

مَا لَهُ أَمْرٌ وَعَامَرٌ, meaning [What aileth him?] May his wife and his cattle die, or perish, so that he shall have no wife (حَتَّى يَمُوتَ) and be vehemently desirous of milk (يَعْمَرُ). (S, K: [in the CK, erroneously, أَمْرٌ وَعَامَرٌ; and in a MS. copy of the K, أَمْرٌ وَلَا عَامَرٌ.])

2. تَأَيَّمْتُ inf. n. تَأَيَّمْتُ, God made him to have no wife. (K, *TK.) And أَيْتَمَتِ الْمَرْأَةُ, inf. n. as above; (Ham p. 11, and TA;*) or أَتَمَّتْهَا, like أَعْمَتَهَا; (T, S;*) I made the woman to be a widow, by slaying her husband. (T, *S, and Ham ubi supra.) Taābaṭa-sharrā says,

فَأَيَّمْتُ نِسْوَائًا وَأَيْتَمَتُ إِذْنَةً

[And I have made women widows, by slaying their husbands; and children fatherless]. (TA.)

4. أَيْتَمَتِ الْمَرْأَةُ: see 2.

5. تَأَيَّمْتُ and تَأَيَّمْتُ: see 1, in three places. The former is also explained as signifying She became forlorn (تَحَوَّشَتْ) of her husband. (K in art. حَوْش.) And also, (TA,) or تَأَيَّمْتُ زَمَانًا, (ISK, T, S;*) She remained some time without marrying. (ISK, T, S, TA.) And تَأَيَّمْتُ, (Msb, K,) or تَأَيَّمْتُ زَمَانًا, (ISK, T, S;*) He remained some time without marrying. (ISK, T, S, Msb, K.)

8. أَيْتَمَتَتْ, written with the disjunctive alif أَيْتَمَتَتْ: see 1. أَيْتَمَتَتْهَا, (M, K,) like أَعْمَتَتْهَا, (TA,) I took her as my wife, she being what is termed أَيْمَرٌ [without a husband]. (M, K.)

أَيْمَرٌ is a contraction of أَيْمَى, meaning أَيْمَى شَيْءٌ: it is thus in the saying, أَيْمَرٌ هُوَ يَا فُلَانُ [What thing is it, O such a one?]: and أَيْمَرٌ تَقُولُ [What thing sayest thou?]. (TA.)= أَيْمَرُ اللَّهِ [for أَيْمَنُ اللَّهِ]: see in art. يَمِن. (K.)

أَيْمَرٌ, for أَيْمَرٌ: see art. أَيْمَرٌ.

أَيْمَأٌ: see أَيْمَأٌ= and أَيْمَأٌ.

أَيْمَأٌ: see أَيْمَأٌ.

أَيْمَى A man whose wife has died: and أَيْمَى A woman whose husband has died: pl. أَيْمَى, of both; like as سَكَرَى is pl. of سَكَرَانُ: accord. to ISK, أَيْمَى is originally أَيْمَأَرٌ. (Msb.) [See also أَيْمَرٌ. أَيْمَانُ عَيْمَانُ are epithets applied to a man, (M, K, TA,) meaning Whose wife [and cattle] have died or perished [so that he has no wife and is vehemently desirous of milk; as shown above; see 1, last signification]: (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. أَيْمَى عَيْمَى, applied to a woman. (M, K.)

أَيْمَرٌ A woman having no husband; (Lth, T, S, M, Mgh, Msb, K;) whether she be a virgin or not; (IAqr, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Msb;) as also أَيْمَةٌ; (Msb;) [said to be] applied to one who has not married: (IAqr, T:) or if not a virgin; accord. to [the Imām] Moḥammad; agreeably with a reading of a trad. by which the أَيْمَرُ is distinguished from the virgin: (Mgh:) also, the former, a man having no wife; (S, M,

Mgh, Msb, K;) whether he have married before or not: (S, Sgh, K;) or who has not married: (IAqr, T:) pl. أَيْمَى (S, M, K) and أَيْمَأَرٌ; (M, K;) the latter of which is the original form: (S, M:) [or both, accord. to the Msb, are pls. of أَيْمَانُ, q. v.:] and أَيْمُونُ is a pl. applied to men, and أَيْمَاتُ applied to women: and أَيْمَةٌ, also, signifying men having no wives, is pl. of أَيْمَرٌ for أَيْمَرٌ. (TA.)—Also A free woman: (K:) pl., in this sense also, أَيْمَى, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.)—And A female relation; (K;) in which sense also أَيْمَى is pl.; (T, TA;) meaning such as the daughter and the sister and the maternal aunt. (T, K.)

