also,] as denoting الاستعلاء that is perceptible by sense, it occurs in the saying [in the Kur lv. 26], Every one that is upon it (re كُلُّ مَنْ عَلَيْهَا فَانِ ferring to the earth) is transitory]: (Es-Subkee, TA:) and you say, عَلَى زَيْدِ ثُوبُ [Upon Zeyd is, or was, a garment], عَلَى being here a particle; and عَلَا زَيْدًا ثُوب [A garment was upon Zeyd,] 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 دَيْنَ ‡ [Zeyd, a debt is lying upon him, or incumbent on him, i.e. he owes a debt, نفلان to such a one], that which is ideal being thus likened to that which is corporeal; (Msb;) and in the phrases عَلَيْنَا أَمْرُ and يَأَيْنَا مَالٌ and 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. ike as the thing lies, or rests, (یُثبتی) upon the place; the latter phrase importing responsibility: and ثُبَتُ عُلَيْه is also said to mean کُثُرُ is also said to mean مَالُ or became, much in quantity, or amount, upon him, app. as a burden imposing upon him responsibility]. (TA.) And it [likewise] denotes ideal in the phrase لَنْبُ عَلَى ذَنْبُ [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], نُضَلْنَا بَعْضَهُرْ عَلَى بَعْضَ لَا الله lWe have made some of them to have superiority over some]. (Es-Subkee, Mughnee, TA.) [See also أَنْتَ عَلَى عَيْنى, and and عَيْنُ, voce مَيْنَ, first quarter.] _ It also denotes concomitance, like ¿; as in the وَآتَى الْهَالَ عَلَى حُبِّهِ إِيَّا اللَّهَالَ عَلَى عُلِيهِ saying [in the Kur ii. 172], [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 Ramadán], With every free man and عَلَى كُلِّ حَرِّ وَعَبْدِ صَاعْ slave, a sáa], 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 عَلَى أَنَّنِي رَاضِ nsed in the [common] phrase, عَلَى أَنَّنِي رَاضِ [With (or notwithstanding) my being pleased, or well pleased, or content]. (Har p. 13.) ___ It also denotes transition, (Mughnee, K,) like عَـن ; (Mughnee;) as in the saying (of El-Koheyf El-'Okeylee, TA),

إِذَا رَضِيَتْ عَلَى بَنُو قُشَيْرٍ لَعَهْرُ ٱللهِ أَعْجَبَنِي رِضَاهَا

[When the sons of Kusheyr shall be pleased, or well pleased, or content, with me, (or rather, if 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. غني; to imply the meaning of addiction [which is trans. by means of عَلَى]; (Mughnee;) or, as Ks says, it is made to accord with its contr. سخط, (Mughnee, TA,) by its being made trans. by means of على: (TA:) and so in the saying,

فِي لَيْلَةٍ لَا نَرَى بِهَا أَحَدًا يَحْكَى عَلَيْنَا إِلَّا كُوَاكِبَهَا

[In a night in which we shall not see any one that shall report what will proceed from us, except its is يَحْكى or it may be said that يَحْكى is [here] made to imply the meaning of . (Mughnee.) __ It is also used to assign a cause, like إل as in the saying [in the Kur ii. 181], وَتُتُكَبِّرُوا ٱللَّهُ لِبِدَايَتِهِ Mughnee, K,) meaning, 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., 5 i. e. I will not ask of you for it, أَسْأَلُكُمْ عَلَيْهِ أَجْرًا or on account of it, a recompense;] and as in the saying of Rabee'ah Ibn Makroom Ed-Dabbee,

