

displayed: (§:) and you say also, **جَلَبَتْ عَلَيَّ** **زَوْجَهَا** (TA) *She was shown to her husband, and he looked at her displayed:* (Ḥar p. 30:) and **جَلَّاهَا** **زَوْجَهَا** *Her husband presented, or gave, to her a female slave (§, K) or some other thing at the time of her being displayed to him; as also* **جَلَّاهَا**: (K:) and **جَلَّتِ الْهَائِطَةُ الْعَرُوسَ** *The female hairdresser adorned the bride [to display her to her husband].* (TA.) You also say, **جَلَّاهُ** **فُلَانٌ** † *Such a one displayed, discovered, disclosed, revealed, or manifested, the affair, or case; as also* **جَلَّاهُ**, and **جَلَّاهُ عَنْهُ**: (K,\* TA:) or **جَلَّاهُ** **فُلَانًا** *he displayed, discovered, &c., to such a one the affair, or case; as also* **جَلَّاهُ** [i. e. **جَلَّاهُ الْأَمْرَ**], and **جَلَّاهُ عَنْهُ** [i. e. **جَلَّاهُ الْأَمْرَ**]. (So accord. to the CK and my MS. copy of the K. [The reading in the TA is, in my opinion, preferable to the latter.]) And **اللَّهُ يُجَلِّي السَّاعَةَ** † *God will make manifest the hour, or time of the resurrection; or will make it to appear.* (K in art. **جَلَّى**: [but it belongs to the present art.]) so in the Kur vii. 186. (TA.) And **هُوَ يُجَلِّي عَنْ نَفْسِهِ** † *He declares, or explains, his mind.* (§.) — **جَلَّوْتُ السَّيْفَ**, inf. n. **جَلَّاهُ**, (§, Mṣb, K, [in the CK **جَلَّاهُ**, but it is]) with kesr, (§, Mṣb,) and **جَلَّوْتُ**, (K,) *I removed, or cleared off, the rust from the sword; (Mṣb;) I polished, or furnished, the sword; (§, K;) and the المرآة the mirror; (K;) and the like; (TA;) [as, for instance,] جَلَّيْتُ الْفِضَّةَ the silver; and so جَلَّيْتُهَا.* (K in art. **جَلَّى**.) And **جَلَّوْتُ بَصْرِي بِالْكحلِّ** [I cleared my sight with collyrium]: (§:) [whence,] **جَلَّاهُ** *He applied collyrium to his eye or eyes.* (IAḥr, TA.) And **جَلَّوْتُ هَمِّي عَنِّي** † *I removed my anxiety, or caused it to depart, from me:* (§, K,\* TA:\*) and **جَلَّاهُ عَنْهُ** **الْهَمَّ** † *He removed, or cleared away, from him anxiety.* (Lth, TA.) And **جَلَّاهُ اللَّهُ عَنْهُ** **الْمَرَضَ** † *God removed from him the disease.* (TA.) — **جَلَّاهُمْ**, and **جَلَّاهُمْ**, (§, Mgh,) or **جَلَّاهُ**, and **جَلَّاهُمْ**, (Mṣb, K,) and **جَلَّاهُمْ**, (K,) *He, (a man, §, Mṣb, or the Sultān, Mgh,) or it, (drought, K,) caused them, or him, to go forth, or emigrate; or expelled them, or him; or drove them, or him, forth; (§, Mgh, Mṣb, K;)* [from their homes, or from his home.] And **جَلَّاهُ النَّحْلَ**, inf. n. **جَلَّاهُ**, or **جَلَّاهُ**, (accord. to different copies of the K,) and **جَلَّوْتُ** [thus written without any syll. signs]; and **جَلَّاهَا** † *He smoked [out] the bees, in order to collect the honey; (K;) he drove away the bees by means of smoke.* (TA.)

2. **جَلَّى**: see 1, in six places. = Also, inf. n. **جَلَّيْتُ** and **جَلَّيْتُ**, *He (a hawk, or falcon,) raised his head, and looked, (K, TA,) seeing the prey:* (TA:) or *he (a hawk) closed his eyes, and then opened them, in order to see more clearly.* (Ibn-Ḥamzeh, TA.) — And [hence,] **جَلَّيْتُ بَصْرَهُ**, inf. n. **جَلَّيْتُ**, *He cast his eyes (§, K) like the hawk looking at the prey.* (§.) = [جَلَّى is also mentioned (in Ḥar p. 161), on the authority of Mṣr, as signifying *He, or it, outstripped;* from **جَلَّيْتُ**

meaning “the first of the horses in a race;” but as being not known in this sense on any other authority.]

3. **جَلَّاهُ بِالْأَمْرِ**, inf. n. **جَلَّاهُ**, *I acted openly with him in the affair; as also* **جَلَّاهُ**. (§.)

4. **اجلَى** as an intrans. v.: see 1, in two places. — **اجلَوْا عَنِ الْقَتِيلِ** *They cleared themselves away, or removed, from the slain person.* (§, Mgh, Mṣb, TA.) — **اجلَى يَجْدُو** *He hastened, running:* (K:) or *hastened somewhat, running:* (TA:) or **اجلَى** signifies *he became distant, or remote, and hastened.* (So accord. to some copies of the K, where we find **اجلَى** **بَعْدَ وَأَسْرَعَ** instead of **اجلَى** **وَأَجلَى**.) = As a trans. v.: see 1, in four places.

5. **تَجَلَّى**: see 1, in three places: — and see also 7. = **تَجَلَّى الشَّيْءُ** *He looked at the thing, (K in art. **جَلَّى**), standing upon a higher position.* (TA.) [See also 8.]

