

topped it, rose above it, or exceeded it in height. (TA in art. **دصر**.) [And in like manner, **استعلى عليه** It became elevated above it.] — And **علوتهم** **بالشرف** and **بالجمال** [+ I was, or became, superior to them in nobility and in goodliness]. (§ in art. **فروع**.) — And **علاه** [+ He had, or gained, ascendancy over him, or it; as also **علاه عليه** and **علاه عليه** and] + he overcame him; or had, or gained, the mastery over him; (§, Mṣb, TA;) and subdued him; (Mṣb;) namely, his opponent, or adversary; as also **استعلاه**: and in like manner, **علاه حاجته** and **استعلاها** + he gained the mastery over the object of his want: and **اعتلى الشيء** + he prevailed against the thing, or had power over it, and overcame it; and **علاه للشيء**, aor. **يعلوه**, + he was, or became, able to do, or accomplish, or to bear, the thing. (TA.) **علاه** means **اضطلع به** [i. e. + He had strength, or power, sufficient for the affair, and had absolute control over it]: (§: [so in one of my copies: the other has **اطلعه**, which I find also in the PṢ and in my copy of the TA; and which is allowed by some, but disallowed by others, in the sense of **اضطلع**, as is shown voce **مضطلع**]:) a poet says,

* **قَاعِمِدْ لِمَا تَعْلُو فَمَا لَكَ بِالذِّي**
* **لَا تَسْتَطِيعُ مِنَ الْأُمُورِ يَدَانِ**

[Then aim thou at that for which thou hast sufficient strength, or power, and over which thou hast absolute control: (به being understood after **تعلو**): for what object hast thou in meddling with that which a pair of hands cannot accomplish, of affairs?]. (§.) [And hence, perhaps,] one says to him who possesses much property, **اعل به** i. e. **ابقي بعده** [app. **اعل به** and **ابقي بعده**, as though meaning + Have thou ability to consume it, and so survive thou it; like as one says to him who puts on a new garment, **أبل** (see 4 in art. **بلو**): or [perhaps a mistake for “and”] it is [virtually] a prayer for his continuance in life. (TA.) — **علاوت على فلان الريح** means I was [or went] on the windward side of such a one: and one says, **لا تعل الريح على الصيد فيراح ربحك وينفر** [i. e. Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee]. (TA.) — **علاوته بالسيف** means I smote him [with the sword; or, more properly, I set upon him therewith]. (§, TA.) And [in like manner] one says, **علاه بالشتم والضرب** [+ He set upon him, or assailed him, or overcame him, with reviling and beating]. (§ and M in art. **ثول**, &c.) — **علا في الأرض**, (§, TA,) inf. n. **علو**, (§,) signifies + He exalted, or magnified, himself, [in the earth,] or behaved proudly, insolently, or exorbitantly. (§, TA.) And [in like manner] **لا تعلوا على الله**, in the **Qur** xlv. 18, + Exalt not, or magnify not, yourselves against God; or behave not proudly, &c. (Bd, Jel.) — **علاه عنه** [lit. signifies It rose from it: and hence,] it recoiled from it, i. e., a

thing from another thing; it did not cleave to it: and **تعلو عنه العين** means + The eye recoils from him. (TA.) — **اعل عتي**: see 3. — **علاه به** as syn. with **اعلاه**: see expl. with the latter below.

2. **علاه**: see 4. — [Hence,] one says, **عليت البعير** [I raised it, and put it, upon the camel]: (§:) [and so **عاليته**; as in a verse cited voce **رائح**, in art. **روح**; in which, and in the present art., it is cited in the § and TA: and **عالت** + he; as in a verse cited voce **إلى** in the sense of **أحمى**, in art. **الو**:] and **عالي** means **أحمى** [i. e. Put thou upon me such a thing to be carried by me; or load thou me]. (§, K.) — And **عليت الحبل**, inf. n. **تعليته**, I raised the cord to its proper place in respect of the channel of the sheave, and in respect of the [main] well-rope. (§.) — And **على الدنو**, inf. n. as above, He raised the bucket from a stone projecting in the lower part of the casing of a well [and impeding its ascent]; he having descended the well for that purpose: [or simply he raised the filled bucket; for] some say that **المعلى** signifies he who raises the filled bucket; i. e., who draws water thereby. (TA.) — And **على المتاع عن الدابة** He put down the goods, or furniture and utensils, from the beast: [app. because he who does so lifts them off the beast:] (K, TA:) **اعلاه** in this sense is disapproved. (TA.) — See also 1, former half. — And see Q. Q. 1.

