*he who obeys a stupid woman shall be debarred from good.* (IAth.) ▼ إِمَّرَةٌ is applied to a woman and to a man: when it is applied to a man, the ة is added to give intensiveness to the signification. (ISh.) The following saying, إِذَا طَلَعَتِ الشِّعْرَى سَفَرًا فَلَا تُرْسِلْ فِيهَا إِمَّرَةً ▼ وَلَا إِمَّرًا, in rhyming prose, means [*When Sirius rises in the clear twilight,*] *send not thou among them* (meaning the camels) *a man without intelligence* [*in a great degree, nor one who is so in a less degree;* or *a woman without intelligence, nor a man without intelligence;*] to manage them. (Sh.) — Also, (M, Ḳ,) and ▼ إِمَّرَةٌ and ▼ أَمَّرٌ and ▼ أَمَّرَةٌ, (Ḳ,) *A young lamb:* (M, Ḳ:) or the first (إِمَّرٌ) and the second, *a young kid:* (M, TA:) or the former of these two, *a male lamb:* (M, TA:) or *a young male lamb:* (Ṣ:) and the latter of them, *a female lamb:* (M, TA:) or *a young female lamb.* (Ṣ, M.) One says, مَا لَهُ إِمَّرٌ وَلَا ▼ إِمَّرَةٌ, meaning *He has not a male lamb nor a female lamb:* (M, TA:) or *he has not anything.* (T, Ṣ, M.)

أَمَّرَةٌ: see إِمَّرٌ, in two places.

إِمَّرَةٌ: see إِمَّرٌ, in six places: ═ and see إِمْرَةٌ, in four places.

إِمِّرَةٌ: see إِمْرَةٌ.

أَمَّارٌ [*Wont to command*]. [Hence,] النَّفْسُ الأَمَّارَةُ [*The soul that is wont to command*]; (A;) *the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable dispositions.* (KT.) [See نَفْسٌ.]

أَمَّارَةٌ fem. of أَمَّارٌ [q. v.]. — See also إِمَّرٌ.

آمِرٌ [act. part. n. of أَمَرَهُ.] — آمِرٌ and ▼ مُؤْتَمِرٌ *Two days,* (Ṣ,) *the last,* (Ḳ,) *the former being the sixth, and the latter the seventh,* (M,) *of the days called* أَيَّامُ العَجُوزِ: (Ṣ, M, Ḳ: [but see عَجُوزٌ:]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (Ṣ:) accord. to Az, the latter is applied as an epithet to the day as meaning يُؤْتَمَرُ فِيهِ. (TA.)

تَأْمُرِىٌّ: see تَأْمُورٌ, in two places.

تُؤْمُرِىٌّ, and without ء: see تَأْمُورٌ, in six places.

