

displayed: (S:) and you say also, *جَلَيْتَ عَلَى زَوْجِهَا* (TA) *She was shown to her husband, and he looked at her displayed*: (Har p. 30:) and *جَلَاهَا زَوْجُهَا* *Her husband presented, or gave, to her a female slave (S, K) or some other thing at the time of her being displayed to him; as also جَلَاهَا* (K:) and *جَلَّتِ الْمَاشِطَةُ 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 الْأَمْرَ* *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 يُجَلِّي 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 يُجَلِّي عَنْ نَفْسِهِ* *He declares, or explains, his mind.* (S.) — *جَلَوْتُ السَّيْفَ*, inf. n. *جَلَا*, (S, Mgh, K, [in the CK *جَلَا*, but it is]) with kesr, (S, Mgh,) and *جَلَوْتُ* (K,) *I removed, or cleared off, the rust from the sword; (Mgh;) I polished, or furnished, the sword; (S, K;) and the mirror; (K;) and the like; (TA;) [as, for instance,] جَلَيْتُهَا* (K in art. *جلى*.) And *جَلَوْتُ بَصَرِي بِالْكُحْلِ* *[I cleared my sight with collyrium]: (S:) [whence,] جَلَا* *He applied collyrium to his eye or eyes.* (IAqr, TA.) And *جَلَوْتُ هَمِّي عَنِّي* *I removed my anxiety, or caused it to depart, from me: (S, K, TA:*)* and *جَلَا عَنْهُ الْهَمُّ* *He removed, or cleared away, from him anxiety.* (Lth, TA.) And *جَلَا اللَّهُ عَنْهُ الْمَرَضُ* *God removed from him the disease.* (TA.) — *جَلَاهُمْ*, and *اجْلَاهُمْ* (S, Mgh,) or *جَلَاهُ*, and *اجْلَاهُ* (Mgh, K,) and *اجْلَاهُ* (K,) *He, (a man, S, Mgh, or the Sultan, 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; (S, Mgh, Mgh, K;) [from their homes, or from his home.]* And *جَلَا النَّحْلَ*, inf. n. *جَلَا*, or *جَلَا*, (accord. to different copies of the K,) and *جَلَوْتُ* [thus written without any syll. signs]; and *اجْلَاهَا* (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. *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. *تَجَلَّى*, *He cast his eyes (S, K) like the hawk looking at the prey.* (S.) — [جلى is also mentioned (in Har p. 161), on the authority of Mtr, 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. *جَالَيْتُهُ بِالْأَمْرِ*, inf. n. *مُجَالَاةٌ*, *I acted openly with him in the affair; as also جَالَيْتُهُ*. (S.)

4. *اجلى* as an intrans. v.: see 1, in two places. — *أَجَلُّوا عَنِ الْقَتِيلِ* *They cleared themselves away, or removed, from the slain person.* (S, Mgh, TA.) — *اجلى يَعْذُو* *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 *وَأَجَلَّى بَعْدَ وَاسْرَعَ* instead of *وَأَجَلَّى*.) — *يَعْذُو أَسْرَعَ*. — 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. *جلى*,) standing upon a higher position.* (TA.) [See also 8.]

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

7. *انجلى* *It became removed, or cleared away; said of anxiety, (S, 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, (S,) كَمَا تَتَجَلَّى الظُّلُمَةُ* *like as the darkness becomes removed, or cleared away.* (TA.)

8. *اجتلاه* *He looked at him, or it.* (K.) [See also 5.] Hence, *اجتلى العُرُوسَ*, explained above: see 1. (TA.) — See also 1 in two other places, last two sentences. — *اجْتَلَيْتُ الْعِمَامَةَ عَنْ رَأْسِي* *I raised the turban, while folding it, from the side of my forehead (عَنْ جَبِينِي)*: (S:) [like *اجْتَلَيْتُهَا*] — *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.* (IAqr, 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; (S, 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-Hajjāj 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, (S, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (S,) namely, Soḥeym Ibn-Wetheel Er-Riyāḥee, (TA.)

• *أَنَا أَبْنُ جَلَا وَطَلَّاعُ الشَّنَايَا*
• *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]. (S, 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 *قَتْلُ* or *ضَرْبُ* 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*: (S, 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*; (Har p. 498;) and so *أَبْنُ أَجَلَى*: (TA:) accord. to Hamzeh, *† the beginning of day*: and accord. to some, *† the moon.* (Har ubi supra.)

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

جَلَاةٌ: see *جَلَاةٌ*.

جَلْوَةٌ *A female slave, (S, 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.* (S, K.) One says, *مَا جَلْوَتُنَا* [What is her bridal present?]; and is answered, “Such a thing.” (S.)

جَلَاةٌ *A thing, an affair, or a case, that is apparent, manifest, plain, or evident.* (S, 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]: (S:) but Az writes the last word *جَلَاةٌ*, with kesr to the ج, as meaning *an evidence, or a proof, and witnesses*; from *مُجَالَاةٌ* [inf. n. of 3, q. v.]. (TA.) — *جَلَاةٌ يَوْمٌ*, (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, (S, 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: (S, K:) or a particular kind thereof, (K, TA,) that clears the sight; (TA;) [i. e.] i. q. اِنْهَدَ [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, (S,) or his good surname, (K,) by which he is addressed? (S, 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: (S, Mgh, K, TA:) جَالٍ thus used has not been heard. (Er-Rāghib, TA.) It is applied as an epithet to information, or tidings, (Mgh, TA,)*