

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 يُجْلِي 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 *جَلَيْتِهَا*. (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.) — *جَلَاهُمْ*, 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. *جَلَى*, and *جَلَى*, 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 بِصَرِهِ*, inf. n. *جَلَىةٌ*, He cast his eyes (§, K) like the hawk looking at the prey. (§.) — [جَلَى is also mentioned (in Ḥar p. 161), on the authority of Mṣr, as signifying He, or it, outstripped; from *الجَلَى*

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. *جَلَاةٌ*, I acted openly with him in the affair; as also *جَلَيْتُهُ*. (§.)

4. *جَلَى* 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.) — *أَجَلَى يَعْذُو* He hastened, running: (K:) or hastened somewhat, running: (TA:) or *أَجَلَى* 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. *تَجَلَى*: see 1, in three places: — and see also 7. — *تَجَلَى الشَّيْءَ* He looked at the thing, (K in art. *جلى*.) standing upon a higher position. (TA.) [See also 8.]

6. *تَجَلَيْنَا* 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 *تَجَلَى*. (K,\* TA.) You say, *انجلى عَنِّي الْهَمُّ* Anxiety became removed, or cleared away, from him, (§.) *كَمَا تَنْجَلِي الظُّلْمَةَ* 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 *جَلَيْتِهَا*.] — *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 أَصَحَّ 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*.  
*جَلَاةٌ*: 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* \*  
\* *يَبِينُ 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, (§, 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.] i. q. اِنْمَدُ* [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.)