

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 بَقَاءٌ: wherefore the latter is [frequently] used as an attribute of God; but عمر is seldom used as such: (Er-Rāghib, B:) pl. أَعْمَارٌ. (K.) You say أَعْمَارٌ لِعَمْرَكَ [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 لِعَمْرَكَ لَا فَعَلْتَ, meaning *By thy life, I will assuredly do [such a thing]*. (Mṣb.) لِعَمْرَكَ occurs in the Kūr xv. 72, and means *By thy life*: (TA, Akh, Bd, Jel:) and لِعَمْرَكَ 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] لِعَمْرِي, and لِعَمْرِي, [by my life, or] by my religion. (K.) لِعَمْرَكَ is an inchoative, of which the enunciative, مَا أَقْسَمْتُ 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 وَعَمْرَكَ فَلِعَمْرَكَ عَظِيمٌ [by thy life, &c.: and thy life is of great account]. (Fr, as related by A'Obeyd.) You say also لِعَمْرِ أَبِيكَ الْخَيْرِ, and الخَيْرُ, the former meaning *By thy father's instituting, or promoting, or keeping to, or observing, or regarding, what is good*; الخَيْرُ being the objective complement of عمر, from عمر, aor. لَعَمَرَ, inf. n. عمرة and عمرة; [see 1;] but in the latter case, عمر 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. حَمْر.]

You also say لِعَمْرَ اللهِ, 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 أَقْسَمْتُ بِهِ لِعَمْرَ اللهِ قَسِيمٌ [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] لِعَمْرِ إِلَهِكَ, 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, لِعَمْرَ اللهِ مَا فَعَلْتَ كَذَا, (S, O, K) I swear by the everlasting existence of God, I did not so: (S, O:) and لِعَمْرَ اللهِ مَا فَعَلْتَ كَذَا (S, O, K, [in the CK, 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 لِعَمْرِكَ اللهُ تَعَمِّرْ, (O, K,) i.e., I ask, or beg, God to prolong thy

life: (Ks, O:) [and it is said in the S that sometimes has this signification:] and in like manner لِعَمْرَ اللهِ لَا أَفْعَلْ ذَاكَ means *I beg God to prolong thy life: I will not do that*: or it may be a form of oath without [for] وَعَمْرَكَ: (Ks:) and you say إِلَّا فَعَلْتَ لِعَمْرَ اللهِ أَفْعَلْ كَذَا [and كَذَا, By thine acknowledgment of the everlasting existence of God, &c., do thou so]: (TA:) or لِعَمْرَكَ signifies by thy worship of God: (AHeyth:) or I remind thee, reminding thee, of God. (K.) Mbr says of this phrase, لِعَمْرَكَ اللهُ, that عمر may be in the accus. case on account of a verb understood; [such, for instance, as أَذْكُرْكَ;] or by reason of و suppressed, the complete phrase being وَعَمْرَكَ اللهُ لَا فَعَلْتَ. (TA.) It may also be [found written] لِعَمْرَ اللهِ; but this is bad. (Ks.) Some of the Arabs, for لِعَمْرَكَ, said عَمْرٌ = قَحَابٌ. (Az.) see عَمْرًا وَشَبَابًا — زَعْمَلَكَ (AHeyth, K) and عَمْرٌ (K) signify Religion; (AHeyth, K;) as in the phrases لِعَمْرِي and لِعَمْرِي (K) and لِعَمْرِي (AHeyth) [mentioned above]. — Also عمر (S, O, Mṣb, K) and عَمْرٌ (IAth, O, K) The flesh that is between the teeth: (S, O, Mṣb, K:) or the pendent piece of flesh between the teeth: (Az, Mṣb:) or the flesh that is 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. عَمُورٌ: (S, O, Mṣb, K:) which some explain as signifying the places whence the teeth grow. (TA.) It is said in a trad., عَصَانِي جَبَرِيلُ بِالسَّوَاقِ حَتَّى خَشِيتُ عَلَى عَمُوري [Gabriel enjoined me to make use of the tooth-stick so that I feared for my عَمُورٌ]. (O, TA.) see also عَامِرٌ.

عَمْرٌ: see عَمْرٌ, in two places.

عَمْرٌ: see عَمْرٌ, in four places.

عَمْرٌ: see عَمْرٌ, in two places.

أَبُو عَمْرَةٍ = عَمَارَةٌ: see عَمَارَةٌ 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-Mukhtár 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. (IAṣr, K.)

عَمْرَةٌ A visit, or a visiting: (S, Mṣb, K:) or a visit in which is the cultivation (عِيَارَةٌ) of love or affection: (TA:) or a repairing to an inhabited, or a peopled, place: this is the primary signification. (Mgh.) — Hence the عَمْرَة 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 الْحِرَام,] the circuiting round the Kaabeh, and the going

to and fro between Es-Safā and El-Marweh: الحجَّ [differs from it inasmuch as it is at a particular time of the year and] is not complete without the halting at 'Arafat on the day of 'Arafah: (Zj, TA:) the عَمْرَة is the minor pilgrimage (الحجَّ الْأَصْغَر); (Mṣb, and Kull p. 168;) what is commonly termed الحجَّ being called sometimes the greater pilgrimage (الحجَّ الْأَكْبَر): (Kull:) pl. عَمَرَاتٌ or عَمَرَاتٌ or عَمَرَاتٌ (S, O, Mṣb) and عَمَرَاتٌ or عَمَرَاتٌ (Mṣb.) — Also A man's going in to his [newly-married] wife in the abode of her family: (IAar, S, K:) if he removes her to his own family, the act is termed عَرْسٌ. (IAar, S.)

عَمْرَى a subst., [strangely read by Golius أَسْمَرْ], (S, O,) or an inf. n., (TA,) [or rather a quasi-inf. n.,] from أَعْمَرَهْ دَارَى 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, "which ever of us dies," but this I consider a mistake for إذا مات, "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 رَقْبَى.]

عَمْرَى, applied to trees شَجَرٌ, Old; (K;) a rel. n. from عَمَرَهْ: (TA:) عَمْرَةٌ [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 عَمْرَى: (O:) or, accord. to Abu-l-Ameythel [or 'Omeythil] El-Aqarabee, the old, whether on a river or not; (O, TA;) and in like manner says As, the old of the سِدْرٌ, whether on a river or not; and the ضَالُ is the recent thereof: some say that the ضَالُ is a substitute for the بَ in عَمْرَى [q.v.]. (TA.)

المُشَرَّكَةُ: see القِرْبَةُ الْعَمَرَيَّةُ.

عَمَرَانٌ [an inf. n. of عَمَرَهْ: — and of عَمَرَانٌ: — 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-