

[The first] ten days of *Dhu-l-Hijjah*, (S, Mgh, Mṣb, K,) the last of which is the day of the sacrifice. (TA.) — [In grammar, The active voice.]

عَلِمَ: see عَلِمَ.

علن

1. عَلَنَ الْأَمْرَ, aor. ʿ (S, Mṣb, K) and ʿ; (K); and عَلَنَ, aor. ʿ; (K); and عَلِنَ, aor. ʿ; (ISk, S, Mṣb, K); inf. n. عَلُونٌ, which is of the first; (S, Mṣb); and عَلَنَ, (ISk, S, Mṣb, K, TA, [app., accord. to the CK, عَلِنَ, but this is wrong,]) which is of the last; (ISk, S, Mṣb, TA); and عَلَانِيَةٌ, (K, TA,) which is of the three; (TA); or this last is a simple subst.; (Mṣb); *The affair, or case, or event, was, or became, overt, open, manifest, public*, (S, Mṣb, K, TA,) published, or spread; (Mṣb, TA); and ʿاعلن signifies the same; (K); [and so ʿاستعلن, but for this I know not any authority except modern usage: and اعلن has a similar meaning, expl. below.] = [The CK has عَلَنَتْ where other copies of the K, and the TA, have عَلَنَتْ, as syn. with ʿأعلنته, q. v.]

2: see 4, first sentence.

3. مَعَانِيَةٌ and عَلَانٌ signify the same, (S, K,) i. e. i. q. مَجَاهِرَةٌ [meaning *The behaving, or acting, openly with another, or others*]; as also ʿاعلانٌ (K). You say, جَاهَرْتُ بِأَمْرٍ, i. e. I was open, or I acted openly, with them in the affair, or case. (JK in art. جهر.) And عَانَنَ بِالْعَدَاوَةِ i. q. جَاهَرَ [i. e. *He showed open enmity or hostility, with another*]. (TK.) — Or *The laying open, or manifesting, of each one to his fellow, what is in his mind*. (TA.) You say, عَانَنْتُ بِهِ, [or عَانَنَتْهُ,] inf. n. مَعَانِيَةٌ and عَلَانٌ, [I laid open, or manifested, to him what was in my mind, he doing the same to me,] i. e. each of us laid open, or manifested, to the other, what was in his mind. (Mṣb.) — See also the next paragraph.

4. ʿأعلنته I laid it open, manifested it, revealed it, made it public, or published it; namely, an affair, a case, or an event; (S, Mṣb, K, TA); as also ʿاعلنت به; and ʿاعلنته, (K, TA,) [for which latter the CK has عَلَنَتْ, but it is] with teshdeed, (TA,) inf. n. تَعْلِينٌ; (TK); [and ʿاعلنته, for ʿعَانَنَتْ, (K), or [rather] ʿعَانَنَ الْأَمْرَ, (TK), means اعلن إليه الأمر [He laid open, &c., to him, the affair, or case, or event]. (K). — Hence, ʿأعلنت, occurring in a trad., as said of a woman [accused of adultery], She revealed [or confessed] the enormity, or act of adultery. (TA.) — [And اعلن به app. signifies *He made him to be, or become, publicly known*: see 10; and see also ʿأظهرت بفلان, in art. ظهر.] — اعلن الأمر *The affair, or case, or event, was, or became, notorious; or commonly, or publicly, known*; syn. ʿاشتهر. (TA. [Compare 1.]) — See also 3, first sentence.

8: see the first paragraph.

10. تَعَرَّضَ لِأَنْ يُعْلَنَ بِهِ i. q. ʿاستعلن.

meaning *He addressed himself to being, or sought to be, made publicly known*. (TA.) — [And] ʿاستعلنٌ signifies [or is said to signify] *The seeking, or desiring, to lay open, manifest, reveal, make public, or publish*. (KL.) — [And] i. q. ʿاعلانٌ [inf. n. of 4, but in what sense is not shown; perhaps of 4 as signifying ʿاشتهر, expl. above]. (JM.) — See also 1.

Q. Q. 1. ʿعَلَوْتُ الْكِتَابَ (S), inf. n. ʿعَلَوْتُ and ʿعَلَوَانٌ (K in art. علو.) i. q. ʿعَوْنَتُهُ [i. e. *I put a title to the book, or writing*]: (S:) it may be of the measure ʿفَعَوْتُ from ʿالعَلَانِيَّة, or the former ن in ʿعَوْنَتٌ may be a substitute for the ل in ʿعَلَوْتُ [or the ل for the ن]: Lth says that it is not a good word. (TA.) [It is also mentioned in art. علو.]

ʿعَلِنٌ part. n. of ʿعَلِنَ: see ʿعَلِنٌ. (Mṣb.)

ʿعَلَنَةٌ A man who reveals his secret; (S); [or a revealer of secrets;] or one who will not conceal a secret. (K.)

ʿعَالِنٌ [part. n. of ʿعَلِنَ]: see ʿعَالِنٌ.

ʿعَلَانِيَّةٌ an inf. n. of 1 [q. v.]: (K, TA); or a simple subst. from 1; (Mṣb); [as such] signifying *Openness, or publicity*; (S, Mṣb); contr. of ʿسِرٌّ. (S.) [Hence, ʿعَلَانِيَّةٌ meaning *Openly, or publicly*; and aloud: see Kur ii. 275; &c.] — Also *One's outward man*; syn. ʿبِرَانِيٌّ, q. v.: opposed to ʿسِرِيَّةٌ and ʿجَوَانِيٌّ. (T in art. بر.) = [And it is also used as an epithet; app. by those who hold it to be originally an inf. n.; or rather its being thus used may be regarded as corroborating the assertion that it is originally an inf. n., like ʿعَدْلٌ &c., though, as an epithet, it has a pl.:] one says رَجُلٌ ʿعَلَانِيَّةٌ, pl. ʿعَلَانُونَ; as also ʿعَلَانِيٌّ, pl. ʿعَلَانِيُونَ; *A man whose affair, or case, is open, or manifest*; (K, TA); mentioned by Lh. (TA.)

