

simple subst., or abstract ns., in which case the second is more common than the first, except in forms of swearing, in which the former is used, and the third is more chaste than the second,] signify *Life*; (Mṣb, K;) [the *age to which the life extends*;] the *period during which the body is inhabited by life*: so that it denotes less than *بقَاء*: wherefore the latter is [frequently] used as an attribute of God; but *عمر* is seldom used as such: (Er-Rāghib, B:) pl. *أَعْمَار*. (K.) You say *عَمَّرَكَ اللَّهُ* and *عَمَّرَكَ* [May God prolong thy life]. (S, O.) In a form of swearing, *عمر* only is used. (S.) [In a case of this kind, when *ل* is not prefixed to it, it is in the accus. case, as will be shown and expl. below: but when *ل* is prefixed to it, it is in the nom.] You say *لَعَمْرُكَ*, meaning *By thy life, I will assuredly do [such a thing]*. (Mṣb.) *لَعَمْرُكَ* occurs in the *Kur* xv. 72, and means *By thy life*: (IAb, Akh, Bq, Jel:) and *لَعَمْرُكَ* is a dial. var., mentioned by Yoo: (O:) or the former, accord. to the grammarians, means *by thy religion*: (AHeyth, O:) and [in like manner] *لَعَمْرِي*, and *لَعَمْرِي*, [by my life, or] *by my religion*. (K.) *لَعَمْرُكَ* is an inchoative, of which the enunciative, *مَا أَقْسَمُ بِهِ*, [that by which I swear, so that the entire phrase means *thy life is that by which I swear*,] is understood; therefore it is in the nom. case: (IJ, TA:) or the complete phrase is *وَعَمْرُكَ عَظِيمٌ* [by thy life, &c.: and thy life is of great account]. (Fr, as related by A'Obeyd.) You say also *لَعَمْرُ أَبِيكَ الْخَيْرِ*, and *الْخَيْرِ*; the former meaning *By thy father's instituting, or promoting, or keeping to, or observing, or regarding, what is good*; *الْخَيْرِ* being the objective complement of *عمر*, from *عَمَّرَ الْخَيْرَ*, aor. 2, inf. n. *عَمَّرَ* and *عَمَّارَةٌ*; [see 1;] but in the latter case, *الْخَيْرِ* is an epithet added to *أَبِيكَ* [so that the meaning is *by the life of thy good father*]. (AHeyth, Az, O, TA.) [See also art. *خَيْر*.] You also say *لَعَمْرُ اللَّهِ*, meaning *By the everlasting existence of God*; (S, O, K;) *عمر* being here in the nom. case as an inchoative, with *ل* prefixed to it as a corroborative of the inchoative state: the enunciative is understood; the complete phrase being *مَا أَقْسَمُ بِهِ* or *لَعَمْرُ اللَّهِ قَسَمِي* [the everlasting existence of God is my oath, or that by which I swear]. (S, O.) This expression is forbidden in a trad., (K,) because *عمر* [properly] means the life of the body: (TA:) [but] *لَعَمْرُكَ*, meaning *By the everlasting existence of thy God*, occurs in a trad. (TA.) When you do not prefix *ل*, you make it to be in the accus. case, as an inf. n.: thus you say, *عَمَّرَ اللَّهُ مَا فَعَلْتَ كَذَا*, (S, O, K) I swear by the everlasting existence of God, I did not so: (S, O:) and *عَمَّرَكَ اللَّهُ مَا* *عَمَّرَكَ اللَّهُ* (S, O, K, [in the CK *اللَّهُ*, but this is a mistake,]) *By thine acknowledgment of the everlasting existence of God, I did not so*: (S, O:) or the original thereof is *عَمَّرْتُكَ اللَّهُ تَعْمِيرًا*, (O, K,) i. e., I ask, or beg, God to prolong thy

life: (Ks, O:) [and it is said in the S that *عَمَّرَكَ اللَّهُ* sometimes has this signification:] and in like manner *عَمَّرَكَ اللَّهُ لَا أَفْعَلُ ذَلِكَ* means *I beg God to prolong thy life: I will not do that*: or it may be a form of oath without *و* [for *وَعَمَّرَكَ*]: (Ks:) and you say *عَمَّرَكَ اللَّهُ أَفْعَلُ كَذَا* and *إِلَّا مَا فَعَلْتُ كَذَا* [and *إِلَّا مَا فَعَلْتُ كَذَا*, *By thine acknowledgment of the everlasting existence of God, &c., do thou so*]: (TA:) or *عَمَّرَكَ اللَّهُ* signifies *by thy worship of God*: (AHeyth:) or I remind thee, reminding thee, of God. (K.) Mbr says of this phrase, *عمرك الله*, that *عمر* may be in the accus. case on account of a verb understood; [such, for instance, as *أَذْكُرُكَ*]; or by reason of *و* suppressed, the complete phrase being *وَعَمَّرَكَ اللَّهُ*; or as being for [the inf. n.] *تَعْمِير*. (TA.) It may also be [found written] *عَمَّرَ اللَّهُ*; but this is bad. (Ks.) Some of the Arabs, for *لَعَمْرُكَ*, said *عَمَّرَ*. (Az.) — *عَمَّرًا وَسَيَّابًا*: see *قَحَاب*. (AHeyth, K) and *عَمَّرَ* (K) signify *Religion*; (AHeyth, K;) as in the phrases *لَعَمْرِي* and *لَعَمْرِي* (K) and *لَعَمْرُكَ* (AHeyth) [mentioned above]. — Also *عَمَّرَ* (S, O, Mṣb, K) and *عَمَّرَ* (IAth, O, K) The *flesh that is between the teeth*: (S, O, Mṣb, K;) or the *pendent piece of flesh between the places in which the teeth are set*: (TA:) or the *flesh of the gum*: (K:) or the *flesh of the gum that runs between any two teeth*: (TA:) or *what appears of the gum*: (Kh, Mṣb:) or (so accord. to the TA, but in the K “and”) *anything of an oblong shape between two teeth*: (K:) pl. *عَمُور*: (S, O, Mṣb, K;) which some explain as signifying the *places whence the teeth grow*. (TA.) It is said in a trad., *أَوْصَانِي جِبْرِيلُ* [Gabriel enjoined me to make use of the tooth-stick so that I feared for my *عَمُور*]. (O, TA.) — *عَمُور*: see *عَامِر*.

