

says, (thus accord. to several copies of the §,) or nor does one say, (thus accord. to one of my copies of the §, [and accord. to the TA, in which it is said that the verb is not used otherwise than in the imperative form,]) قَدْ تَعَالَيْتُ [as meaning *I have come*], and إِلَىٰ أَيْ شَيْءٍ أَتَعَالَىٰ [as meaning *To what thing shall I come?* like as one says, إِذَا مَرَّ أَهْلَهُمْ]. (§.) — [إِذَا signified also + *He was, or became, exalted, or extolled*: and + *he exalted himself*: and in both of these senses it is often followed by عَنْ as syn. with عَلَى, denoting superiority: you say, تَعَالَىٰ فُلَانٌ عَنْ كَذَا, meaning + *Such a one was, or became, exalted above such a thing*; or simply, *was, or became, above it*, i. e. *too elevated in character for it*: and also, *exalted himself above such a thing*; or *held himself above it*.] Said of God, in the K̄ur xx. 113 [and in other instances therein], it means [+ *Exalted, or supremely exalted, is He*] in his essence and his attributes, above the created beings. (Bd.) [But in common speech, it is generally used as an ejaculation of praise, meaning + *Exalted or extolled, or supremely exalted or extolled, be He, or his greatness or majesty or glory, or his name; or acknowledged be his absolute supremacy*. And the common expression (used in citing words of the K̄ur-án) قَالَ تَعَالَىٰ means + *He saith, or hath said, exalted or extolled, or supremely exalted or extolled, be He; &c.*] — See also 5.

8: see 1, in two places as trans.: — and also in two places as intrans. = [It may also be used for, or in the sense of, ائْتَلَىٰ, as meaning *He fell short in an affair*: see its part. n.]

10: see 1, in seven places. [The inf. n. اسْتَعْلَا, properly denotes *Superiority that is perceptible by sense*: and tropically, *such as is ideal, or perceived by the intellect*: see عَلَى, below.] — One says also, هَذِهِ الْكَلِمَةُ تَسْتَعْلَىٰ لِسَانِي, meaning [+ *This word, or sentence, is often current upon my tongue*.] (TA.) — And اسْتَعْلَىٰ عَلَى الْغَايَةِ, said of a horse in the contending to outstrip in a race, means + *He reached the goal*. (TA.)

12. اِعْلَوْلَاهُ: see 1, former half.

Q. Q. 1. عِلْوَانُ الْكِتَابِ (§, K̄), inf. n. عِلْوَانَةٌ and عِلْوَانٌ (K̄), i. q. عِنْوَانَةٌ [He put a superscription, or title, to the book, or writing; or he wrote the superscription, or title, thereof]; (§, K̄); as also عَلَى الْكِتَابِ (K̄); which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. عِن and عِن.]

عَلٌ: see the next paragraph. It also signifies, simply, *Above him or it; or in the higher, or highest, part of him or it*: thus in a hemistich cited voce تَحْتُ. (Mughnee.) [In all cases,] عَلٌ is determinate, and indecl., with damm for its invariable termination: (Mughnee, TA.) [for it is regarded as a prefixed noun of which the complement is to be understood as to the meaning but not as to the letter:] in the saying of Ows,

* كَعْرِقِي بَيْضِ كَنَّهُ الْقَيْضِ مِنْ عَلُو *

[Like the thin pellicle of eggs, which the shell covers above], the و [in عَلُو] is augmentative, being added to render the rhyme unrestricted: (§, TA.) and in the instance of مَنْ عَلُو, likewise ending a verse, the ة is that of pausation: for if عَلٌ were [really] a prefixed noun, it would not be thus indecl. (Mughnee, TA.)

أَتَيْتُهُ مِنْ عَلٍ (§, * K̄), whence the saying of Imra-el-K̄ays cited in the first paragraph of art. حط (§, Mughnee, TA.) and مِنْ عَلٍ, [respecting which see the next preceding paragraph,] and مِنْ عَلَا (§, K̄), of which a verse cited voce نَاشٍ in art. نَوْشٍ is an ex., (§, TA.) and مِنْ عَلٍ, signify the same, (§, Mughnee, K̄), i. e. مِنْ قُوِي (§, K̄); [which, with أَتَيْتُهُ preceding it, means *I came to him, or it, from above*; and + *I overcame, or subdued, him, or it; for*] مِنْ اتَاهُ مِنْ عَلٍ [app. مِنْ عَلُو (see عَلُو below), tropically used,] means قَهَرَهُ (Ham p. 128); [but the former is here meant in many, if not in all, instances, as is shown by what follows;] and [in like manner] one says, مِنْ مَعَالٍ; [whence] Dhu-r-Rummeh says,

