

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 فَوَّةٌ, &c.)

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

جَالٍ *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 جَوَالٍ. (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, أُسْتَعْمِلَ 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. جَلْوَاءٌ. (K.) [See أَجْلَحٌ.] — Beautiful, or handsome, in face, bald in the sides of the forehead. (K.) — **جَبَّةٌ جَلْوَاءٌ** *A wide forehead.* (K.) — **سَمَاءٌ جَلْوَاءٌ** *A cloudless sky: (Ks, S, K); and نَيْلَةٌ جَلْوَاءٌ* *a cloudless, bright, night.* (TA.) — Also **ابْنٌ جَلَا**, in two places. — Also (i. e. ابن اجلى) **فَعَلْتُهُ مِنْ** *The lion.* (TA.) — **أَجْلَاكَ**, and **إِجْلَاكَ**, *I did it on account of thee, for thy sake, or because of thee; syn. مِنْ أَجْلِكَ.* (K.)*

فَعَلْتُهُ مِنْ إِجْلَاكَ: see what next precedes.

مَجْلَى 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.)

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

المَجْلَى *The first of the horses in a race.* (K in art. جلى.)

جلى

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

جر

1. **جَمْرٌ**, (S, Mgh, Mṣb, K,) aor. جَمَرْتُ, inf. n. جَمْرٌ, (Mṣb,) said of water, (S,) &c., (S, Mṣb,) *It became much, or abundant; (S, Mṣb); as also جَمْرٌ; said of a thing: (TA); and, said of water, aor. جَمَرْتُ (S, K) and جَمَرْتُ (K), the former of which is of the higher authority, (TA,) inf. n. جَمْرٌ, (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 جَمَرُوا. (K.) And جَمَرُوا They became many. (TA.) — **جَمَرْتُ الْبَيْتَ**, (K,) aor. جَمَرْتُ and جَمَرْتُ, inf. n. جَمْرٌ, (TA,) *The water of the well returned by degrees, (K, TA,) and became much, or abundant, and collected; (TA); and جَمَرْتُ signifies the same. (S.) — [Hence, جَمَرْتُ مَثَابَةَ جَهْلِهِ, a tropical phrase, explained in art. ثوب.] — **جَمَرْتُ الْكَيْلَ**, inf. n. جَمْرٌ, with damm, *The measure became full or filled.* (KL. [But only the inf. n. is there mentioned: so that the verb may be جَمَرْتُ, which see below.] — **جَمَرْتُ الْفَرَسَ**, (S, K,) aor. جَمَرْتُ and جَمَرْتُ, (S, TA,) inf. n. جَمْرٌ (S, K) and جَمَرْتُ; (S); and جَمَرْتُ; (S); *The horse abstained from covering, (S, K,) so that his seminal fluid collected. (K.) — Also, (aor. of the former verb as above, TA, and inf. n. جَمَرْتُ and جَمَرْتُ, 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 **أَجْمَرْتُ** [of which see also the pass. form, below]. (M, K.) — [And hence,] **جَمَرْتُ** [inf. n. جَمْرٌ, q. v. infra,] *He rested; said of a man [as well as of a horse]; (TA); and so جَمَرْتُ. (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. جَمْرٌ, *He rose (ارتفع) in his pace, or going.* (TA.) — Also, (S, K,) inf. n. جَمْرٌ (TA) and جَمْرٌ, (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 جَمَرْتُ signifies the same, (S, Mṣb, K,) said of an event, of separation from another, (S, TA,) and of an object of want: (TA); احمرّ, [q. v.,] with the unpointed ح, in this sense, was not known to Aṣ. (TA.) — And, said of the نَصِيٌّ, and the صِلْيَانِ, [two plants, inf. n. not mentioned,] *It attained to the state of having a جَمَّةٌ [app. meaning tuft, or flower-bud]. (TA.) — جَمْرُ الْكَيْشِ******

(TA,) or **جَمَمَتِ الشَّاةُ**, [perhaps a mistranscription for **جَمَّتْ**,] aor. جَمَرْتُ, (Mṣb,) inf. n. جَمْرٌ, (S, Mṣb, TA,) *The ram, (TA,) or sheep or goat, (S, Mṣb,) was hornless. (S, Mṣb, TA.) — جَمَّةٌ, (K,) [aor. جَمَرْتُ, accord. to rule,] inf. n. جَمْرٌ, (TA,) *He left it (namely, water [in a well,]) to collect; as also جَمَمْتُ. (K.) And جَمَمْتُ الْبَيْتَ [The well was left for its water to collect]. (TA.) And استجمرت البئر He left the well for some days until its water should collect: whence the metaphorical phrase, [ثوب] **كَانَ يَسْتَجْمِرُ مَثَابَةَ سَفِيهِ**, [explained in art. ثوب,] 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 جَمَامٌ; and so اجمته; (S, K); and جمته. (K.) And جمته It was filled. (T, TA.) See also جمته, last sentence.***

2. **جَمِمَتِ الْأَرْضُ** *The جَمِيمَةُ [q. v.] of the land became full, or abundant. (Ish, TA.) — جَمِرَ [in the CK] It (herbage) became such as is termed جَمِيمٌ; as also جَمِرَ. (K, TA.) — **جَمَمْتُ** [q. v.] of his hair. (Z, TA.) — See also 1, last sentence but two.*

4. **اجمَر**, as an intrans. verb: see 1, in two places. — **اجمته**: 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 اجمَر (a horse) was left unriden. (S.) — [Hence, He rested him, or gave him rest.] You say, اجمَرْتُ نَفْسَكَ يَوْمًا أَوْ يَوْمَيْنِ [Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the سَفْرَجَلَةُ [or quince], **نَجِمُ الْفَوَادِ**, i. e. *It rests the heart, and consolidates it, and completes its soundness and liveliness. (TA.) One says also, اجمَرْتُ إِبْنِي لَأَسْتَجْمِرُ قَلْبِي بِشَيْءٍ مِنَ اللَّبْوِ لِأَقْوَى بِهِ عَلَى الْحَقِّ [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 **اجمَرْتُ الْأَرْضَ** *He gave the land rest from tilling. (TA in art. بضع.) — He gave him the جَمَّة [or supply of water, that had collected after drawing,] of the well. (Th, TA.) — **اجمَرْتُ الْعِنْبَ** *The grape-vine had all its branches that were above the ground cut off. (AHn, TA.)****

5: see 2.

10. **استجمَر**, 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, يستجمَر; see art. حمر; (TA); and, as some, يستجمِر. (TA in art. حمر, q. v.) — **استجمرت الأرض** *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**