

a pl. number. (S, M, TA.) And **دَارِي أَمْرٍ دَارِهِ** *My house is opposite to, facing, or in front of, his house.* (S.) — *Easy:* (S, M, K:) *near at hand; near to be reached, or laid hold of.* (T, TA.) — *Between near and distant.* (ISk, T, S.) — *Conforming, or conformable, to the just mean:* (M, K:\*) and **مُؤَامِرٌ**, (AA, T, S, M, K,) [in form] like **مُضَارٌ**, (S,) originally **مُؤَامِرٌ**, (TA,) *the same; (T;) of a middle, or middling, kind or sort; neither exceeding, nor falling short of, what is right;* (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also **مُؤَامِرٌ**; (TA;) and *convenient, or suitable:* (M, K:) and **أَمْرٌ** and **مُؤَامِرٌ** both signify an affair, or a case, that is *manifest, clear, or plain,* (M, K,) *not exceeding the due bounds or limits.* (M.)

**أَمَامُ** *The location that is before;* (M, Msh,\* K;) *contr. of الوَرَاءِ.* (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Msh,\* K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes masc.: (M, K:) or it is masc., and sometimes fem. as meaning *the جهة:* or, as Zj says, they differ as to making it masc. and making it fem. (Msh.) You say, **كُنْتُ أَمَامَهُ** *I was before him, in respect of place.* (S.) In the saying of Moḥammad, to Usameh, **الصَّلَاةُ أَمَامَكَ**, the meaning is *The time of prayer [is before thee], or the place thereof;* and by the prayer is meant the prayer of sunset. (Mgh.) You also say, **أَمَامَكَ** [i. e. *Look before thee; meaning beware thou; or take thou note;*] when you caution another, (M, K,) or notify him, of a thing. (M.)

**إِمَامٌ** *A person, (S, Mgh,) or learned man, (Msh,) whose example is followed, or who is imitated;* (S, Mgh, Msh;) *any exemplar, or object of imitation, (T, M, K,) to a people, or company of men, (T,) such as a head, chief, or leader, or some other person, (M, K,) whether they be following the right way or be erring therefrom:* (T:) applied alike to a male and to a female: (Mgh, Msh:) applied to a female, it occurs in a phrase in which it is written by some with *ḥ*: (Mgh:) but this is said to be a mistake: (Msh:) it is correctly without *ḥ*, because it is a subst., not an epithet: (Mgh, Msh:) or it is allowable with *ḥ*, because it implies the meaning of an epithet: (Msh:) and **أُمَمَةٌ** signifies the same: (T, M, K:) the pl. of the former is **أَيَمَةٌ**, (T, S, M, K, [but omitted in the CK,]) originally **أُمَمَةٌ**, (T, S,) of the measure **أَفْعَلَةٌ**, like **أُمْتَلَةٌ**, pl. of **مَتَلٌ**, (T,) but as two meems come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with *kesr*, is changed into *ḥ*; (T, S;\*) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because it is with *kesr* and is preceded by another hemzeh with *fet-h*: (S;) but some pronounce it **أَيْمَةٌ**, (Akh, T, S, M, K,) namely, those who hold that two hemzeshs may occur together; (Akh, S;) the Koofees reading it thus in the *Kur* ix. 12; (M;) but this is anomalous: (M,

K:) it is mentioned as on the authority of Aboo-Is-hák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is **أَيْمَةٌ**, originally **أُمَمَةٌ**, like **أُمْتَلَةٌ**; one of the two meems being incorporated into the other after the transfer of its vowel to the hemzeh [next before it]; some of the readers of the *Kur* pronouncing the [said] hemzeh with its true sound; some softening it, agreeably with analogy, in the manner termed **بَيْنَ بَيْنَ**; and some of the grammarians changing it into **ي**; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Msh:) and accord. to some, (M,) its pl. is also **إِمَامٌ**, (M, K,) like the sing., (K,) occurring in the *Kur* xxv. 74; (M;) not of the same category as **عَدْلٌ** (M, K) and **رِضَى**, (M,) because they sometimes said **إِمَامَانِ**, but a broken pl.: (M, K:\*) or, accord. to A'Obeyd, it is in this instance a sing. denoting a pl.: (M, S;\*) or it is pl. of **أَمْرٌ**, [which is originally **أَمْرٌ**,] like as **صَحَابٌ** is pl. of **صَاحِبٌ**: (M:) the dim. of **أَيْمَةٌ** is **أُيْمَةٌ**; or, as El-Mázinee says, **أَيْمَةٌ**. (S.) — **الإِمَامُ** also signifies *The Prophet:* (K:) he is called **إِمَامٌ أُمَّةً** [the exemplar, object of imitation, leader, or head, of his nation, or people]; (T;) or **إِمَامُ الأُمَّةِ** [the exemplar, &c., of the nation, or people]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.) — **الإِمَامُ الرَّعِيَّةِ**: (Msh, K:) he is called **إِمَامُ الرَّعِيَّةِ** [the exemplar, &c., of the people, or subjects]. (M.) The title of **الإِمَامُ** is still applied to the Kings of El-Yemen: Aboo-Bekr says, you say, **فَلَانٌ إِمَامُ القَوْمِ**, meaning *such a one is the first in authority over the people, or company of men:* and **إِمَامُ المُسْلِمِينَ** means *the head, chief, or leader, of the Muslims.* (TA.) — *The person whose example is followed, or who is imitated, [i. e. the leader,] in prayer.* (Msh.) — [The leading authority, or head, of a persuasion, or sect. The four **أَيْمَةٌ** or **أُمَّةٌ** are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Ḥanafees, Sháfi'ees, Málikees, and Ḥambelees. And the Ḥanafees call the two chief doctors of their persuasion, after Aboo-Ḥaneefeh, namely, Aboo-Yoosuf and Moḥammad, **الإِمَامَانِ** *The two Imáms.*] — *The leader of an army.* (M, K.) — *The guide:* (K:) he is called **إِمَامُ السَّفَرِ** [the leader of the travellers]. (M.) — *The conductor, or driver, of camels* (M, K) is called **إِمَامُ الإِبِلِ**, though he be behind them, because he guides them. (M.) — *The manager, or conductor, and right disposer, orderer, or rectifier, of anything.* (M, K:\*) — *The Kur-án* (M, K) is called **إِمَامُ المُسْلِمِينَ** [the guide of the Muslims]; (M;) because it is an exemplar. (TA.) [The model-copy, or standard-copy, of the *Kur-án*, namely the copy of the Khaleefeh 'Othmán, is particularly called **الإِمَامُ**.] — [The scripture of any people: and, without the article, a book, or written record.] It is said in the *Kur* [xvii. 73], **يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ**, *The day when we shall call every one of mankind with their scripture:* or, as some say, *with their*