* وَغَضَّانُ الرَّحْلِ مِنْ مَعَالٍ *

[And the shaking of the camel's saddle in the upper part]. (§, TA.) عَلٌ in مِنْ عَلٍ is indeterminate [in itself] and decl. [as being a prefixed noun of which the complement is to be understood as to the meaning and as to the letter; thus differing from عَلٌ in مَنْ عَلٌ: if the complement were not to be understood either as to the letter or as to the meaning, one would say مِنْ عَلٍ, originally مِنْ عَلُو]. (TA.) One says also أَتَيْتُهُ مِنْ عَلٍ الدَّارِ, [thus in several copies of the §, from which one of my copies deviates by erroneously substituting عَلَى for عَلٌ] with kesr to the ل, meaning مِنْ عَلٍ [or rather مِنْ عَلٍ الدَّارِ, i. e. *I came to him, or it, from the high, or elevated, part of the house or abode*]: (§) or the using عَلٌ [thus] as a prefixed noun is a mistake. (Mughnee.) — And one says, اُزْجِرِ الْفَرَّ عَلِيَّ عَلَا [Hide thou the young one of the wild cow, saying عَلٌ عَلٌ and عَلَا]. (TA.)

عَلَا [as a subst.]: see the next preceding paragraph, in two places. = See also عَلَاة.

عَلُو: see عَلُو in five places. — Also *A high, or an elevated, state of the base, or foundation, of a building*. (TA.) — And you say, اُخْذَهُ عَلُوًا, meaning + *He took him, or it, by force*. (K̄, TA.) See also the next but one of the preceding paragraphs.

عَلُوًا and عَلُوًا (§, M̄sb, K̄) and عَلُوًا (K̄) signify *The higher, or highest, part* (§, M̄sb, K̄) of a house, or an abode, (§, M̄sb,) or of a thing; (K̄); as also عَلُوًا (K̄ voce سَفَلٌ) and عَلَاةٌ and عَلَاةٌ (K̄ in the present art.) You say, قَعَدْتُ فِي عَلُوِهِ and فِي عَلُوِهِ and فِي عَلُوِهِ [i. e.

I sat in the higher, or highest, part of it]. (TA.) And Aashà-Bähileh says,

* إِنِّي أَتَيْتُنِي لِسَانَ لَا أَسْرِبَهَا *
* مِنْ عَلُوًا لَا عَجَبٌ مِنْهَا وَلَا سَعْرٌ *

(§,) or, as in one of my copies of the §, أَسْرُ and سَعْرُ, i. e. *Verily information has come to me [by which I shall not be rejoiced (or by which I shall not rejoice others, accord. to the latter reading mentioned above,)] from the higher, or highest, parts of Nejd (مِنْ أَعْلَى نَجْدٍ), thus in some copies of the § and in the TA, but in other copies of the § the word نَجْدٍ is omitted,] [at which there is no wondering, as at a thing that is improbable, nor any scoffing;] related [thus] with fet-ḥ to the و and with damm thereto and with kesr thereto [i. e. عَلُوًا as above and also عَلُوًا and عَلُوًا]. (§, TA.) — One says also, هَذَا شِعْرٌ عَلُوًا [app. عَلُوًا, meaning + *This is poetry of a high class*: or [the last word may be عَلُوًا or عَلُوًا or عَلُوًا, for it may mean], *of the higher, or highest, part of Nejd*. (TA.)*

عَلُوًا: see the next preceding paragraph, in three places.

عَلِيًا: see عَلِيًا.

عَلِيًا: see عَلِيًا.

عَلِي is a particle and a noun (Mbr, §, Mughnee, K̄) and a verb; (Mbr, §;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, §, M̄sb,) [which, when it has no affix, is written عِي, and] which is originally و, (Sb, §,) [like that of إِنِّي, q. v.,] is changed into [what is properly] عِي when it has a pronominal affix, (Sb, §, M̄sb,) as in عَلِيكَ (Sb, §,) and عَلِيهِ (M̄sb); but some of the Arabs [in this case] leave it unchanged, as in the saying of a rájiz,

* طَارُوا عَلَاهُنَّ فِطْرَ عَلَاهَا *

[They fled, or have fled, upon them, (referring to camels,) and flee thou upon her]; this, it is said, being of the dial. of Belhárith Ibn-Kaḥb. (Sb, §.) — As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (K̄,) it denotes الاستِعْلَاة [i. e. superiority] (M̄sb, Es-Subkee, Mughnee, K̄, TA) properly thus termed, (M̄sb,) such as is perceptible by sense; (Es-Subkee, TA;) either with respect to what is signified by the noun governed by it, and this is generally the case, (Mughnee,) as in the saying [in the K̄ur xxiii. 22 and xl. 80], وَعَلَيْهَا وَعَلَىٰ أُنْفُكُ تَحْمِلُونَ, [And upon them (referring to camels) and upon the ship, or ships, ye are carried]; (Mughnee, K̄;) or with respect to what is near thereto, as in the saying [in the K̄ur xx. 10], أَوْ أُجِدُّ عَلَىٰ آتَارِ هُدَىٰ [Or I shall find near upon the fire, i. e. at the fire, a right direction]: (Mughnee:) and using it to denote الاستِعْلَاة properly thus termed, you say, كُنْتُ عَلَى السَّطْحِ [I was