

of this form and class to be, a quasi-pl. n.;] as in the saying, *فَلَانٌ مِنْ عَلِيَّةِ النَّاسِ* [Such a one is of the high in rank, &c., of men]; (S;) or *عَلِيَّةٌ*, as also *عَلِيٌّ*, [which latter is of a form proper to quasi-pl. ns. by common consent,] signifies the great in respect of estimation, rank, or dignity, of men, thus used in a pl. sense. (K.) — It signifies also *Strong, robust, or powerful*: (K, TA:) and hence it is used as a proper name of a man; (K, TA;) and it may be also from the meaning of highness of rank &c., eminence, or nobility.

(TA.) — *العَلِيُّ* as a name of God signifies [The High: or the Most High, like *الأَعْلَى*; i. e.] *He above whom is nothing*. (TA.) — *عَلِيُونَ* [is also a pl. of *عَلِيٌّ*, and] signifies *Persons alighting, or abiding, in the high parts of a country*; in this sense opposed to *سُفْلِيُونَ*: — and it signifies also *Persons having opulence, and eminence, or nobility*; in this sense likewise opposed to *سُفْلِيُونَ*. (TA.) — *عَلِيَّةٌ* applied to a she-camel means *Having strength to bear her burden*; as also *مُعْتَلِيَّةٌ* and *مُسْتَعَلِيَّةٌ*: and you say *نَاقَةٌ حَلِيَّةٌ عَلِيَّةٌ*, the former epithet meaning *pleasing in appearance and pace*, and *عَالِيَةٌ* [an evident mistranscription for *عَلِيَّةٌ*] meaning *excelling*. (TA.) — And one says, *فَلَانٌ هَيِّبٌ عَلِيٌّ*, meaning [Such a one is a person of goodly form or aspect or the like,] *one who acts effeminately to women*. (TA.)

*عَلِيٌّ* i. q. *عَلُوٌّ* [an inf. n. of *عَلَى*, q. v.]. (K, TA.) Hence the reading of Ibn-Mes'ood [in the *Kur* xxvii. 14], *ظُلْمًا وَعَلِيًّا* [By reason of wrongfulness and self-exaltation]. (TA.)

*عَلَاوَةٌ*: see *عَلُوٌّ*. — *عَلَاوَةُ الرِّيحِ* means *The windward side; the side, or quarter, from which the wind blows*; with respect to the game, or object of the chase; (S, TA;) and with respect to a man: (TA:) opposed to *سُقَاتِنَهَا*. (S, Mṣb, TA.) [See 1, last quarter.]

*عَلَاوَةٌ* Anything that one has raised and put, (S,) or a thing that one has hung, upon a camel, after the loading him (S, Mgh, Mṣb) completely, such as the water-skin and the *سَفُودٌ* [q. v.], (S,) or such as the [small leathern water-bag called] *إِدَاوَةٌ* and the *سَفْرَةٌ* [q. v.]: (Mgh, Mṣb.) or a thing that is put between the two equiponderant burdens, (K, TA,) after the binding of them upon the camel or other animal: (TA:) pl. *عَلَاوَاتٌ*, (S,) or *عَلَاوَاتٌ*. (Mṣb.) — Also *A superaddition of anything*; as meaning *something added*. (K, TA.) One says, *أَعْطَاهُ أَلْفَ دِينَارٍ وَعَلَاوَةً* [as though the phrase were, *وَدِينَارٍ عَلَاوَةً*, but the right reading is *app. ودِينارًا عَلَاوَةً*, i. e. *He gave him a thousand deenārs, and a deenār as a superaddition, or over and above*]. (TA.) — And *†The upper, or uppermost, part of the head, or of the neck*: (K:) or the head of a human being as long as it remains upon the neck: one says, *ضَرَبَ عِلَاوَتَهُ* i. e. *رَأْسَهُ* † [He smote his head, app. meaning he beheaded

him]: (S:) or *ضَرَبَ عِلَاوَةَ رَأْسِهِ*, which is tropical: (Mgh:) and *سَبَتَ عِلَاوَتَهُ* † *he smote his neck [so as to decapitate him]*: (S and M in art. *سبت*:) and *سَبَتَتْ عِلَاوَتَهُ* † *His head was cut off*; a tropical phrase. (A in that art.)

