

is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) *Human ordure, or excrement*; (AZ, TA in art. *جعليس*;) syn. *رجيع*: (S, K;) or the first signifies the place in which the *جعليس* falls: (IDrd, K;) the *ر* in the last word is augmentative; and its pl. is *جعليس*. (S.) You say, *رمى بجعليس بطنه* [He cast forth the excrements of his belly]. (S.)

جعليس: see the next preceding paragraph.

جعليس; pl. *جعليس*: see *جعليس*.

جعليس A man (TA) who deposits his ordure, or excrement, at once: (K;) or in a dry, or tough, state: as also *مجعليس*. (TA.)

مجعليس: see what next precedes.

جعل

1. *جعلفه*, (S, K,) aor. *جعل*, (K,) inf. n. *جعلف*, (TA,) He prostrated him; threw him down upon the ground; (S, K;) cast him upon the ground; like *جعلبه*; (TA;) namely, a man; (S;) as also *اجعفه*. (Ibn-'Abbád, K.) — He pulled it, or plucked it, out, or up; (S, K;) namely, a thing, (S,) or a tree; (K, TA;) and turned it over, or upside down; (TA;) as also *اجتعفه*. (K, TA.)

4: see 1.

7. *انجعف* [He became prostrated, thrown down upon the ground, or cast upon the ground: see its part. n., below]. — It (a thing, S, or a tree, K) became pulled, or plucked, out, or up. (S, K.)

8: see 1.

جعلاف: see what next follows.

جعلاف, applied to a torrent, i. q. *جعلاف* [That carries away everything]; as also *جعلاف*: (K;) and that overturns everything upon which it comes. (TA.)

مجعلف A place where one is prostrated, or thrown down upon the ground. (TA.)

مجعلوف Prostrated, or thrown down upon the ground; as also *منجعلف*. (TA.)

منجعلف: see what next precedes.

جعفد

Q. 1. *جعلفده* [inf. n. of *جعلفد*] a compound word from the phrase *جعلني الله فداك* [May God make me thy ransom]. (Ibn-Dihyah, TA.) [You say, *جعلفده*, meaning He said to him الله جعلني فداك.]

جعفر

جعفر A small river; a rivulet, streamlet, or brook; (IAar, S, K;) or one that is larger than a *جدول*: (K;) or, as in the Nawádir, a small river, larger than a *جدول*: (TA;) or a river, (IDrd, IJ, TA,) absolutely: (TA;) if small, it is a *فلج*: (IDrd, TA;) or (TA, but in the K

“and”) a large, wide river: (Ibn-El-Ajdábee, K;) [if so,] bearing two contr. significations: (K;) or (in some copies of the K “and”) a full river. (K.) — Also (from the last of these significations, TA) † A she-camel abounding with milk. (K, TA.)

جعل

1. *جعل*, aor. *جعل*, inf. n. *جعل* (S, Msh, K) and *مجعل*, (S, TA,) He made a thing; syn. *صنع*; (Msh, K;) but having a more general signification than *صنع* and their equivalents [as will be shown by what follows]; (Er-Rághib, TA;) and so *اجعل*: (K;) both these verbs signify the same. (S.) — He made a thing of, or from, a thing; as in the saying [in the Kur xvi. 74 and xlii. 9], *جعل لكم من انفسكم أزواجا* [He hath made for you, of, or from, yourselves, wives]; and [in the Kur xvi. 83] *وجعل لكم من الجبال أكنانا* [And He hath made for you, of the mountains, places of retreat; as caves, and excavated houses or chambers: so explained by Bd]. (TA.) — He created; (K, TA;) brought into being, or existence; (TA;) as in the saying [in the Kur vi. 1], *وجعل الظلمات والنور* [And hath created, or brought into being, the darknesses and the light]; (K, TA;) and [in the Kur xxi. 31] *وجعلنا من الماء كل شيء حي* [And We have created of water, or the seminal fluid, everything living]; and [in the Kur xvi. 80, &c.,] *وجعل لكم السمع والأبصار والأفئدة* [And He created for you the ears and the eyes and the hearts]. (TA.) — He made, or prepared; as in the saying [in the Kur lxxv. 2], *يجعل له مخرجا* [He will make, or prepare, for him a way of escape, or safety]; and [in the Kur lxxv. 4] *يجعل له من أمره يسرا* [He will make, or prepare, for him an easy state of his circumstances; i. e., will make his circumstances, or case, easy to him]. (TA.) — He made; meaning he made to be, or become; he constituted; he appointed; [in which sense it is doubly trans.]; (S, K;) as in the saying in the Kur [xix. 31], *وجعلني نبيا* [And He hath made me a prophet]; (S;) [and in the elliptical phrase, *جعله عليه* He made him to be superintendant, or the like, over it; set him, or appointed him, over it: and in the phrase, *جعل القبيح حسنا*, [He made that which was bad to be, or become, good]. (K.) — He made a thing to be in a particular state or condition; as in the saying [in the Kur ii. 20], *الذي جعل لكم الأرض فراشا* [Who hath made for you the earth to be as a bed]; and [in the Kur lxxi. 15] *وجعل القمر فيهن نورا* [And hath made the moon, in them (the heavens), to be as a light]; and so, as some say, in the saying [in the Kur xliii. 2], *إننا جعلناه قرآنا عربيا* [Verily we have made it an Arabic Kur-án]. (TA.) — [He made a thing to be in an altered, or changed, state or condition; i. e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], *جعلنا عليها سافليا* [We made their

