

المُعَلَّى *The seventh of the arrows of the game called الميسر*; (Aṣ, A'Obeyd, Ṣ, M, Mgh, K;) *the most excellent of them; it has seven notches; and it obtains seven shares [of the slaughtered camel] when it wins, and occasions the imposition of seven fines when it does not win.* (M, TA.) [See an ex. in a verse cited voce رقيب.]

المُعَلَّى: see 2. — Also *He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from the direction of her left side*: (Ṣ, K:) or the she-camel has two milkers; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker [thus standing on the left side] is called **المُعَلَّى** and **المُسْتَعَلَّى**; and the holder, **البائِن**: thus in the M: or **المُسْتَعَلَّى** is *he who stands on the left side of the milch beast: or he who takes the milking-vessel with his left hand and milks with his right hand: or he who milks from the left side.* (TA.)

مُغْلَوِيَّة: see **مُغْلَوِيَّة**, in art. غلو.

أَتَيْتُهُ مِنْ عُلٍ: see **أَتَيْتُهُ مِنْ مُعَالٍ**.

مُعْتَلٍ + *Having ability, or power*; as also **مُسْتَعَلٍ**. (TA.) — [Hence,] **المُعْتَلَّى** signifies + *The lion*; (K, TA;) because of his strength. (TA.) — See also **عَلِيٌّ**, last quarter. — **هُوَ غَيْرٌ مُعْتَلٍ فِي الْأَمْرِ** means *He is not one who falls short, or falls short of doing what is requisite, or who is remiss, in the affair*; like **مُؤْتَلٍ**. (TA.)

المُعَالِي, as a name of God, *He who is great, or supremely great, above the lie [or lying imputation] of the forgers of falsehood: or the High: and the Most high; who is higher than every [other] high one*: (TA:) or *He who has ascendancy over everything by his power: or He who is great, and exalted, or supremely exalted, above [the ascription of] the attributes of the created beings.* (Ksh, Bd.)

مُسْتَعَلَّى *The near, i. e. left, side of a she-camel*: you say, **مِنْ أَيْتِ النَّاقَةِ مِنْ قِبَلِ مُسْتَعَلَّاهَا** i. e. **مِنْ قِبَلِ إِنْسِيَّهَا** [I came to the she-camel from the direction of her near, or left, side]. (TA.)

مُسْتَعَلٍ: see **مُعْتَلٍ**; and **عَلِيٌّ**, last quarter: — and see also **المُعَلَّى**, in two places. — **الْيَدُ الْمُسْتَعَلِيَّةُ** means + *The hand of him who takes by force, and of the plunderer, and the like*: opposed to **الْيَدُ الْمُسْتَخْفِيَّةُ**: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former. (TA in art. حَفَى) — **الْحُرُوفُ الْمُسْتَعَلِيَّةُ** [The high, or elevated, letters] are **خ**, **ع**, **ق**; (K, TA;) in which is a rising [of the tongue] to the palate; with **إِطْبَاقٌ** [of the tongue (see 4 in art. طَبَق)] except in **خ** and **ع** and **ق**: opposed to **الْمُنْخَفِضَةُ**. (TA.)

على

For words mentioned under this head in the K, see art. علو.

عمر

1. **عَمَّرَ**, (Ṣ, Mṣb, K,) aor. **عَمَّرَ**, (Ṣ, Mṣb,) inf. n. **عَمْرٌ**, (Ṣ, Mṣb, K,) i. q. **شَيْلُ الْجَمَاعَةِ** [i. e. *It was, or became, common, or general, or universal; or generally, or universally; comprehensive: it included the common, or general, or whole, aggregate, assemblage, bulk, mass, or extent, within its compass; or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*]: said of a thing: (Ṣ, K:) of rain, &c.: (Mṣb:) **عَمَّرَ** signifies the including, or comprehending, [the generality, or] all: (PṢ:) and the happening, or occurring, to [the generality, or] all. (KL.) **عَمَّرَ النَّاعِيسُ** [The yawning of the drowsy became common, or general, or universal,] is a prov., applied to the case of an event that happens in a town, or country, and then extends from it to the other towns, or countries. (TA.) — It is also trans. [signifying *He, or it, included, comprehended, or embraced, persons, or things, in common, in general, or universally, within the compass of his action, or influence, &c., or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*]: and when trans., its inf. n. is **عَمْرٌ**. (TK.) One says, **عَمَّرَ الْمَطَرُ الْأَرْضَ** [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And **عَمَّرَهُ بِالْعَطِيَّةِ** [He included them in common, in general, or universally, within the compass of the gift; or gave to them in common, in general, or universally]. (Ṣ, K.) And **عَمَّرَ فِي دُعَائِهِ وَخَصَّ** [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. (Ṣ voce خَلَّ) And **عَمَّرَ الْمَرَضَ** [The disease was, or became, common, or general, or universal, among them]. (The Lexicons passim.) — **عَمَّرَ** also signifies *He, or it, made long, or tall*: — and *He, or it, was, or became, long, or tall.* (IAṣr, TA.) — [And *He became a paternal uncle*]. One says, **مَا كُنْتُ عَمًّا وَقَدْ عَمَّ**. [I was not a paternal uncle, and now I have become a paternal uncle]: (so in my copies of the Ṣ:) or **عَمَّتْ** or **مَا كُنْتُ عَمًّا وَقَدْ عَمَّتْ** [Thou wast not &c.]: (so accord. to different copies of the K: the former accord. to the TK [agreeably with my copies of the Ṣ; and this I believe to be the right reading, or at least preferable; like **أَمِيتُ**]:) inf. n. **عُمُومَةٌ**. (Ṣ, Mṣb, K;) like **أُمُومَةٌ** and **أُبُومَةٌ**. (TA.) And **بَيْنِي وَبَيْنَ فُلَانٍ عُمُومَةٌ** [Between me and such a one is a relationship of paternal uncle]. (Ṣ.) — **عَمَّرَ**: see the next paragraph.

