

الْأَيْمَةُ A man who sells fat, which is termed الْأَيْمَةُ. (M.)

أَلَى: see أَلَى.

أَلَى: } see أَلَى.

أَلَى, and its fem. أَلَى: see أَلَى, in two places.

امر

1. أَمَر (T, S, M, &c.,) aor. 2, (T, M, Mgh, &c.) inf. n. أَمَر (T, S, M, Mgh, &c.) He tended, repaired, betook himself, or directed his course, to, or towards, him, or it; aimed at, sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, him, or it; intended it, or purposed it; syn. أَقْصَدَهُ (Lth, T, S, M, Mgh, Mgh, K, &c.) and تَوَجَّهَ إِلَيْهِ (Mgh, &c.) and تَوَجَّهَ (T, &c.) as also أَتَمَّه (T, S, M, Mgh, Mgh, K, &c.) and أَتَمَّه (M, K, &c.) and تَبَيَّنَهُ (T, M, K, &c.) and تَبَيَّنَهُ (T, M, Mgh, K, &c.) the last two being formed by substitution [of ي for ا]. (M.) Hence, يَا اللَّهُ أَمَّا بَخِير [O God, bring us good]. (JK in art. الله, and Bd in iii. 25.) And لَمْ يَأْمُرْ, occurring in a trad., meaning He has indeed betaken himself to, or pursued, the right way: or it is used in a pass. sense, as meaning he is in the way which ought to be pursued. (TA.) And انْطَلَقْتُ أَتَمُّرُ رَسُولَ اللَّهِ, in another trad., I went away, betaking myself to the Apostle of God. (TA.) Hence, also, الصَّيْدُ لِلصَّلَاةِ تَبَيَّنَهُ [He betook himself to dust, or pure dust, to wipe his face and his hands and arms therewith, for prayer]: (T, M, Mgh, TA:) as in the Kur iv. 46 and v. 9: (ISK, M, TA:) whence التَّبَيُّنُ as meaning the wiping the face and the hands and arms with dust; (ISK, T, M, Mgh, TA:) i. e. the performing the act termed تَوَضُّؤُهُ with dust: formed by substitution [of ي for ا]: (M, K, &c.) originally التَّبَيُّنُ. (K, &c.) — See also 8. — أَمَر (S, M, Mgh, &c.,) aor. 2, (M, Mgh, &c.) inf. n. أَمَر (M, Mgh, K, &c.) He broke his head, so as to cleave the skin, (S, Mgh, &c.) inflicting a wound such as is termed أَمَر [q. v.]; (S, &c.) [i. e.] he struck, (M, Mgh, K, &c.) or wounded, (M, K, &c.) the أَمَر [q. v.] of his head, (M, Mgh, K, &c.) with a staff, or stick. (Mgh, &c.) — أَمَر (S, M, K, &c.) and أَمَر (M, K, &c.) [aor. 2,] inf. n. أَمَر (S, &c.) [but in the M and K it seems to be indicated that this is a simple subst.,] He preceded them; went before them; took precedence of them; or led them, so as to serve as an example, or object of imitation; syn. فِي الصَّلَاةِ (M, K, &c.) [and particularly] تَقَدَّمَ (M, K, &c.) [in prayer]. (S, &c.) And أَمَر بِهِ وَأَمَرَهُ He prayed as أَمَر [q. v.] with him. (Mgh, &c.) And أَمَرَهُ He became [or acted as] أَمَر to the people composing the ranks [in a mosque &c.]. (Har p. 680.) You say also, لَا يُوْزَرُ الرَّجُلُ فِي سُلْطَانِهِ [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so

he would show him contempt. (Mgh in art. سُلْطَانُ.) — أَمَرْتُ (S, M, K, &c.) [first pers. أَمَرْتُ,] aor. 2, (M, &c.) inf. n. أَمَرْتُ (M, K, &c.) She (a woman, S) became a mother; (S, M, K, &c.) [as also أَمَرْتُ having for its first pers. أَمَرْتُ, aor. 2; for] you say, مَا كُنْتُ أُمًّا وَلَقَدْ أَمَرْتُ [Thou wast not a mother, and thou hast become a mother], (S, M, K, &c.) [in the last أَمَرْتُ,] with kesr, (K, &c.) inf. n. أَمَرْتُ. (S, M, K, &c.) — أَمَرْتُ I was to him a mother. (A in art. رِيضُ.) IAsr, speaking of a woman, said, كَانَتْ لَهَا عَمَةٌ تُوْثِمُهَا, meaning [She had, lit. there was to her, a paternal aunt] who was to her like the mother. (M.)

2. أَمَرُهُ and أَمَرُهُ: see 1, first sentence, in two places.

3. أَمَرُهُ It agreed with it, neither exceeding nor falling short. (M.) — [See also the part. n. أَمَرُهُ, voce أَمَر; whence it seems that there are other senses in which أَمَر may be used, intransitively.]

