

the sense of هَلْ ; (Mughnee;) or in the sense of the interrogative أ ; (Lth, T, K;) as in the saying, *أمر عندك غداً حاضر*, meaning *Hast thou a morning-meal ready?* a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) — And sometimes it is redundant; (AZ, T, S, Mughnee, K;) in the dial. of the people of El-Yemen; (T;) as in the saying,

- يَا دَهْنَ أُمِّ مَا كَانَ مَشِي رَقْصَا •
- بَلْ قَدْ تَكُونُ مَشِي تَوْقْصَا •

(T, S,\* [in the latter, يا هِنْدُ, and only the former hemistich is given,]) meaning *O Dahna*, (the curtailed form دَهْنَ being used for دَهْنًا,) *my walking was not, as now in my age, [a feeble movement like] dancing: but in my youth, my manner of walking used to be a bounding:* (T:) this is accord. to the opinion of AZ: but accord. to another opinion, ام is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, *يَا دَهْنَ أَكَانَ مَشِي رَقْصَا*. (A'Hát, TA.) — It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T,) or of Teiyi and Himyer, (Mughnee,) in the sense of ال, (T,) to render a noun determinate. (Mughnee.) So in the trad., *لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ*, (T, Mughnee,) i. e. *fasting in journeying is not an act of obedience to God*. (T, and M in art. بر.) So too in the trad., *الآنَ الصَّرْبُ طَابَ* *Now fighting has become lawful*; as related accord. to the dial. of Himyer, for الصَّرْبُ. (TA in art. طيب.) It has been said that this form ام is only used in those cases in which the ل of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, *خُذِ الرَّمْحَ وَارْكَبِ أَمْفُوسَ*, [Take thou the spear, and mount the mare, or horse], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) — *أما* for *أما*, before an oath: see art. *أما*. — And *أمر الله* and *أمر الله* &c.: see *أيمن الله*, in art. *يمن*.

*أمر* A mother (T, S, M, Mṣb, K, &c.) [of a human being and] of any animal; (IAqr, T;) as also *أمر*, (Sb, M, Mṣb, K,) and *أمة*, (T, M, Mṣb, K,) and *أمة*, (S, M, Mṣb, K,) which last is the original form (S, Mṣb) accord. to some, (Mṣb,) or the ة in this is augmentative (M, Mṣb) accord. to others: (Mṣb:) the pl. is *أمهات* (Lth, T, S, M, Mṣb, K) and *أمات*; (S, M, Mṣb, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Mṣb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of *أمر* is *أميمة* (T, S, K) accord. to some

of the Arabs; but correctly, [accord. to those who hold the original form of *أمر* to be *أممة*,] it is *أميمة*. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written *أميمة*.]) — *أمر لك* denotes dispraise; (S;) being used by the Arabs as meaning *Thou hast no free, or ingenuous, mother*; because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (AHeyth, T:) or, as some say, it means *thou art one who has been picked up as a foundling, having no known mother*: (TA:) [or] it is also sometimes used in praise; (A'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love, [lit. meaning *mayest thou have no mother!*], like *تَكْتَلِكُ أُمَّكَ*, and *لَا أَبَا لَكَ*, [and *قَاتِلَكَ اللَّهُ*], &c. (Har p. 165.) — Some elide the ل of *أمر*; as in the saying of 'Adee Ibn-Zeyd,

• أَيُّهَا الْعَائِبُ عِنْدِي زَيْدٌ •  
[O thou who art blaming in my presence the mother of Zeyd]; meaning, *عندي أمر زيد*; the *عندي* being also elided on account of the occurrence of two quiescent letters [after the elision of the ل of *أمر*]: (Lth, T, S;) and as in the phrase *وَيْلٌ لِّأُمَّه*, (S,) which means *ويل*. (S, and K in art. ويل, q. v.) — *هها أمك* means *They two are thy two parents: or thy mother and thy maternal aunt*. (K.) [But *فداه بأبيه* is said to mean [He expressed a wish that he (another) might be ransomed with] his mother and his grandmother. (TA.) — One says also, *يا أمتي لا تفعلی* [O my mother, do not thou such a thing], and [in like manner] *يا أبت أفعل*; making the sign of the fem. gender a substitute for the [pronominal] affix *ي*; and in a case of pause, you say *يا أمة*. (S.) — And one says, *ما أشكلى وشكلكه*, and *ما أمتي وأمة*, meaning [What relationship have I to him, or it? or what concern have I with him, or it? or] *what is my case and [what is] his or its, case?* because of his, or its, remoteness from me: whence, (T.)