2. **تَعَمَّرَ** *The making a thing to be common, general, or universal; the generalizing it; contr. of تَخَصَّصَ*. (K in art. خَصَّ) — **عَمَّتُهُ** *I attired him with the عِمَامَةُ [or turban]*. (Ṣ.) And **عَمَّرَ**

عِمَامَةً *His head was wound round with the عِمَامَةُ [or turban]*; as also **عَمَّرَ**. (K.) — And [hence,] **عَمَّرَ** *He was made a chief or lord [over others]*: (Ṣ, Mṣb, K, TA:) because the turbans (العِمَامَاتُ) are the crowns of the Arabs: (Ṣ, TA:) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, **عَمَّيْنَاكَ أَمْرًا**, meaning + *We have made thee to take upon thyself the management of our affair, or state, or case.* (TA.) — And **عَمَّتُهُ سَيْفًا** [I attired him with a sword; like **كَسَوْتُهُ سَيْفًا**]. (TA in art. غَشَو) — And **بِالسَّيْفِ** [He cut, or wounded, him, or it (i. e. his head), in the place of the turban, with the sword]: like **عَمَّتُهُ** (A and TA in art. عَصَب) and **عَمَّتُهُ**. (A and L in art. ضَمَد) — And **عَمَّرَ اللَّبَنَ**, (Ṣ, K,) inf. n. **تَعَمِيرٌ**, (K,) + *The milk frothed: as though its froth were likened to the عِمَامَةُ [or turban]*; (Ṣ, TA;) as also **اعْتَمَّرَ**. (K.)

4. **أَعَمَّرَ** and **أَعَمَّرَ**, in the pass. and act. forms, [He had many paternal uncles: (see **مُعَمَّرٌ**) or] he had generous paternal uncles. (Mṣb.)

5. **تَعَمَّيْتُهُ** *I called him a paternal uncle*: (AZ, Ṣ, Z:) or **تَعَمَّيْتُهُ**, said of women, *they called him a paternal uncle*. (K.) — **تَعَمَّرَ عَمًّا**: see 10. — See also the next paragraph, in five places.

8. **اعْتَمَّرَ** and **تَعَمَّرَ** and **اسْتَعَمَّرَ**, (K,) or **اعْتَمَّرَ** *He attired himself with the turban*: (Ṣ, K:) and **تَعَمَّرَ** is also expl. as meaning *he attired himself with the helmet: or, with the garments of war.* (TA.) — And [hence] one says, **اعْتَمَّتِ الْأَكْشَامُ بِالنَّبَاتِ** and **تَعَمَّيْتِ** + [The hills became crowned with plants, or herbage]. (TA.) And **تَعَمَّيْتِ بِهَا رُؤُوسَ الْجِبَالِ** + [The heads of the mountains became crowned with its light]: referring to the sun, when its light has fallen upon the heads of the mountains and become to them like the turban. (Mgh.) — And **اعْتَمَّرَ اللَّبَنُ**: see 2, last sentence. — And **اعْتَمَّرَ التَّبِتُ** + *The plant, or herbage, became of its full height, and blossomed, syn. اِضْتَهَلَّ*, (Ṣ, K, TA,) and **طَالَ**; and *became luxuriant, or abundant and dense*: (TA:) like **اغْتَمَّرَ**. (TA in art. غَمَر) — And **اعْتَمَّرَ الشَّابُّ** + *The youth, or young man, became tall.* (Ṣ.) — And **اعْتَمَّرَ** is said of a beast of the bovine kind as meaning + *He had all his teeth grown.* (Aṣ, TA. [See **عَمَّرَ** and **عَضِبَ**].)

10. **اسْتَعَمَّرْتُهُ**, (K,) or **اسْتَعَمَّرْتُهُ**, (Ṣ,) *I took him, or adopted him, as a paternal uncle*: (Ṣ, K:) and **تَعَمَّرَ عَمًّا** *He took, or adopted, a paternal uncle.* (TA in art. خَوَل) — See also 8, first sentence.

R. Q. 1. **عَمَّرَ** (inf. n. **عَمْمَةٌ**, TK) *He had a numerous army, or military force, after paucity [thereof]*. (K.)