

**جميل** *Melted fat*: (S, Mgh:) or *melting fat*: or *fat that is melted and collected*: (K, TA:) or *fat that is melted, and, whenever it drips, made to drip upon bread, and then replaced over the fire [that it may drip again*: see **جميل**]: (TA:) and **جمالة**, also, signifies [the same; or] *melted grease*. (Mgh, TA.) [See also **جمول**.]—Hence, accord. to Abu-l-'Alà, because, when a man becomes fat and in good condition, his **جمال** becomes apparent, (Ham p. 155), as also **جمال** and **جمال**, (K,) or this last denotes a higher degree of beauty than **جميل**, (S, Sgh,) and has no broken pl., (TA,) and **أجميل**, (TA,) *Beautiful, goodly, comely, or pleasing*, (S, M, Mgh, K,) in person, (M, K,) and good in action, or actions, or behaviour, (M, TA,) or also in moral character: (K:) [like the Greek *καλός*, the Latin *pulcher*, the French *beau*, &c.; and so **حسن**:] or *elegant, or pretty*; i. e., *delicately, or minutely, beautiful*: (Msb:) [or characterized by much goodness, or beauty or goodness or comeliness, in his mind, or in his person, or in his actions or behaviour; and also characterized by much goodness communicated from him to others: see **جمال**:] pl. of the first **جمال**: (TA:) fem. **جميلة**, (S, Mgh, Msb, K,) applied to a woman; (S, Mgh, Msb;) as also **جملة**, (Ks, S, K,) [said to be] an instance of [the measure] **فَعْلَانَة** having no [masc. of the measure] **أفعل**: (TA;) [but see above;] or this is applied to any female as signifying *perfect, or complete, in body*. (Ibn-'Abbád, K.) It is said in a trad., **إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ** *Verily God is comely in deeds*, (TA,) or *an Abundant Bestower of good things: He loveth those who are of the like character*. (Er-Rághib, TA.) And you say, **عَامَلَهُ بِالْجَمِيلِ** [*He treated him with comely, or pleasing, behaviour*]. (TA.) And **مَاسَحَهُ بِالْجَمِيلِ** [*He coaxed him, or wheedled him, with comely, or pleasing, behaviour or speech*]. (ISd, K. [See 3.]) — **البقل أبو جميل** [*The kind of plants called*] because they embellish by their presence, and render good, the seasoning of food; or because they take away the **جميل**, i. e., the grease of the flesh-meat, and dry up the food. (Har p. 227.)

**جمالة**: see the next paragraph.

**جمالة**: see **جمال**: and **جميل**:—Also *A herd, or distinct number, of camels*: (K;) mentioned before as a pl. of **جمال** [q. v.]: (TA:) or, of she-camels among which is no he-camel; as also **جمالة** and **جمالة**; (K;) but this is contradictory to a saying of ISk [respecting **جمالة**], mentioned above [voce **جمال**;] where all these three words are said to be pls. of **جمال**: (TA:) and also *horses*: pl. **جمال**, which is extr. [as a pl.;] though, in relation to **جمالة**, it may be a coll. gen. n., forming its n. un. with **ة**. (AA, K.)

**جمالة**: see what next precedes.

**جميلة** *A number of gazelles together*: and of pigeons. (Ibn-'Abbád, K.)

**جمالي** applied to a man, (S, Msb, K,) *Large in make*: (S, Msb:) or *tall in body*: (Msb:) or *firm [in make]*, (K,) or *big in limbs, complete in*

*make*, (TA,) *like a he-camel*. (K, TA.) And with **ة** applied to a she-camel, (S, K,) *Resembling a he-camel in greatness of make*: (S:) or *firm* (K, TA) in *make*, (TA,) *like a he-camel* (K, TA) in *greatness of make and in strength*. (TA.)

**جمال** (S, K, &c.) and **جمال** and **جمال** (K) and **جمال** and **جمال** (IJ, K) [*A cable*;] *the rope of a ship*, (S, K,) i. e., *the thick rope thereof*, (TA,) *that is also called قلس*, (S, TA,) *consisting of [a number of] ropes put together*: (S:) and **جمالة** also signifies [the same; or] *a thick rope*, because *consisting of many strands put together*; pl. **جمالات**; (Zj, TA;) which Mujáhid explains as meaning *the ropes of bridges*; but I 'Ab, as the ropes of ships, put together so as to be like the waists of men [in thickness]. (TA.) In all the forms mentioned above, except the last (**جمالة**), the word is read in the phrase [in the Kur vii. 38], **حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ** [*Until the cable shall enter into the eye of the needle*]: (K, TA:) I 'Ab reads **الجمال**, (S, TA,) and so do 'Alee and many others: **جمال** is pl. [or rather coll. gen. n.] of **جملة**, a strand of a thick rope; or, accord. to IJ, pl. of **جمال** [q. v.]: the first is explained by Fr as meaning *ropes put together*; but Aboo-Tálib thinks that he meant **جمال**, without tesh-deed. (TA.)—**حساب الجميل**, (S, K,) thought by IDrd to be not Arabic, (TA,) and **الجميل**, (K,) but IDrd doubts its correctness, *The calculation by means of the letters ا, ب, ج, د, هـ, &c.* (TA.)