i. e. [And they called out, "Alight;" and $oldsymbol{I}$ was the first of any alighting:] and for what [or wherefore] do I ride him if I do not alight when is عَلَامً alled upon to do so? (Ḥam p. 29. [عَلَامً here, as usually, for عَلَى مَـ It is also used in the sense of في [generally followed by a noun significant of time]; (S, Mughnee, K;*) as in the saying [in the Kur xxviii. 14], وَدُخُلُ ٱلْهَدِينَةُ a عَلَى حِين غَفْلَة [And he entered the city in, or during, a time of inadvertence]; (Mughnee, K;) and in the saying [in the same ii. 96], أَتْبَعُوا مَا في , meaning , تَتْلُو ٱلشَّيَاطِينُ عَلَى مُلُك سُلَيْمَانَ i. e. And they followed what زُمَنِ مُلُكِ سليهان the devils related, or recited, in the time of, or during, the reign of Suleymán (or Solomon)]; كَانَ كُذًا عَلَى (Mughnee;) and in the phrase, i. e. It was thus, فِي عَهْدِهِ meaning, غَهْدِ فُلَانِ or such a thing was, in the time of such a one]: (S:) [and in like manner it is used in the saying مَا كَانَ ٱللهُ لِيَذَرَ ٱلْهُؤُمنينَ ,173 in the Kur iii. 173 God is not purposing to leave, عَلَى مَا أُنْتُمْ عَلَيْه or certainly will not leave, the believers in that state wherein ye are: and in the phrase عَلَى سُفَرِ in ii. 180 &c. of the same, i. e. In (or, as we also say, on) a journey: in like manner also] نَقُدُ in a verse of Aboo-Kebeer , سَرَيْتُ عَلَى الظَّلَام El-Hudhalee, means, في الظّلام [i. e. I have journeyed by night in the darkness], في الظلام holding the place of a noun in the accus. case as a ظُرُف [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning رَاكِبُ لَهُ i. e. وَأَنَا عَلَى الظَّلَامِ [riding upon the darkness]: (Ḥam p. 37:) and you say

upon the flat house-top]: (Mab:) [in like manner (Mughnee, TA;) or it may be that رَضِي is made إِ عَلَى أُوفَاضِ [i. e. I found him in a state of haste: see وَفَضْ]. (TA.) _ [It also denotes conformity, accordance, adaptation, or agreement; as in the phrase, إِضْرِبَّهُ عَلَى طَبْعِ هَٰذَا i. e. Make thou it, fashion it, or mould it, conformably, or according, to the model, make, fashion, or mould, of this; and جُبِلَ and أَبِعَ عَلَى الشَّيْءِ and أَجُبِلَ and أَبُعُ &c. i.e. He (a man) was created conformably, or with an adaptation or a disposition, to the thing: (see 1 in art. طبع:) so too in the phrase in the Kur xxiv. last verse, قَدْ يَعْلَمُ مَا أُنْتُرْ 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 Mohammad, كُلُّ مُوْلُودٍ يُولَدُ عَلَى 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. فطر ;) and in the prov., mentioned by Meyd, النَّاسُ عَلَى دِينِ الهُلُوكِ The people are in conformity to, i. e. are followers of, or follow, the religion of the kings; and in the phrase, re-عَلَيْهِ أَكْثَرُ العُلَهَا , lating to a saying or an opinion 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, مُجْمَعُونَ or the like,) is understood. - It also denotes a صَالَحَهُ عَلَى كَذَا ,condition; as in the phrases He made peace, or reconciliation, or a compromise, with him on the condition of such a thing, on the condition of his doing عَلَى أَنْ يَفْعَلُ كُذَا 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 من; as in the saying, (Ş, Mughnee, K,) إِذَا ٱكْتَالُوا عَلَى ٱلنَّاسِ يَسْتَوْفُونَ in the Kur [lxxxiii. 2], meaning, مِنَ النَّاسِ [i. e. Who, when they take by measure from men, take fully], (Ṣ,) or, as in the T, عَنِ النَّاسِ [which signifies the same]. (TA.) __ It is also used in the sense of $\boldsymbol{\downarrow}$; (S, Mughnee, K;) as in the saying عَلَى أَنُ لاَ أَقُولَ عَلَى ٱللهِ إِلاَّ 103], أَنُ لاَ أَقُولَ عَلَى ٱللهِ إِلاَّ 103 بأنْ (Mughnee, K,*) meaning بأنْ, (TA,) [i. e. That I should not say of God aught save the truth,] and Ubei read with ب [i. e. بأن ; (Bd, رَمَيْتُ عَلَى القُوس ,Mughnee) like as they say [meaning بالقُوس, i. e. I shot with the bow], and i. e. بِحَالٍ حَسَنَةٍ meaning جِئْتُ عَلَى حَالٍ حَسَنَةٍ I came in a good condition]; (Bd; [in which, and also voce مُعَيِّقُ, last sentence, see more ;]) and they said also, اَرْكَبْ عَلَى آسْرِ ٱللهِ [meaning, إِرْكَبْ عَلَى آسْرِ ٱللهِ, i. e. Mount thou in the name of God]: (Mughnee:) thus [too] it is used in the saying of Aboo-Dhu-eyb,

يُسُرُّ يُغِيضُ عَلَى القِدَاحِ وَيَصُدَعُ

of one who was desiring to rise and hasten, رَأْيتُهُ [expl. in art. فيض, conj. 4,] meaning : بِالقِدَاحِ

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