

a pl. number. (S, M, TA.) And **دَارِي أَمَر دَارِهِ** *My house is opposite to, facing, or in front of, his house.* (S.) — *Easy:* (S, M, K:) *near at hand; near to be reached, or laid hold of.* (T, TA.) — *Between near and distant.* (ISK, T, S.) — *Conforming, or conformable, to the just mean:* (M, K:\*) and **مُؤَامَر**, (AA, T, S, M, K,) [in form] like **مُضَار**, (S,) originally **مُؤَامَر**, (TA,) *the same;* (T;) *of a middle, or middling, kind or sort; neither exceeding, nor falling short of, what is right;* (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also **مُؤَامَر**; (TA;) and *convenient, or suitable:* (M, K:) and **أَمَر** and **مُؤَامَر** both signify an affair, or a case, that is *manifest, clear, or plain,* (M, K,) *not exceeding the due bounds or limits.* (M.)

**الْأَمَامُ** *The location that is before;* (M, Mgh,\* K;) *contr. of* **الْوَرَاءُ**. (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Mgh,\* K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes masc.: (M, K:) or it is masc., and sometimes fem. as meaning *the جهة:* or, as Zj says, they differ as to making it masc. and making it fem. (Mgh.) You say, **كُنْتُ أَمَامَهُ** *I was before him, in respect of place.* (S.) In the saying of Moḥammad, to Usámeḥ, **الصَّلَاةُ أَمَامَكَ**, the meaning is *The time of prayer [is before thee], or the place thereof;* and by the prayer is meant the prayer of sunset. (Mgh.) You also say, **أَمَامَكَ** [i. e. Look before thee; meaning *beware thou; or take thou note;*] when you caution another, (M, K,) or notify him, of a thing. (M.)

**إِمَامٌ** *A person, (S, Mgh,) or learned man, (Mgh,) whose example is followed, or who is imitated;* (S, Mgh, Mgh;) *any exemplar, or object of imitation, (T, M, K,) to a people, or company of men, (T,) such as a head, chief, or leader, or some other person, (M, K,) whether they be following the right way or be erring therefrom:* (T:) applied alike to a male and to a female: (Mgh, Mgh:) applied to a female, it occurs in a phrase in which it is written by some with **ة**: (Mgh:) but this is said to be a mistake: (Mgh:) it is correctly without **ة**, because it is a subst., not an epithet: (Mgh, Mgh:) or it is allowable with **ة**, because it implies the meaning of an epithet: (Mgh:) and **أَمَةٌ** signifies the same: (T, M, K:) the pl. of the former is **أَيَّامَةٌ**, (T, S, M, K, [but omitted in the CK,]) originally **أُمَمَةٌ**, (T, S,) of the measure **أَفْعَلَةٌ**, like **أُمَمَةٌ**, pl. of **مِثَالٌ**, (T,) but as two meems come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with kesr, is changed into **ي**; (T, S;\*) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because it is with kesr and is preceded by another hemzeh with fet-ḥ: (S:) but some pronounce it **أَيَّامَةٌ**, (Akh, T, S, M, K,) namely, those who hold that two hemzels may occur together; (Akh, S;) the Koofees reading it thus in the *Kur* ix. 12; (M;) but this is anomalous: (M,

K:) it is mentioned as on the authority of Abou-Is-hák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is **أَيَّامَةٌ**, originally **أُمَمَةٌ**, like **أُمَمَةٌ**; one of the two meems being incorporated into the other after the transfer of its vowel to the hemzeh [next before it]; some of the readers of the *Kur* pronouncing the [said] hemzeh with its true sound; some softening it, agreeably with analogy, in the manner termed **بَيْنَ بَيْنَ**; and some of the grammarians changing it into **ي**; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Mgh:) and accord. to some, (M,) its pl. is also **إِمَامٌ**, (M, K,) like the sing., (K,) occurring in the *Kur* xxv. 74; (M;) not of the same category as **عَدْلٌ** (M, K) and **رَضَى**, (M,) because they sometimes said **إِمَامَانِ**, but a broken pl.: (M, K:\*) or, accord. to A'Obeyd, it is in this instance a sing. denoting a pl.: (M, S:\*) or it is pl. of **أَمَر**, [which is originally **أَمَر**,] like as **صَاحِبٌ** is pl. of **صَاحِبٌ**: (M:) the dim. of **أَيَّامَةٌ** is **أَوَيَّامَةٌ**; or, as El-Mázinec says, **أَيَّامَةٌ**. (S.) — **الْإِمَامُ** also signifies *The Prophet:* (K:) he is called **إِمَامٌ أَمَّهُ** [the exemplar, object of imitation, leader, or head, of his nation, or people]; (T;) or **إِمَامُ الْأُمَّةِ** [the exemplar, &c., of the nation, or people]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.) — **The Khaleefeh:** (Mgh, K:) he is called **إِمَامُ الرَّعِيَّةِ** [the exemplar, &c., of the people, or subjects]. (M.) The title of **الْإِمَامُ** is still applied to the Kings of El-Yemen: Abou-Bekr says, you say, **فُلَانٌ إِمَامُ الْقَوْمِ**, meaning *such a one is the first in authority over the people, or company of men:* and **إِمَامُ الْمُسْلِمِينَ** means *the head, chief, or leader, of the Muslims.* (TA.) — *The person whose example is followed, or who is imitated, [i. e. the leader,] in prayer.* (Mgh.) — [The leading authority, or head, of a persuasion, or sect. The four **أَيَّامَةٌ** or **أَيَّامَةٌ** are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Ḥanafees, Sháfi'ees, Málikees, and Ḥambelees. And the Ḥanafees call the two chief doctors of their persuasion, after Abou-Ḥaneefeh, namely, Abou-Yoosuf and Moḥammad, **الْإِمَامَانِ** *The two Imáms.*] — *The leader of an army.* (M, K.) — *The guide:* (K:) he is called **إِمَامُ السَّفَرِ** [the leader of the travellers]. (M.) — *The conductor, or driver, of camels* (M, K) is called **إِمَامُ الْإِبِلِ**, though he be behind them, because he guides them. (M.) — *The manager, or conductor, and right disposer, orderer, or rectifier, of anything.* (M, K:\*) — *The Kur-án* (M, K) is called **إِمَامُ الْمُسْلِمِينَ** [the guide of the Muslims]; (M;) because it is an exemplar. (TA.) [The model-copy, or standard-copy, of the *Kur-án*, namely the copy of the Khaleefeh 'Othmán, is particularly called **الْإِمَامُ**.] — [The scripture of any people: and, without the article, a book, or written record.] It is said in the *Kur* [xvii. 73] **يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ** *The day when we shall call every one of mankind with their scripture:* or, as some say, with their