*عَلَايَةٌ*: see *عَلِيَّاءٌ*.

*عَلِيَّانٌ*: see *عَلَاةٌ*, in two places: — and *عَلِيَّانٌ*.

*عَلِيٌّ*: see *عَلِيُونَ*.

*عَلِيَّةٌ*, (S, Mṣb, K,) with damm, (Mṣb, K,) the *ل*, which is meksoorah, being with teshdeed, as is also the *ي*, (TA,) of the measure *فَعِيلَةٌ*, like *مُرِيَّةٌ* [n. un. of *مَرِيٌّ*], (S,) originally *عَلِيَّوَةٌ*, (S, Mṣb,) from *عَلَوْتُ*; (S;) and *عَلِيَّةٌ*, with kesr, (S, Mṣb, K,) of the measure *فَعِيلَةٌ*; or, as some say, from a reduplicate root, and of the measure *فَعْلِيَّةٌ*; adding that there is no instance of *فَعِيلَةٌ* in the language; (S;) [therefore it is also mentioned in art. *عَل*]; *An upper chamber; or a chamber in the upper, or uppermost, story*; syn. *غُرْفَةٌ*. (S, Mṣb, K:) pl. *عَلَايَاتٌ*. (S, Mṣb, K.) — And *عَلِيَّةٌ*, it is said, may signify also *The board upon which is placed the مِعْيَارُ [or assay-balance]*. (Har p. 550.) — See also the next paragraph.

*عَلِيُونَ*, [said to be] a pl. of which the sing. is *عَلِيٌّ*, (K and TA in this art. and in art. *عَل*.) or *عَلِيَّةٌ* or *عَلِيَّةٌ*, or a pl. having no sing., (K and TA in art. *عَل*.) [or rather it is from a Hebr. word, as I have stated in art. *عَل*.] *A place in the Seventh Heaven, to which ascend the souls of the believers*: (K, TA:) or *the highest of the places*: or *a certain thing above another thing*; [a word] of which the sing. is not known, nor the fem.: or *loftiness above loftiness*: or *the Seventh Heaven [altogether]*: or *the دِيْوَانُ [or register, or place of reckoning,] of the guardian angels, to which are brought up the reports of the deeds of the righteous*: (TA:) or *Paradise*: or *the right leg [or pillar] of the عَرْشُ [which is vulgarly held to mean the throne of God]*: or [the lote-tree called] *سِدْرَةُ الْمُنْتَهَى* [respecting which see art. *سدر*]. (Har p. 5.) [See also other explanations in art. *عَل*.]

*عَالٍ*: see *عَلِيٌّ*. — [Hence,] *رَجُلٌ عَلِيٌّ الْكَعْبِ* † *A man who is elevated, exalted, eminent, or noble*. (K. [See also *كَعْبٌ*].) It is said in a trad. respecting *Keyleh*, *لَا يَزَالُ كَعْبُكَ عَلِيًّا*, meaning *May thou not cease to be elevated, or noble; exalted above such as treats, or regards, thee with enmity*. (TA.) — *عَالٍ مِنْ* signifies the same as *عَلٍ مِنْ*, q. v. (S, K.) — *عَالِيَةُ الدَّمْرِ*, said of the *حَائِضُ*, means *One whose blood rises above the water*. (TA.) — *عَالٍ* applied to a word, or form of word, signifies † *Of high authority, approved, or chaste*: and hence, *usual, or common*: see *أَعْلَى*.] — See also *عَائِلٌ*, in art. *عول*.

