen. n., of which the n. un. is with ة]: see what next follows.

*جَزِيَةٌ* The tax that is taken from the free non-Muslim subjects of a Muslim government; (S, IAth, Mgh, \*Mṣb, K;) *whereby they ratify the compact that ensures them protection:* (IAth:) [from *جَزَى*]; as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian *كُزِيَه*]: and also, (metaphorically, Mgh,) *† a land-tax; (Mgh, K;) a tax that is paid by the owner of land:* (TA:) pl. *جَزَى*, (S,) or *جَزَى*, (Mṣb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and *جَزَاةٌ*, (K, [in the CK, erroneously, *جَزَاةٌ*]) like *كِتَابٌ*. (TA.)

*جَزَاةٌ* Repayment, requital, compensation, or recompense, for a thing; as also *جَزَاةٌ*; (K;)

*a satisfaction, good for good, and evil for evil;* (Er-Rághib, TA;) sometimes *a reward, and sometimes a punishment:* (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: *جَوَازٍ* is pl. of the latter, or of the former, or of *جَزَاةٌ*, accord. to different writers explaining the saying of El-Hotei-ah,

\* *مَنْ يَفْعَلِ الْخَيْرَ لَا يَعْدَمُ جَوَازِيَهُ* \*  
[Whoso doth good, he will not want his rewards, or his rewarders]. (TA.)—[Hence,] *جَزَاةُ الْعَطَاسِ* In the time between the complimentary prayer addressed to a sneezer (called *التَّشْمِيَتِ*) and the sneeze; [or as soon as one can compliment a sneezer by repeating the usual prayer of *يَرْحَمُكَ اللَّهُ* (God have mercy on thee).] (TA voce *مُعَاقِبٌ*) — [And *جَزَاةٌ شَرْطٌ* An apodosis; the complement, or correlative, of a condition; also called *جَوَابٌ* *حَرْفٌ جَزَاةٌ* A particle denoting compensation, or the complement of a condition. And A conditional particle; as *إِنْ*; also termed *حَرْفٌ لِمَجْزَاةٍ*, and *جَزَاةٌ* alone, and *حَرْفٌ شَرْطٌ*.]—*هُوَ ذُو جَزَاةٍ* He is possessed of sufficiency, or competence, or wealth. (TA.)

*هَذَا* [act. part. n. of 1, q. v.]: see *جَزَاةٌ*.—*هَذَا رَجُلٌ جَازِيكَ مِنْ رَجُلٍ* This is a man sufficient for thee as a man. (S.)

*جَزَاةٌ*: see *جَزَاةٌ*. = Also *Wild bulls, or cows.* (TA.) [See *جَزَاةٌ*.]

*مَجْزَى* and *مَجْزَى* are used as inf. ns. of 4. [See 1.] (K.)

*مَجْزٍ* [act. part. n. of 4. It is said in the TA that *مَجْزَى*, applied to a camel, signifies *Sufficing for a load or burden;* and its pl. is *مَجَازِي*. And that *مَجْزَى لِأَمْرِهِ*, applied to a man, signifies *Sufficing for his affair.* But *مَجْزَى* in these instances is evidently a mistranscription, for *مَجْزَى*; and *مَجَازَى*, for *مَجَازَى*. Mistranscriptions of this kind are of frequent occurrence in Lexicons.]

*مَجْزَاةٌ* and *مَجْزَاةٌ* are used as inf. ns. of 4. [See 1.] (K.)

### جس

1. *جَسَّهُ* (A, Mgh, K, \*) or *جَسَّهُ بِيَدِهِ* (S, Mṣb,) aor. ٢, (Mgh, Mṣb,) inf. n. *جَسٌّ*, (A, Mgh, Mṣb, K,) *He felt it with his hand* (S, A, Mgh, K) *for the purpose of testing it, that he might form a judgment of it;* (Mgh, Mṣb;) as also *اجْتَسَّهُ*. (S, Mṣb, K.) You say, *جَسَّهُ الطَّبِيبُ*, (Mgh,) and *جَسَّهُ يَدَهُ*, (A,) *The physician felt him,* (Mgh,) and *felt his arm, or hand,* (A,) *to know if he were hot or cold.* (Mgh.) And *جَسَّ الشَّاةُ* He felt the sheep, or goat, to know if it were fat or lean. (A, Mgh.)—*جَسٌّ* is also, sometimes, with the eye. (IDrd, S, Mṣb, \*) You say, *جَسَّهُ بَعْينِهِ*, (IDrd, S, A, K;) *† He looked sharply, or intently, or attentively, at him, or it, for the purpose of investigation and clear perception.* (K, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyob El-'Amberee, TA,) in which occurs