

and to analogy, or rule. (TA.) — **عَيْنٌ جَلِيَّةٌ** *A seeing eye.* (IB, TA.)

جَلِيَّةٌ *Sure information or tidings.* (S.) — **أَخْبَرَنِي عَنْ جَلِيَّةِ الْأَمْرِ** *He informed me of the true, or real, state of the affair, or case.* (TA.)

دَوَاءٌ جَلَاءٌ [*A medicine that clears the complexion or skin.*] (K. voce **فَوَّهٌ**, &c.)

جَلِيَّانٌ *The act of rendering apparent, open, manifest, plain, or evident: rendering clear, or unobscured; exposing to view, displaying, laying open, disclosing, or uncovering.* (TA.)

جَالٌ *Going forth, or emigrating, from his country, or town: [like جَالٌ:] and so جَالِيَّةٌ, applied to a company of people; [as also جَالَةٌ:] (Mṣb;) or to people who have gone forth, or emigrated, from their homes; (S;) and particularly to those tributaries, (Mgh, Mṣb,) namely, certain Jews, (Mgh,) whom 'Omar expelled from the country of the Arabs; (Mgh, Mṣb;) and afterwards, to such as have the poll-tax imposed upon them, of the people of the Bible, and of the Magians, though not having emigrated from their homes; (Mgh;) [i. e.] the free non-Muslim subjects of a Muslim government; because they were expelled by 'Omar from Arabia; (K;) the word being fem. because denoting a جماعة; (Mgh;) and its pl. is جَوَالٌ. (Mgh, Mṣb.) — Hence, (Mṣb,) جَالِيَّةٌ [as a subst.] is applied to The poll-tax that is exacted from the persons last mentioned above; (S, Mgh, Mṣb;) as also جَالَةٌ: (S;) first, in this sense, applied to that which was exacted from the people expelled from Arabia by 'Omar. (Mṣb.) You say, اسْتَعْمَلَ فُلَانٌ عَلَى الْجَالِيَّةِ [Such a one was employed as collector of the poll-tax]. (S, Mgh, Mṣb.) — See also جَائِلٌ, in art. جَوَلٌ.*

جَالِيَّةٌ (as a subst.): see what next precedes.

أَجْلَى *Having that degree of baldness which is termed جَلًا; i. e. baldness of the fore part of the head: or baldness of half of the head; (S, K;) which is the beginning of صَلَعٌ: (S;) or baldness less than what is termed صَلَعٌ: (K;) or baldness of half of the head, and the like: (A'Obeyd, TA:) fem. جَلَوَاءٌ. (K.) [See أَجْلَحٌ.] — Beautiful, or handsome, in face, bald in the sides of the forehead. (K.) — **جَبْهَةٌ جَلَوَاءٌ** *A wide forehead.* (K.) — **سَمَاءٌ جَلَوَاءٌ** *A cloudless sky: (Ks, S, K;) and نَيْلَةٌ جَلَوَاءٌ* *a cloudless, bright, night.* (TA.) — **ابْنُ أَجْلَى**: see **جَلَا**, in two places. — Also (i. e. ابن اجلى) **أَجْلَى** *The lion.* (TA.) — **فَعَلْتَهُ مِنْ أَجْلِكَ**, and **إِجْلَاكَ**, *I did it on account of thee, for thy sake, or because of thee; syn. أَجْلِكَ.* (K.)*

فَعَلْتَهُ مِنْ إِجْلَاكَ: see what next precedes.

مَجَالِي sing. of **مَجَالٍ**, which signifies *The fore parts of the head, which are the [first] places of baldness: (Fr, S;) or what is seen of the head when one fronts the face.* (TA.)

فَأَيُّ حَرْبٍ [act. part. n. of 4. Hence,] **مُجَلِي** *And either war that shall cause you to emigrate, or abasing peace.* (TA.)

الْمَجَلِي *The first of the horses in a race.* (K in art. **جَلِي**.)

جلى

Some words are mentioned in the K under this head belonging to art. **جَلُو**, q. v.

