

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 **إِلَى أَيْ شَيْءٍ أَتَعَالَى** [as meaning *To what thing shall I come?* like as one says, **إِلَامْرَأَتِهِ**]. (§.) — [**تَعَالَى** 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 **عَلَى**, denoting superiority: you say, **تَعَالَى فَلَانٌ 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 تَعَالَى** 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, **اُتْنَلَى**, as meaning *He fell short* in an affair: see its part. n.]

10: see 1, in seven places. [The inf. n. **اِسْتَعْلَا**, 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 تَسْتَعْلِي لِسَانِي**, meaning [+ *This word, or sentence, is often current upon my tongue.*] (TA.) — And **اِسْتَعْلَى 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. **عُلُونِ الْكِتَابِ**, (§, K,) inf. n. **عُلُونَةٌ** and **عُلُونٌ**, (K,) i. q. **عُونَةٌ** [*He put a superscription, or title, to the book, or writing; or he wrote the superscription, or title, thereof*]; (§, K;) as also **عَلَى الْكِتَابِ**; (K;) which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. **عَنْ** 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 **تَحْتَ**. (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,

• كَعْرِفِي 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 عَلٍ**, likewise ending a verse, the **و** is that of pausation: for if **عَلٍ** were [really] a prefixed noun, it would not be thus indecl. (Mughnee, TA.)

أَتَيْتُهُ 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 عَلٍ**, 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*] **اتاه من** [app. **مِنْ عَلُو** (see **عَلُو** below,) tropically used,] means **قَبْرَهُ**; (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 مُعَالٍ**; [whence] Dhu-r-Rummeh says,

• وَنَعَضَانَ الرَّحْلَ مِنْ مُعَالٍ •
[*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 **عَلٍ** 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 **عَلَى** for **عَلٍ**,] with **كسر** to the **ل**, meaning **مِنْ عَلٍ** [or rather **الدَّارِ مِنْ عَلٍ**, 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, **أَزْجَرِ الْفَرَّ عَلَى 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 **عَلَاةٌ**.

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 عَلُو**, meaning + *He took him, or it, by force.* (K, TA.) See also the next but one of the preceding paragraphs.

عَلُو and **عَلُو** (§, Mṣb, K) and **عَلُو** (K) signify *The higher, or highest, part* (§, Mṣb, K) of a house, or an abode, (§, Mṣb,) or of a thing; (K;) as also **عَلُوَّةٌ** (K voce **سُقُلٌ**) and **عَلَاوَةٌ** and **عَالِيَةٌ**. (K in the present art.) You say, **قَعَدْتُ فِي عَلُوهِ** and **فِي عَلُوهِ** and **فِي عَلُوهِ** [i. e.

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

• إِنِّي أَتْنِي لِسَانٌ لَا أَسْرِبَهَا •
• مِنْ عَلُوٍّ لَا عَجَبَ مِنْهَا وَلَا سُخْرُ •

(§,) or, as in one of my copies of the §, **أُسْرُ** 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 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 **فَتْحُ** to the **و** and with damm thereto and with **كسر** thereto [i. e. **عَلُو** as above and also **عَلُو** and **عَلُو**]. (§, TA.) — One says also, **هَذَا شِعْرٌ عَلُو**, [app. **عَلُو**], meaning + *This is poetry of a high class*: or [the last word may be **عَلُو** or **عَلُو** or **عَلُو**, for it may mean], *of the higher, or highest, part of Nejd*. (TA.)

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

عَلِيَّ: see **عَلِيَّ**.

عَلِيَّ: see **عَلِيَّ**.

عَلَى 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, §, Mṣb,) [which, when it has no affix, is written **ي**, and] which is originally **و**, (Sb, §,) [like that of **إِنِّي**, q. v.,] is changed into [what is properly] **ي** when it has a pronominal affix, (Sb, §, Mṣb,) as in **عَلَيْكَ**, (Sb, §,) and **عَلَيْهِ**; (Mṣb;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a rájiz,

• 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-Kaṣb. (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 **اِسْتَعْلَا** [i. e. *superiority*] (Mṣb, Es-Subkee, Mughnee, K, TA) properly thus termed, (Mṣb,) 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 وَعَلَى الْفُلْكِ 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 أَجِدْ عَلَى آتَارِ هَذِي** [Or I shall find near upon the fire, i. e. at the fire, a right direction]: (Mughnee:) and using it to denote **اِسْتَعْلَا** properly thus termed, you say, **كُنْتُ عَلَى السَّطْحِ** [I was