جى

3. جَايَاهُ, inf. n. مُجَايَاةٌ, *He faced him, fronted him, was opposite to him,* or *was over against him:* a dial. var. of جَايَأَهُ. (IAạr, Ḳ.) You say also, مَرَّ بِى مُجَايَاةً *He passed by me being in front,* or *opposite.* (TA.)

جيأ

1. جَآءَ, aor. يَجِىءُ, inf. n. مَجِىْءٌ (Ṣ, Mṣb, Ḳ, &c., [the most common form, but] deviating from the general rule [respecting inf. ns. of this class], for the inf. n. of a verb of the form فَعَلَ having its aor. of the form يَفْعِلُ is [accord. to the general rule, if commencing with an augmentative م,] مَفْعَلٌ, though some words, beside مَجِىْءٌ, deviate from this rule by being of the measure مَفْعِلٌ, [for مَجِىْءٌ is originally مَجْيِئٌ,] as مَعِيشٌ and مَكِيلٌ and مَصِيرٌ and مَسِيرٌ and مَحِيدٌ and مَمِيلٌ and مَقِيلٌ and مَزِيدٌ and مَعِيلٌ and مَبِيعٌ and مَحِيضٌ and مَحِيضٌ, Ṣ,* TA) and جَيْئَةٌ (Ṣ, Ḳ, of the form of an inf. n. of un., but used as an inf. n. in an absolute sense, like رَجْفَةٌ and رَحْمَةٌ, Ṣ, TA) and جَىْءٌ, (Ḳ,) *He,* or *it, came;* or *was,* or *became, present;* syn. أَتَى; (Ṣ, Ḳ;) or حَضَرَ, said of a man [&c.]; (Mṣb;) or حَصَلَ [meaning *it came, came to pass, happened, took place, betided, befell,* or *occurred; it resulted; it ensued;* &c.]; and it is used in relation to ideal, as well as real, substantives; so that إِذَا جَآءَ نَصْرُ ٱللّٰهِ [*When the assistance of God shall come* (in the Ḳur cx. 1)] is [not a figurative but] a proper phrase. (Er-Rágheb, TA.) Sb mentions, on the authority of certain of the Arabs, هُوَ يَجِيكَ [for هو يَجِيْؤُكَ *He comes,* or *will come, to thee*], with the hemzeh suppressed: (TA:) and he also mentions يَجُوْءُ as a dial. var. of يَجِىءُ. (Id. in art. جوأ, q. v.) [As shown above,] جَآءَ is used intransitively and transitively. (Mṣb, MF.) You say, جَآءَ زَيْدٌ *Zeyd came;* or *was,* or *became, present.* (Mṣb.) And جِئْتُ مَجِيْئًا حَسَنًا [*I came with a good coming;* or *in a good manner*]. (Ṣ.) And جِئْتُ زَيْدًا *I came to Zeyd.* (Mṣb.) And sometimes one says, جِئْتُ إِلَيْهِ meaning *I went* [as well as *I came*] *to him,* or *it.* (Mṣb.) And جِئْتُ مِنَ البَلَدِ [*I came from the town,* or *country*]: and مِنَ القَوْمِ, meaning مِنْ عِنْدِ القَوْمِ [*from the presence of the people,* or *company of men*]. (Mṣb.) And جَآءَ الغَيْثُ *The rain* [*came,* or] *descended.* (Mṣb.) And جَآءَ أَمْرُ السُّلْطَانِ *The order,* or *command, of the Sulṭán came,* or *arrived.* (Mṣb.) And جِئْتُ بِهِ (Ṣ, Mṣb, Ḳ) and ▼أَجَأْتُهُ, both signifying the same, (Ṣ, Ḳ,) [*I came with him,* or *it;*] *I brought him,* or *it, with me.* (Mṣb.) And الحَمْدُ لِلّٰهِ الَّذِى جَآءَ بِكَ [*Praise be to God who brought thee*]; and الحَمْدُ لِلّٰهِ إِذْ جِئْتَ [*Praise be to God because,* or *that, thou camest,* or *hast come*]; but not الحَمْدُ لِلّٰهِ الَّذِى جِئْتَ: (Ṣ, TA:) and [in like manner] you say, الحَمْدُ لِلّٰهِ إِذْ كَانَ كَذَا; but not الحَمْدُ لِلّٰهِ الَّذِى كَانَ كَذَا unless you say بِهِ or مِنْهُ or عَنْهُ [after الذى]. (ISk, TA.) [Hence, جَآءَ بِوَلَدٍ *He begot a child,* or *children;* like أَتَى بِوَلَدٍ. And جَآءَتْ بِهِ *She brought him forth; gave birth to him;* like أَتَتْ بِهِ. And جَآءَ بِمَعْنًى *It* (a word) *conveyed,* or *imported, a meaning.*] — [جَآءَ بِشَىْءٍ also signifies *He brought to pass, did, executed, performed,* or *effected, a thing:* and *he said, gave utterance to,* or *uttered, a thing:* like أَتَى بِهِ in both these senses.] And جَآءَ كَذَا *He did thus,* or *such a thing.* (TA.) Hence, [in the Ḳur xix. 28,] لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (TA) [*Verily,* O Mary, *thou hast done*] *a thing hitherto unknown; a thing deemed strange.* (Bḍ. [See another ex. voce إِمْرٌ, likewise from the Ḳur.]) And جِئْتُ شَيْئًا حَسَنًا *I did a good thing.* (Mṣb.) And جَآءَ بِالبَدِيعِ *He produced a new saying,* or *new poetry, not after the similitude of anything preceding.* (TA in art. بدع.) And جَآءَ جَرْيًا بَعْدَ جَرْيٍ (Ḳ in art. تأم) or [more commonly] جاء بِجَرْيٍ بَعْدَ جَرْيٍ (M in that art.) [*He* (a horse) *performed,* or *fetched, run after run*]. — جَآءَ is also *syn. with* صَارَ, like أَتَى; as in the saying, جَآءَ البِنَآءُ مُحْكَمًا *The building became,* or *came to be, firm, strong,* or *compact.* (Kull p. 11.) [And hence the phrase,] مَا جَآءَتْ حَاجَتَكَ, (M, Ḳ,) thus in all the copies of the Ḳ, with the noun in the accus. case; i. e. *What became,* or *has become, thy want?* syn. مَا صَارَتْ; (M, Ḳ;) or *What was thy want?* syn. مَا كَانَتْ: (Er-Raḍee, TA:) ما being here an interrogative, and the [implied] pronoun [in the verb] being made fem. because its predicate is fem.: but some say حَاجَتُكَ, in the nom. case, [as it is in the CḲ, meaning *What did,* or *has, thy want become?*] regarding حاجتك as the subject of جاءت, and ما as the predicate of this verb. (TA.) — See also 3.

