

says, (thus accord. to several copies of the S,) or nor does one say, (thus accord. to one of my copies of the S, [and accord. to the TA, in which it is said that the verb is not used otherwise than in the imperative form,]) [as meaning *I have come*], and *أَتَى أَيْ شَيْءٍ أَتَعَالَى* [as meaning *To what thing shall I come?* like as one says, *إِلَامَاهُمْ تَعَالَى*]. (S.) — *تعالى* 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 *على*, denoting superiority: you say, *تعالى فَلَانْ 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) *قالَ 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, *أَسْتَلَى*, as meaning *He fell short in an affair*: see its part. n.]

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

12. *اعْلَوْا*: see 1, former half.

Q. Q. 1. *اعْلَوْنَ الْكِتَابَ*, (S, K,) inf. n. *اعْلَوْنَة* and *اعْلَوْنَ*, (K,) i. q. *عَنْوَنَة* [*He put a superscription, or title, to the book, or writing; or he wrote the superscription, or title, thereof*]; (S, K;) as also *عَلَى*; (K;) which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. عنو and عن.]

*مِنْ عَلَى*: 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,] *عَلَى* 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,

\* *كَغْرِقٍ يَيْضِ كَنَّةَ الْقَيْضِ مِنْ عَلَوْ*

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

\* *أَتَى أَتَشِنِي لِسَانَ لَا أَسْرِبَهَا* •  
\* *مِنْ عَلَوْ لَا عَجَبٌ مِنْهَا لَا سُخْرُ* •  
(S,) or, as in one of my copies of the S, and *أَسْرِبُ*, (S, \* K,) whence the saying of Imra-el-Keys cited in the first paragraph of art. *حط*, (S, Mughnee, TA,) and *مِنْ عَلْ*, [respecting which see the next preceding paragraph,] and *مِنْ عَلَةَ*, (S, K,) of which a verse cited voce *نَاسَ* in art. *نوش* is an ex., (S, TA,) and *مِنْ عَالَ*, signify the same, (S, Mughnee, K,) i. e. *فَوْقَ*; (K;) [which, with preceding *أَتَيْتَهُ* preceding it, means *I came to him, or it, from above*; and + *I overcame, or subdued, him, or it; for*] *اتَاهُ مِنْ* *عَلَوْ* [app. *عَلَوْ* (see *علو* 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, *أَتَيْتَهُ مِنْ مُعَالِ* [app. *عَلَوْ* below,] [whence] Dhu-r-Rummeh says,

\* *وَنَقْضَانُ الرَّاحِلِ مِنْ مُعَالِ* \*

[*And the shaking of the camel's saddle in the upper part*]. (S, TA.) *مِنْ عَلِ* in *عل* 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 *عل* in *عل*: if the complement were not to be understood either as to the letter or as to the meaning, one would say *عل*, originally *عَلَوْ*]. (TA.) One says also *أَتَيْتَهُ* *مِنْ عَلَوْ*. (TA.) *مِنْ عَلِ الدَّارِ*, [thus in several copies of the S, from which one of my copies deviates by erroneously substituting *عل* for *عل*,] with *kesr* to the *ل*, meaning *عَالِ الدَّارِ* [or rather *عَالِ الدَّارِ*] i. e. *I came to him, or it, from the high, or elevated, part of the house or abode*: (S:) or the using *عل* [thus] as a prefixed noun is a mistake. (Mughnee.) — And one says, *أَزْجِرْ الْفَلَّاحَ عَلَى عَلِ* [Chide thou the young one of the wild cow, saying *عل* and *عل*]. (TA.)

*علَةَ* [as a subst.]: see the next preceding paragraph, in two places. — See also *علَةَ*.

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

*أَوْ أَجَدُ* *وَعَلَيْهَا وَعَلَى الْفَلَّاحِ تَحْمَلُونَ* (K) signif. The *higher, or highest, part* (S, Mṣb, K) of a house, or an abode, (S, Mṣb,) or of a thing; (K;) as also *سُقْلَةَ عَلَوَةَ* (K voce *علوَةَ*) and *عَالَةَ* (K in the present art.) You say, *قَدَدْتُ* and *عَالَةَ*. (K) [i. e. in the saying of Ows, *كُثُتْ عَلَى السَّطْحِ* and *في عَلَوَةَ* and *في عَلَوَةَ* and *في عَلَوَةَ*] thus termed, you say, *I was*

*I sat in the higher, or highest, part of it*. (TA.) And Aṣḥā-Bāhīlēh says,

\* *أَتَى أَتَشِنِي لِسَانَ لَا أَسْرِبَهَا* •  
\* *مِنْ عَلَوْ لَا عَجَبٌ مِنْهَا لَا سُخْرُ* •  
(S,) or, as in one of my copies of the S, and *أَسْرِبُ*, (S, \* K,) 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*, (S, K,) thus in some copies of the S and in the TA, but in other copies of the S the word *تجدد* 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. *علو* as above and also *علو* and *علو*]. (S, TA.) — One says also, *هَذَا شِعْرٌ عَلَوْ عَلَوْ* [app. *علو*], meaning + *This is poetry of a high class*: or [the last word may be *علو* or *علو* or *علو*, for it may mean], *of the higher, or highest, part of Nejd*. (TA.)

\* *علو*: see the next preceding paragraph, in three places.

\* *عليةَ*: see *عليةَ*.

\* *على*: see *على*.

*على* is a particle and a noun (Mbr, S, Mughnee, K) and a verb; (Mbr, S;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, S, Mṣb,) [which, when it has no affix, is written *ى*, and] which is originally *و*, (Sb, S,) [like that of *إِي*, q. v.,] is changed into [what is properly] *ى* when it has a pronominal affix, (Sb, S, Mṣb,) as in *علَيْكَ*, (Sb, S,) and *عَلَيْهِ*; (Mṣb;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a rājiz,

\* *طَارُوا عَلَادُهُنَّ فَطَرُ عَلَامَهَا* •  
[*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, S.) — 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 *الْإِسْتَعْلَمَةَ* [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 الْفَلَّاحِ تَحْمَلُونَ* [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 أَجَدُ* *عَلَى الْأَنْتَرِ هَدَى* [Or I shall find near upon the fire, i. e. at the fire, a right direction]: (Mughnee:) and using it to denote properly *الْإِسْتَعْلَمَةَ* thus termed, you say, *I was*