*prophet and their law:* or, as some say, *with their book in which their deeds are recorded.* (T.) It is also said in the *Kur* [xxxvi. 11], **وَكُلُّ شَيْءٍ وَأَخْصِيْنَاهُ فِي إِمَامٍ مُبِينٍ**, meaning, says El-Ḥasan, [And everything have we recorded] in a perspicuous book, or writing; (S, Jel;) i. e., on the *Preserved Tablet.* (Bd, Jel.) — *The lesson of a boy, that is learned each day* (T, M, K) *in the school:* (T:) also called **السَّبْقُ**. (TA.) — *The model, or pattern, of a semblance, or shape.* (M, K.) — *The builder's wooden instrument [or rule] whereby he makes the building even.* (S, K:\*) — *The cord which the builder extends to make even, thereby, the row of stones or bricks of the building;* also called **التَّرْتُّ** and **المِطْرَمُ**; (T;) *the string which is extended upon, or against, a building, and according to which one builds.* (M, K:\*) — **إِمَامٌ** signifies also *A road, or way:* (S, [but omitted in some copies,] M, K:) or *a manifest road, or way.* (TA.) It is said in the *Kur* [xv. 79], **وَاتَّبَعْنَاهُ لِيُؤْمِرَ بِبَيِّنَاتٍ**, (S, M) *And they were both, indeed, in a way pursued and manifest:* (M:) or *in a way which they travelled in their journeys.* (Fr.) — *The direction (تَلْقَاءُ) of the Kibleh.* (M, K:\*) — *A tract, quarter, or region, of land, or of the earth.* (S.) — *A string [of a bow or lute &c.]; syn. وَتْرٌ.* (Sgh, K.)

**أَمِيرٌ** *Beautiful in stature;* (K;) applied to a man. (TA.) — *I. q. مَأْمُورٌ*; (S, M, Msh, K;) i. e. *one who raves, or is delirious,* (بُهْنِي), [in two copies of the *S* **بُهْنِي**, but the former appears, from a remark made voce **أَمَّةٌ**, to be the right reading,] *from [a wound in] what is termed **أَمٌّ رَأْسِهِ** [see **أَمٌّ**]:* (S;) or *wounded in what is so termed;* (M, K;) *having a wound such as is termed **أَمَّةٌ**, q. v.* (Msh.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

وَحَشَايَ مِنْ حَرِّ الفِرَاقِ أَمِيرٌ \*

‡ [And my bowels are wounded by reason of the burning pain of separation]. (M.) — *A stone with which the head is broken:* (S, O:) but in the M and K **أُمِيمَةٌ**, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be **أُمِيمَةٌ**,] explained as signifying *stones with which heads are broken:* (TA:) pl. **أُمَامِرٌ**. (S, TA.)

**أَمَامَةٌ** *Three hundred camels:* (M, K:) so explained by Abu-l-'Alà. (M.)

**إِمَامَةٌ**: see **أَمَّةٌ**.

**أُمِيمَةٌ**: see **أَمِيرٌ**. — Also, (Sgh,) or **أُمِيمَةٌ**, (K,) *A blacksmith's hammer.* (Sgh, K.)

**أُمِيمَةٌ** dim. of **أَمٌّ**, q. v. (T, S, K.) — See also **أُمِيمَةٌ**: — and **أُمِيمَةٌ**.

**الإِمَامِيَّةُ** *One of the exorbitant sects of the Shie'ah, (TA,) who asserted that 'Alee was expressly appointed by Moḥammad to be his successor.* (Esh-Shahrastánee p. 122, and KT.)

**أُمِيمَةٌ** [dim. of **أَمَّةٌ**]: see **أَمٌّ**, first sentence.