

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

ألى: see ألى.

آل: } see آليان.
آب: }

آلى, and its fem. آلياء: see آليان, in two places.

امر

1. **أَمَرَهُ**, (T, S, M, &c.,) aor 2, (T, M, Mṣb,) inf. n. **أَمَرٌ**, (T, S, M, Mṣb,) *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. قَصَدَهُ, (Lth, T, S, M, Mgh, Mṣb, K,) and **تَوَجَّهَ إِلَيْهِ**, (T,) and **تَعَمَّدَهُ**, (Mgh,) and **تَوَخَّاهُ**, (TA;) as also **أَمَمَهُ**, and **تَأَمَمَهُ**, (T, S, M, Mgh, Mṣb, K,) and **أَثَمَهُ**, (M, K,) and **بَجَمَهُ**, (T, M, K,) and **تَيَمَّمَهُ**, (T, M, Mgh, K;) the last two being formed by substitution [of **ي** for **أ**].*

(M.) Hence, **يَا اللَّهُ أَمَّا بِخَيْرٍ** [O God, bring us good]. (JK in art. اله, and Bḍ in iii. 25.) And **لَأَمَرَ مَا هُوَ**, 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 **انطَلَقْتُ أَتَأَمَّرُ رَسُولَ اللَّهِ**, in another trad., *I went away, betaking myself to the Apostle of God.* (TA.) Hence, also, **تَيَمَّرُ الصَّعِيدَ لِلصَّلَاةِ** [*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 **التَيَمَّرُ** 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 تَوَضُّؤٌ with dust*: formed by substitution [of **ي** for **أ**]: (M, K:) originally **التَأَمَّرُ**. (K.) — See also 8. — **أَمَمَهُ**, (S, M, Mgh, &c.,) aor 2, (M, Mgh,) inf. n. **أَمَرٌ**, (M, Mgh, K,) *He broke his head, so as to cleave the skin*, (S, Mṣb,) *inflicting a wound such as is termed أَمَّة [q. v.]; (S;) [i. e.] *he struck*, (M, Mgh, K,) or *wounded*, (M, K,) the **أَمَرٌ** [q. v.] *of his head*, (M, Mgh, K,) with a staff, or stick. (Mgh.) — **أَمَمَهُمْ**, (S, M, K,) and **أَمَرَهُمْ**, (M, K,) [aor. 2,] inf. n. **إِمَامَةٌ**, (S, [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. **تَقَدَّمَهُمْ**, (M, K;) [and particularly] **فِي الصَّلَاةِ** [*in prayer*]. (S.) And **أَمَرَهُ** and **أَمَرَهُ** *He prayed as إِمَامٌ* [q. v.] *with him*. (Mṣb.) And **الصفوف** *He became [or acted as] إِمَامٌ to the people composing the ranks.* [in a mosque &c.]. (Har p. 680.) You say also, **لَا يُؤَمِّرُ الرَّجُلُ الرَّجُلَ 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. سلط.)

— **أَمَّتْ**, (S, M, K,) [first pers. **أَمَمْتُ**,] aor. 2, (M,) inf. n. **أُمُومَةٌ**, (M, K,) *She (a woman, S) became a mother*; (S, M, K;) [as also **أَمَّتْ** having for its first pers. **أَمَمْتُ**, aor. 2; for] you say, **مَا كُنْتِ أُمًّا وَقَدْ أَمَمْتِ** [*Thou wast not a mother, and thou hast become a mother*], (S, M, K, [in the last **أَمَمْتِ**,]) with kesr, (K,) inf. n. **أُمُومَةٌ**. (S, M, K.) — **أَمَمْتُهُ** *I was to him a mother.* (A in art. رضى.) IAar, speaking of a woman, said, **كَانَتْ لَهَا عَمَةٌ تُوَمِّمُهَا**, meaning [*She had, lit. there was to her, a paternal aunt*] who was to her like the mother. (M.)

2. **يَمَمَهُ** and **أَمَمَهُ**: see 1, first sentence, in two places.

