

topped it, rose above it, or exceeded it in height. (TA in art. **دَصَر**.) [And in like manner, **اَسْتَعْلَى** *It became elevated above it.*] — And **عَلَوْتُهُمْ** *It became elevated above them.* — And **عَلَوْتُ بِهِمُ** *And I was, or became, superior to them in nobility and in goodness.* (§ in art. **فَرَع**.) — And **عَلَاهُ** [*He had, or gained, ascendancy over him, or it; as also عَلَا عَلَيْهِ and عَلَا عَلَيْهِ* 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 اَسْتَعْلَاهُ: and in like manner, عَلَا حَاجَتَهُ and اَسْتَعْلَاهُ* *he gained the mastery over the object of his want: and اَعْلَى* *he prevailed against the thing, or had power over it, and overcame it; and عَلَا لِلشَّيْءِ, aor. يَعْلُو, he was, or became, able to do, or accomplish, or to bear, the thing.* (TA.) **عَلَا** means *he had strength, or power, sufficient for the affair, and had absolute control over it*: (§: [so in one of my copies: the other has اَطْلَع, 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 اَضْطَلَعَ, as is shown voce **مُضْطَلِع**]) a poet says,

- فَأَعِذْ لِيَا تَعْلُو فَمَا لَكَ بِالذِّى
• 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: (يَا being understood after **تَعْلُو**)] *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, **اَعْلُ بِهِ** i. e. *Have thou ability to consume it, and so survive thou it; like as one says to him who puts on a new garment, اَبْلُ (see 4 in art. **بَلُو**)]*: or [perhaps a mistake for “and”] it is [virtually] a prayer for his continuance in life. (TA.) — **عَلَوْتُ عَلَى فُلَانٍ الرِّيحَ** means *I was [or went] on the windward side of such a one: and one says, لَا تَعْلُ الرِّيحَ عَلَى الصَّيْدِ فَيَرَاكَ وَيَنْفِرَ* [i. e. *Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee.*] (TA.) — **عَلَوْتُهُ بِالسَّيْفِ** means *I smote him [with the sword; or, more properly, I set upon him therewith]. (§, TA.)* And [in like manner] one says, **عَلَاهُ بِالشَّيْءِ وَالضَّرْبِ** [*He set upon him, or assailed him, or overcame him, with reviling and beating.*] (§ and M in art. **ثَوَّل**, &c.) — **عَلَا فِي** (**عَلُو**, §, TA.) inf. n. **عَلُو**, (§, TA.) signifies *He exalted, or magnified, himself, [in the earth,] or behaved proudly, insolently, or exorbitantly.* (§, TA.) And [in like manner] **لَا تَعْلُوا عَلَى اللَّهِ** in the *Kur* xiv. 18, *Exalt not, or magnify not, yourselves against God; or behave not proudly, &c.* (Bḳ, Jel.) — **عَلَا عَنْهُ** [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 **تَعْلُو عَنْهُ الْعَيْنُ** means *† The eye recoils from him.* (TA.) — **أَعْلُ عَنِّي**: see 3. — **عَلَا بِهِ** as syn. with **أَعْلَاهُ**: see expl. with the latter below.

2. **عَلَاهُ**: see 4. — [Hence,] one says, **عَلَيْتُ بِهِ عَلَى الْبَعِيرِ** [*I raised it, and put it, upon the camel*]: (§:) [and so **عَالِيَتُهُ**; as in a verse cited voce **رَائِح**, in art. **رُوح**; in which, and in the present art., it is cited in the § and TA: and **عَالِيَتُ** *as in a verse cited voce* **إِنِّي** in the sense of **أَخِيْلُ**, in art. **الْو**:] and **عَلَى** means *أَخِيْلُ* [i. e. *Put thou upon me such a thing to be carried by me; or load thou me*]. (§, K.) — And **عَلَيْتُ الْحَبْلَ**, inf. n. **تَعْلِيَتُهُ**, *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 **عَلَى الدُّوِّ**, 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* **الْمُعَلَّى** signifies *he who raises the filled bucket; i. e., who draws water thereby.* (TA.) — And **عَلَى الْمَتَاعِ عَنِ الدَّابَّةِ** *He put down the goods, or furniture and utensils, from the beast: [app. because he who does so lifts them off the beast:]* (§, TA:) **أَعْلَاهُ** in this sense is disapproved. (TA.) — See also 1, former half. — And see Q. Q. 1.