3. **مُعلاة** signifies + The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence. (KL.) You say, **علاه**, meaning **ساماه**. (M in art. **سمو**. [See 3 in that art. in two places.]) — See 4, in two places. — **عولى**, said of clarified butter, and of the fat of anything having fatness, means It was wrought (صنع [app. over a fire]) until it rose in the operation. (TA.) — **عالتوا نعيه** + They manifested the announcement of his death: (K, TA:) [as though meaning they raised the report of his death:] one should not say **اعلوه** nor **علوه**. (TA.) — See 2, in three places. — **عالت البيقور**, occurring in a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt, is mentioned and explained in the § in this art. and in art. **عول**: see the latter art. [to which it seems more properly to belong]. — See 1, former half, in two places. — **اعل عتي** Remove thou, or go thou away or aside, from me; as also **اعل عتي**; (§, TA;) for which latter, **اعل عتي** occurs in a trad. respecting the slaughter of Abu-Jahl; and **اعل عتي** with the conjunctive **ل** is a dial. var. of **اعل عتي** with the disjunctive **ل**, mentioned by Fr. (TA.) — [Hence,] one says, **اعل عتا** and **اعل عتا** [i. e. and **اعل عتا**], meaning + Seek the object of thy want at the hands of other than us (**عند غيرنا**), for we are not able to accomplish it. (TA.) — And **عالي** and **اعلى** signify He came to the **‘Aliyeh** of Nejd, i. e. the region above Nejd, extending to the land

of **Tihameh** and the part behind **Mekkeh**, (§, K,) i. e. [to] **El-Hijaz** and what is next to it. (§.)

4. **اعلاه** He (a man, Mṣb) elevated it (i. e. a thing, Mṣb); or made it high, or lofty; (Mṣb, K;) as also **علاه**, (K,) with teshdeed, (TA,) and **علاه** [without teshdeed]: (K:) it is [also] said of God, meaning + He elevated, or exalted, him; and **علاه** is like it [in meaning]: (§:) and **بغلان** **عالت** signifies the same as **اعلته** [+ I elevated, or exalted, such a one; as also, app., (see 4 in art. **ظهر**), **اعلته بغلان**]. (Ḥam p. 175.) Hence one says, **اعلى الله كعبه** [+ God exalted, or may God exalt, his nobility]. (TA.) — See also 1, former half. — **اعلى الوسادة** means Sit thou upon the cushion. (TA.) — And **اعل عن الوسادة** Rise thou from the cushion; syn. **قم**: (TA in art. **دك**;) or descend thou from it. (§* and TA in the present art.) And **اعلى عن الدابة** He alighted from the beast. (K, TA.) — See also 3, latter half, in three places.

5. **تعلى**: see 1, first sentence. — Also (K) **He**, or it, was, or became, high, elevated, or lofty, gently, or leisurely. (§, K.) — And **He came upon a party of men suddenly, or at unawares, without permission.** (TA.) — **تعلت من نفاسها** + She (a woman) became free, (§, Mgh, K,) and passed forth, (Mgh,) from her state of impurity consequent upon childbirth; (§, Mgh, K;) as also **تعالت**; (Mgh; and TA in art. **عل**;) and so **تعالت**, as well as **تعالتت**: (K and TA in that art.:) or **تعالتت من مرضها** from her disease: (K:) or you say of a woman, **تعالتت من نفاسها** meaning [as above or] she became pure from the effects of her childbirth: (TA:) and of a man you say, **تعلى من عنته** (§, TA) he recovered from his disease. (TA.)

6. **تعالي**: see 1, first sentence. — Addressing a man, (§, Mṣb,) using the imperative form, you say, **تعال**, (§, Mṣb, K,) with fet-ḥ to the **ل**, (§, K,) originally meaning **Be thou elevated**, (§, Mṣb,) and said by a man in a high place in calling a man in a low place; (Mṣb;) then, by reason of frequency of usage, employed in the sense of **هلم** [meaning **Come thou**], (§, Mṣb,) absolutely, whether the place of the person called be high or low or on the same level; so that it is originally applied to denote a particular meaning, and then used in a general meaning: (Mṣb;) and to a woman one says, **تعالي**; (§, K;) and to two women, (§,) or two persons, (TA,) **تعاليا**; (§, TA;) and to a pl. number of men, **تعالوا**; (Mṣb, TA;) and to a pl. number of women, **تعالين**; (§, Mṣb, TA;) and sometimes the **ل** is pronounced with damm in the pl. masc., and with kesr in the fem.; whence **El-Ḥasan El-Baṣree** read, [in the **Qur** iii. 57,] **قُلْ يَا أَهْلَ الْكِتَابِ تَعَالُوا** [Say thou, O people of the Scripture, come ye, the usual reading being **تعالوا**], for the sake of congeniality with the **و**: (Mṣb, TA:) it is not allowable to say **تعاليت** [as meaning **I came**], nor to use the prohibitive form; (§;) but one