تَأْمُورٌ and ▼ تَأْمُورَةٌ are properly mentioned in this art.; the measure of the former being تَفْعُولٌ; (Ḳ;) and that of the latter, تَفْعُولَةٌ: (TA:) not as J has imagined; [who writes them without ء, and mentions them in art. تمر;] (Ḳ;) their measures accord. to him being فَاعُولٌ and فَاعُولَةٌ. (TA.) [But in all the senses here explained, they appear to be with and without ء.] — The former signifies The *soul:* (Ṣ in art. تمر, where it is written without ء; and M, A, Ḳ:) because it is that which is wont to command. (A.) One says, قَدْ عَلِمَ تَأْمُورُكَ ذٰلِكَ *Thy soul,* or *self, hath known that.* (AZ, and T in art. تمر.) — The *intellect:* (M:) as in the saying, عَرَفْتُهُ بِتَأْمُورِى *I knew it by my intellect.* (M in art. تمر, without ء; and TA.) You say also, هُوَ ابْنُ تَأْمُورِهَا, meaning *He is the knowing with respect to it.* (TA in art. بنى.) — The *heart,* (T in art. تمر without ء, and M, A, Ḳ,) *itself.* (M, TA.) Hence the saying, حَرْفٌ فِى تَأْمُورِى خَيْرٌ مِنْ عَشَرَةٍ فِى وِعَائِكَ [*One word in my heart is better than ten in thy receptacle*]. (T in art. تمر, and TA.) — The *pericardium.* (M in art. تمر, without ء.) — The *core,* or *black* or *inner part,* or *clot of blood,* (حَبَّة, M, Ḳ, or عَلَقَة, TA,) and *life,* and *blood, of the heart:* (M, Ḳ:) or *blood,* (Aṣ, Ṣ, M, in art. تمر, and K,) absolutely: (TA:) and تَأْمُورُ النَّفْسِ signifies *the life-blood:* (Aṣ, Ṣ:) or *the blood of the body:* (Ṣ in art. نفس:) and *the life of the soul.* (M, Ḳ.) — Also, as being likened to blood, (TA,) ‡ *Wine;* and so ▼ تَأْمُورَةٌ: (M, Ḳ:) and — ‡ *A dye:* (M, TA:) and — ‡ *Saffron.* (Aṣ, Ḳ.) — [Hence also,] ‡ *Water.* (M, Ḳ.) You say, مَا فِى الرَّكِيَّةِ تَأْمُورٌ, (T, Ṣ in art. تمر, and M,) or تَأْمُورٌ, (A,) ‡ *There is not in the well any water.* (T, Ṣ, M, A.) ═ The *wezeer* (وَزِير) *of a king:* (M, Ḳ:) because his command is effectual. (TA.) ═ *Any one:* as in the saying, مَا بِهَا تَأْمُورٌ, (T in art. تمر, A, Ḳ,) as also ▼ تُؤْمُورٌ, (T in art. تمر, and Ḳ,) each with an augmentative ت, and without ء as well as with it, accord. to Er-Raḍee and others, (TA,) and ▼ تَأْمُرِىٌّ, and ▼ تَأْمُورِىٌّ, (M,) and ▼ تُؤْمُرِىٌّ, (T in art. تمر, M, TA,) or without ء, (Ṣ, M, Ḳ, in art. تمر,) and ▼ أَمْرٌ, (M, Ḳ,) *There is not in it* (i. e. in the house, الدار, M, A, TA) *any one.* (M, A, Ḳ, and T and Ṣ in art. تمر.) You say also, بِلَادٌ خَلَاةٌ ▼ لَيْسَ فِيهَا تُومُرِىٌّ *Vacant regions wherein is not any one.* (Ṣ in art. تمر.) ▼ تُؤْمُرِىٌّ (M, Ḳ) and ▼ تُومُرِىٌّ (Ṣ in art. تمر) and ▼ تَأْمُورِىٌّ and ▼ تَأْمُرِىٌّ (M, Ḳ) also signify *A man,* or *human being.* (Ṣ,* M, Ḳ.) You say, speaking of a beautiful woman, مَا رَأَيْتُ تُومُرِيًّا ▼ أَحْسَنَ مِنْهَا *I have not seen a human being,* or *creature, more beautiful than she:* (Ṣ and M in art. تمر:) and مَا رَأَيْتُ تُومُرِيًّا ▼ أَحْسَنَ مِنْهُ [*I have not seen a man more beautiful than he*]. (T and Ṣ in art. تمر.) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) — Also *Anything:* as in the saying أَكَلَ الذِّئْبُ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَأْمُورًا [*The wolf ate the sheep,* or *goat, and left not of it anything*]. (T and Ṣ in art. تمر.) ═ *A child, young one,* or *fœtus;* syn. وَلَدٌ. (M, Ḳ.) ═ The *receptacle* (وِعَاء) *of the child, young one,* or *fœtus.* (M in art. تمر, without ء; and Ḳ.) — *A* وِعَاء [*in the ordinary sense;* i. e. *a bag,* or *receptacle, for travelling-provisions and for goods or utensils &c.*]. (M, Ḳ.) Hence the saying, أَنْتَ أَعْلَمُ بِتَأْمُورِكَ *Thou art best acquainted with what thou hast with thee;* and *with thine own mind.* (M.) — Also, (Ḳ,) and ▼ تَأْمُورَةٌ, (M, [in which the former is not given in the following senses,] and Ḳ,) or ▼ تَامُورَةٌ, (Ṣ in art. تمر,) *A ewer,* syn. إِبْرِيقٌ, (Ṣ, M, Ḳ,) *for wine:* (Ṣ:) and, (M, Ḳ,) or, as some say, (TA,) *a* حُقَّة (M, Ḳ, TA) *in which wine is put.* (TA.) — Also the first, (M, Ḳ,) or ▼ third, (T and Ṣ in art. تمر,) The *chamber,* or *cell,* (صَوْمَعَة, T and M in art. تمر, without ء, and Ṣ and Ḳ, and نَامُوس, M, Ḳ,) *of a monk.* (M, Ḳ.) — And hence, (TA,) the first, (Ḳ,) and ▼ second, (M, Ḳ,) or ▼ third, of these three words, (T and Ṣ in art. تمر,) ‡ The *covert,* or *retreat, of a lion.* (T, Ṣ, M, Ḳ.) Whence, ▼ فُلَانٌ أَسَدٌ فِى تَأْمُورَتِهِ ‡ *Such a one is a lion in his covert:* (T and Ṣ in art. تمر:) a saying borrowed from 'Amr Ibn-Maadee-Kerib: (T and Ṣ ibid:) or, accord. to some, it means, *a lion in the greatness of his courage,* and *in his heart.* (TA.) ═ Also (i. e. the first only) *Play,* or *sport, of girls* or *of boys.* (Th, M in art. تمر without ء, and Ḳ.) ═ See also يَأْمُورٌ.