جم

1. **جَمَرٌ** (S, Mgh, Mṣb, K,) aor. ʔ, inf. n. **جَمَرٌ**, (Mṣb,) said of water, (S,) &c., (S, Mṣb,) *It became much, or abundant; (S, Mṣb;) as also استَجْمَرٌ; said of a thing: (TA:) and, said of water, aor. ʔ (S, K) and ʔ, (K,) the former of which is of the higher authority, (TA,) inf. n. جَمُورٌ, (S, Mgh, K,) it became much, or abundant, (S, Mgh, K,) in the well, (S,) and collected (S, K) after it had been drawn from; (S;) as also استَجْمَرُوا. (K.) And جَمُوا *They became many.* (TA.) — **جَمَّتِ الْبَيْتْرُ**, (K,) aor. ʔ and ʔ, inf. n. جَمُورٌ, (TA,) *The water of the well returned by degrees, (K, TA,) and became much, or abundant, and collected; (TA;) and استَجْمَتٌ signifies the same. (S.) — [Hence, جَمَّتْ مَثَابَةَ جَهْلِهِ, a tropical phrase, explained in art. ثَوْبٌ.] — **جَمْرٌ**, inf. n. **جَمَامٌ**, with damm, *The measure became full or filled.* (KL. [But only the inf. n. is there mentioned: so that the verb may be جَمَرٌ, which see below.] — **جَمَرُ الْفَرَسِ**, (S, K,) aor. ʔ and ʔ, (S, TA,) inf. n. **جَمَامٌ** (S, K) and جَمْرٌ; (S;) and استَجْمَرٌ; (S;) *The horse abstained from covering, (S, K,) so that his seminal fluid (مَأْوُهُ) collected. (K.) — Also, (aor. of the former verb as above, TA, and inf. n. جَمَرٌ and جَمَامٌ, S, K,) The fatigue of the horse went away; (S;) [he recovered his strength after fatigue;] he recovered from his fatigue, being left unriden; (K, TA;) and so أَجْمَرٌ [of which see also the pass. form, below]. (M, K.) — [And hence,] جَمَرٌ, [inf. n. جَمَامٌ, q. v. infra,] *He rested; said of a man [as well as of a horse]; (TA;) and so استَجْمَرُوا. (Har p. 324.) — Also, said of a bone, (K,) inf. n. جَمْرٌ, (TA,) It had much flesh; its flesh became much, or abundant. (K.) — Also i. q. عَلَا [He, or it, became high, &c.: perhaps said of water in a well]. (T, TA.) — Also, inf. n. جَمُورٌ, *He rose (ارتفع) in his pace, or going.* (TA.) — Also, (S, K,) inf. n. **جَمْرٌ** (TA) and **جَمُورٌ**, (S, TA,) said of an event, (K,) of the arrival of a person, (S,) *It drew near; (S, K;) it came to pass: (S;) and استَجْمَرٌ signifies the same, (S, Mṣb, K,) said of an event, of separation from another, (S, TA,) and of an object of want: (TA:) أَحْمَرٌ, [q. v.,] with the unpointed ح, in this sense, was not known to Aṣ. (TA.) — And, said of the نَصِيٌّ, and the صَلِيَّانِ, [two plants, inf. n. not mentioned,] *It attained to the state of having a جَمَّةٌ [app. meaning tuft, or flower-bud]. (TA.) — جَمْرُ الْكَبْشِ,******

(TA,) or **جَمَمَتِ الشَّاةُ**, [perhaps a mistranscription for **جَمَّتْ**,] aor. ʔ, (Mṣb,) inf. n. **جَمَمٌ**, (S, Mṣb, TA,) *The ram, (TA,) or sheep or goat, (S, Mṣb,) was hornless. (S, Mṣb, TA.) — جَمَّةٌ, (K,) [aor. ʔ, accord. to rule,] inf. n. **جَمْرٌ**, (TA,) *He left it (namely, water [in a well,]) to collect; as also اجْمَهُ. (K.) And جَمَّتِ الْبَيْتْرُ [The well was left for its water to collect]. (TA.) And استَجْمَرُ الْبَيْتْرُ *He left the well for some days until its water should collect: whence the metaphorical phrase, [explained in art. ثَوْبٌ,] occurring in a trad. (Har p. 68.) — Also He filled it (namely, a measure, S, such as is called جَمَامٌ, K) so that it had what is termed مَكْوُوكٌ; and so اجْمَهُ. (S, K;) and جَمَمَهُ. (K.) And جَمْرٌ *It was filled.* (T, TA.) See also **جَمَرٌ**, last sentence.***

2. **جَمِمَتِ الْأَرْضُ** *The جَمِيمُ [q. v.] of the land became full, or abundant.* (ISh, TA.) — **جَمِرٌ** [in the CK **جَمَرٌ**] *It (herbage) became such as is termed جَمِيمٌ; as also تَجَمِيرٌ. (K, TA.) — He made a جَمَّةٌ [q. v.] of his hair.* (Z, TA.) — See also 1, last sentence but two.

4. **اجْمَر**, as an intrans. verb: see 1, in two places. — **اجْمَهُ**: see 1, near the end of the paragraph, in two places. — *He left him unriden, so that he recovered from his fatigue; namely, a horse. (K.) And أَجْمَرُ *He (a horse) was left unriden. (S.) — [Hence, He rested him, or gave him rest.] You say, أَجْمَرْتُ نَفْسَكَ يَوْمًا أَوْ يَوْمَيْنِ [Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the سَفْرَجَلَةُ [or quince], تَجْمَرُ الْفَوَادِ, i. e. It rests the heart, and consolidates it, and completes its soundness and liveliness. (TA.) One says also, اسْتَجْمَرْتُ إِنِّي لَأَسْتَجْمِرُ, [Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial, or solid, not vain or frivolous]. (S.) And اجْمَرُ الْأَرْضُ *He gave the land rest from tilling. (TA in art. بَخَع.) — He gave him the جَمَّة [or supply of water, that had collected after drawing,] of the well. (Th, TA.) — الجَمْرُ الْعَنْبُ *The grape-vine had all its branches that were above the ground cut off.* (AHn, TA.)***

5: see 2.

10. **استَجْمَر**, as an intrans. verb: see 1, in five places. — It is said in a trad., **مَنْ يُحِبُّ أَنْ يَسْتَجْمِرَ لَهُ النَّاسُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ**, i. e. [Whoso loveth that men should collect themselves to him, standing in his presence, and confining themselves to him, [let him take his sitting-place in the fire of Hell:] or, accord. as some relate it, يستَجْمِرُ; see art. حَمِرٌ; (TA;) and, as some, يستَجْمِرُ. (TA in art. حَمِيرٌ, q. v.) — **استَجْمَتِ الْأَرْضُ** *The land put forth its plants, or herbage, (K, TA,) so that it became like the [hair termed] جَمَّة [i. e. جَمَّة]. (TA.) — As a trans. verb: see 1, near the end of the paragraph, in two*