ʿعَلَانِيٌّ, and its pl.: see what next precedes.

ʿعَلَوَانٌ The ʿعَوْنَانُ [or title] of a book, or writing. (S, K.) — And an inf. n. of the verb ʿعَلَوَنَ. (K in art. علو.)

ʿعَالِنٌ part. n. of ʿعَلِنَ; applied to an affair, a case, or an event, *Overt, open, manifest, public, published, or spread*; as also ʿعَلِنٌ and ʿعَالِنٌ. (Mṣb.)

علد

عَلْدٌ and عَلْدَةٌ and عَلْدِيٌّ &c.: see arts. عد and عند.

علو

1. ʿعَلَا, (Mṣb, K), aor. ʿعَلُو, (Mṣb), inf. n. ʿعَلُو; (Mṣb, K); and ʿعَلَى; and ʿتَعَلَى [which last see also below]; (K); *It (a thing, Mṣb) was, or became, high, elevated, or lofty*; (Mṣb, K;*) syn. ʿارتفع; (Mṣb); and so ʿتعالى: (S, K;*) or

you say, ʿعَلَا فِي الْمَكَانِ [it was, or became, high, or elevated, in place], aor. ʿعَلُو, inf. n. ʿعَلُو: (S:) and ʿعَلَى فِي الشَّرَفِ [† he was, or became, high, or elevated, or exalted, in dignity, or nobility], (S, Mgh,) with kesr, (S,) aor. ʿيَعْلَى, inf. n. ʿعَلَا; (S, Mgh); and also ʿعَلَا, with fet-h, aor. ʿيَعْلَى: a poet says,

لَهَا عَلَا كَعَبْكَ لِي عَلِيَّتْ

[† *When thy nobility became exalted to me, I became exalted*]; thus combining the two dial. vars.: (S:) or you say, ʿعَلَى فِي الْمَكَارِمِ [† he was, or became, eminent in generous, or honourable, actions or qualities], inf. n. ʿعَلَا; [in some copies of the K ʿعَلَا]; (Mṣb, K); and ʿعَلَا, inf. n. ʿعَلُو; (K); and thus the two verbs are used in the saying of the poet cited above: (TA:) and ʿاستعلى, said of a man, signifies the same as ʿعَلَا. (S.) [Hence, ʿعَلَتِ الشَّمْسُ *The sun became high*; as also ʿاعتلت: (Nawādir el-Aḡrāb, TA in art. ذلك:) and [hence, ʿعَلَا النَّهَارُ *The day became advanced, the sun being somewhat high*; syn. ʿارتفع [q. v.]; as also ʿاعتلى and ʿاستعلى. (K.)

— ʿعَلَا فِي الْمَكَانِ, inf. n. ʿعَلُو, signifies [also] *He ascended the place, or upon the place*; syn. ʿصعد: and ʿعَلَوْتُ عَلَى الْجَبَلِ and ʿعَلَاهُ are syn. [as meaning *I ascended the mountain, or upon the mountain, or upon the top, or highest part, thereof*]: and ʿعَلَوْتُهُ and ʿرَقِيتُ فِيهِ signify *I ascended it*; syn. ʿعَلَا بِهِ, (Mṣb.) ʿعَلَاهُ (S, Mṣb, K, TA) and ʿعَلَا بِهِ, (K, TA, [in the CK ʿعَلَاهُ is put for ʿعَلَاهُ بِهِ,]) and ʿاستعلاه, (S, K, TA,) and ʿاعتلاه, (S,) and ʿاعلواهُ, and ʿاعلاه, and ʿعَلَاهُ, (K, TA,) this last [for which the CK has ʿعَلَاهُ] being with teshdeed, (TA,) and ʿعَلَاهُ and ʿعَلَا بِهِ, (K, TA, [in the CK ʿعَلَاهُ بِهِ,]) are syn., (S, K,) signifying *He ascended it, or upon it*; (K; [in the CK ʿصعدَهُ, and so in my MS. copy of the K, but in other copies ʿصعدَهُ, which is certainly the right reading;]) whether the object be a mountain or a beast: (TA:) [or] you say, ʿعَلَا الدَّابَّةَ *He mounted the beast*; (K, TA); and in like manner, anything: (TA:) and ʿعَلَى السَّطْحِ, aor. ʿيَعْلِيهِ; (K, TA); but in the M ʿعَلَى السَّطْحِ, i. e., like ʿعَلَى; (TA); inf. n. ʿعَلَى (K, TA) and ʿعَلَى (TA, and so accord. to some copies of the K,) and ʿعَلَى; (TA, and so accord. to other copies of the K instead of ʿعَلَى;) *He ascended upon the flat house-top*; syn. ʿصعدَهُ. (K, TA.) — ʿعَلَاهُ signifies also *He, or it, was, or became, upon it, or over it: and it came, or arose, upon it; overlay it; was, or became, superincumbent, or supernatant, upon it; or overspread it; as scum, and rust, &c.* And *It lay on him as a burden*. Hence, one says, مَا سَأَلْتُكَ مَا يَعْطُوكَ ظَهْرًا, i. e. [† *I did not ask, or demand, of thee, what would lie as a burden on thy back; or] what would be onerous, burdensome, oppressive, or troublesome, to thee*. (TA.) — And [hence also] ʿعَلَاهُ *It over-*