

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, إِلَّا مَرَاهِلَهُ]. (§.) — [تَعَالَىٰ signifies 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 عَلَىٰ, denoting superiority: you say, تَعَالَىٰ فَلَانَ 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 Kur 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 Kur-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. اسْتَعْلَىٰ properly denotes *Superiority that is perceptible by sense*: and tropically, *such as is ideal, or perceived by the intellect*: see عَلَىٰ, below.] — One says also, هَذِهِ الْكَلِمَةُ تَسْتَعْلَىٰ لِسَانِي, meaning [+ *This word, or sentence,*] is often current upon my tongue. (TA.) — And اسْتَعْلَىٰ عَلَىٰ 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. عَلَوْنَ الْكِتَابَ (§, K,) inf. n. عَلَوْنَةٌ and عَلَوَانٌ (K,) i. q. عَوْنَةٌ [He put a superscription, or title, to the book, or writing; or he wrote the superscription, or title, thereof]; (§, K;) as also عَلَىٰ الْكِتَابِ (K;) which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. عَن and عَنُو.]

مِنْ عَلٍ: 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 تَحْتِ. (Mughnee.) [In all cases,] عَلٍ 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 بَيْضَ كَنَّهُ الْقَيْضِ مِنْ عَلٍ *

[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 مِنْ عَلُهُ, 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.)

عَلِيٍّ مِنْ عَلٍ (§, * K,) whence the saying of Imra-el-Kays cited in the first paragraph of art. حط (§, Mughnee, TA,) and مِنْ عَلٍ [respecting which see the next preceding paragraph,] and مِنْ عَلَا (§, K,) of which a verse cited voce نَاشٍ in art. نوش is an ex., (§, TA,) and مِنْ عَلَالٍ signify the same, (§, Mughnee, K,) i. e. مِنْ قَوْقٍ (K;) [which, with أَتَيْتُهُ preceding it, means *I came to him, or it, from above*; and + *I overcame, or subdued, him, or it*; for مِنْ اِتَاهَ مِنْ قَوْقٍ and عَلُو مِنْ [app. مِنْ عَلُو (see عَلُو below,) tropically used,] means قَهْرَهُ (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, أَتَيْتُهُ مِنْ مَعَالٍ; [whence] Dhu-r-Rummeh says,

* وَنَغْضَانَ الرَّحْلِ مِنْ مَعَالٍ *

[And the shaking of the camel's saddle in the upper part]. (§, TA.) عَلٍ 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 مِنْ عَلٍ: 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 عَلِيٍّ for عَلٍ,] with kesr to the ل, meaning مِنْ عَلٍ الدَّارِ [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 عَلٍ [thus] as a prefixed noun is a mistake. (Mughnee.) — And one says, أَزْجِرِ الْفَرَّ عِلَّ عَلٍ [Chide thou the young one of the wild cow, saying عَلٍ عَلٍ and عَلَا 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, أَخَذَهُ عَلُوًا, meaning + *He took him, or it, by force.* (K, TA.) See also the next but one of the preceding paragraphs.

عَلُوًا and عَلُوًا (§, Msh, K) and عَلُوًا (K) signify *The higher, or highest, part* (§, Msh, K) of a house, or an abode, (§, Msh,) or of a thing; (K;) as also عَلُوًا (K) voce سُفْلٌ and عَلَاةٌ and عَلَاةٌ (K) voce سُفْلٌ. (K) in the present art.) You say, قَعَدْتُ فِي عَلُوِهِ and 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,

* إِيَّتِي أَتَيْتَنِي لِسَانَ لَا أُسْرِبُهَا *
* مِنْ عَلُوًا لَا عَجَبَ مِنْهَا وَلَا سُخْرُ *

(§,) or, as in one of my copies of the §, أُسْرِبُ and سُخْرُ, 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 أَعْلَىٰ 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-h 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.

عَلِيًّا: see عَلِيٍّ.

عَلِيٍّ: see عَلِيٍّ.

عَلَىٰ is a particle and a noun (Mbr, §, Mughnee, K) and a verb; (Mbr, §;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, §, Msh,) [which, when it has no affix, is written ي, and] which is originally و, (Sb, §,) [like that of إِيَّتِي, q. v.,] is changed into [what is properly] ي when it has a pronominal affix, (Sb, §, Msh,) as in عَلِيَّكَ, (Sb, §,) and عَلِيَّهِ; (Msh;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a rājiz,

* طَارُوا عَلَاهُنَّ فَطَرَّ 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 Belhārith Ibn-Kaāb. (Sb, §.) — As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (K,) it denotes الاستِعْلَاءُ [i. e. superiority] (Msh, Es-Subkee, Mughnee, K, TA) properly thus termed, (Msh,) 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 Kur xxiii. 22 and xl. 80], وَعَلَيْهَا وَعَلَىٰ الْفُلُوكِ تُحْمَلُونَ [And upon them (referring to camels) and upon the ship, or ships, ye are carried]; (Mughnee, K;) or with respect to what is near thereto, as in the saying [in the Kur xx. 10], أَوْ أَمِجْدُ 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 الاستِعْلَاءُ properly thus termed, you say, كُنْتُ عَلَى السَّطْحِ [I was