

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

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

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. **جَفَاءَةٌ**. (TA.) You say also, **رَجُلٌ جَافِي الخَلْقَةِ** [A man thick, gross, coarse, rough, or rude, of make]: and **جَافِي الخَلْقِ** *niggardly and incomppliant; 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. **جَعَطَر**.)

مَجْفُوٌ } see 1.
مَجْفِيٌ }

جل

1. **جَلَّ**, aor. **يَجَلُّ**, (S, Mṣb, K,) inf. n. **جَلَالَةٌ**, (S,) or **جَلَالٌ**, (K, [in the CK, erroneously, **جَلَالًا** is put for **جَلَالًا**]) or both, (TA, [but see what follows,]) and **جَلَّتِي**, (Ḥam p. 218, see this word below, under **جَلَّتِي**,) [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 suprà:) or it means the *greatness, or majesty, of God:* (S, Mṣb:) or his *absolute independence.* (Bḍ 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 بِالْحَوَاسِرِ** [*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
فَأَبْرُقُ بِأَرْضِكَ مَا بَدَا لَكَ وَأَرَعِدُ

[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. **جَلَّ**, inf. n. **جَلَالَةٌ** 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 البَاهِجَةُ عَنِ الوُدِيِّ** [*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 البَلَدِ*, (S,) or *عَنْ مَنَازِلِهِمْ*, (K,) aor. **جَلَّ**, (Mṣb, K,) or **جَلَّ** [contr. to rule], (S, Sgh,) or both, accord. to Ibn-Málik and others, (TA,) inf. n. **جَلُولٌ**, (S, K,) [and **جَلَاءٌ** 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, **جَلَّ**, inf. n. **جَلَّ**, (TA,) *They took the main part, or portion, of the [preparation of milk termed] اِقْطَ.* (K.) [See also 5.] — **جَلَّتْ** *Thou hast brought this as an injury (جَنَيْتَهُ) upon thyself.* (K.) = **جَلَّ البَعْرُ**, (S, K,) aor. **جَلَّ**, (S,) inf. n. **جَلَّ** (S, K) and **جَلَّةٌ**, (K,) *He picked up, (S,) or collected with his hand, (K,) the camels', or similar, dung;* (S, K;) and **اجْتَلَّهُ** signifies the same, (S,) or *he picked it up for fuel.* (K.) [See **جَلَّةٌ**.] = See also 2.

2. **جَلَّلَ**, inf. n. **تَجَلَّلِي**, said of a thing, *i. q. عَمَرٌ* [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 يَجَلِّلُ 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, **جَلَّلَ 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 **تَجَلَّلَ**. (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, وَالْإِكْرَامِ* [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 بِيَا ذَا الْجَلَالِ وَالْإِكْرَامِ** [see art. **لَط**.] (TA in the present art.) [Hence,] **من أَجَلَّ إِجْلَالِكُ**, and **فَعَلْتُ ذَلِكَ مِنْ إِجْلَالِكُ**: see **جَلَّلَ**. — *He gave him much.* (S.) You say, **مَا أَجَلَّنِي وَلَا أَقْدَنِي** (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 البَيْتِ 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 أَحْسَنَانِي** *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!*] = **اجَلَّ** *He was, or became, strong:* — and *He was, or became, weak:* thus bearing two contr. significations. (Ibn-Abbád, K.)

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

6. **تَرَفَّعَ** (S,) and **تَعَاظَمَ** (S, K) *i. q. تَجَالَّ*. (S, K*) **فُلَانٌ يَتَجَالُّ عَنْ ذَلِكَ** *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it;* syn. **يَتَرَفَّعُ**. **يَتَجَالُّ عَلَيْهِ** (S,) or **يَتَعَاظَمُ** (K;) as also **عَنْهُ**. (TA.) — See also 1. = **تَجَالَّهُ**: see 4: — and 5.

8: see 5: — and see also 1.

R. Q. 1. **جَلَّجَلٌ** [app. *It sounded; or made a sound, or sounds;* said of a little bell, such as is called **جَلَّجَلٌ**: said also of thunder: and *it sounded vehemently; or made a vehement sound, or vehement sounds:* and *he threatened:* (see **جَلَّجَلَةٌ**, 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.) = **جَلَّجَلَهُ**,