

topped it, rose above it, or exceeded it in height. (TA in art. **دَصْر**.) [And in like manner, **استعلى عليه** It became elevated above it.] — And **علوتهم** **بالشرف** and **بالجمال** [+ I was, or became, superior to them in nobility and in goodness]. (§ in art. **فَرَع**.) — And **علاه** [+ He had, or gained, ascendancy over him, or it; as also **علا عليه** and **علا عليه** and **استعلى عليه** 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 **استعلاه**: and in like manner, **علا حاجته** and **استعلاها** + he gained the mastery over the object of his want: and **اعتلى الشيء** + he prevailed against the thing, or had power over it, and overcame it; and **علا للشيء**, aor. **يعلو**, + he was, or became, able to do, or accomplish, or to bear, the thing. (TA.) **علا** means **اضطلع به واستقل** [i. e. + He had strength, or power, sufficient for the affair, and had absolute control over it]: (§: [so in one of my copies: the other has **اطلع**, 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 **اضطلع**, as is shown voce **مضطلع**:]) a poet says,

فَاعْمِدْ لِمَا تَعْلُو فَمَا لَكَ بِالذِّي  
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: (به being understood after **تعلو**;) 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, **اعل به** i. e. **ابق بعده** [app. **اعل به** and **ابق بعده**, as though meaning + Have thou ability to consume it, and so survive thou it; like as one says to him who puts on a new garment, **أهل** (see 4 in art. **بلو**): or [perhaps a mistake for “and”] it is [virtually] a prayer for his continuance in life. (TA.) — **علاوت على فلان الريح** means I was [or went] on the windward side of such a one: and one says, **لا تعل الريح على الصيد فيراح ربك وينفر** [i. e. Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee]. (TA.) — **علاوته بالسيف** means I smote him [with the sword; or, more properly, I set upon him therewith]. (§, TA.) And [in like manner] one says, **علاه بالشمير والضرب** [+ He set upon him, or assailed him, or overcame him, with reviling and beating]. (§ and M in art. **ثول**, &c.) — **علا في** **الأرض**, (§, TA,) inf. n. **علو**, (§,) signifies + He exalted, or magnified, himself, [in the earth,] or behaved proudly, insolently, or exorbitantly. (§, TA.) And [in like manner] **لا تعالوا على الله**, in the **Ḳur** xlv. 18, + Exalt not, or magnify not, yourselves against God; or behave not proudly, &c. (Bḍ, Jel.) — **علاه عنه** [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 **تعلو عنه العين** means + The eye recoils from him. (TA.) — **اعل عني**: see 3. — **علا به** as syn. with **اعلاه**: see expl. with the latter below.

2. **علاه**: see 4. — [Hence,] one says, **عليت به على البعير** [I raised it, and put it, upon the camel]: (§:) [and so **عاليته**; as in a verse cited voce **رائح**, in art. **روح**; in which, and in the present art., it is cited in the § and TA: and **عالت** + he raised it; as in a verse cited voce **إلى** in the sense of **أحميل**, in art. **الو**:] and **على** means **أحميل** [i. e. Put thou upon me such a thing to be carried by me; or load thou me]. (§, **Ḳ**.) — And **عليت الحبل**, inf. n. **تعليته**, 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 **على الدنو**, 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 **المعلى** signifies he who raises the filled bucket; i. e., who draws water thereby. (TA.) — And **على المتاع عن الدابة** He put down the goods, or furniture and utensils, from the beast: [app. because he who does so lifts them off the beast:] (§, TA:) **اعلاه** in this sense is disapproved. (TA.) — See also 1, former half. — And see Q. Q. 1.

