above]; (Mughnee;) used in the manner of أَوْ in all its cases except this one, that in the use of او you begin with assurance, and then doubt comes upon you; whereas you begin with إِمَّا in doubt, and must repeat it; as in the saying last mentioned: (Ṣ: [and the like is said in the Mughnee, after the explanations of the meanings:]) but some assert that it is like the first إِمَّا, not a conjunction; because it is generally preceded by the conjunction و: and some assert that إِمَّا conjoins the noun with the noun, and the و conjoins إِمَّا with إِمَّا; but the conjoining of a particle with a particle is strange. (Mughnee.) ─ Sometimes the و is suppressed; as in the following verse, (Mughnee,) of El-Aḥwaṣ; (Ṣ;)

* يَا لَيْتَهَا أُمَّنَا شَالَتْ نَعَامَتُهَا *
* أَيْمَا إِلَى جَنَّةٍ أَيْمَا إِلَى نَارِ *

[O, would that our mother took her departure, either to Paradise or Hell-fire!]; (Ṣ,* Mughnee, Ḳ;) cited by Ks, with ايما for إِمَّا: (T:) and sometimes it is with kesr [i. e. إِيمَا]: (Ṣ:) IB says that it is correctly إِيمَا, with kesr; asserting the original to be إِمَّا, with kesr, only. (TA.) ─ And sometimes the former إِمَّا is dispensed with; as in the following verse, (Mughnee,) which shows also that مَا is sometimes suppressed;

* سَقَتْهُ الرَّوَاعِدُ مِنْ صَيِّفٍ *
* وَإِنْ مِنْ خَرِيفٍ فَلَنْ يَعْدَمَا *

[The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want sufficient drink]: i. e. إِمَّا مِنْ صَيِّفٍ وَإِمَّا مِنْ خَرِيفٍ. (Mughnee, Ḳ.) Mbr and Aṣ say that إِنْ is here conditional, and that the ف is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that إِنْ in this verse is redundant. (Mughnee.) ─ Sometimes, also, one does not require to mention the second إِمَّا, by mentioning what supplies its place; as in the saying, إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ [Either do thou speak what is good or else be silent]. (Mughnee.) [See art. الا, near its end.] ▬ Distinct from the foregoing is إِمَّا in the saying in the Ḳur [xix. 26], فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا [And if thou see, of mankind, any one]: for this is [a compound of] the conditional إِنْ and the redundant مَا. (Ṣ* in art. امو, and Mughnee.) [In like manner,] you say, in expressing a condition, إِمَّا تَشْتِمَنْ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ [If thou revile Zeyd, he will treat thee with forbearance]. (Ks, T.) And إِمَّا تَأْتِنِى أُكْرِمْكَ [If thou come to me, I will treat thee with honour]. (Ṣ.) ─ In the following saying, إِمَّا أَنْتَ مُنْطَلِقًا انْطَلَقْتُ [If thou be going away, I go away], the مَا is not that which restrains the particle to which it is subjoined from governing, but is a substitute for a verb; (Ḳ and TA in art. مَا;) as though the speaker said, إِنْ صِرْتَ [or rather صُرْتَ] إِذَا صِرْتَ مُنْطَلِقًا (TA in that art.) And hence the saying of the

poet, [of which a reading different from that here following has been given voce أَمَّا,]

* أَبَا خُرَاشَةَ إِمَّا أَنْتَ ذَا نَفَرٍ *
* فَإِنَّ قَوْمِى لَمْ تَأْكُلْهُمُ الضَّبُعُ *

