

Mṣb, K) and **عَمِرَ**, (S, O, Mṣb,) both anomalous, as inf. ns. of **عَمِرَ**, for by rule the inf. n. should be **عَمِرَ**, (S,) but **عَمِرَ** is also an inf. n., (TA,) and **عَمِرَ**, which is the most chaste, (O,) and **عَمَارَةٌ**; (K;) *He lived*, (S, O,) or *continued in life* (**بَقِيَ**), (K,) *long*, or *a long time*; (S, O, K;*) *his life was*, or *became, long*: (Mṣb:) and **عَمِرَ** *he grew old*. (TA.)—**عَمِرَ** *He remained, continued, stayed, resided, dwelt, or abode, in a place*. (B, TA.)—**عَمِرَ**, aor. ʔ, inf. n. **عَمِرَ**, (Mṣb,) or **عَمَارَةٌ** and **عَمِرَانٌ**, (MA,) *It (a place of abode) became inhabited*; (MA, Mṣb;) **بِأَهْلِهِ** [by its people]: (Mṣb:) [it became 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, or in a state of good repair:] and in like manner you say, **عَمِرَتِ الدَّارُ**, aor. ʔ, inf. n. **عَمِرَ**, *the house became inhabited* [&c.]. (MA.)—[You say also, **عَمِرَتِ الأَرْضُ** *The land became inhabited, peopled, well stocked with people and camels and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of waste*: see its act. part. n., **عَامِرٌ**.]—And **عَمِرَ البَالُ**, aor. ʔ; and **عَمِرَ**, aor. ʔ; (K;) and **عَمِرَ**, aor. ʔ; (Sb, K;) inf. n. **عَمَارَةٌ**; (K;) [so in most copies; in the TA, **عَمَارَةٌ**, and there said to be inf. n. of **عَمِرَ**; but, I think, erroneously;] *i. q.* **صَارَ عَامِرًا** [The property, consisting of camels or the like, became in a flourishing state]; (K;) *the property became much*; *the camels, or the like, became many, or numerous*. (Sgh.)—**عَمِرَ**, (Mṣb, K,) aor. ʔ, (TA,) inf. n. **عَمَارَةٌ** (K) [so in most copies, but in the TA, **عَمَارَةٌ**, with fet-h, which I think erroneous;] and **عَمِيرٌ** (K) and **عَمِيرَانٌ**, (TA,) *He inhabited it; remained, continued, stayed, resided, dwelt, or abode, in it; namely, a place of abode*: (Mṣb:) *he kept to it; namely, his property, or his camels or the like, and his house, or tent*: (K:) one should not say, of a man, **أَعْمِرَ مَنْزِلَهُ**, with ʔ. (Az, TA.) **إِنَّمَا يَعْمرُ مَسَاجِدَ اللَّهِ**, in the Kur [ix. 18], signifies *Only he shall abide in the mosques, or places of worship, of God: or shall visit them*: (TA:) see 8: but Z says, I know not **عَمِرَ** as occurring in the sense of **اعْتَمَرَ** [he visited]: (TA:) or *shall enter them and sit in them*: (Jel:) or the verb in the above-cited phrase of the Kur has another signification, which see below. (TA.)—**عَمِرَ** is also syn. with **عَمِرَ**, in the first of the senses expl. below: see 2.—**عَمِرَ اللَّهُ بِكَ مَنْزِلَكَ**, (AZ, S, O, K,*) aor. ʔ, (TA,) inf. n. **عَمَارَةٌ**; (K;) and **أَعْمِرَ**; (AZ, S, O, K;) *May God make thy place of abode to become peopled, [or well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of ruined or waste or desolate, or in a state of good repair,] by thee [or by thy means]: (K, TA:) but AZ says that one should not say, of a man, **أَعْمِرَ مَنْزِلَهُ**, with ʔ. (S.)—**عَمِرَ الخِرَابَ**, aor. and inf. n. as above, [He made the ruin, or waste, or the like, to become in a state of good repair, in a state the contrary of*