6. **تَجَلَّيْنَا** *Our states, or conditions, became disclosed to each other; the state, or condition, of each of us to the other.* (§.)

7. **انجلى** *It became removed, or cleared away; said of anxiety, (§, K,\* TA,) and of an affair [ &c.]; as also* **تَجَلَّى**. (K,\* TA.) You say, **انجلى عَنْهُ** **الْهَمُّ** *Anxiety became removed, or cleared away, from him, (§), كَمَا تَجَلَّى الظُّلْمَةُ* *like as the darkness becomes removed, or cleared away.* (TA.)

8. **اجتلاه** *He looked at him, or it.* (K.) [See also 5.] Hence, **اجتلى العروس**, explained above: see 1. (TA.) — See also 1 in two other places, last two sentences. — **اجتلت العمامة عن رأسي** *I raised the turban, while folding it, from the side of my forehead (عَنْ جَبِينِي):* (§:) [like **اجتلتها**] = **اجتلى** *It became polished, or furnished; said of a sword [ &c.].* (TA.)

12. **اجلولى** *He went forth, or emigrated, from one country, or town, to another.* (IAḥr, K.) [See also 1.]

**ابن جلا** † *A man who is well known, celebrated, or notable; (Mgh;) of whom it is said, جلا الأمور, i. e. he has made affairs clear, unobscured, or manifest; (§, Mgh;) or جلا أمره, i. e. his case has become clear, unobscured, or manifest: (Mgh:) or one whose case is clear, apparent, plainly apparent, or manifest; (K, TA;) as also* **ابن أجلى**: (K:) applied to a man who is upon an elevated and conspicuous place; and applied by El-Ḥajjāj to himself, as meaning that he was one whom every one knew: (TA:) and also, (K,) for this reason, (TA,) the name of a certain man, (§, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (§,) namely, Soḥeym Ibn-Wétheel Er-Riyāḥee, (TA,)

\* **أَنَا ابْنُ جَلَا وَطَلَّاعُ الشَّنَائَا** \*  
\* **مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي** \*  
[I am a man well known, celebrated, or notable, &c.; and he who rises to eminences, or who is

accustomed to embark in, or surmount, lofty and difficult things: when I put down the turban, ye will know me]. (§, TA.) Sb says, (TA,) **جلا** in this case is a verb in the pret. tense: 'Eesà Ibn-'Omar says that when a man is named **قَتَلَ** or **ضَرَبَ** or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that **جلا** may be here without tenween because it is imitative of a phrase, as though the poet said, **أَنَا ابْنُ الَّذِي يُقَالُ لَهُ جَلَا الْأُمُورَ**: (§, TA:) accord. to IB, it is without tenween because it is a verb with its agent [implied in it]. (TA.) — Accord. to some, it signifies † *The daybreak, or dawn;* (Ḥar p. 498;) and so **ابن أجلى**: (TA:) accord. to Ḥamzeh, † *the beginning of day:* and accord. to some, † *the moon.* (Ḥar ubi supra.)

**جَلَّاهُ**: see 1, voce **جَلَّى**: = and see **جَلَّاهُ**.

**جَلَّاهُ**: see **جَلَّاهُ**.

**جَلَّوْتُ** *A female slave, (§, K,) or some other thing, (K,) that is presented, or given, by the husband to his bride at the time of her being displayed to him.* (§,\* K.) One says, **مَا جَلَّوْتَهَا** [What is her bridal present?]; and is answered, “Such a thing.” (§.)

**جَلَّاهُ** *A thing, an affair, or a case, that is apparent, manifest, plain, or evident.* (§, K, TA.) — And **أجلى**, or **أجلى**: so in the saying of Zuheyr:

\* **فَإِنَّ الْحَقَّ مَقْطَعُهُ ثَلَاثٌ** \*  
\* **يَمِينٌ أَوْ نِفَارٌ أَوْ جَلَّاهُ** \*

[For verily the means of deciding the truth are three: an oath, and incongruity of circumstances, and acknowledgment, or confession]: (§:) but Az writes the last word **جَلَّاهُ**, with kesr to the ج, as meaning *an evidence, or a proof, and witnesses; from* **مَجَلَّاهُ** [inf. n. of 3, q. v.]. (TA.) — **جَلَّاهُ يَوْمِي**, (K, TA,) or **جَلَّاهُ يَوْمِي**, (so in some copies of the K,) [I remained with him, or at his abode,] during the whiteness of my, or a, day. (Zj, K, TA.) = See also the next paragraph.

**جَلَّاهُ**: see the paragraph next preceding. = Also, (§, Mgh, K,) written by El-Muhellebee † **جَلَّاهُ**, (TA,) and **جَلَّاهُ**, which is more correct than the first, (Mgh,) or it is allowable, as also **جَلَّاهُ**, the former of the last two mentioned on the authority of En-Naḥḥás, (TA,) *Collyrium: (§, K:) or a particular kind thereof, (K, TA,) that clears the sight; (TA;) [i. e.] i. q. اِنْتَدَى [antimony, or an ore of antimony]; (Mgh, TA;) so called because it clears the sight. (Mgh.) =* **مَا جَلَّاهُ** *What is his honourable name, or surname, (§,) or his good surname, (K,) by which he is addressed? (§, K.)*

**جَلَّى** *Clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered: apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident:* (§, Mṣb, K, TA:) **جال** thus used has not been heard. (Er-Rághib, TA.) It is applied as an epithet to information, or tidings, (Mṣb, TA,)