

upon him. (K. [See *القى عليه مئاقيله*, voce *مئاقيل*].) — Also *جَمِيدٌ*, (L,) or *جَمِيدٌ*, (K,) A mass of rock rising out of shallow water. (IAar, L, K.) — And the former, † A strong man; and so *جَمِيدَةٌ*: (K:) or a man having a strong voice; and so *جَمِيدٌ*. (L.) — Also, *جَمِيدٌ*, Many camels: (S:) or camels composing a large herd: or camels advanced in years; as also *جَمُودٌ*: (K:) and sheep exceeding in number a hundred: (L, K:) you say *ضَانٌ جَمِيدٌ*. (L.) — And *Oxen*, or *cows*: (L:) and the same word, (K,) or *جَمِيدَةٌ*, (AA, L,) a single ox or cow. (AA, L, K.)

*جَمِيدٌ*: } see above.  
*جَمِيدٌ*: }

*جَمِيدَةٌ* applied to land (أَرْضٌ) Stony: (K:) and *جَمَامِدٌ* is [its pl.] like *جَرَاوِلٌ*. (TA.) — See also *جَمِيدٌ*, in two places.

*جَمُودٌ*: see *جَمِيدٌ*, in two places.

جنانار

*جَنَانَارٌ* The flower of the pomegranate: an arabicized word, from *كُنَانَارٌ*, (K,) which is Persian, composed of *كُنٌ* “a flower,” and *نَارٌ* “a pomegranate.” (MF.) It is said that whoever swallows three grains of it, of the smallest that may be, (K,) on the condition of his taking them with his mouth from the tree, before their opening, at sunrise, on a Wednesday, (Tedhkiret Dáwood, TA,) will not have ophthalmia in that year. (K.)

جده

1. *جَدَهُ*, aor. -, (S, Mgh, K,) inf. n. *جَدَّهُ*, (S, Mgh, TA,) He was, or became, bald in the fore part of the head: (S, K:) or in the greater part of his head. (Mgh.) [The latter seems to be the correct meaning: see *جَدَّهُ* below.] — *جَلَبَتْ سَاحَتَهُ* His court, or yard, was, or became, vacant, or void. (JK.) — *جَدَّهُ*, (S, K,) aor. -, (K,) inf. n. *جَدَّهُ*, (TA,) He uncovered a thing; or removed it [from a thing that it covered or concealed]. (K, TA.) — He raised the turban, while folding it, from the side of his forehead (عَنْ جَبِينِهِ), (K, TA,) [like *اجْتَلَى*], and from the fore part of his head. (TA.) — He removed the pebbles from a place. (S, K.) — He turned back a person from a difficult, or hard, thing or affair. (K.)

*جَدَّهُ*, (JK, S,) or *جَدَّهُ*, (K,) Baldness in the fore part of the head; (S, K;) which is the beginning of *صَلَعٌ*; like *جَلَحٌ*: (S:) or baldness of the greater part of the head; (Mgh;) more than *جَلَحٌ*, (JK,) and more than *صَلَعٌ*, which is more than *جَلَحٌ*. (Mgh in art. *جَلَحٌ*.)

*جَدَّهُ*: see *جَدَّهُ*. — Also The part that faces one of the brows, or brinks, or edges, of a valley: (S:) or the side of a valley; (K, TA;) the bank, or border, thereof: (TA:) or elevated parts in the interior, or lower part, of a valley, rising above the water-course, so that, when the valley

flows with water, the water does not reach them: (ISH, TA:) and, some say, the mouth of a valley: and some, a part of a valley uncovered by the torrents, and so made apparent: (TA:) and [the dual] *جَدَّتَانِ*, (JK, M, TA,) or *جَدَّتَا*, (S,) the two sides, or borders, of a valley, (S, M, TA,) when there is in them hardness: (JK, M, TA:) occurring in a trad., or, as some relate it, *جَدَّتَانِ*, with an augmentative *م*: (TA:) pl. *جَدَاهُ*. (S.) — A great round rock. (JK, K.) — A large [hill, or the like, such as is called] *قَارَةٌ*; as also *جَدِيَّةٌ*, with an augmentative *م*. (TA.) — The place of alighting and abiding of a people, or company of men: (JK, K, TA:) and a yard, or wide space, in front, or extending from the sides, of their dwelling. (JK.) — And A meadow in which water collects and stagnates: pl. as above. (JK.) — Dates, (K, TA,) of which the stones have been picked out, (TA,) macerated and mashed with milk, (K, TA,) then given to drink to women; (TA;) having a fattening property; (K, TA;) as also *جَدِيَّةٌ*. (K.)

*جَدِيَّةٌ*: see *جَدِيَّةٌ*, in two places.

*جَدِيَّةٌ* A mode of wearing the turban, in which the *جَبِينِ* [or side of the forehead] is uncovered, so that the part where the hair grows is seen. (JK, Sgh.)

*جَدِيَّةٌ* A place from which the pebbles have been removed. (JK, S, K.) — See also *جَدِيَّةٌ*, last sentence.

*أَجْدَهُ* Bald in the fore part of the head; (S;) i. q. *أَجْلَحٌ*: (TA:) or [it denotes more than the latter; meaning] bald in the greater part of the head: fem. *أَجْدَةٌ*: pl. *أَجْدُهُ*. (Mgh.) [See *جَدَّهُ*.] — Large in the forehead, having the places of growth of the hair receding. (K.) — † A bull having no horn; (Ks, JK, S, K;) like *أَجْلَحٌ*. (Ks, S.)

*مَجْلُودٌ* A tent, or house, or chamber, (بَيْتٌ) in which is neither door nor curtain. (JK, K.)

جلبق

*جُلَابِقٌ* Bullets, syn. *بُنْدُقٌ*, (S, Mgh, K,) or rounded things, (En-Nadr, TA,) made of clay, (En-Nadr, Mgh, TA,) which one shoots [from a cross-bow]: (K:) n. un. with *ة*: (En-Nadr, Mgh, TA:) a Persian word, arabicized; (Mgh;) in Persian *جَلَّهُ*, meaning “a ball of thread;” pl. *جَلَبَاتٌ*; applied also to “a weaver;” (S, K;) i. e., *جَلَبَاتٌ* is so applied. (TA.) Hence, *قَوْسٌ جُلَابِقٌ* [The cross-bow for shooting bullets]. (S, Mgh.)

Quasi جلمر

*جَلْمَةٌ*: see art. *جَلْمَةٌ*.

جلو

1. *جَلَا*, (S, Mgh, Mgh,) [aor. -,] inf. n. *جَلَا*, (Mgh,) It (a thing, and † an affair, or a case, Mgh, or † information, or tidings, Mgh,) was, or became, clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered, (Mgh,

Mgh,) للنَّاسِ to men, or the people; (Mgh;) as also *تَجَلَّى*, said of a thing: (S, Mgh, Mgh:) it († information, or tidings, S, Mgh, or † an affair, or a case, Mgh,) was, or became, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident, (S, Mgh, Mgh,) لِي to me, (S,) or للنَّاسِ to men, or the people. (Mgh.)

One says, *تَجَلَّتْ الشَّمْسُ* The sun became unobscured, or exposed to view, and ceased to be eclipsed. (TA from a trad.) Er-Rághib says that *تَجَلَّى* is sometimes by the thing itself; as in the phrase [in the Kur xcii. 2], *وَالنَّهَارُ إِذَا تَجَلَّى*, [By the day when it becometh clear, &c.]: and sometimes, by the case, and the action; as in the saying [in the Kur vii. 139], *فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ*, [And when his Lord became manifested to the mountain]: Zj says that the meaning in this instance is, appeared, and so say the Sunnees;

El-Hasan says that the meaning is, *تَجَلَّى بِالنُّورِ* [became manifested by light, the light of the empyrean]. (TA.) — *جَلَا*, [aor. -,] inf. n. *جَلَا* (S, Mgh, Mgh, K) and *جَلُو*; (K;) and *اجلَى*; (S, Mgh, Mgh, K;) He, (a man, Mgh,) or they, (a company of men, Mgh, Mgh,) went forth, or emigrated, (S, Mgh, Mgh,) عَنِ الْبَلَدِ from the country, or town, (S, Mgh,) and عَنِ أَوْطَانِهِمْ from their homes: (S, Mgh:) [like *جَلَّ*:] or they (a company of men) dispersed themselves, or became dispersed, عَنِ الْمَوْضِعِ, and مِنْهُ, from the place: (K:) or *جَلَا* means, in consequence of fear: and *اجلَى*, in consequence of drought: (AZ, K:) or *أَجَلُّوا* signifies they left their place of abode in consequence of fear; the verb in this case being trans. by itself: but if they have left for some other reason than fear, you say, *عَنْ مَنَازِلِهِمْ*: (Mgh:) accord. to IAar, *جَلَا* signifies he fled, being driven away, from his home. (TA.) [See also 12.] — *جَلَى*, aor. -, inf. n. *جَلَا*, He had that degree of baldness which is termed *جَلَا*; (K;) i. e. baldness of the fore part of the head; (S, K;) like *جَدَّهُ*: (S:) 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.) And *جَلَا الْجَبِينِ*, inf. n. *جَلَا*, signifies the same as *جَلَى* [The part above the temple became bald]. (A'Obeyd, TA.) — *جَلَاهُ*, [aor. -,] inf. n., app., *جَلَاهُ*, or perhaps *جَلَاهُ*, but the former seems to be indicated by what follows; (S, Mgh, Mgh;) and *جَلَاهُ*; (MA;) He made it, or rendered it, clear, or unobscured; exposed it to view, displayed it, laid it open, disclosed it, or uncovered it; (S, Mgh, MA;) namely, a thing: (S, Mgh:) he made it, or rendered it, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, Mgh, Mgh, MA;) namely, † an affair, (Mgh,) or † information, or tidings. (Mgh.) You say, *جَلَا العُرُوسَ*, inf. n. *جَلَاهُ* and *جَلُوهُ* (S, Mgh, K) and *اجتلاها*; (S, Mgh, K) and *جَلُوهُ*; (K;) and *على بعلها*; (S, Mgh, K;) He displayed the bride, *على بعلها* to her husband: (K:) or he looked at the bride