*عَالِيَةٌ* [a subst. from *عَالٍ*, rendered such by the affix *ة*]: see *عَلُوٌّ*. — Also [particularly] *The upper*

portion of the spear-shaft; (K, TA;) *سَافِلَةٌ* signifying the “lower portion” thereof: (TA:) or the head (*رَأْسٌ*) thereof: or the *half that is next to the iron head*: (K, TA:) or the *part, of the spear, that is below the iron head*: (Er-Rāghib, TA:) or the *portion, of the spear, that enters the iron head, extending to the third part thereof* [i. e. of the shaft; so that it signifies the uppermost of the three equal portions of the shaft]: (S, TA:) pl. *عَوَالٍ*, which some explain as meaning the *iron heads of spears*. (TA. [See an ex. of the pl. in a verse cited voce *زَجٌّ*].) Also *A straight spear-shaft*. (TA.) — And *The [upper] part, of a valley, whence the water thereof descends*. (TA.) — *العَالِيَةُ*, also, is *The region above Nejd, extending to the land of Tihāmeḥ, (S, Mgh, Mṣb, K,) and to the part behind Mekkeh, (S, K,) i. e. [to] El-Hijāz and what is next to it*: (S:) and it is said that the *عَالِيَةُ* of El-Hijāz is the *higher and more elevated part thereof, forming a wide extent of country*. (TA.) And [its pl.] *العَوَالِي*, (K, TA,) as also *العَالِيَةُ*, (TA,) is applied to *Certain towns, or villages, in the exterior of El-Medeeneh, (K, TA,) the nearest four miles distant from it, and the most distant, in the direction of Nejd, eight*. (TA.)

*عَالِيٌّ* *Of, or relating to, the region called العَالِيَةُ*; (S, K;) and so *عَلُوِيٌّ*, (S, Mṣb, K,) with damm, (Mṣb, K,) which is anomalous. (S, Mṣb, K.)

*أَعْلَى* *Higher, and highest; contr. of أَسْفَلٌ*: (M and Mṣb and K in art. *سفل*:) the fem. is *عَلِيًّا*; (TA;) which is like *قُصِيًّا* and *دُنِيًّا*, with *و* changed into *ي*; (ISd, TA voce *بَعُوِيٌّ*;) and of which the pl. is *عَلِيٌّ*, like as *كُبْرٌ* is of *كُبْرِيٌّ*. (Mṣb, TA.) See *عَلِيٌّ*. — One says *شَفَّةٌ عَلِيًّا* and *عَلِيَّاءٌ*, but the former is the more usual, meaning *An upper lip*. (IAMB, Mṣb, TA.) — *عَلِيًّا مَضْرَءٌ* means *The higher [app. in respect of territory (see a note in p. xi. of the preface to this work)] of Mudar*; (K, TA;) said to denote *Kureysh and Keys*; the rest being called *مَضْرَءٌ سُفْلِيٌّ*. (TA.) — And one says, *جَاءَ مِنْ أَعْلَى وَأَرَوَّحَ*, meaning *It came from the sky and the place whence the wind blows*. (TA.) — *أَعْلَى* applied to a word, or form of word, means † [Of higher authority, more approved, or more chaste; and also, hence, as frequency of usage is a necessary condition of *فَصَاحَةٌ*, q. v.,] *more usual or common*. (M and TA in art. *قر*.) — One says also, *هُرٌّ بِهَيْبٍ أَعْلَى*, *هُرٌّ بِهَيْبٍ أَعْلَى* i. e. † *They are most knowing respecting them, and most acquainted with their state, or condition*. (TA.) — And *هُوَ أَعْلَى بِكُرِّ عَيْنَا* i. e. † *He is in the highest degree a magnifier, or honourer, of you; ye being greatly esteemed by him*. (TA.) — *الْيَدُ الْعَلِيَّةُ* † *The abstinent, or chaste, hand*: or the *expending, or disbursing, hand*. (TA.) — *أَعْلَى* formed by transposition from *أَعْوَلٌ*: see the latter, in art. *عول*.

*عَلَاةٌ*: see *عَلَاةٌ*.