

(S, M, K,) or **تَأْمِلُ**; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like **جَلَسَ** and **رَجَبَ**: (S:) and **مُؤْمِلٌ**, likewise, signifies the same as **أَمِلُ**: (TA:) the pl. of **أَمِلُ** and **إِمِلُ** and **أَمَلٌ** is **أَمَالٌ**. (M, \*K, TA.) You say, **خَابَ سَعْيُهُ وَأَمَلُهُ** [His labour, and his hope, or expectation, were disappointed, frustrated, or balked]. (A and TA in art. **خَبِبَ**.) And **مَا أَطْوَلَ إِمْلَتَهُ** How far-reaching is his hope, or expectation! (T, \*S, M, K:) [or his manner of hoping or expecting!] from **الْأَمَلُ**. (T.) — Also, the first, An object of hope. (Jel in xviii. 44.)

**إِمْلَةٌ**: see **أَمِلُ**, in two places.

**أَمِلَ** act. part. n. of 1; [Hoping: or] expecting. (Mghb.) [See 1.]

**مُؤْمِلٌ** One whose beneficence may be hoped for. (Har p. 183.) — **الْمُؤْمِلُ** The eighth of the horses that are started together in a race; (K;) these being ten: (TA:) or the ninth thereof: (TA in explanation of **السُّكَيْتُ**;) or the seventh thereof. (Ham p. 46.) = See also **أَمِلُ**.

**مَأْمُولٌ** pass. part. n. of 1; [Hoped: or] expected. (Mghb.)

### امن

1. **أَمِنَ**, (T, S, M, &c.,) aor. **أَمِنَ**, (T, Mghb, K,) inf. n. **أَمْنٌ** (T, S, M, Mghb, K) and **إِمْنٌ** (Zj, M, K) and **أَمِنَ** (M, K) and **أَمَنَ** (T, S, M, K) and **أَمَنَ** (T) and **أَمَانٌ** (M, K) [and app. **أَمَانَةٌ**, for it is said in the S that this is syn. with **أَمَانٌ**,] and **أَمِينٌ**, an instance of an inf. n. of the measure **فَاعِلٌ**, which is strange, (MF,) or this is a subst. like **فَالِجٌ**, (M,) **He was, or became, or felt, secure, safe, or in a state of security or safety;** originally, **he was, or became, quiet, or tranquil, in heart, or mind;** (Mghb;) **he was, or became, secure, or free from fear;** **أَمِنٌ** signifying the contr. of **خَوْفٌ**, (S, M, K,) and so **أَمَنَ** (S) and **أَمِنَ** [&c.]: (M, K:) **he was, or became, or felt, free from expectation of evil, or of an object of dislike or hatred, in the coming time;** originally, **he was, or became, easy in mind, and free from fear.** (El-Munáwee, TA.) [See **أَمِنُ**, below.] You say also, **يَأْمِنُ عَلَى نَفْسِهِ** [He is secure, or safe, or free from fear, for himself]. (M.) And **أَمِنَ الْبَلَدُ**, meaning **The inhabitants of the country, or district, or town, were in a state of security, or confidence, therein.** (Mghb.) The verb is trans. by itself, and by means of the particle **مِنْ**; as in **أَمِنَ زَيْدُ الْأَسَدِ** and **أَمِنَ مِنْ الْأَسَدِ**, meaning **Zeyd was, or became, or felt, secure from, safe from, [or free from fear of,] the lion.** (Mghb.) You say also, **أَمِنَ كَذِبَ مَنْ** **أَخْبَرَهُ** [He was secure from, or free from fear of, the lying of him who informed him]. (M.) And **أَمِنْتُ أَنْ يَكُونَ كَذَلِكَ** [I am not free from fear of its being so; I am not sure but that it may be so]. (Mgh in art. **نَبَذَ**; and other lexicons passim.) And, of a strong-made she camel, **أَمِنْتُ**