upper part to be their lower part]; (K;) and in the words of the Kur [lvi. 81], *وتجعلون رزقكم وأنتم تتكذبون* [And do ye make the thanks that ye should render for your sustenance to be that ye charge with falsehood the Giver thereof by attributing it to the stars called أنواء? as expl. by Bd and Jel]. (TA.) — He pronounced (Er-Rághib, K) a thing by a true judgment or decision, (Er-Rághib,) or as a legal ordinance; (K;) as in the saying (of the Legislator, TA), *جعل الله الصلوات المفروضات خمسا* [God hath pronounced the prayers that are made obligatory to be five]. (K.) And He pronounced (Er-Rághib, K*) a thing by a false judgment or decision, (Er-Rághib,) or according to his own judgment, heretically; (K;) as in the saying [in the Kur xv. 91], *الذين جعلوا القرآن عضين* [Who pronounced the Kur-án to be lies, or enchantment, &c.]. (Er-Rághib, K.) — He called, or named, (S, Msh, K,) a thing; (Msh;) as in the saying [in the Kur xliii. 18], *وجعلوا الملائكة الذين هم عباد الرحمن إنانا* [And they have called the angels, who are the servants of the Compassionate, females]: (S, K;) or, as some say, the meaning is, have described them as, and pronounced them to be, females; like as one says, *جعل فلان زيدا أعلم الناس* [Such a one described Zeyd as, and pronounced him to be, the most learned of men]: or have held, or believed, them to be females; like as the verb signifies in the saying in the Kur [xvi. 59], *ويجعلون لله البنات* [And they hold, or believe, God to have daughters: or this may be rendered and they attribute to God daughters]. (TA.) You say also, *جعلت زيدا أخاك*, meaning I asserted Zeyd to be related to thee [as a brother; or I called Zeyd thy brother]. (K.) — He thought; as in the saying, *جعل البصرة بغداد* [He thought El-Busrah to be Baghdád]; (K;) and so in the saying, *جعلته عبدا فشتمه* [I thought him to be a slave, and consequently I reviled him]. (Ham p. 31.) — He made known, or plain, or perspicuous; as in the saying [in the Kur xliii. 2, of which one explanation has been given above], *إننا جعلناه قرآنا عربيا* [Verily we have made it known, &c., as an Arabic Kur-án]: (K;) or the meaning is, we have revealed it [as such]. (TA.) — He exalted, or ennobled; as in the saying [in the Kur ii. 137], *جعلناكم أمة وسطا* [We have exalted you, or ennobled you, as a nation conforming to the just mean; or just, or equitable, or good]: (K;) [or it may be rendered, we have made you a nation &c.:] or, as some say, the meaning is, we have called you, or named you, a nation &c. (TA.) — Also, inf. n. *جعل*, He put, or laid, a thing; or put it, or laid it, down. (K.) And *جعل بعض* He put, or threw, one part of it upon another. (K.) — He inserted a thing into a thing; as in the Kur [ii. 18], *يجعلون أصابعهم في آذانهم* [They insert, or put, their fingers into their ears]. (TA.) — He put into the heart, or mind; as in the Kur [lvii. 27], *وجعلنا في قلوب* [And we put into the hearts of those who followed him pity and com-