5. أَمَرُهُ and أَمَرُهُ: see 1, former part, in four places. — أَمَرْتُ: see 8. — أَمَرْتُ I took for myself, or adopted, a mother. (S, &c.) And أَمَرْتُهَا He took her for himself, or adopted her, as a mother; (S, M, K, &c.) as also أَمَرْتُهَا (M, K, &c.) and أَمَرْتُهَا. (M.)

8. أَمَرُهُ [written with the disjunctive alif أَمَرُهُ]: see 1, first sentence. — أَمَرُهُ He followed his example; he imitated him; he did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation; (S, Mgh, Mgh, &c.) as also أَمَرُهُ: (Bd in xvi. 121:) the object of the verb is termed أَمَرُهُ; (S, M, Mgh, Mgh, K, &c.) applied to a learned man, (Mgh, &c.) or a head, chief, or leader, or some other person. (M, K, &c.) He made it an أَمَرُهُ or أَمَرُهُ [i. e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also أَمَرُهُ به (M.) You say, أَمَرْتُ بِهِ وَأَمَرْتُ بِهِ, by substitution [of ي for ا], (M, K, &c.) disapproving of the doubling [of the م]. (M.)

10: see 5.

أَمَر is a conjunction, (S, M, K, &c.) connected with what precedes it (Mgh, Mughnee) so that neither what precedes it nor what follows it is independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K, &c.) or is used in a case of interrogation, (S, Mgh, &c.) corresponding to the interrogative أَلَى, and meaning أَلَى (S, &c.) or, as Z says, أَلَى الْأَمْرَيْنِ كَانَتْ; [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative أَلَى, whereby, and by أَمَر, one seeks, or desires, particularization: (Mughnee;) it is as though it were an interrogative after an interrogative. (Lth, T, &c.) Thus you say, أَرَزَيْدٌ فِي الدَّارِ أَمَرُهُ عَمْرُو [Is Zeyd in the house, or 'Amr?]; (S, Mughnee;) i. e. which of them two (أَمَرُهُ) is in the house? (S, &c.) therefore what follows أَمَر and what precedes it compose

one sentence; and it is not used in commanding nor in forbidding; and what follows it must correspond to what precedes it in the quality of noun and of verb; so that you say, أَرَزَيْدٌ قَائِمٌ أَمَرُهُ قَاعِدٌ [Is Zeyd standing, or sitting? and أَمَرُهُ قَاعِدٌ [Did Zeyd stand, or sit?]. (Mgh, &c.) It is not to be coupled with أَلَى after it: you may not say, أَعِنْدَكَ زَيْدٌ أَمَرُهُ أَعِنْدَكَ عَمْرُو. (S, &c.) — As connected in like manner with what goes before, it is preceded by أَلَى denoting equality [by occurring after أَلَى &c.], and corresponds thereto, as in [the Kur lxiii. 6,] سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them]. (Mughnee.) — It is also unconnected with what precedes it, (S, Mgh, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Mgh, Mughnee,) other than أَلَى (Mughnee,) or by أَلَى not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies بَلَى (Lth, Zj, T, S, M, Mughnee, K, &c.) or بَلَى and أَلَى together, (Mgh, &c.) and this is its meaning always accord. to all the Basces, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, إِنْهَا لَبَلَى أَمَرُهُ شَا [Verily they are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?]: (S, Mgh, Mughnee:) this being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then the opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says, أَمَرُهُ شَا, meaning بَلَى, because it is a digression from what precedes it; though what follows بَلَى is [properly] a thing known certainly, and what follows أَمَر is opined. (S, TA.) And using it after an interrogative in this case, you say, هَلْ زَيْدٌ مُنْطَلِقٌ أَمَرُهُ عَمْرُو [Is Zeyd going away? Nay rather, or, or rather, is 'Amr?]: you digress from the question respecting Zeyd's going away, and make the question to relate to 'Amr; so that أَمَر implies indecisive opinion, and interrogation, and digression. (S, &c.) And thus using it, you say, هَلْ زَيْدٌ قَامَ أَمَرُهُ عَمْرُو [Did Zeyd stand? Nay rather, or or rather, did 'Amr?]. (Mgh, &c.) And an ex. of the same is the saying [in the Kur xiii. 17], هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ [Are the blind and the seeing equal? Or rather are darkness and light equal?]. (Mughnee.) And an ex. of it preceded by أَلَى used to denote disapproval is the saying [in the Kur vii. 194], أَلَمْ يَأْمُرُ الرَّجُلُ بِمَشْوَنَ بِهَا أَمْ لَمْ يُؤْمَرْ بِمَشْوَنَ بِهَا [Have they feet, to walk therewith? Or have they hands to assault therewith?]: for أَلَى is here equivalent to a negation. (Mughnee.) [It has been shown above that] أَمَر is sometimes introduced immediately before هَلْ: (S, K, &c.) but IB says that this is when هَلْ occurs in a phrase next before it; [as in the ex. from the Kur xiii. 17, cited above;] and in this case, the interrogative meaning of أَمَر is annulled; it being introduced only to denote a digression. (TA.) — It is also used as a simple interrogative; accord. to the assertion of AO; in