ruined or waste or desolate.] (S, O, TA.)—**عَمِرَ الأَرْضَ**, aor. and inf. n. as above, *He peopled the land; stocked it well with people and camels and the like; colonized it; cultivated it, or cultivated it well; rendered it in a flourishing state, or in a state the contrary of waste.*—And **عَمِرَ البِنَاءَ**, aor. and inf. n. as above, *He kept the building in a good state; syn. حَفِظَهُ*. (TA.) So accord. to some, in the Kur, **إِنَّمَا يَعْمرُ مَسَاجِدَ اللَّهِ**, [quoted above,] *Only he shall keep in a good state [or in repair] the mosques, or places of worship, of God*: (TA:) among the significations of the verb as here used, are these; *he shall adorn them with carpets or the like, and light them with lamps, and continue the performance of religious worship and praise and the study of science in them, and guard them from [desecration by] that for which they are not built, such as worldly discourse*. (Bd.)—**عَمِرَ الدَّارَ**, aor. ʔ, inf. n. **عَمِرَ** [and **عَمَارَةٌ**, (MA,) or this, accord. to the Mṣb, is a simple subst.], *He built the house*. (Mṣb.) [And] *He made the house to be inhabited; he peopled it; (MA;) [or made it to be well stocked with people and the like, or in a flourishing state, or in a state of good repair.]*—**عَمِرَ الخَيْرَ**, aor. ʔ, inf. n. **عَمِرَ** and **عَمَارَةٌ**, [app., *He instituted what was good*: or perhaps, *he cultivated, or promoted, it*: or *he kept to it; or observed it; or regarded it.*] (Az, TA.)—**عَمِرَ رَبَّهُ**, (IAqr, K,) aor. ʔ, (IAqr, O,) [inf. n. **عَمَارَةٌ**,] *He served, or worshipped, his Lord*; (IAqr, K;) *he prayed and fasted*. (Ks, Lh, O, K.) You say **فَلَانًا يَعْمرُ رَبَّهُ** *I left such a one worshipping his Lord, praying and fasting*. (TA.)

2. **عَمِرَ** (S, O, Mṣb, K,) inf. n. **تَعْمِيرٌ**; (S, Mṣb;) and **عَمِرَ**, (Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. **عَمِرَ**; (TA;) *God lengthened, or prolonged, his life*; (S, O, Mṣb, TA;) *made him to continue in life; preserved him alive*; (K, TA;) as also **استَعْمِرَهُ**. (O and Bd in xi. 64.) It is said in the Kur [xxxv. 12], **وَمَا يَعْمرُ مِنْ مَعْمَرٍ وَلَا يَنْقُصُ**, *i. e., No one whose life is prolonged has life prolonged, nor is aught diminished of his, meaning another's, life, but it is recorded in a writing*: (IAb, Fr, O:*) or the meaning is, *nor does aught pass of his, i. e. the same person's, life*: (Sa'eed Ibn-Jubeyr:) both these explanations are good; but the former seems more probably correct. (Az, TA.)—**عَمِرَ نَفْسَهُ** *He determined for himself, or assigned to himself, a limited life*. (K.)—**عَمِرَ** *He acknowledged the everlasting existence of God*. (S, TA.)—**عَمِرْتُكَ اللَّهُ** *I ask, or beg, God to prolong thy life*: (Ks, O, TA:) or *I remind thee of God*. (TA, app. on the authority of Mbr.) [It also seems to signify *I swear to thee by the everlasting existence of God*. See **عَمِرَ** *الله أن*.]—**عَمِرْتُكَ اللَّهُ أَنْ** *I adjure thee by God, and beg thee by the length of thy life, that thou do such a thing*. (K, TA.)—See also 4.—**عَمِرَ حَبَابَةً بِمَا أَحْتَاَجُ إِلَيْهِ**. [He furnished a tent with what he required]. (Mṣb in art. **بَنَى**.)

3. **عَامَرْتُهُ طَوْلَ حَيَاتِهِ** [I lived with him for the length of his life]. (M in art. **بَلَوُ**.)

