

say also, **بِهِ جَفْوَةٌ**, meaning *He is suffering coarseness, roughness, or rudeness, &c.* (K.) And **جَفْوَاتُهُ** [The roughness, or rudeness, &c., of time, or fortune, smote him]; and **جَفْوَاتُهُ** [its roughnesses, or rudenesses, &c.]. (TA.)

جُفَاءً The rubbish and scum cast forth by the torrent of a valley, and by a cooking-pot. (Er-Rághib, TA.) [See also art. **جُفَاءً**.] — And hence, as being likened to the **جُفَاءً** of the torrent, † The first, or foremost, of men, or people. (TA.) [But see art. **جُفَاءً**.]

جَافٍ [act. part n. of 1:] applied to a garment, or piece of cloth, (Mgh, Mṣb,) and to a bed, &c., (S, K, TA.) Thick, coarse, or rough. (Mgh, Mṣb, TA.) — And [hence] applied to a man, (S, TA,) meaning *Thick, gross, coarse, rough, or rude, of make; and coarse, rough, or rude, of nature or disposition; coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, in his treatment of, or behaviour towards, his companions: pl. جُفَاءَةٌ*. (TA.) You say also, **رَجُلٌ جَافِي الخَلْقَةِ** [A man thick, gross, coarse, rough, or rude, of make]: and **جَافِي الخَلْقِ** *niggardly and incompunct; coarse, rough, or rude*, (K, TA,) in his intercourse and dealings with others; *oppressive when angry and irritated against his companion with whom he sits*. (TA.) And **جَافٍ** [Obdurate against admonition]. (TA in art. **جَعِظَرٌ**.)

مَجْفُوفٌ } see 1.
مَجْفِيٌّ }

جل

1. **جَلَّ**, aor. **يَجَلُّ**, (S, Mṣb, K,) inf. n. **جَلَلَةٌ**, (S,) or **جَلَالٌ**, (K, [in the CK, erroneously, **جَلَالًا**]) or both, (TA, [but see what follows]) and **جَلِيٌّ**, (Ḥam p. 218, see this word below, under **جَلَلٌ**) [in its primary sense, *It was, or became, thick, gross, coarse, rough, rugged, rude, big, or bulky: (see **جَلِيلٌ**): and then,] it, (a thing, Mṣb,) or *he (a man, S) was, or became, great; (S, Mṣb, K, TA; [said of a thing, meaning in size; and] said of a man, meaning in estimation, rank, or dignity: (S, TA: or **جَلَالَةٌ** signifies greatness of estimation or rank or dignity: but **جَلَالٌ**, supreme greatness thereof: (Er-Rághib, TA:) the latter is an attribute of God only; (Aṣ in Ḥam p. 607, Er-Rághib, TA;) except in few instances: (Aṣ ubi suprâ: or it means the greatness, or majesty, of God: (S, Mṣb:) or his absolute independence. (Bd in lv. 27.) [عَزَّ وَجَلَّ], referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him, or to Whom, belong might and majesty, or glory and greatness*] — **يَجَلُّ عَنِ الإِحَاطَةِ بِهِ** [He is too great to be comprehended within limits] and **يَجَلُّ أَنْ يُدْرَكَ بِالسَّوَابِ** [He is too great to be perceived by the senses] are phrases used in speaking of God. (Er-Rághib, TA.) — The saying of El-Aḥmar,**

يَا جَلَّ مَا بَعَدَتْ عَلَيْكَ بِلَادُنَا *
فَأَبْرَقَ بِأَرْضِكَ مَا بَدَا لَكَ وَأَرَعِدِ *

[O, how greatly distant to thee is our country! therefore threaten in thy land as long as it seems fit to thee, and menace], means **مَا أَجَلَّ مَا بَعَدَتْ** [&c.]. (S.) — Also **جَلَّ**, (S, K,) aor. -, inf. n. **جَلَلَةٌ** and **جَلَالٌ**, (K,) said of a man, (S,) *He became old, or advanced in age, (S, K,) and firm, or sound, in judgment.* (K.) And **جَلَّتْ** said of a she-camel, *She was, or became, old, or advanced in age: (Abu-n-Naṣr, S:)* and so **تَجَلَّتْ** said of a woman. (TA.) — **جَلَّتِ البَايِعَةُ عَنِ الوَلَدِ** [The girl married before she had arrived at puberty, or the beast covered before she was of fit age,] was too young [to bear offspring]: (S:) a prov. (TA.) [Thus the verb bears two contr. significations. See also **هَاجِنٌ**.] — **جَلَّ القَوْمُ**, (S, Mṣb, K, *) **عَنِ البَيْدِ**, (S,) or **عَنِ مَنَازِلِهِم**, (K,) aor. -, (Mṣb, K,) or † [contr. to rule], (S, Sgh,) or both, accord. to Ibn-Málik and others, (TA,) inf. n. **جَلُولٌ**, (S, K,) [and **جَلَا** accord. to the K, but this is an inf. n. of **جَلَا**], *The people, or company of men, went forth, or emigrated, (S, Mṣb, K,) like **جَلَا**, (S, K,) from a country, or town, (Mṣb,) [or from their places of abode,] to another country, or town.* (S, Mṣb.) — **جَلُّوا الأَقْطَ**, (K,) [aor., accord. to rule, †,] inf. n. **جَلَّ**, (TA,) *They took the main part, or portion, of the [preparation of milk termed] اِقْطَ*. (K.) [See also 5.] — **جَلَّ البَعْرَ** *Thou hast brought this as an injury upon thyself.* (K.) — **جَلَّتْ**, (S, K,) aor. †, (S,) inf. n. **جَلَّ**, (S, K,) and **جَلَّتْ**, (K,) *He picked up, (S,) or collected with his hand, (K,) the camels', or similar, dung; (S, K;) and **اجْتَلَّ** signifies the same, (S,) or he picked it up for fuel.* (K.) [See **جَلَّتْ**.] — See also 2.