3. مُجَايَأَةٌ [inf. n. of جَايَأَ] signifies The act of *facing,* or *fronting; being opposite,* or *over against:* (IAạr, Ḳ:) and the act of *coinciding;* as also جِيَآءٌ. (AZ, Ḳ.) You say of a man, جَايَأَنِى مِنْ قُرْبٍ *He faced me, fronted me, was opposite to me,* or *was over against me, at a short distance.* (TA.) And مَرَّ بِى مُجَايَأَةً *He passed by me being in front,* or *opposite.* (TA.) And جَايَأْتُ فُلَانًا *I coincided with such a one in his coming.* (TA.) And لَوْ جَاوَزْتَ هٰذَا المَكَانَ لَجَايَأَتْكَ الغَيْثُ *Hadst thou passed beyond this place, thou hadst met with rain,* or *coincided with rain in its coming.* (TA.) — ▼جَآنِى فَجِئْتُهُ, [so in copies of the S, and in copies of the Ḳ, as from the Ṣ, but in the TA, as from the Ṣ, جَآءَنِى, and said to be with two hemzehs, though this is evidently wrong,] aor. أَجِيْؤُهُ, the former verb of the measure فَاعَلَنِى, (Ṣ,) is [said to be] a mistake for جَايَأَنِى فجئته, since the former verb has an infirm letter [ى] for its medial radical and ء for its final, not the reverse, (Ṣgh, Ḳ,) [therefore] what J says is not allowable unless it be an instance of transposition; (IB, TA;) but what is given by F [and Ṣgh as the correct form] is that which is accord. to rule, and what J says is that which has been heard from the Arabs, as ISd has pointed out; (TA;) [and rule is not to be regarded when it is contr. to classical usage;] the meaning is, *He vied with me,* or *strove to surpass me, in frequency of coming, and I surpassed him therein.* (Ṣ, Ḳ.)