**جمال** *An owner, or an attendant, of a camel or camels*: (KL, TA:\*) [see also **جامل**:] and **جمالة** owners, or attendants, of camels; (S, K, TA;) similar to **خيالة** and **حمارة**; (S, TA;) as the former is to **حمار**. (TA.) [See an ex. of the latter in a verse cited voce **إذ**.]

**جمال**: see **جميل**.

**جامل** [act. part. n. of **جمال**.]—And also part. n. of **جمال**. The Arabs say, **أَجْمَلُ إِنْ كُنْتُ جَامِلًا** [*Become beautiful, &c., if thou be becoming beautiful, &c.*]: but when they mean the quality [alone], they say, **إِنَّهُ لَجَمِيلٌ** [*Verily he is beautiful, &c.*]. (Lh, TA.)—**أجمال** [*or he-camel*]. (TA. [See also **جمال**.])—*A herd, or distinct number, of camels*, (S, K, TA,) *males and females*, (TA,) *with their pastors and their owners*: (S, K, TA: [also said in the K to be a pl. of **جمال**:] in the CK, الجامع is erroneously put for **الجامل**:] or a word formed to denote a pl., meaning *camels*, (Ham pp. 122 and 490,) *males and females*; (Id p. 122;) derived from **جمال**; (Id. p. 490;) like **باقر** (Id. ib. and TA) from **بقر**, (Ham p. 490,) and **كالب** [from **كلب**]. (TA.)—Also *A great tribe*. (AHeyth, K.)

**أجميل** [*More, and most, جميل, or beautiful, &c.*]. (S, K.)—See also **جميل**.

**مُجمَل** [pass. part. n. of 4, q. v.—Also, applied to a phrase or the like,] properly, *Including, or implying, a number of things, many and unexplained*: (Er-Rághib, TA:) as used by

the lawyers, [confused, or] requiring explanation. (TA.)

**مُجمَل** [act. part. n. of 3, q. v.—Also] *One who is unable to answer a question put to him by another person, and therefore neglects it, and bears malice against him for some time*. (TA.)

جمن

**جمان** *Beads made of silver, like pearls*; (S;) *things in the form of pearls, of silver*; (K;) one of which is called **جمانة**, (S, K,) pl. **جمانات**: (Har p. 181:) or *pearls* (K, TA) themselves: (TA:) or the first is the proper meaning, and this is metaphorical: (EM p. 161:) [said to be] a Persian word, arabicized. (TA.) Also *A kind of belt (سفيقة) woven of leather, in which are beads of every colour, worn by a woman as a وشاح* [q. v.]: or *silvered beads*. (K.)

جمهر

Q. 1. **جمهر**, (T, A, K,) inf. n. **جمهرة**, (A,) *He collected together* (T, A, K) a thing, (TA,) or earth, or dust, (T, A, TA,) *one part upon another*. (T, TA.)—**جمهر القبر**, (S, Msb, K,) inf. n. as above, (S,) *He collected the earth, or dust, over the grave*, (S, Msb, K,) *not plastering it with clay, or mud*, (S, K,) *nor making it even, or level*. (TA.)—**جمهر المتاع** *He took the main part of the household-goods, or commodities*: and in like manner the verb is used in relation to plants, or herbage. (Kitáb el-Addád, TA.)—**جمهر عليه** **الخبير**, (Ks, S, K,) or **له**, (Lth, TA,) or **إليه**, (AZ, TA,) *He acquainted him with a part of the news, or story, and concealed what he desired, or meant*: (Ks, S, K:) or *he acquainted him with a part of the news, or story, incorrectly, or not in the proper manner, and omitted what he desired, or meant*: (Lth, TA:) or *he acquainted him with a small portion thereof, omitting most of what was necessary for him to know, and relating it in a manner different from the proper way*: (AZ, TA:) and accord. to the Kitáb el-Addád of Abu-t-Teiyib the Lexicologist, it seems to have a contr. signification; for he says that **جمهرت لك الخبر** means, *I acquainted thee with the main part of the news, or story*. (TA.)

Q. 2. **تجمهر علينا** *He held up his head with an assumption of superiority over us; domineered over us; or exalted himself above us*. (TA.)

**جمهرة** [originally inf. n. of **جمهر**]: see the next paragraph.

**جمهور** (not **جمهور**, which is a form of the word mentioned by Et-Tilimsanee, MF) *A quantity of sand rising above what is around it*, (S, Msb, K,) and *collected together*; (S;) as also **جمهور** with **ة**; (L;) so called from its abundance and height: (Msb:) or *a large quantity of sand, heaped up, and extensive*: (Lth, TA:) and **جمهور** with **ة**, *sand compacted together, and extending in an oblong form upon the surface of the earth*. (TA.)—The generality, or main part, of men, or people: (S, A, K:) and the eminent, elevated, or noble, of them: (TA:) and *a great number of people*: