

جَهْرَةٌ *There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein; syn. تَأْخُذُهُ. (TA.)* And اجْتَهَرَ الْقَوْمُ فَلَانًا *The people looked towards such a one without any veil intervening between them and him. (TA.) — He treated him, or regarded him, with reverence, veneration, respect, or honour: (K:) or (TA) he regarded him as great in his eyes: (K, TA:) he saw him to be great in aspect, or appearance; (S;) as also اجْتَهَرَهُ (S, K) and اجْتَهَرَهُ: (A:) he was pleased with his beauty, and his form, or appearance, or state of apparel or the like; as also اجْتَهَرَهُ: (Lh, *K:) or he pleased him by his beauty and form or appearance &c.: (A:) or it pleased him by its beauty; as also اجْتَهَرَهُ. (TA.) — He saw it (an army, S, A, K, and a people, TA) to be numerous in his eyes; as also اجْتَهَرَهُ. (S, A, K.) = جَهْرَ الْبُئْرِ, (S, K, aor. -, inf. n. جَهْرُ, (TA,)) *He cleared out the well, (S, K,) and took forth from it the black fetid mud that it contained; as also اجْتَهَرَهَا: (S:) or both signify he entirely, or nearly, exhausted the well of its water: (K:) or the former, he reached the water of the well, (K, TA,) in digging: or so جَهْرٌ alone: (TA:) and accord. to Akh, جَهْرَتِ الرَّكِيَّةِ signifies I cleared out the mud that the water covered in the well, so that the water appeared and became clear. (S.) 'Aishch said, describing her father, اجْتَهَرَ ذَنْنَ الرِّوَاءِ, lit., He cleared out the filled-up wells of abundant water so as to make the water well forth; alluding to his rectifying affairs that had become disordered. (TA from a trad.) = جَهْرَ نَاهِرٍ *We came to them in the morning, at the time called الصَّبَاحُ, (S, A, K, TA,) when they were inadvertent. (S, K, TA.) — جَهْرَ الْأَرْضِ *He traversed the land (S, K) without knowledge. (S.) = جَهْرَ السَّقَاءِ *He shook the milk-skin to make butter, (Fr, S, K,) and took forth its butter. (Fr, TA.) = جَهْرَتِ الشَّمْسِ *The sun dazzled the eye, and confused the sight, of the traveller; syn. أُسْدَرَتْ عَيْنُهُ. (K.)******

3. جَاهِرٌ: see 1. — [Its inf. n. مُجَاهَرَةٌ signifies The fighting [with any one] face to face: and the showing open enmity, or hostility, with any one: and the reading, or reciting, a thing aloud: and the speaking loudly. (KL) You say, جَاهِرَ بِالْعَدَاوَةِ, (Mṣb,) inf. n. مُجَاهَرَةٌ (S, Mṣb) and جِهَارٌ, (Mṣb,) *He showed open enmity or hostility, with another. (S, *Mṣb.)* And جَاهَرْتَهُم بِالْأَمْرِ *I acted openly with them in the affair, or case; syn. عَالَنْتَهُم بِهِ. (JK.)* [And جَاهَرَهُ *He treated him openly with enmity &c.*] جَاهَرَهُم بِالْأَمْرِ, (TA,) inf. n. مُجَاهَرَةٌ and جِهَارٌ, (K,) [is explained as signifying] *He vied with them, or strove to overcome or surpass them, in the affair, or case. (K, *TA.)* [But جَاهِرٌ, in the TA, and الجَاهِلِيَّةُ, in the K, are here evidently mistranscriptions for عَالَنْتَهُم and الجَاهِلِيَّةُ.]

4: see 1, in eight places. — اجهر also signifies *He begat sons goodly in stature (IAḥr, K) and in aspect, (IAḥr, TA,) or in cheeks: (K:) or, a squint-eyed son. (IAḥr, K.)*

6. [تَجَاهَرٌ] signifies *The showing oneself openly:*

and acting openly, or being open in one's conduct or converse, with others. You say, تَجَاهَرُوا بِالْعَدَاوَةِ *They showed open enmity, or hostility, one with another; syn. تَبَادَرُوا بِهَا. (S in art. بدو.) = [And تَجَاهَرَ *He feigned himself unable to see in the sun: see the part. n., below.]**

8: see 1, in eight places.

10. اسْتَجَهَرَهُ: see 1. — Also *He took it forth. (TA from a trad.)*

Q. Q. 1. جَهْوَرٌ: see 1, in four places.

جَهْرًا: see جَهْرَةٌ, in two places.

جَهْرٌ: see جِهَارَةٌ, in six places.

جَهْرٌ: see جِهْرٌ, in two places.

جَهْرَةٌ *A thing that is plain, apparent, conspicuous, open, or public. (K.)* You say, رَأَى جَهْرَةً (S, A, &c.) *He saw him, or it, [plainly,] without the intervention of any veil: (TA:) and رَأَى جِهَارًا [signifies the same: or] he saw him, or it, with exceeding plainness: (Er-Rāghib, TA:) or the former signifies he saw him, or it, with his eyes, ocularly, or before his eyes, (S, A, Bd in ii. 52, Mṣb,) without anything intervening: (S:) so in the Kṭr. [ii. 52], حَتَّى نَرَى اللَّهَ جَهْرَةً (S, Bd:) and [some say that] جَهْرَةٌ is here originally an inf. n. of جَهْرَتٌ in جَهْرَتٌ بِالْقِرَاءَةِ, [like جِهْرًا,] and metaphorically used in the sense of مُعَانِيَةً: it is in the accus. case as an inf. n.: or it is thus used as a denotative of state relating to the agent or the object: and some read جَهْرَةً, as an inf. n. like غَلْبَةٌ, or as pl. of جَاهَرٌ, and as such it is a denotative of state: (Bd:) or جَهْرَةٌ is here from جَهْرَتٌ الرَّكِيَّةِ: (Akh, S:) accord. to Ibn-'Arafch, it here signifies unconcealed from us: (TA:) and in the Kṭr. iv. 152, ocularly; not concealed from us by anything. (K, *TA.) — You say also, كَلَّمَهُ جَهْرَةً [and جِهْرًا *He spoke to him plainly, with an open voice, aloud, or publicly. (S, TA.) — And جِهْرًا جِهْرًا [He met him in the daytime, openly, or publicly. (K.)**