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

5. **تَيَمَّرَ** and **تَأَمَّرَ**: see 1, former part, in four places. — **تَأَمَّرْتُ بِهِ**: see 8. — **تَأَمَمْتُ** *I took for myself, or adopted, a mother.* (S.) And **تَأَمَمَهَا** *He took her for himself, or adopted her, as a mother*; (S,* M, K;) as also **أَسْتَأَمَمَهَا**, (M, K,) and **تَأَمَمَهَا**. (M.)

8. **أَثَمَهُ** [written with the disjunctive alif **أَيْثَمَهُ**]: see 1, first sentence. — **أَثَمَرْتُ بِهِ** *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, Mṣb;) as also **أَمَمَهُ**: (Bḍ in xvi. 121:) the object of the verb is termed **إِمَامٌ**; (S, M, Mgh, Mṣb, K;) applied to a learned man, (Mṣb,) or a head, chief, or leader, or some other person. (M, K.) *He made it an أَمَّة* or **أَمَّة** [i. e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also **تَأَمَّرَ بِهِ**. (M.) You say, **أَثَمَمْتُ بِهِ** and **أَثَمَرْتُ بِهِ**, by substitution [of **ي** for **أ**], (M, K,) disapproving of the doubling [of the **م**]. (M.)

* 10: see 5.

أَمَرٌ is a conjunction, (S, M, K,) connected with what precedes it (Mṣb, Mughnee) so that neither what precedes it nor what follows it is independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Mṣb,) corresponding to the interrogative **أَ**, and meaning **أَتَى**, (S,) or, as Z says, **أَتَى الْأَمْرَيْنِ كَاتِنٌ**; [for an explanation of which, see what follows]; (Mughnee;) or, [in other words,] corresponding to the interrogative **أَ**, whereby, and by **أَمَرٌ**, one seeks, or desires, particularization: (Mughnee:) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, **أَزِيدُ فِي الدَّارِ أَمْ عَمْرُو** [*Is Zeyd in the house, or 'Amr?*]; (S, Mughnee;) i. e. which of them two (**أَيْهَمَا**) is in the house? (S;) therefore what follows **أَمَرٌ** 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, **أَزِيدُ قَائِمًا أَمْ قَاعِدًا** [*Is Zeyd standing, or sitting?*] and **أَقَامَ زَيْدٌ أَمْ قَعَدَ** [*Did Zeyd stand, or sit?*]. (Mṣb.) It is not to be coupled with **أَ** after it: you may not say, **أَعْنَدَكَ زَيْدٌ أَمْ أَعْنَدَكَ عَمْرُو**. (S.) — As connected in like manner with what goes before, it is preceded by **أَ** denoting equality [by occurring after **سَوَاءٌ** &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, Mṣb, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Mṣb, Mughnee,) other than **أَ**, (Mughnee,) or by **أَ** not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies **بَلْ**, (Lth, Z, T, S, M, Mughnee, K,) or **بَلْ** and **أَ** together, (Mṣb,) and this is its meaning always accord. to all the Bagrees, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, **إِنِّهَا لِبَلِّ أَمْ شَاءَ** [*Verily they are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?*]: (S, Mṣb, 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, **أَمْ شَاءَ**, meaning **بَلْ**, because it is a digression from what precedes it; though what follows **بَلْ** is [properly] a thing known certainly, and what follows **أَمَرٌ** is opined. (S, TA.) And using it after an interrogative in this case, you say, **هَلْ زَيْدٌ مُنْطَلِقٌ أَمْ 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 **أَمَرٌ** implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say, **هَلْ زَيْدٌ قَامَ أَمْ عَمْرُو** [*Did Zeyd stand? Nay rather, or or rather, did 'Amr?*]. (Mṣb.) 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 **أَ** used to denote disapproval is the saying [in the Kur vii. 194,] **أَلَمْ يَأْمُرْ أَجْمَلٌ بِمَشْوَنٍ بِهَا أَمْ لَمْ يَأْمُرْ أَيْدٍ بِبَيْطُونٍ بِهَا** [*Have they feet, to walk therewith? Or have they hands to assault therewith?*]: for **أَ** is here equivalent to a negation. (Mughnee.) [It has been shown above that] **أَمَرٌ** is sometimes introduced immediately before **هَلْ**: (S, K:) 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 **أَمَرٌ** 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