**أَنْ تَكُونَ ضَعِيفَةً** [She was secure from, or free from fear of, being weak]: (M: [in a copy of the S: **أَمِنْتُ**]) and **أَمِنْتُ الْعَثَارَ وَالْإِعْيَاءَ** [She was secure from, or free from fear of, stumbling, and becoming jaded]: (M:) and **أَمِنَ عَثَارَهَا** [Her stumbling was not feared]. (So in a copy of the S.) And, of a highly-prized camel, **أَمِنَ أَنْ يُنَحَرَ** [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [**أَمِنَ** sometimes means **He was, or became, free from fear, though having cause for fear, of him, or it; i. e. he thought himself secure, or safe, from him, or it.** (See Kur vii. 97.)] — **أَمِنَهُ** (inf. n. **أَمْنٌ** TK) [and accord. to some copies of the K **أَمِنَهُ**] and **أَمِنَهُ** (inf. n. **أَمِنَ** K) and **أَمِنَهُ** [written with the disjunctive alif **أَمِنَهُ**, and] also written **أَمِنَهُ**, on the authority of Th, which is extr., like **أَتَهَلَ** [&c.], (M) and **أَسْتَأْمَنُهُ** all signify the same (M, K, TA) [**He trusted, or confided, in him; (as also **أَمِنَ**, q. v.;) he intrusted him with, or confided to him, power, authority, control, or a charge; he gave him charge over a thing or person: these meanings are vaguely indicated in the M and K and TA.]]. You say, **يَأْمِنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِلَتَهُ** [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And **أَمِنَهُ عَلَى كَذَا** (S, Mgh, \*Mghb) and **أَمِنَهُ** **عَلَيْهِ**, (S, Mghb, K,) [**He trusted, or confided, in him with respect to such a thing; he intrusted him with, or confided to him, power, authority, control, or a charge, over it; he gave him charge over it; he made him, or took him as, **أَمِينٌ** over such a thing.** (Mgh.) Hence, in a trad., the **مُؤَدِّنُ** is said to be **مُؤْتَمِنٌ**; i. e. **يَأْتِمِنُهُ النَّاسُ عَلَى الْأَوْقَاتِ الَّتِي يُؤَدِّنُ فِيهَا** [Men trust, or confide, in him with respect to the times in which he calls to prayer], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], **مَا لَكَ لَا تَأْمِنُنَا عَلَى يَوْسُفَ** and **تَأْمِنُنَا** [with idghám [i. e. What aileth thee that thou dost not trust, or confide, in us with respect to Joseph? or, that thou dost not give us charge over Joseph?]; (S:) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S:) some read **تَمِينُنَا**. (Bd.) You say also, **أَوْتَمِنَ فُلَانٌ** [Such a one was trusted, or confided, in; &c.]; when it begins a sentence, changing the second **ا** into **و**; in like manner as you change it into **ي** when the first is with kesr, as in **أَيْتَمَنَهُ**; and into **ل** when the first is with fet-ḥ, as in **أَلَمِنَ**. (S.) The phrase **أَمَانَةٌ** **أَوْتَمِنَ**, in a saying of Moḥammad, if it be not correctly **أَمَانَةٌ**, may be explained as implying the meaning of **أَسْتَحْفَظُ أَمَانَةً** [He was asked to take care of a deposit; or he was intrusted with it]. (Mgh.) [You also say, **أَمِنَهُ بِكَذَا**, meaning **He intrusted him with such a thing; as, for instance, money****

or other property: see two exs. in the Kur iii. 68.]

**أَمِنَ**, (M, Mgh, K,) or **أَمِنَ**, (Mghb,) inf. n. **أَمَانَةٌ**, (M, Mgh, Mghb,) **He was, or became, trusted in, or confided in:** (M, K:) or **he was, or became, trusty, trustworthy, trustful, confidential, or faithful:** said of a man. (Mgh.)

2. **أَمِنَهُ**, inf. n. **تَأْمِينٌ**: see 4:—and see also **أَمِنَهُ**, inf. n. as above, also signifies **He said **أَمِينٌ** or **أَمِينَ**, (T, S, Mghb,) after finishing the Fátihah, (T,) or عَلَى الدُّعَاءِ on the occasion of the prayer, or supplication.** (Mghb.)

4. **أَمِنَ** is originally **أَمِنَ**; the second **ا** being softened. (S.) You say, **أَمِنَهُ**, [inf. n. **إِيمَانٌ**]; (S, M, Mghb;) and **أَمِنَهُ**, [inf. n. **تَأْمِينٌ**]; (M, TA;) meaning **He rendered him secure, or safe;** (Mghb;) **he rendered him secure, or free from fear;** (S, M, TA;) contr. of **أَخَافُهُ**: (TA:) so in **أَمِنْتُ أَمَنَةً** I rendered him secure, or safe, from him, or it. (Mghb.) And of God you say, **أَمِنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ** [He hath rendered his servants secure from his wronging them]. (S.) And **يُؤْمِنُ عِبَادَهُ مِنْ عَذَابِهِ** [He rendereth his servants secure from his punishment]. (M.) You say also, **أَمِنْتُ الْأُسَيْرَ**, meaning **I gave, or granted, the **الْإِمَانُ** [i. e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter,] to the captive.** (Mghb.) And **أَمِنَ فُلَانٌ الْعَدُوَّ** [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, **لَا إِيْمَانُ لَهُمْ** They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) = **إِيمَانٌ** also signifies **The believing [a thing, or in a thing, and particularly in God]; syn. **تَصَدِيقٌ**; (T, S, &c.) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart; for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Muṭowwal.) You say, **أَمِنَ**, meaning **He believed.** (T.) And it is said to be trans. by itself, like **صَدَّقَ**; and by means of **بِ**, considered as meaning **إِعْتِرَافٌ** [or acknowledgment]; and by means of **لِ**, considered as meaning **إِذْعَانٌ** [or submission]. (TA.) [Thus] you say, **أَمِنَ بِهِ**, (inf. n. **إِيمَانٌ**, T, K,) meaning **He believed it or in it,** (T, M, K,) namely, a thing. (T, M.) And **أَمِنَ بِاللَّهِ** **He believed in God.** (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that **أَمِنَ بِهِ** [or **أَمِنَهُ**] properly signifies **أَمِنَهُ التَّكْذِيبَ** [He rendered him secure from being charged with lying, or falsehood]; and that the meaning **he believed him, or in him, is tropical; but this is at variance with what its author says in the A; and Es-Saʿd says that this latter meaning is proper.** (TA.)**