جَهْرَةٌ [A blaze covering the face of a horse: or the quality of having such a blaze:] a subst. from جِهْرٌ applied to a horse. (TA.) — *A cast in the eye. (AA, TA. [See also جِهْرٌ.])*

جَهْرَةٌ: see جَهْرَةٌ.

جِهَارًا and جِهَارًا: see جِهْرَةٌ, in three places.

جِهْرٌ: see جِهْرٌ. — Also, and مُجْتَهَرٌ, *An army seen to be numerous. (A.) — And the former, Bold; daring: in the K, erroneously, جِهْرٌ. (TA.)*

جِهْرٌ (in the TA, here, جِهْرٌ, but in another place, جِهْرٌ, *High, loud, or vehement, speech; (Mṣb, K, TA;) as also مُجْتَهَرٌ and جِهْرٌ: (K:) and so applied to the voice; (Mṣb, TA;) as also جِهْرٌ. (A, TA.)* Also, and مُجْتَهَرٌ (TA) and جِهْرٌ (A, TA) and جِهْرٌ (A) and جِهْرٌ (S, A) *A man having a high, loud, or strong voice. (S, A, TA.) — A*

man (S, A) of pleasing, or goodly, aspect; (S, A, K;) as also جِهْرٌ: (K:) fem. of the former with ة: (S:) *beautiful: (K:) of goodly aspect, who pleases the beholder by his beauty: and a face of goodly, or beautiful, fairness: (TA:) and جِهْرٌ a man (TA) of goodly aspect, (K, TA,) and of goodly and perfect body. (AA, K, TA.) — Also, (K,) or جِهْرٌ لِلْخَيْرِ and لِلْمَعْرُوفِ, (A,) *Adapted to, or constituted for, goodness: (A, K:) because he who beholds him desires his beneficence: (TA:) pl. جِهْرَاءُ. (A, K.) = Also Milk not mixed with water: (Fr, S, K:) or from which the butter has been taken forth. (TA.)**

جِهْرَةٌ [an inf. n. (see جِهْرٌ)] *Pleasingness, or goodliness, of aspect; (S, A, K;) as also جِهْرَةٌ (K) and جِهْرٌ: (TA:) [and a quality pleasing to behold: for] Abu-n-Nejm says,*

* وَأَرَى الْبَيَاضَ عَلَى النَّسَاءِ جِهْرَةً *

[And I regard fairness in women as a quality pleasing to behold]: (S:) and جِهْرٌ signifies the form, or appearance, or the like, and goodliness of aspect, of a man: (K:) or what pleases by its beauty, of the form or appearance or the like, of a man, and his goodliness of aspect: (S:) [and simply aspect, or outward appearance.] You say, بَنُونَ ذَوُو جِهْرَةٍ *Sons goodly in stature and in aspect: (IAḥr, TA:) or in stature and in cheeks: (K:) but the former is the more agreeable with authority. (TA.)* And مَا أَحْسَنَ جِهْرُ فُلَانٍ *How goodly is the form, or appearance, or the like, and the beauty of aspect, of such a one! (S, A:*)* [or simply, the aspect; for] you say also, مَا أَسْوَأَ جِهْرَهُ [How evil is his aspect!]. (A.) And رَجُلٌ حَسَنُ الْجِهْرَةِ *A man goodly in aspect. (TA.)* And رَأَيْتُ جِهْرَهُ فَعَرَفْتُ سِرَّهُ *[I saw his aspect, and so knew his mind]. (A.)*

جِهْرَةٌ: see the next preceding paragraph.

فُلَانٌ عَفِيفٌ السَّرِيرَةِ وَالْجِهْرَةِ [Such a one is chaste in secret conduct and in public behaviour]. (A.)

جِهْرٌ: see جِهْرٌ, in four places.

جِهْرٌ a word of well-known meaning, (Mṣb,) [a coll. gen. n., *Jewels; precious stones; gems; pearls: any kind of jewel, precious stone, or gem: and also applied (as in the T, M, Mgh, Mṣb, and K, voce تَبْرٌ, q. v.,) to native ore:] any stone from which is extracted, or elicited, anything by which one may profit: (K:) n. un. with ة: (S:) [pl. جِهْرٌ:] it is of the measure قَوْعَلٌ, (Mṣb,) and is from الجِهْرُ signifying a thing's "becoming exceedingly plain to be perceived by the sense of sight:" (Er-Rāghib, TA:) or it is of Persian origin, (TA,) arabicized, (S, TA,) [from جِهْرٌ,] accord. to most persons. (TA.) — جِهْرٌ *The diversified wavy marks, streaks, or grain, of a sword; syn. فِرْنَدٌ. (T and K voce فِرْنَدٌ.) — جِهْرٌ شَيْءٌ [The essence of a thing; or that whereby a thing is what it is; the substance of a thing: the constituent of a thing; the material part thereof;] that upon which the natural con-**