[O Aboo-Khurásheh, if thou be possessor of a number of men, verily, my people, the year of dearth, or of sterility, hath not consumed them]; as though he said, إِنْ كُنْتَ ذَا نَفَرٍ. (TA in that art.) [But IHsh states the case differently; saying,] An instance of مَا not used to restrain from governing, but as a substitute for a verb, occurs in the saying, إِمَّا أَنْتَ مُنْطَلِقًا انْطَلَقْتُ [Because thou wast going away, I went away]; originally, انْطَلَقْتُ لِأَنْ كُنْتَ مُنْطَلِقًا [for an explanation of which, see what is said of إِمَّا أَنْتَ in a reading of the verse commencing with أَبَا خُرَاشَةَ voce أَمَّا:] but accord. to El-Fárisee and IJ, the government belongs to مَا; not to كَانَ [or كُنْتَ]. (Mughnee in art. مَا.) ─ So too in the saying, افْعَلْ هَذَا إِمَّالَا, meaning غَيْرَهُ [i. e. Do thou this if thou wilt not do another thing; or do thou this at least]; (Mughnee and Ḳ, each in art. مَا;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or إِمَّالَا فَافْعَلْ كَذَا, meaning if thou wilt not do that, then do thou this; the three particles [إِنْ and مَا and لَا] being made as one word: so says Lth: (T:) [J says,] إِمَّالَا فَافْعَلْ كَذَا is pronounced with imáleh, [i. e. "immá-lè,"] and is originally إِنْ لَا with مَا as a connective; and the meaning is, if that thing will not be, then do thou thus: (Ṣ in art. لَا:) [but] AḤát [disallows this pronunciation, and] says, sometimes the vulgar, in the place of إِمَّالَا say, افْعَلْ ذَلِكَ بَارِى, افْعَلْ ذَلِكَ إِمَّالَا [Do thou that at least]; but this is Persian, and is rejected as wrong: and they say also, أَمَالَى, with damm to the ا [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly إِمَّالَا, [with kesr, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into o with damm [saying هُمَالَى]. (TA in art. مَا.) [Fei says,] لَا is a substitute for the verb in the saying, إِمَّالَا فَافْعَلْ هَذَا, the meaning being If thou do not that, then [at least] do thou this: the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and then one is content with his doing some, or a part, of them, and says to him thus: i. e., if thou wilt not do all, then do thou this: then the verb is suppressed, on account of the frequency of the usage of the phrase, and مَا is added to give force to the meaning: and some say that it is for this reason that لَا is here pronounced with imáleh; because it serves for the verb; like as بَلَى is, and the vocative يَا: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Mṣb in art. لَا.) [El-Ḥareeree says that] إِمَّالَا is properly [a compound of] three particles,

which are إِنْ and مَا and لَا, made as one word, and the ا at the end thereof is like the ا of حُبَارَى [in which it is written ى, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the ا of this latter word. (Durrat el-Ghowwáṣ, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that لَا is used as a negative of the future, as in لَا تَفْعَلْ; and the verb [in إِمَّالَا] is suppressed; so it [لَا] serves as a substitute in the saying, افْعَلْ هَذَا إِمَّالَا; therefore they pronounce its ا with imáleh: and IAth says that the Arabs sometimes pronounced لَا with a slight imáleh; and the vulgar make the imáleh thereof full, so that its ا becomes ى; but this is wrong. (TA.) You say also, خُذْ هَذَا إِمَّالَا, meaning Take thou this if thou take not that. (T.) It is related that the Prophet saw a runaway camel, and said, "To whom belongeth this camel?" when, lo, some young men of the Anṣár said, "We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us." He said, "Will ye sell him?" They answered, "No: but he is thine." And he said, إِمَّالَا فَأَحْسِنُوا إِلَيْهِ حَتَّى يَأْتِيَهُ أَجَلُهُ, meaning If ye will not sell him, act well to him until his term of life come to him. (T.)

امت

1. أَمَتَهُ, (T, Ṣ, M, Ḳ,) aor. ﹷ, (T, M, Ḳ,) inf. n. أَمْتٌ, (T, Ṣ, M,) He measured it; determined its measure, quantity, or the like; computed, or conjectured, its measure, quantity, &c.; (T, Ṣ,* M, Ḳ;) as also ▼ أمّتهُ, (M, Ḳ,) inf. n. تَأْمِيتٌ. (TA.) You say, أَيِمَتْ يَا فُلَانُ هَذَا لِى كَمْ هُوَ Compute thou, O such a one, this, for me, how many it is. (T.) And أَمَتَ الْقَوْمَ He computed, or conjectured, the number of the people, or company of men. (T.) And أَمَتَ الْمَآءَ He measured, or computed, the distance between him and the water. (T.) ─ Also, (Ṣ, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (Ṣ,) i. q. قَصَدَهُ [He tended, repaired, betook himself, or directed his course, to it, or towards it; aimed at it; sought after it; or intended, or purposed, it]; (Ṣ, Ḳ;) namely, a thing. (Ṣ.)

2. أَمَّتَهُ: see 1. ─ أَمَتَ بِالشَّرِّ He was suspected of evil. (M, TA.)

أَمْتٌ A measure of distance [&c.]; as in the saying, كَمْ أَمْتُ مَا بَيْنَكَ وَبَيْنَ الْكُوفَةِ What is the measure of the distance between thee and El-Koofeh? (T, TA.) ▬ Doubt: (Th, T, M:) said to be so termed because this word signifies the "computing, or conjecturing, measure, quantity, and the like," in which there is doubt. (T, TA.) [See 1.] So in the following ex.: الْخَمْرُ حُرِّمَتْ لَا أَمْتَ فِيهَا Wine is unlawful: there is no doubt respecting the unlawfulness of it: (Sh, Th, T, Ḳ:) or the meaning is, there is no indulgence, or lenity, with respect to it; from أَمْتٌ as signifying "feebleness, or weakness," in a journey, or pace. (T, TA.) And in the saying, لَيْسَ فِى الْخَمْرِ أَمْتٌ