prophet and their law: or, as some say, with their book in which their deeds are recorded. (T.) It is also said in the *Kur* [xxxvi. 11], **وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ**, meaning, says El-Ḥasan, [And everything have we recorded] in a perspicuous book, or writing; (S, Jel;) i. e., on the Preserved Tablet. (Bd, Jel.) — *The lesson of a boy, that is learned each day* (T, M, K) in the school: (T:) also called **السَّبْقُ**. (TA.) — *The model, or pattern, of a semblance, or shape.* (M, K.) — *The builder's wooden instrument [or rule] whereby he makes the building even.* (S, K:\*) — *The cord which the builder extends to make even, thereby, the row of stones or bricks of the building;* also called **الْبَطْمَرُ** and **الْتَرُّ**; (T;) *the string which is extended upon, or against, a building, and according to which one builds.* (M, K:\*) — **إِمَامٌ** signifies also *A road, or way:* (S, [but omitted in some copies,] M, K:) or *a manifest road, or way.* (TA.) It is said in the *Kur* [xv. 79], **وَاتَّبَعُوا لِبِإِمَامٍ مُبِينٍ**, (S, M) *And they were both, indeed, in a way pursued and manifest:* (M:) or *in a way which they travelled in their journeys.* (Fr.) — *The direction* (**تِلْقَاءُ**) of the Kibleh. (M, K:\*) — *A tract, quarter, or region, of land, or of the earth.* (S.) — *A string [of a bow or lute &c.]; syn. وَتَرٌ.* (Sgh, K.)

**أَمِيرٌ** *Beautiful in stature;* (K;) applied to a man. (TA.) — *I. q. مَأْمُورٌ*; (S, M, Mgh, K;) i. e. one who raves, or is delirious, (**يَبْهِي**, [in two copies of the S **يَهْدِي**, but the former appears, from a remark made voce **أَمَةٌ**, to be the right reading,]) from [a wound in] what is termed **أَمْرٌ رَاسِهِ** [see **أَمْرٌ**]: (S:) or *wounded in what is so termed;* (M, K;) having a wound such as is termed **أَمَةٌ**, q. v. (Mgh.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

• **وَحَشَى مِنْ حَرِّ الْفِرَاقِ أَمِيرٌ** •  
: [And my bowels are wounded by reason of the burning pain of separation]. (M.) — *A stone with which the head is broken:* (S, O:) but in the M and K **أَمِيمَةٌ**, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be **أَمِيمَةٌ**,] explained as signifying *stones with which heads are broken:* (TA:) pl. **أَمَائِمٌ**. (S, TA.)

**أَمَامَةٌ** *Three hundred camels:* (M, K:) so explained by Abu-l-'Alà. (M.)

**أَمَامَةٌ**: see **أَمَةٌ**.  
**أَمِيمَةٌ**: see **أَمِيرٌ**. — Also, (Sgh,) or **أَمِيمَةٌ**, (K,) *A blacksmith's hammer.* (Sgh, K.)

**أَمِيمَةٌ** dim. of **أَمْرٌ**, q. v. (T, S, K.) — See also **أَمِيرٌ**: — and **أَمِيمَةٌ**.

**الْإِمَامِيَّةُ** *One of the exorbitant sects of the Shée'ah, (TA,) who asserted that 'Allee was expressly appointed by Moḥammad to be his successor.* (Esh-Shahrastánee p. 122, and KT.)

**أَمِيمَةٌ** [dim. of **أَمَةٌ**]: see **أَمْرٌ**, first sentence.