

displayed: (§:) and you say also, *جَلِيَتْ عَلَيَّ* (TA) *She was shown to her husband, and he looked at her displayed:* (Ḥar p. 30:) and *جَلَاهَا 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 *جَلَاهَا*: (K:) and *جَلَّتِ الْبَاشِطَةُ الْعُرُوسَ* The female hairdresser adorned the bride [to display her to her husband]. (TA.) You also say, *جَلَا* *Such a one displayed, discovered, disclosed, revealed, or manifested, the affair, or case; as also جَلَاهُ*, and *جَلَا عَنْهُ*: (K,* TA:) or *جَلَا فَلَانًا* he displayed, discovered, &c., to such a one the affair, or case; as also *جَلَاهُ* [i. e. *جَلَاهُ الْأَمْرَ*], and *جَلَا عَنْهُ* [i. e. *جَلَا عَنْهُ 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 يَجْلِي السَّاعَةَ* + God will make manifest the hour, or time of the resurrection; or will make it to appear. (K in art. *جلى*: [but it belongs to the present art.]) so in the Kur vii. 186. (TA.) And *هُوَ يَجْلِي عَنْ نَفْسِهِ* + He declares, or explains, his mind. (§.) — *جَلَوْتُ السِّيفَ*, inf. n. *جَلَاةٌ*, (§, Mṣb, K, [in the CK *جَلَا*, but it is]) with *kesr*, (§, Mṣb,) and *جَلَوْتُ*, (K,) I removed, or cleared off, the rust from the sword; (Mṣb;) I polished, or furnished, the sword; (§, K;) and *المرآة* the mirror; (K;) and the like; (TA;) [as, for instance,] *جَلَيْتِهَا* the silver; and so *جَلَيْتَهَا*. (K in art. *جلى*.) And *جَلَوْتُ بَصْرِي بِالْكحل* [I cleared my sight with collyrium]: (§:) [whence,] *جَلَا* He applied collyrium to his eye or eyes. (IAṣr, TA.) And *جَلَوْتُ هَمِّي عَنِّي* + I removed my anxiety, or caused it to depart, from me: (§, K,* TA:*) and *جَلَا عَنْهُ الْهَمُّ* + He removed, or cleared away, from him anxiety. (Lth, TA.) And *جَلَا اللَّهُ عَنْهُ الْمَرَضَ* + God removed from him the disease. (TA.) — *جَلَاهُمُ*, and *جَلَاهُمْ*, (§, Mgh,) or *جَلَاهُ*, and *جَلَاهُ*, (Mṣb, K,) and *جَلَاهُ*, (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 *جَلَا النَّحْلَ*, inf. n. *جَلَاةٌ*, or *جَلَاةٌ*, (accord. to different copies of the K,) and *جَلَاةٌ* [thus written without any syll. signs]; and *جَلَاهَا*; (TA;) *He smoked [out] the bees, in order to collect the honey; (K;) he drove away the bees by means of smoke. (TA.)*

2. *جَلَى*: see 1, in six places. — Also, inf. n. *جَلِيَتْ* and *تَجَلَّى*, 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-Hamzeh, TA.) — And [hence,] *جَلَى بِبَصَرِهِ*, inf. n. *جَلِيَتْ*, He cast his eyes (§, K) like the hawk looking at the prey. (§.) — [جلى is also mentioned (in Ḥar p. 161), on the authority of Mṣr, as signifying He, or it, outstripped; from *المَجَلَى*

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

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

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

5. *تجلى*: see 1, in three places: — and see also 7. — *تَجَلَّى الشَّيْءُ* He looked at the thing, (K in art. *جلى*.) 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 عَنِّي الْهَمُّ* Anxiety became removed, or cleared away, from him, (§.) *كَمَا تَنْجَلِي 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. — *اجتليت العمامة عن رأسي* I raised the turban, while folding it, from the side of my forehead (عَنْ جَبِينِي): (§:) [like *جَلَيْتَهَا*]. — *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. (IAṣr, K.) [See also 1.]

أَبْنُ جَلَا + A man who is well known, celebrated, or notable; (Mgh;) of whom it is said, *جَلَا الْأُمُورَ*, i. e. he has made affairs clear, unobscured, or manifest; (§, Mgh;) or *جَلَا أَمْرَهُ*, 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 *أَبْنُ أَجَلَى*: (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-Wetheel Er-Riyāḥee, (TA.)

* *أَنَا أَبْنُ جَلَا وَطَلَّاعُ الثَّنَائَا* *
* *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,) *جَلَا* in this case is a verb in the pret. tense: 'Eesā Ibn-'Omar says that when a man is named *قَتَل* or *ضَرَبَ* or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that *جَلَا* may be here without tenween because it is imitative of a phrase, as though the poet said, *أَنَا أَبْنُ 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 *أَبْنُ أَجَلَى*: (TA:) accord. to Ḥamzeh, + *the beginning of day:* and accord. to some, + *the moon.* (Ḥar ubi suprā.)

جَلَا: see 1, voce *جَلَى*: — and see *جَلَاةٌ*.

جَلَا: see *جَلَاةٌ*.

جَلَاةٌ 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 جَلَوْتَهَا* [What is her bridal present?]; and is answered, “Such a thing.” (§.)

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

* *فَإِنَّ الْحَقَّ مَقْطَعُهُ ثَلَاثُ* *
* *يَمِينٌ أَوْ نِفَارٌ أَوْ جَلَاةٌ* *

[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 *جَلَاةٌ*, with *kesr* to the ج, as meaning an evidence, or a proof, and witnesses; from *مُجَلَاةٌ* [inf. n. of 3, q. v.]. (TA.) — *جَلَاةٌ يَوْمِي*, (K, TA,) or *جَلَاةٌ 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.

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

جَلَى 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:) *جَالٍ* thus used has not been heard. (Er-Rāghib, TA.) It is applied as an epithet to information, or tidings, (Mṣb, TA,)