أَيْمَرٌ: see أَيْمَرٌ.

لِلنِّسَاءِ الْحَرْبُ مَأْيَمَةٌ (M, K) (T, S, M, Msb, K) War is a cause of widowing to women; it slays the men, and leaves the wives without husbands. (T, S, M, Msb.)

مُؤَيَّمَةٌ A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.)

أَيْمَرٌ: see أَيْمَرٌ, in art. أَيْمَرٌ.

اين

1. أَيْنَ, [in a copy of the Msb, أَيْنَ, aor. يَأْنُ, inf. n. أَيْنَ, but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] He was, or became, fatigued, or tired: (T, M:) so says IAqr: (T:) and Aq says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Mughnee voce اَيْنَ, last sentence:] in proof of this, IAqr cites the following ex., from a poet:

إِنَّا وَرَبَّ الْفُلُصِ الضَّوَامِرِ

[We were, or have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels]: but Lth says that there is no verb derived from أَيْنَ, in this sense, except in poetry: (T:) Aboo-Moḥammad says that the only instance is that cited above: (TA:) [it is not disputed that] أَيْنَ signifies fatigue, or the being fatigued or tired: (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A'Obeid also says that it has no verb. (M.)= أَيْنَ, aor. يَأْنُ, inf. n. أَيْنَ, (S, M, Msb, K, &c., [but see what follows,]) also signifies Its time came; (أَيْمَى وَقْتُهُ) as also أَيْمَى: (Bd lvii. 15:) it was, or became, present: it came, or attained, to its time; to its full, or final, time, or state; to maturity: it was, or became, or drew, near: syn. أَيْمَى: (M:) and أَيْمَى: (Ham p. 455:) and حَانَ: (S, M, Msb, K;) and قَرَّبَ. (Mughnee voce اَيْنَ.) You say, أَيْنَ أَنْ تَفْعَلَ كَذَا, aor. and inf. n. as above, (AZ, S,) i. e. حَانَ [The time has come, or has drawn near, for thee to do, or that thou shouldst do, such a thing]; like أَيْمَى: and it is formed from it by transposition: (S:)

[i. e.] أَيْمَى is formed by transposition from أَيْنَ: (Msb:) or أَيْنَ is a dial. var. of أَيْمَى; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or أَيْنَ is formed by transposition from أَيْمَى, because the latter has an inf. n. and the former has not: so says Aq: for أَيْنَ does not belong to this; its meaning being only إِيَّاهُ and نَعْبُ: or, accord. to AZ, أَيْنَ has an inf. n., namely أَيْنَ; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasā'is:) Suh, in the R, asserts that أَيْنَ is formed by transposition from أَيْمَى: (TA:) the assertion of El-Bekree, that أَيْنَ is originally with و [for its medial radical letter], and that it is of the class of وَلِي, aor. يَلِي, requires consideration, and involves what is contrary to rule. (MF.) You say also, أَيْنَ أَنْتَ, (S, M, K,) and إِيْنَكَ, (M, K,) and أَنْتَ, (S, K,) i. e. حَانَ حَيْثُكَ [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.)

أَيْنَ: see أَيْنَ. أَيْنَ is a noun denoting the present time; (S, M, Msb, K;) [signifying At the present time; now; for] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the ال being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K:) as Ibn-Es-Sarrāj says, there is not one أَيْنَ and another أَيْنَ: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the ال which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another ال, which is understood, as in the case of أَيْمَى: so says IJ, following Aboo-Alec; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with ال, which is inseparable from it; and that it is originally أَوَانُ [or أَلْوَانُ]: or that it may have originated from the phrase أَنْ تَفْعَلَ [explained above], and is therefore mansoob, like قِيلَ and قَالَ when used as nouns: but Zj disallows its originating from أَيْنَ; and says that the right opinion is that of Kh, that أَيْنَ is indecl. with fet-ḥ for its termination, and that the ال is prefixed because the meaning is هَذَا الْوَقْتُ; and this is the opinion of Sb. (T.) You say, أَيْنَ أَلْوَانُ أَفْعَلُ كَذَا [I, at the present time, or now, do, or will do, thus, or such a thing]. (M.) And كُنْتُ أَيْنَ عِنْدَهُ, meaning I was, in this time, of which part is present and some portions have passed, with him, or in his presence. (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, أَيْنَ حَدُّ الزَّمَانَيْنِ [The term "now" is the limit of the two times; namely the past and the future]; thus pronounced, marfooq: so says IJ: but in the Book of Sb we read, أَيْنَ حَدُّ الزَّمَانَيْنِ, with naṣb: and in like manner, in the same, أَيْنَ أَنْتَ [Now is thy time]; the former with naṣb and the