

upon the flat house-top]: (Msb:) [in like manner also,] as denoting الاستعلاء that is perceptible by sense, it occurs in the saying [in the Kur lv. 26], كُلُّ مَنْ عَلَيْهَا فَانٍ [Every one that is upon it (referring to the earth) is transitory]: (Es-Subkee, TA:) and you say, عَلَى زَيْدٍ ثَوْبٌ [Upon Zeyd is, or was, a garment], عَلَى being here a particle; and عَلَا زَيْدًا ثَوْبٌ [A garment was upon Zeyd,] عَلَا being here a verb. (Mbr, S.) And it denotes الاستعلاء, likewise, tropically thus termed, (Msb, TA,) such as is ideal, or perceived by the intellect; (Msb, Es-Subkee, Mughnee, TA;) as in the saying زَيْدٌ عَلَيْهِ دَيْنٌ [Zeyd, a debt is lying upon him, or incumbent on him, i. e. he owes a debt, لِفُلَانٍ to such a one], that which is ideal being thus likened to that which is corporeal; (Msb;) and in the phrases عَلَيْنَا أَمْرٌ and عَلَيْنَا مَالٌ meaning † An affair, or a command, lies, or rests, upon us, or is incumbent on us, and so property, [as due from us, i. e.] the former as a duty and the latter as a debt, i. e. يَثْبُتُ, like as the thing lies, or rests, (يَثْبُتُ,) upon the place; the latter phrase importing responsibility: and ثَبَّتَ عَلَيْهِ مَالٌ is also said to mean كَثُرَ [i. e. † property was, or became, much in quantity, or amount, upon him, app. as a burden imposing upon him responsibility]. (TA.) And it [likewise] denotes ideal استعلاء in the phrase ذَنْبٌ عَلَى ذَنْبٍ [A crime, or an offence, committed upon (or here, as in many other instances, it may be rendered against) me is imputable to them]: (Mughnee:) and so in the saying [in the Kur ii. 254 and xvii. 22], فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ [We have made some of them to have superiority over some]. (Es-Subkee, Mughnee, TA.) [See also عَلَى عَيْنِي, and أَنْتَ عَلَى رَأْسِي, voce عَيْنٌ, first quarter.] — It also denotes concomitance, like مَعَ; as in the saying [in the Kur ii. 172], وَآتَى الْمَالَ عَلَى حُبِّهِ [And giveth property with (or notwithstanding) the love of it]; (Mughnee, K;) and so it is said to be used in the phrase, in a trad. respecting the alms of the breaking of the fast [of Ramaḍān], عَلَى كُلِّ حُرٍّ وَعَبْدٍ صَاعٌ [With every free man and slave, a ṣāʿ], because the alms-gift of the breaking of the fast is not incumbent on the slave, but only on his master; (IAth, TA;) and so it is used in the [common] phrase, عَلَى أَتْنِي رَاضٍ [With (or notwithstanding) my being pleased, or well pleased, or content]. (Ḥar p. 13.) — It also denotes transition, (Mughnee, K,) like عَنْ; (Mughnee;) as in the saying (of El-Koḥeyf El-'Oḳylee, TA),

- إِذَا رَضِيتَ عَلَى بَنُو قُشَيْرٍ
- نَعْمَرُ اللَّهُ أَعْجَبَنِي رِضَاهَا

[When the sons of Kusheyr shall be pleased, or well pleased, or content, with me, (or rather, if عَلَى here denote transition, with what will proceed from me,) by the everlasting existence of God, their being pleased, &c., will induce in me admiration, or pleasure], (Mughnee, K, TA,) i. e. عَنِي

(Mughnee, TA;) or it may be that رَضِيَ is made to imply the meaning of عَطَفَ [which is trans. by means of عَلَى]; (Mughnee;) or, as Ks says, it is made to accord with its contr. سَخَطَ, (Mughnee, TA,) by its being made trans. by means of عَلَى: (TA:) and so in the saying,

- فِي لَيْلَةٍ لَا نَرَى بِهَا أَحَدًا
- يَحْكِي عَلَيْنَا إِلَّا كَوَاكِبَهَا

[In a night in which we shall not see any one that shall report what will proceed from us, except its stars], i. e., عَنَّا; or it may be said that يَحْكِي is [here] made to imply the meaning of يَنْمُرُ. (Mughnee.) — It is also used to assign a cause, like ل; as in the saying [in the Kur ii. 181], وَتَكْبَرُوا اللَّهَ لِيُدَايْتِهِ عَلَى مَا هَدَاكُمْ [i. e. And that ye should magnify God for, or on account of, his rightly directing you]; (Mughnee;) [and in the same, vi. 90, &c., لَا، or on account of it, a recompense;] and as in the saying of Rabe'ah Ibn Maḳroom Ed-Dabbee,