2. **جَمَّلَ**, inf. n. **تَجْمِيلٌ**, said of a thing, *i. q. عَمَّرَ* [as meaning *It included persons, or things, &c., in common, or generally, or universally, within the compass of its influence, or effects*]. (S, TA.) So in the phrase **سَحَابٌ يُجَمِّلُ الأَرْضَ بِالمَطَرِ** [Clouds that include the land in common, or generally, or universally, within the compass of their rain; i. e., that rain upon the land throughout its general, or universal, extent]: (S, TA:) or, as in the A, *thundering clouds, covering the land with rain.* (TA.) And so in the phrase, **جَمَّلَ المَطَرُ الأَرْضَ** *The rain included the general, or universal, extent of the land within the compass of its fall; and covered the land so as not to leave anything uncovered.* (IF, Mṣb.) — And hence, [in a general sense,] *He covered a thing.* (Mṣb.) *It [or he] ascended, rose, mounted, got, was, or became, upon, or over, a thing; (Ḥam p. 45;) as also **تَجَمَّلَ**, (S, K.) — He clad a horse (S, K) or beast (K) with a **جَلٌّ** [or covering for protection from the cold]; (S, K;) as also **جَلَّ**. (K.)*

4. **اجْلَهُ**, (S, K,) inf. n. **إِجْلَالٌ**, (TA,) [He made it **جَلِيلٌ**, i. e., thick, &c.: contr. of **أَدَقَّهُ**: see Ḥam p. 546. — And hence,] *He magnified*

him; honoured him; (K, TA;) as also **تَجَالَّهُ**: (TA:) *he exalted him (TA) in rank, or station.* (S.) It is said in a trad., **أَجَلُّوا اللهَ يَغْفِرْ لَكُمْ**, meaning [Magnify ye God, and He will forgive you: or] *say ye, يَا ذَا الجَلَالِ وَالِإِكْرَامِ* [O Thou who art possessed of greatness, or majesty, and bounty], and believe in his greatness, or majesty: it is also recited otherwise, with ح; (TA in the present art. ;) i. e. **أَحْلُوا اللهَ**, meaning “Resign yourselves to God;” or “quit ye the danger and straitness of belief in a plurality of Gods, to avail yourselves of the freedom of El-Islám;” (TA in art. **حَل**;) but the former recital is confirmed by another trad., namely, **أَلْطُوا يَا ذَا الجَلَالِ وَالِإِكْرَامِ** [see art. **لَط**]. (TA in the present art.) [Hence,] **من أَجَلٍ إِجْلَالِكَ**, and **فَعَلْتَ ذَلِكَ مِنْ إِجْلَالِكَ**: see **جَلَّلَ**. — *He gave him much.* (S.) You say, **مَا أَجَلَّنِي وَلَا أَدَقَّنِي** (S, TA) *He gave me not much, nor gave he me little: (S:) or he gave me not a camel, nor gave he me a sheep, or goat.* (TA.) A poet says, (S,) namely, El-Marrár El-Fak'asee, describing his eye, (TA,)

بَكَتْ فَأَدَقَّتْ فِي البَيْكِي وَأَجَلَّتْ *
† *It wept, and shed few tears, and shed many.* (S, TA.) You say also, **أَجَلَّ فَرَسَهُ فَرَقًا مِنْ ذُرَّةٍ** *He gave his horse a large feed of millet.* (TA.) — *He gave him a **جَلِيلَةٌ**, i. e., a she-camel that had brought forth once.* (S, K.) You say, **مَا أَجَلَّنِي وَلَا أَحْشَانِي** *He gave me not a she-camel that had brought forth once, (S, K, *) nor gave he me a young, or small, camel.* (S.) — **مَا أَجَلَّ**: see 1. [You say, **مَا أَجَلَّهُ** *How great, &c., is he, or it!*] — **أَجَلَّ** *He was, or became, strong: — and He was, or became, weak: thus bearing two contr. significations.* (Ibn-'Abbád, K.)

5. **تَجَلَّه** *He took the greater, main, principal, or chief, part of it; the main, gross, mass, or bulk, of it; (S, K;) as also **اجْتَلَّه** (K) and **تَجَالَّه**. (Ibn-'Abbád, K. [In the CK, in the explanation of the second and third of these verbs, **جَلَّه** is erroneously put for **جَلَّه**].) — See also 2. — [Hence,] *He sat upon him; namely, a horse.* (KL.) And **تَجَلَّلَ الفَحْلُ التَّاقَةَ** (S and K in art. **دَام**) *The stallion-camel mounted the she-camel.* (TA in that art.)*

6. **تَرَفَّعَ** (S) and **تَعَاظَمَ** (S, K) *i. q. تَجَالَّ*. (S.) You say, **فَلَانٌ يَتَجَالَّلُ عَنِ ذَلِكَ** (S, K, *) *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَرَفَّعُ يَتَجَالَّلُ عَلَيْهِ*; (S,) or **يَتَعَاظَمُ**; (K;) as also **تَجَالَّه**. (TA.) — See also 1. — **تَجَالَّه**: see 4: — and 5.

8: see 5: — and see also 1.

R. Q. 1. **جَلَجَلَ** [app. *It sounded; or made a sound, or sounds; said of a little bell, such as is called **جَلَجَلٌ**: said also of thunder: and it sounded vehemently; or made a vehement sound, or vehement sounds: and he threatened: (see **جَلَجَلَةٌ**, which seems to be the inf. n. of the verb in these senses:) and,] said of a horse, *he neighed clearly; or had a clear neigh.* (K.) — **جَلَجَلَهُ**,*