4. أَجَآءَهُ *He made him,* or *it, to come.* (Kull p. 11.) — [Hence,] أَجَأْتُهُ *i. q.* جِئْتُ بِهِ: see 1. (Ṣ, Ḳ.) — أَجَأْتُهُ إِلَيْهِ *I compelled him, constrained him,* or *necessitated him, to have recourse,* or *betake himself, to it;* (Fr, Ṣ, Ḳ;) or *made him to want it,* or *be in need of it:* (Ṣ:) in the dial. of Temeem, أَشَأْتُهُ. (TA in art. شيأ.) It is said in a prov., شَرُّ مَا يُجِيْؤُكَ إِلَى مُخَّةِ عُرْقُوبٍ [*It is an evil thing that compels thee to have recourse to the marrow of a hock*]; for, as Aṣ says, the عرقوب contains no marrow, and only he who cannot obtain any [other] thing is made to want it. (Ṣ.) And it is said in the Ḳur xix. 23, فَأَجَآءَهَا المَخَاضُ إِلَى جِذْعِ النَّخْلَةِ *And the motion of the child in her womb compelled her to betake herself to the trunk of the palm-tree.* (Bḍ.)

جِيْئَةٌ [*A coming;*] a subst. from جَآءَ, (Ṣ, Ḳ,) of the measure فِعْلَةٌ, with kesr to the ج. (Ṣ.)

جَيْئٌ and جَآءٌ: see what next follows.

جَيَّآءٌ, (Ḳ,) mentioned by Sb as an extr. word, (TA,) [but regularly formed, of the measure فَعَّالٌ,] and ▼جَآءٌ, also written جَآءٌ, (Ḳ,) with the ى changed into hemzeh, (TA,) and ▼جَيْئٌ, (Ḳ,) [originally جَيِئٌ, of the measure فَعِلٌ, denoting intensiveness, in the CḲ written جايئ,] mentioned by IJ as anomalous, *A frequent comer.* (TA.) One says, إِنَّهُ لَجَيَّآءٌ بِخَيْرٍ *Verily he is a frequent bringer of good.* (TA.)

[جَآءٍ, originally جَايِئٌ, then جَائِئٌ, then جَائِىٌ, and then جَآءٍ, *Coming;* act. part. n. of 1.]

جيب

1. جَابَ, aor. يَجِيبُ: see 1 in art. جوب, in two places.

2. جَيَّبَ, inf. n. تَجْيِيبٌ: see 1 in art. جوب.

جَيْبٌ The طَوْق [or *opening at the neck and bosom*] (Ḳ) of a shirt (Ṣ, Ḳ) and the like; (Ḳ;) as, for instance, of a coat of mail: (TA:) or the *opening* of a shirt *at the uppermost part of the breast:* (Mṣb, MF:) or the *opening* in a garment *for the head to be put through:* or *such an opening as a sleeve and a* طَوْق: (MF:) pl. [of mult.] جُيُوبٌ, (Mṣb, Ḳ,) also pronounced جِيُوبٌ, (TA,) [like بِيُوتٌ for بُيُوتٌ,] and [of pauc.] أَجْيَابٌ: (Mṣb:) this is said to be its proper art., (Ḳ, TA,) not جوب, because its pl. is جُيُوبٌ. (TA.) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to *A pocket.*] — † The *heart;* the *bosom.* (Ḳ.) So in the saying, هُوَ نَاصِحُ الجَيْبِ † [*He is pure,* or *sincere, of heart* or *bosom*]: (Ḳ:) or *trusty, trustworthy,* or *faithful.* (Ṣ. [See also art. نصح.]) A poet says,