

into what is termed **إِثْمٌ** [i. e. a sin, or crime, &c.]; (Lth, T, S, M, Mṣb, *K*) [he sinned; committed a sin, or crime;] he did what was unlawful: (M, *K*) and **تَأْتِمُرُ** signifies the same as **إِثْمٌ**: (K*) it may be either an inf. n. of **أَتَمَرَ**, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like **تَنْبِيْهُ**: (M:) and is said to be used in the sense of **إِثْمٌ** in the Kur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتِمُرُ**, like **تَكْذَابٌ**, is syn. with **تَأْتِمُرُ** and **إِثْمٌ**; and, like **تَأْتِمُرُ**, may be an inf. n. of **أَتَمَرَ**, or a simple subst.: see an ex. voce **بَرَوْقٌ**.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in **تَعْلَمُ** and **تَعْلَمُ**; and as the hemzeh in **إِثْمٌ** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يَتِمُرُ** and **يَتِمُرُ** [for **أَتَمَرَ** and **تَأْتِمُرُ**]. (TA.) In the saying,

• نَوَقَلْتُ مَا فِي قَوْمِي لَمْ يَتِمُرْ
• يَفْضُلُهَا فِي حَسْبٍ وَمِيسِرْ

the meaning is, [Shouldst thou say, thou wouldst not sin, or do wrong, in so saying,] There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty]. (M.) **أَتَمَهُ** **اللَّهُ فِي كَذَا** = **أَتَمَهُ** (S, K) and **تَمَرَ**, (S,) or **تَمَرَ**, (K,) but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktitāf el-Azāhir the aor. is said to be **تَمَرَ** and **تَمَرَ**, (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] God reckoned such a thing against him as an **إِثْمٌ**: (S, K:) or **أَتَمَهُ**, aor. **تَمَرَ** (Fr, T, M, Mṣb) and **تَمَرَ**, (Mṣb,) inf. n. **أَتَمَرَ** (Fr, T, Mṣb) and **أَتَمَرَ** (Fr, T, TA) and **أَتَمَرَ**, (Fr, TA,) He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed **إِثْمٌ** [i. e. sin, or crime, &c.]: (Fr, T, M:) [see also **أَتَمَرَ** below:] or he (a man) pronounced him to be **أَتَمَرَ** [i. e. a sinner, or the like]: (Mṣb:) [or] **أَتَمَهُ**, aor. **يُؤْتِمُهُ**, has this last signification, said of God; and also signifies He found him to be so. (T.)—You say also, **أَتَمَتِ الشَّافَةُ الْمَشَى**, aor. **تَمَرَ**, inf. n. **أَتَمَرَ**, The she-camel was slow. (M.)

2. **أَتَمَهُ**, (S, Mṣb, K,) inf. n. **تَأْتِمُرُ**, (Mṣb, K,) He said to him **أَتَمْتَ** [Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.]. (S, Mṣb, K.) = See also 1, first and second sentences.

4. **أَتَمَهُ** He made him, or caused him, to fall into what is termed **إِثْمٌ** [i. e. a sin, or crime, &c.], (Zj, S, M, K,) or what is termed **ذَنْبٌ**. (Mṣb.)—See also 1, last sentence but one.

5. **تَأْتِمُرُ** He abstained from what is termed **إِثْمٌ** [i. e. sin, or crime, &c.]; (T, S, M, Mṣb, K;) like **تَحَرَّجٌ** meaning “he preserved himself from what is termed **حَرَجٌ**” (Mṣb:) or he did a work, or deed, whereby he escaped from what is termed **إِثْمٌ**: (TA:) and he repented of what is so termed, (M, K,) and begged forgiveness of it; as though he removed the **إِثْمُ** itself by repentance and by

begging forgiveness; or sought to do so by those two means. (M.) You say also, **تَأْتِمُرُ مِنْ كَذَا**, He abstained from such a thing as a sin, or crime; syn. **تَحَنَّنْتُ**, q. v. (S, K, in art. **حَنَنْتُ**.)

إِثْمٌ [accord. to some, an inf. n.; see **أَتَمَرَ**: accord. to others, only a simple subst., signifying] A sin, a crime, a fault, an offence, or an act of disobedience, syn. **ذَنْبٌ**, (S, M, Mṣb, K,) for which one deserves punishment; differing from **ذَنْبٌ** inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K “and,”] an unlawful deed: (M, K:) or a deed which retards from recompense: or, accord. to Fr, what is exclusive of the [punishment termed] **حَدٌّ**: accord. to Er-Rāghib, it is a term of more general import than **عُدْوَانٌ**: (TA:) **مَأْتِمُرٌ** [which is originally an inf. n. of **أَتَمَرَ**] is syn. with **إِثْمٌ**; (T, *Mgh;) and so, too, is **أَتَمَرٌ**, (Mṣb,) or **إِثْمَرٌ**, signifying a deed retarding recompense: (TA:) the pl. of **إِثْمٌ** is **أَتَامَرٌ**: (M:) and the pl. of **مَأْتِمُرٌ** is **مَأْتِمِرٌ**. (T.)—[Sometimes it is prefixed to a noun or pronoun denoting its object:—and sometimes it means + The punishment of a sin &c.: see explanations of a passage in the Kur v. 32, voce **بَاءٌ**.]—† Wine: (Abou-Bekr El-Iyādee, T, S, M, K:) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.)—[And for a like reason,] + Contention for stakes, or wagers, in a game of hazard; syn. **قِمَارٌ**; (M, K;) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the game called **الْمَيْسِرُ**], **قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ**, [Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)