عَمَّرَ: see *عَمَّرَ*, in two places.

عَمَّرَ: see *عَمَّرَ*, in four places.

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عَمَّرَةٌ: see *عَمَّارَةٌ*. — *أَبُو عَمَّرَةَ* means *Bankruptcy, insolvency, or the state of having no property remaining*; (Lth, O, K;) which is said to be thus called because it was the name of an envoy of El-Mukhtār the son of Aboo'Obeyd, on the occasion of whose alighting at the abode of a people, slaughter and war used to befall them: (Lth, O, K:*) — and (K) *hunger*. (IAḡr, K.)

عَمْرَةٌ A *visit, or a visiting*: (S, Mṣb, K;) or a *visit in which is the cultivation (عَمَّارَةٌ) of love or affection*: (TA:) or a *repairing to an inhabited, or a peopled, place*: this is the primary signification. (Mgh.) — Hence the *عَمْرَةَ* in pilgrimage [and at any time]; (S, O:*) i. e. [A religious visit to the sacred places at Mekkeh, with the performance of the ceremony of *الإِحْرَام*,] the *circuiting round the Kaabeh, and the going*

to and fro between Es-Safā and El-Marmeh: *الْحَجُّ* [differs from it inasmuch as it is at a particular time of the year and] is not complete without the halting at 'Arafāt on the day of 'Arafeh: (Zj, TA:) the *عَمْرَةَ* is the *minor pilgrimage (الْحَجُّ الْأَصْغَرُ)*; (Mṣb, and Kull p. 168;) what is commonly termed *الْحَجُّ* being called sometimes the greater pilgrimage (*الْحَجُّ الْأَكْبَرُ*): (Kull:) pl. *عَمْرَات* (S, O, Mṣb) and *عَمْرَات* or *عَمْرَات* or *عَمْرَات*. (Mṣb.) — Also A man's *going in to his [newly-married] wife in the abode of her family*: (IAḡr, S, K:) if he removes her to her own family, the act is termed *عُرُسٌ*. (IAḡr, S.)

عَمْرِي a subst., *إِسْرٌ* [strangely read by Golius *أَسْمَرٌ*, S, O,) or an inf. n., (TA,) [or rather a quasi-inf. n.,] from *أَعْمَرَهُ دَارًا* and the like; (S, O, TA;) A man's *assigning to another a house for the life of the latter, or for the life of the former*; (accord. to the explanation of the verb in the K;) a man's *saying to another, of a house, or of land, or of camels, It is thine, or they are thine, for my life, or for thy life, and when thou diest it returns, or they return, to me*; (accord. to the explanation of the verb in the S and Mgh and O;) a man's *giving to another a house, and saying to him, This is thine for thy life, or for my life*: (Th, in TA: [in which is added, “whichever of us dies,” *إِذَا مَاتَ*, but this I consider a mistake for *إِذَا مَاتَ*, “when he dies,”] “the house is given to his family:”) so they used to do in the Time of Ignorance: (TA:) but some of the Muslim lawyers hold the gift to be absolute, and the condition to be null. (TA, &c.) — Also [The *property, or house, &c., so given*;] *what is assigned, or given, to another for the period of his life, or for that of the life of the giver*. (K.) [See also *رَقَبِي*.]

عَمْرِي, applied to trees (*شَجَرٌ*), *Old*; (K;) a rel. n. from *عَمَّرَ*: (TA:) *عَمْرِيَّة*, [the fem.,] applied to a tree (*شَجَرَةٌ*), signifies *great and old, having had a long life*: (IAth, TA:) or the former, the [species of lote-tree called] *سِدْرٌ*, that grows upon the rivers (O, K) and imbibes the water; as also *عَمْرِي*: (O:) or, accord. to Abu-l'Ameythel [or 'Omeythil] El-Aḡrābee, the *old*, whether on a river or not; (O, TA;) and in like manner says Aḡ, the *old* of the *سِدْرٌ*, whether on a river or not; and the *ضَال* is the recent thereof: some say that the *م* is a substitute for the *ب* in *عَمْرِي* [q. v.]. (TA.)

المَشْرُكَةُ: see *الفَرِيضَةُ العَمْرِيَّة*.

عَمْرَانٌ [an inf. n. of *عَمَّرَ*: — and of *عَمَّرَ*: — then app. used as an epithet *syn. with عَامِرٌ*, q. v.: (of which it is also a pl.:) — and then as an epithet in which the quality of a subst. is predominant; meaning *A land, or house, inhabited, peopled, well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined; a land colo-*