تُؤْمُورٌ *A sign,* or *mark, set up to show the way in a waterless desert;* (Ḳ, TA;) *consisting of stones piled up, one upon another:* (TA:) pl. تَآمِيرُ. (Ḳ.) [See أَمَرَةٌ.] ═ See also تَأْمُورٌ.

تَأْمُورَةٌ, and without ء: see تَأْمُورٌ, in eight places. — Also The *pericardium;* the *integument* (غِلَاف) *of the heart.* (Ṣ in art. تمر: there written without ء.)

تَأْمُورِىٌّ: see تَأْمُورٌ, in two places.

مِئْمَرٌ *Counsel; advice:* as in the saying, فُلَانٌ بَعِيدٌ مِنَ المِئْمَرِ قَرِيبٌ مِنَ المِئْبَرِ *Such a one is far from counsel,* or *advice: near to calumny,* or *slander.* (A.)

مُؤَمَّرٌ *Made,* or *appointed, commander, governor, lord, prince,* or *king:* (Ṣ, M, Ḳ:*) *made to have authority, power,* or *dominion:* (T, M, Ḳ:) in which latter sense it is explained by Khálid, as applied by Ibn-Muḳbil to a spear. (T.) — † A cane, or spear-shaft, *having a spear-head affixed to it.* (Ḳ.) — † A spear-head (T, TA) *sharpened;* syn. مُحَدَّدٌ. (T, M, Ḳ, TA.) — *Distinguished,* or *defined,* (مُحَدَّدٌ,) *by signs,* or *marks:* (TA:) or, as some say, (TA,) *marked with a hot iron;* syn. مَوْسُومٌ. (Ḳ, TA.)

مَأْمُورٌ [pass. part. n. of أَمَرَهُ, q. v.]. — It is said in a trad., (Ṣ, &c.,) خَيْرُ المَالِ مُهْرَةٌ مَأْمُورَةٌ وَسِكَّةٌ مَأْبُورَةٌ ‡ *The best of property are a prolific filly* [*and a row of palm-trees,* or perhaps *a tall palm-tree, fecundated*]; (AZ, A'Obeyd, T, Ṣ, A, Ḳ;) as though the filly were commanded [by God] to be so: (A, in which the epithet مأمورة thus used is said to be tropical:) [or] مأمورة is thus for the sake of conformity to مأبورة, and is originally مُؤْمَرَةٌ, (Ṣ, M,* Ḳ,) from آمَرَهَا اللّٰهُ: (TA:) or it is a dial. var. of weak authority; (Ḳ;) though, accord. to AZ, it signifies *made to have abundant offspring,* from أَمَرَ اللّٰهُ المُهْرَةَ, meaning "God made the filly to have abundant offspring," a dial. var. of آمَرَهَا, as A'Obeyd also asserts it to be. (TA.)

مَآمِرُ and مَآمِيرُ: see what next follows.

مُؤْتَمِرٌ [*Obeying,* or *conforming to, a command;* &c.: see 8. —] One *who acts according to his own opinion;* (T;) *who follows his own opinion*