3. **مُعلاهة** signifies + The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence. (KL.) You say, **علاه**, meaning **ساماه**. (M in art. **سمو**. [See 3 in that art. in two places.]) — See 4, in two places. — **عولى**, said of clarified butter, and of the fat of anything having fatness, means It was wrought (صنع [app. over a fire]) until it rose in the operation. (TA.) — **علاوا نعيه** + They manifested the announcement of his death: (**Ḳ**, TA:) [as though meaning they raised the report of his death:] one should not say **اعلوه** nor **علوه**. (TA.) — See 2, in three places. — **عالت البيقور**, occurring in a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt, is mentioned and explained in the § in this art. and in art. **عول**: see the latter art. [to which it seems more properly to belong]. — See 1, former half, in two places. — **اعل عني** Remove thou, or go thou away or aside, from me; as also **اعل عني**; (§, TA;) for which latter, **اعل عني** occurs in a trad. respecting the slaughter of Abu-Jahl; and **اعل عني** with the conjunctive **ل** is a dial. var. of **اعل عني** with the disjunctive **ل**, mentioned by Fr. (TA.) — [Hence,] one says, **علا** and **اعل** [i. e. and **علا**], meaning + Seek the object of thy want at the hands of other than us (**عند غيرنا**), for we are not able to accomplish it. (TA.) — And **عالي** and **اعلى** signify He came to the **‘Aliyeh** of Nejd, i. e. the region above Nejd, extending to the land

of Tihameh and the part behind Mekkeh, (§, **Ḳ**), i. e. [to] **El-Ḥijáz** and what is next to it. (§.)

4. **علاه** He (a man, Mṣb) elevated it (i. e. a thing, Mṣb); or made it high, or lofty; (Mṣb, **Ḳ**;) as also **علاه**, (**Ḳ**;) with teshdeed, (TA,) and **علا به** [without teshdeed]: (**Ḳ**;) it is [also] said of God, meaning + He elevated, or exalted, him; and **علاه** is like it [in meaning]: (§:) and **علايت** signifies the same as **اعليته** [I elevated, or exalted, such a one; as also, app., (see 4 in art. **ظهر**), **اعليت بغلان**]. (Ham p. 175.) Hence one says, **اعلى الله كعبه** [God exalted, or may God exalt, his nobility]. (TA.) — See also 1, former half. — **اعلى الوسادة** means Sit thou upon the cushion. (TA.) — And **علا** **الوسادة** Rise thou from the cushion; syn. **قم**: (TA in art. **دك**;) or descend thou from it. (§\* and TA in the present art.) And **اعلى عن الدابة** He alighted from the beast. (**Ḳ**, TA.) — See also 3, latter half, in three places.

5. **تعلى**: see 1, first sentence. — Also (**Ḳ**) He, or it, was, or became, high, elevated, or lofty, gently, or leisurely. (§, **Ḳ**.) — And He came upon a party of men suddenly, or at unawares, without permission. (TA.) — **تعلت من نفاستها** + She (a woman) became free, (§, Mgh, **Ḳ**;) and passed forth, (Mgh,) from her state of impurity consequent upon childbirth; (§, Mgh, **Ḳ**;) as also **تعالت**; (Mgh; and TA in art. **عل**;) and so **تعالت**, as well as **تعالتت**: (**Ḳ** and TA in that art. :) or **تعالتت من مرضها** from her disease: (**Ḳ**;) or you say of a woman, **تعلت من نفاستها** meaning [as above or] she became pure from the effects of her childbirth: (TA:) and of a man you say, **تعلى من علته** (§, TA) he recovered from his disease. (TA.)

6. **تعالي**: see 1, first sentence. — Addressing a man, (§, Mṣb,) using the imperative form, you say, **تعال**, (§, Mṣb, **Ḳ**;) with fet-ḥ to the **ل**, (§, **Ḳ**;) 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 **هلم** [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, **تعالي**; (§, **Ḳ**;) and to two women, (§,) or two persons, (TA,) **تعاليا**; (§, TA;) and to a pl. number of men, **تعالوا**; (Mṣb, TA;) and to a pl. number of women, **تعالين**; (§, Mṣb, TA;) and sometimes the **ل** is pronounced with **ḍamm** in the pl. masc., and with **kesr** in the fem.; whence **El-Ḥasan El-Baṣree** read, [in the **Ḳur** iii. 57,] **قل يا أهل الكتاب تعالوا** [Say thou, O people of the Scripture, come ye, the usual reading being **تعالوا**], for the sake of congeniality with the **و**: (Mṣb, TA:) it is not allowable to say **تعاليت** [as meaning I came], nor to use the prohibitive form; (§;) but one