- فَدَعَوْا نَزَالَ فَنُتُّ أَوَّلَ نَازِلٍ
- وَعَلَامَ أَرْكَبُهُ إِذَا لَمْ أَنْزِلْ

i. e. [And they called out, "Alight;" and I was the first of any alighting:] and for what [or wherefore] do I ride him if I do not alight when called upon to do so? (Ḥam p. 20. [عَلَامَ is here, as usually, for عَلَى مَر.] — It is also used in the sense of فِي [generally followed by a noun significant of time]; (S, Mughnee, K;) as in the saying [in the Kur xxviii. 14], وَدَخَلَ الْمَدِينَةَ [And he entered the city in, or during, a time of inadvertence]; (Mughnee, K;) and in the saying [in the same ii. 96], وَاتَّبَعُوا مَا، meaning, فِي، تَتَلَوُ التَّائِيَاتِينَ عَلَى مُلْكٍ سُلَيْمَانَ [i. e. And they followed what the devils related, or recited, in the time of, or during, the reign of Suleymān (or Solomon)]; (Mughnee;) and in the phrase, كَانَ كَذَا عَلَى، meaning, فِي عَهْدِهِ، [i. e. It was thus, or such a thing was, in the time of such a one]: (S:) [and in like manner it is used in the saying in the Kur iii. 173, مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ، meaning, God is not purposing to leave, or certainly will not leave, the believers in that state wherein ye are: and in the phrase سَفَرٌ عَلَى، in ii. 180 &c. of the same, i. e. In (or, as we also say, on) a journey: in like manner also] لَقَدْ فِي الظُّلُمِ، in a verse of Aboo-Kebeer El-Hudhalee, means, فِي الظُّلُمِ، [i. e. I have journeyed by night in the darkness], holding the place of a noun in the accus. case as a ظرف [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning الظُّلُمِ، وَأَنَا عَلَى الظُّلُمِ [riding upon the darkness]: (Ḥam p. 37:) and you say of one who was desiring to rise and hasten, رَأَيْتُهُ

عَلَى أَوْفَاضٍ [i. e. I found him in a state of haste: see وَفَض]. (TA.) — [It also denotes conformity, accordance, adaptation, or agreement; as in the phrase, اضْرِبْهُ عَلَى طَبْعِ هَذَا i. e. Make thou it, fashion it, or mould it, conformably, or according, to the model, make, fashion, or mould, of this; (see طَبَعَ;) and in جَبَلَ عَلَى الشَّيْءِ and جَبَلَ and طَبَعَ عَلَى الشَّيْءِ, i. e. He (a man) was created conformably, or with an adaptation or a disposition, to the thing: (see 1 in art. طَبَعَ:) so too in the phrase in the Kur xxiv. last verse, قَدْ يَعْلَمُ مَا أُتْمِرَ عَلَيْهِ Certainly He knoweth that state of conduct and mind to which ye are conforming yourselves; and in many other passages therein: thus also in the saying of Moḥammad, كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb in relation to the soul; (see art. فَطَرَ;) and in the prov., mentioned by Meyd, اَتَّأَسَّ عَلَى دِينِ الْمُلُوكِ The people are in conformity to, i. e. are followers of, or follow, the religion of the kings; and in the phrase, relating to a saying or an opinion, عَلَيْهِ أَكْثَرُ الْعُلَمَاءِ Upon it most of the learned are in agreement; in which, as in other exs. of the same kind, a verb, or a part. n., (in the last, for instance, مُجْمِعُونَ or the like,) is understood. — It also denotes a condition; as in the phrases, كَذَا صَالِحُهُ عَلَى كَذَا He made peace, or reconciliation, or a compromise, with him on the condition of such a thing, and عَلَى أَنْ يَفْعَلَ كَذَا on the condition of his doing such a thing. — And there are various other usages of this prep. depending upon verbs or part. ns. expressed or obviously understood in connection with them, too numerous to be here collected. Many of these will be found among the explanations of words with which they occur.] — It is also used in the sense of مِنْ; as in the saying, إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (S, Mughnee, K,) in the Kur [lxxxiii. 2], meaning, مِنْ النَّاسِ [i. e. Who, when they take by measure from men, take fully], (S,) or, as in the T, عَنْ النَّاسِ [which signifies the same]. (TA.) — It is also used in the sense of ب; (S, Mughnee, K;) as in the saying in the Kur [vii. 103], لَا أَقُولُ عَلَى اللَّهِ إِلَّا، (Mughnee, K, TA,) [i. e. That I should not say of God aught save the truth,] and Ubeī read with ب [i. e. بِأَنْ]; (Bd, Mughnee;) like as they say, عَلَى الْقَوْسِ [meaning بِالْقَوْسِ, i. e. I shot with the bow], and بِحَالٍ حَسَنَةٍ [meaning فِي حَالٍ حَسَنَةٍ, i. e. I came in a good condition]; (Bd; [in which, and also voce حَقِيقٌ, last sentence, see more;]) and they said also, ارْكَبْ عَلَى اسْمِ اللَّهِ [meaning, بِسْمِ اللَّهِ, i. e. Mount thou in the name of God]: (Mughnee:) thus [too] it is used in the saying of Aboo-Dhu-eyb,

- يَسْرُ يُغِيضُ عَلَى الْقِدَاجِ وَيَصْدَعُ

[expl. in art. فِض, conj. 4,] meaning بِالْقِدَاجِ