أَتَامَرٌ: see **إِثْمٌ**.—Also The requital, or recompense, of **إِثْمٌ** [i. e. sin, or crime, &c.]: (T, S, M, Mṣb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or punishment (Yoo, Lth, T, M, K) thereof: (Lth, T, M:) and **إِثْمَرٌ** and **مَأْتِمُرٌ** signify the same; (M, K;) the latter like **مَأْتِمِرٌ**. (TA. [In the CK this is written **مَأْتِمِرٌ**].) So in the Kur [xxv. 68], **يَلْقَى أَتَامًا** [He shall find a requital, or recompense, or a punishment, of sin]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, he shall find the punishment of **أَتَامَرٌ** [or sins]: but some say, the meaning is that which here follows. (M.)—A valley in Hell. (M, K.)

إِثْمَرٌ: see **إِثْمٌ**:—and **أَتَامَرٌ**.

أَتَمِرٌ: see **إِثْمٌ**; and **أَتَمَرٌ**.

أَتَمِرٌ: see **إِثْمٌ**.—Also A great, or habitual, liar; or one who lies much; and so **أَتَمِرٌ**. (K.) So in the Kur ii. 277: or it there signifies Burdened with **إِثْمٌ** [or sin, &c.]. (TA.) In the Kur xlv. 44, it means, accord. to Fr, The unrighteous, or sinning; like **أَتَمِرٌ**: (T:) or the unbeliever: (TA:) or, accord. to Zj, in this instance, (M,) by the **أَتَمِرُ** is meant **Abou-Jahl**. (M, K.) = Also

The commission of **إِثْمٌ** [sin, or crime, &c.,] much, or frequently; and so **أَتَمِرَةٌ**. (M, K.)

أَتَمِرَةٌ: see **إِثْمٌ**.

أَتَامَرٌ: see **إِثْمٌ**.

أَتَمِرٌ Falling into what is termed **إِثْمٌ** [i. e. a sin, or crime, &c.]; (S, Mṣb, *K;) [sinning; committing a sin, or crime;] doing what is unlawful: (K:) and in like manner, (S, Mṣb, K,) but having an intensive signification, (Mṣb,) **أَتَمِرٌ**, and **أَتَمِرٌ**, (S, M, Mṣb, K,) and **أَتَمِرٌ**: (M, Mṣb, K: [in the CK, erroneously, without tesheed:]) the pl. of the first of these three is **أَتَامِرٌ**; that of the second, **أَتَامِرٌ**; and that of the third, **أَتَامُونٌ**. (M.) See also **أَتَمِرٌ**.—**أَتَمِرَةٌ**, (S,) and **أَتَامَتٌ**, (S, M, K, [in the CK, erroneously, without tesheed:]) A she-camel, (S,) and she-camels, slow, or tardy; (S, M, K;) weary, fatigued, or jaded. (K. [In the CK, we find **مُعْيَبَاتٌ** erroneously put for **مُعْيَبَاتٌ**].) Some pronounce it with **ت**. (Sgh.) [In like manner,] **أَتَمِرٌ** signifies That is slack, or slow, in pace, or going; **الَّذِي يَكْذِبُ فِي السَّيْرِ**. (Sgh, K. [In Golius's Lex., as from the K, **الَّذِي يَكْذِبُ فِي السَّيْرِ**. Both are correct, signifying the same.])

تَأْتِمُرٌ }
تَأْتِمُرٌ } see 1.

أَتَامَرٌ: see **إِثْمٌ**, in two places:—and see **أَتَامَرٌ**.

مَأْتِمُرٌ [Reckoned to have sinned, or the like;] having a thing reckoned against him as an **إِثْمٌ**: (S:) or required for what is termed **إِثْمٌ**. (Fr, T.) **مَأْتِمِرٌ**: see **إِثْمٌ**.

اثن

ثنى. اثنتان and اثنتان

اج

1. **أَجَّتِ النَّارُ**, (S, A, Mṣb,) aor. **تَمَرَ** (S, Mṣb) and **تَمَرَ**, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **أَجَجَ**, (S, A, Mṣb, K,) The fire burned, burned up, burned brightly, or fiercely, (Mṣb,) blazed, or flamed, or blazed or flamed fiercely; (S, A, Mṣb, K;) as also **تَأَجَّتْ** (S, A, K) and **أَجَجَتْ** [written with the disjunctive alif **أَجَجَتْ**]: (S, K:) or made a sound by its blazing or flaming. (ISd, TA.)—**أَجَجَ**, aor. **تَمَرَ**, (S, K, &c.) contr. to analogy, (TA,) and **تَمَرَ**, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. **أَجَجَ** (S) and **أَجَجَ**, (TA,) † He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed **حَفِيفٌ**. (S, L, K, &c.) And, aor. **تَمَرَ**, (T, A,) inf. n. **أَجَجَ**, (T, TA,) † He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run; (T, Nh;) said of a man; (Nh, from a trad. ;) and of a camel: (IB:) or † he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire. (A.) You say, **أَجَجَ الظَّلِيمُ**