

[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. ʔ (S, Mṣb, K) and ʔ; (K); and عَلَنَ, aor. ʔ; (K); and عَلِنَ, aor. ʔ; (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 *اعتلن* signifies the same; (K); [and so *استعلن*, but for this I know not any authority except modern usage: and *اعلن* has a similar meaning, expl. below.] = [The CK has عَلَنَتْه where other copies of the K, and the TA, have عَلَنَتْه, as syn. with *أَعْلَنَتْه*, 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 *إِعْلَانٌ* (K.) You say, *جَاهَرْتُ بِأَمْرٍ* i. e. *جَاهَرْتُ بِهِ* [i. e. *I was open, or I acted openly, with them in the affair, or case*]. (JK in art. *جهر*.) And *عَانَنَ* 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 *عَانَنَتْه*,] 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. *أَعْلَنْتُ* 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 *اعلنت به*; and *أَعْلَنَتْه*, (K, TA,) [for which latter the CK has عَلَنَتْه, but it is] with teshdeed, (TA,) inf. n. تَعْلِينٌ; (TK); [and *عَانَنَتْه*, for *عَانَنَتْه*, (K), or [rather] *عَانَنَ الْأَمْرَ*, (TK), means *اعلن إليه الأمر* [He laid open, &c., to him, the affair, or case, or event]. (K.) — Hence, *أَعْلَنَتْ*, 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 *أظهرت بفلان*, in art. *ظهر*.] — *The affair, or case, or event, was, or became, notorious; or commonly, or publicly, known*; syn. *اشتهر*. (TA. [Compare 1.]) — See also 3, first sentence.

8: see the first paragraph.

10. *تَعَرَّضَ لِأَنْ يُعْلَنَ بِهِ* i. q. *استعلن*.

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

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

عَلِنَ part. n. of عَلِنَ: see عَلِنَ. (Mṣb.)

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

عَالِنٌ [part. n. of عَلِنَ]: see عَلِنَ.

عَلَانِيَةٌ 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 سِرٌّ*. (S.) [Hence, *عَلَانِيَةٌ* meaning *Openly, or publicly*; and *aloud*: see *Kur* ii. 275; &c.] — Also *One's outward man*; syn. *بِرَانِيٌّ*, q. v.: opposed to *سِرِّيَّةٌ* and *جَوَانِيٌّ*. (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 *عَدْلٌ* &c., though, as an epithet, it has a pl.:] one says *رَجُلٌ عَلَانِيٌّ*, pl. *عَلَانُونَ*; as also *عَلَانِيٌّ*, pl. *عَلَانِيُونَ*; *A man whose affair, or case, is open, or manifest*; (K, TA); mentioned by Lh. (TA.)

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

عُؤَانٌ The *عُؤَانُ* [or *title*] of a book, or writing. (S, K.) — And an inf. n. of the verb *عَلَوَنَ*. (K in art. *علو*.)

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

### عند

عُنْدِي and عُنْدَكَ and عُنْدَهُ &c.: see arts. *عد* and *عند*.

### علو

1. *عَلَا*, (Mṣb, K,) aor. *يَعْلُو*, (Mṣb,) inf. n. *عُلُوٌّ*; (Mṣb, K); and *عَلَى*; and *تَعَلَى* [which last see also below]; (K); *It (a thing, Mṣb) was, or became, high, elevated, or lofty*; (Mṣb, K;\*) syn. *ارتفع*; (Mṣb); and so *تعالى*: (S, K;\*) or

you say, *عَلَا فِي الْمَكَانِ* [it was, or became, high, or elevated, in place], aor. *يَعْلُو*, inf. n. *عُلُوٌّ*: (S:) and *عَلَى فِي الشَّرَفِ* [+ he was, or became, high, or elevated, or exalted, in dignity, or nobility], (S, Mgh,) with kesr, (S,) aor. *يَعْلَى*, inf. n. *عَلَاً*; (S, Mgh); and also *عَلَا*, with fet-h, aor. *يَعْلَى*: a poet says,

لَهَا عَلَا كَعَبْدِكَ لِي عَلِيَّتْ

[+ *When thy nobility became exalted to me, I became exalted*]; thus combining the two dial. vars.: (S:) or you say, *عَلَى فِي الْمَكَارِمِ* [+ he was, or became, eminent in generous, or honourable, actions or qualities], inf. n. *عَلَاً* [in some copies of the K *عَلَا*]; (Mṣb, K); and *عَلَا*, inf. n. *عُلُوٌّ*; (K); and thus the two verbs are used in the saying of the poet cited above: (TA:) and *استعلى*, said of a man, signifies the same as *عَلَا*. (S.) [Hence,] *عَلَتِ الشَّمْسُ* *The sun became high*; as also *اعتلت*: (Nawādir el-Aḡrāb, TA in art. *دلك*;) and [hence,] *عَلَا النَّهَارُ* *The day became advanced, the sun being somewhat high*; syn. *ارتفع* [q. v.]; as also *اعتلى* and *استعلى*. (K.)

— *عَلَا فِي الْمَكَانِ*, inf. n. *عُلُوٌّ*, signifies [also] *He ascended the place, or upon the place*; syn. *صعد*: and *عَلَوْتُ عَلَى الْجَبَلِ* and *عَلَاهُ* are syn. [as meaning *I ascended the mountain, or upon the mountain, or upon the top, or highest part, thereof*]; and *عَلَوْتُهُ* and *رَقِيتُ فِيهِ* signify *I ascended it*; syn. *عَلَا بِهِ*, (Mṣb.) *عَلَاهُ* (S, Mṣb, K, TA) and *عَلَا بِهِ*, (K, TA, [in the CK *عَلَاهُ* is put for *عَلَاهُ* and *عَلَاهُ*]) and *استعلاه*, (S, K, TA,) and *اعتلاه*, (S,) and *اعلواهُ*, and *اعلاه*, and *عَلَاهُ*, (K, TA,) this last [for which the CK has *عَلَاهُ*] being with teshdeed, (TA,) and *عَلَاهُ* and *عَلَاهُ*, (K, TA, [in the CK *عَلَاهُ* and *عَلَاهُ*]) are syn., (S, K,) signifying *He ascended it, or upon it*; (K; [in the CK *صعدَهُ*, and so in my MS. copy of the K, but in other copies *صعدَهُ*, which is certainly the right reading;]) whether the object be a mountain or a beast: (TA:) [or] you say, *عَلَا الدَّابَّةَ* *He mounted the beast*; (K, TA); and in like manner, anything: (TA:) and *عَلَى السَّطْحِ*, aor. *يَعْلِيهِ*; (K, TA); but in the M *عَلَى السَّطْحِ*, i. e., like *عَلَى*; (TA); inf. n. *عُلَى* (K, TA) and *عُلَى* (TA, and so accord. to some copies of the K,) and *عَلَى*; (TA, and so accord. to other copies of the K instead of *عُلَى*;) *He ascended upon the flat house-top*; syn. *صعدَهُ*. (K, TA.) — [*عَلَاهُ* 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] *عَلَاهُ* *It over-*