• وَمَا أُمِّي وَأُمُّ الْوَحْشِ لَهَا •  
• تَفَرَّعَ فِي مَفَارِقِي الْمَشِيبِ •  
[And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?]; (T, S;) i. e. *مَا أَنَا وَطَلَبٌ مَا أُمْرِي وَطَلَبُ الْوَحْشِ بَعْدَ مَا كَبُرْتُ*: in one copy of the S, *وَطَلَبٌ*, i. e. with *وَ* as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning *what concern have I with the pursuing of the wild animals after I have grown old?*: he means, the girls: and the mention of *أمر* in the verse is superfluous. (S.) — *أمر* also relates to inanimate things that have growth; as in *أمر الشجرة* [The mother of the tree]; and *أمر النخلة* [the mother of the palm-tree]; and *أمر الموزة* [the

mother of the banana-tree; of which see an ex. in art. *موز*]; and the like. (M, TA.) — And it signifies also *The source, origin, foundation, or basis*, (S, M, Mṣb, K,) of a thing, (S, Mṣb, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, K;) its *stay, support, or efficient cause of subsistence*. (M, K.) — *Anything to which other things are collected together, or adjoined*: (IDrd, M, K:) *anything to which the other things that are next thereto are collected together, or adjoined*: (Lth, T:) the *main, or chief, part* of a thing; the *main body* thereof: and that which is a *compriser, or comprehender, of [other] things*: (Ham p. 44:) the *place of collection, comprisal, or comprehension, of a thing*; the *place of combination* thereof. (En-Nadr, T.) — And hence, (IDrd, M,) *The head, or chief, of a people, or company of men*; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the phrase *أمر عيال* [lit. *the mother of a household*], in a poem of Esh-Shenfarà: (IDrd, M:) or in this instance, it has the signification next following, accord. to Esh-Sháfi'ee. (T.) — *A man who has the charge of the food and service of a people, or company of men*; accord. to Esh-Sháfi'ee: (T:) or their *servant*. (K.) — *A man's aged wife*. (IAqr, T, K.) — *A place of habitation or abode*. (K.) So in the Kur [ci. 6], *فأمة هاوية* *His place of habitation or abode [shall be] the fire [of Hell]*: (Bd, Jel, TA:) or, as some say, the meaning is *فأمة هاوية* [his brain shall fall into it, namely, the fire of Hell]. (TA.) — *The ensign, or standard, which an army follows*. (S.) [See *أمر الرمح*, below.] — It is said in a trad., respecting the prophets, *أمهاتهم شتى*, meaning that, though their religion is one, *their laws, or ordinances, or statutes, are various, or different*: or the meaning is, *their times are various, or different*. (TA in art. شت.) — See also *أمة*, in two places. — *أمر* is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] — *أمر الرجل* *The man's wife*; and *the person who manages the affairs of his house or tent*. (TA.) And *أمر متوى الرجل* *The man's wife, to whom he betakes himself for lodging, or abode*: (T:) *the mistress of the man's place of abode*. (S, M.) — *أمر عامر* *The hyena, or female hyena*; as also *أمر عمرو*; (TA;) and *أمر الطيريق*. (S, TA.) [See also other significations of the first and last below.] — *أمر الحليس* [or *الحليس*] (as in the S and K in art. *حليس*) *The she-ass*. (TA.) — *أمر البيض* *The female ostrich*. (S, K.) — *أمر الرأس* *The brain*: (T, M, K:) or *the thin skin that is upon it*: (IDrd, M, K:) or *the bag in which is the brain*: (T:) or *the skin that comprises the brain*; [the *meninx, or dura mater and pia mater*;] (S, Mgh;) which is called