3. **مُعَالَاةٌ** signifies *† The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence.* (KL.) You say, **عَلَاهُ**, meaning **سَامَاهُ**. (M in art. **سَمَو**. [See 3 in that art. in two places.]) — See 4, in two places. — **عَوْلَى**, said of clarified butter, and of the fat of anything having fatness, means *It was wrought* (**صُنِعَ** [app. over a fire]) *until it rose in the operation.* (TA.) — **عَالُوا نَعِيَةً** *† They manifested the announcement of his death: (K, TA:) [as though meaning they raised the report of his death:] one should not say* **أَعْلَوْهُ** *nor* **عَلَوُهُ**. (TA.) — See 2, in three places. — **عَالَتِ الْبَيْقُورُ**, occurring in a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt, is mentioned and explained in the § in this art. and in art. **عَوَّل**: see the latter art. [to which it seems more properly to belong]. — See 1, former half, in two places. — **عَالِي عَالِي** *Remove thou, or go thou away or aside, from me; as also* **أَعْلُ عَنِّي**; (§, TA;) for which latter, **أَعْلُ عَنِّي** occurs in a trad. respecting the slaughter of Abu-Jahl; and **عَالِي عَالِي** with the conjunctive **لِ** is a dial. var. of **عَالِي عَنِّي** with the disjunctive **لِ**, mentioned by Fr. (TA.) — [Hence,] one says, **عَالِي عَالِي** and **عَالِي عَالِي** [i. e. and **عَالِي عَالِي**, meaning *† Seek the object of thy want at the hands of other than us* (**عِنْدَ غَيْرِنَا**), *for we are not able to accomplish it.* (TA.) — And **عَالِي** and **أَعْلِي** signify *He came to the 'Alīyeh of Nejd, i. e. the region above Nejd, extending to the land*

of Tihāmeḥ and the part behind Mekkeḥ, (§, K,) i. e. [to] El-Ḥijāz and what is next to it. (§.)

4. **اَعْلَاهُ** *He (a man, Mṣb) elevated it (i. e. a thing, Mṣb); or made it high, or lofty; (Mṣb, K;) as also* **عَلَاهُ**, (K,) with teshdeed, (TA,) and **عَلَا بِهِ** [without teshdeed]: (K:) it is [also] said of God, meaning *† He elevated, or exalted, him; and* **عَلَاهُ** is like it [in meaning]: (§:) and **عَالِيَتُ** **بِفُلَانٍ** signifies the same as **أَعْلِيَتُهُ** [*† I elevated, or exalted, such a one; as also, app., (see 4 in art. **ظَهَرَ**).*] (Ham p. 175.) Hence one says, **أَعْلَى اللَّهُ كَعَبَهُ** [*† God exalted, or may God exalt, his nobility*]. (TA.) — See also 1, former half. — **أَعْلُ الْوَسَادَةِ** means *Sit thou upon the cushion.* (TA.) — And **عَالِي عَالِي** *Rise thou from the cushion; syn. قُمْ*: (TA in art. **دَك**;) or *descend thou from it.* (§ and TA in the present art.) And **أَعْلَى عَنِ الدَّابَّةِ** *He alighted from the beast.* (K, TA.) — See also 3, latter half, in three places.

5. **تَعْلَى**: 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.) — **تَعَلَّتْ مِنْ نَفَاسِهَا** *† She (a woman) became free, (§, Mgh, K,) and passed forth, (Mgh,) from her state of impurity consequent upon childbirth; (§, Mgh, K;) as also* **تَعَلَّتْ**; (Mgh; and TA in art. **عَل**;) and so **تَعَلَّتْ**, as well as **تَعَلَّتْ**: (K and TA in that art.:) or *from her disease: (K:) or you say of a woman, تَعَلَّتْ مِنْ نَفَاسِهَا meaning [as above or] she became pure from the effects of her childbirth: (TA:) and of a man you say, تَعْلَى مِنْ* **عَلِيهِ** (§, TA) *he recovered from his disease.* (TA.)

6. **تَعَالَى**: see 1, first sentence. — Addressing a man, (§, Mṣb,) using the imperative form, you say, **تَعَالِ**, (§, 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* **هَلُمَّ** [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, **تَعَالِي**; (§, K;) and to two women, (§,) or two persons, (TA,) **تَعَالِيَا**; (§, TA;) and to a pl. number of men, **تَعَالُوا**; (Mṣb, TA;) and to a pl. number of women, **تَعَالَيْنَ**; (§, Mṣb, TA;) and sometimes the **ل** is pronounced with damm in the pl. masc., and with kesr in the fem.; whence El-Ḥasan El-Baḡree read, [in the *Kur* iii. 57,] **قُلْ يَا أَهْلَ الْكِتَابِ تَعَالُوا** [Say thou, O people of the Scripture, come ye, the usual reading being **تَعَالُوا**], for the sake of congeniality with the **و**: (Mṣb, TA:) it is not allowable to say **تَعَالَيْتُ** [as meaning *I came*], nor to use the prohibitive form; (§;) but one