4: see 1, in three places.—**عَمِرَهُ المَكَانَ**, (K,) and **جَعَلَهُ يَعْمرُهُ**, (S, K,) *i. q.* **جَعَلَهُ يَعْمرُهُ** (K) or **جَعَلَهُ عَامِرَهُ** (S) [He made him to inhabit the place, or to people, or colonize, or cultivate, it]. So the latter signifies in the Kur [xi. 64], **وَاسْتَعْمِرْكُمْ فِيهَا** (S) *And He hath made you to dwell therein*: (O, Jel:) or *hath required of you to inhabit it, or to people it, &c.*: (Z:) or *hath enabled and commanded you to do so*: (Bd:) or *hath permitted you to do so, and to fetch out by labour, or art, your food [for قومكم in the L and TA, I read قوتكم, and this is evidently the right,] from it*: (TA:) or *hath given you your houses therein for your lives; or made you to dwell in them during your lives, and then to leave them to others*: (Bd:) or *hath prolonged your lives therein*. (Ibn-'Arafah, O.)—**أَعْمِرْتُهُ دَارًا**, (S, Mgh, O, Mṣb, K,*) or **أَرْضًا**, or **إِبِلًا**, (S, O,) and **عَمِرْتُهُ إِيَّاهَا**, (K,*) *I assigned to him the house for his life, (Mṣb, K,) or for my life, (K,) to inhabit it for that period*; (Mṣb, TA;) *I said to him, of a house, (S, Mgh, O,) or of land, or of camels, (S, O,) It is thine, (S, Mgh, O,) or they are thine, (S, O,) for my life, (S, Mgh, O,) or for thy life, and when thou diest it returns, or they return, to me*. (S, O.) The doing so is forbidden. (Mgh, TA.) [See also **عَمِرِي**: and see **أَرْقَبَ**, and **رَقِبِي**.]—**أَعْمَرَ الأَرْضَ** *He found the land to be عَامِرَةٌ*, (S, O, K,) *i. e., peopled [and cultivated, or in a flourishing state]*. (TA.)—**أَعْمَرَ** *He rendered him rich; made him to be possessed of competence or sufficiency, to be without wants, or to have few wants*. (K.)—**أَعْمَرَهُ** *He aided him to perform the visit called عَمْرَةٌ*; (Mgh, O, K;) [said to be] on the authority of analogy; not on that of hearsay; (Mgh;) but occurring in a trad.: (Mgh, TA:) or *he made him to perform that visit*. (IKht, Mṣb.)—See also 8.

8. **اعْتَمَرَ** *He visited*. (Mṣb, K: in some copies of the K **اعْتَمَرَهُ**.) You say, **اعْتَمَرَهُ**, (S, O,) and **أَعْمَرَهُ**, (ISk, Mṣb,) *He visited him, or it*; (S, O;) *he repaired, or betook himself, to him, or it*; (ISk, S, O, Mṣb;) as also **عَمِرَهُ**, accord. to one explanation of a passage in the Kur ix. 18, quoted above: [see 1:] but Z says, I know not **عَمِرَ** as occurring in the sense of **اعْتَمَرَ**. (TA.)—**عَمِرَهُ** *He performed the religious visit called عَمْرَةٌ*. (O, TA.) You say **اعْتَمَرَ فِي الحَجِّ** [He performed the visit so called in the pilgrimage]. (S.)—**اعْتَمَرَ أَمْرًا** *He betook himself to a thing, or an affair; as, for instance, a warring and plundering expedition; aimed at it; purposed it*. (TA.)—Also *He attired his head (i. e. his own head) with an عَمَارَةٌ, i. e., a turban, &c.* (S, K.)

10: see 2:—and also 4, in two places.

عَمِرَ and **عَمِرَ** are both inf. ns., signifying the same. (S, O.) [See 1. As such, the former is the more common.] And both of these words, (Mgh, K, &c.,) and **عَمِرَ**, (K, &c.,) [used as