

above]; (Mughnee;) used in the manner of **أَوْ** in all its cases except this one, that in the use of **أَوْ** 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: (§: [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-Aḥwās; (§:)

• يَا لَيْتَهَا أُمَّنَا شَأْنَتْ نَعَامَتَهَا •
• إِيْمَا إِلَى جَنَّةٍ إِيْمَا إِلَى نَارٍ •

[O, would that our mother took her departure, either to Paradise or Hell-fire!]; (§, * Mughnee, K;) cited by Ks, with **إِيْمَا** for **إِمَّا**: (T:) and sometimes it is with **kesr** [i. e. **إِيْمَا**]: (§:) IB says that it is correctly **إِيْمَا**, 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;

• سَقَتُهُ الرَّوَاعِدُ مِنْ صَيْفٍ •
• وَإِنْ مِنْ خَرِيْفٍ فَلَنْ يَغْدَمَا •

[The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want sufficient drink]: i. e. **إِمَّا مِنْ صَيْفٍ وَإِمَّا مِنْ خَرِيْفٍ**. (Mughnee, K.) Mbr and Aš 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 تَنْكَلِمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ** [Either do thou speak what is good or else be silent]. (Mughnee.) [See art. **إِلَّا**, near its end.] — Distinct from the foregoing is **إِمَّا** in the saying in the **Kur** [xix. 26], **فَأَمَّا تَرِيْمٍ مِنْ إِمَّا تَشْتَمَنَّ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ** [If thou revile Zeyd, he will treat thee with forbearance]. (Ks, T.) And **إِمَّا تَأْتِنِي أُكْرِمُكَ** [If thou come to me, I will treat thee with honour]. (§.) — In the following saying, **إِمَّا أَنْتَ مُنْطَلِقًا** [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; (K and TA in art. **مَا**;) as though the speaker said, **إِذَا صِرْتَ مُنْطَلِقًا** [or rather **صِرْتَ**]. (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 نَفْرِ** •
• **فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمْ الضَّبْعُ** •

[O Aboo-Khurasheh, 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 نَفْرِ**. (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, **أَمَّا أَنْتَ مُنْطَلِقًا أَنْطَلَقْتُ** [Because thou wast going away, I went away]; originally, **أَنْطَلَقْتُ**: [for an explanation of which, see what is said of **أَمَّا أَنْتَ** in a reading of the verse commencing with **أَبَا خُرَاشَةَ** voce **أَمَّا**:] but accord. to El-Fārissee and IJ, the government belongs to **مَا**; not to **كَانَ** [or **كُنْتَ**]. (Mughnee in art. **مَا**.) — So too in the saying, **أَفْعَلْ هَذَا إِمَّا**, meaning **إِنْ كُنْتَ لَا تَفْعَلُ غَيْرَهُ** [i. e. Do thou this if thou wilt not do another thing; or do thou this at least]; (Mughnee and K, each in art. **مَا**;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or **إِمَّا لَا تَفْعَلُ كَذَا**, meaning **إِنْ كُنْتَ لَا تَفْعَلُ كَذَا**; the three particles [**إِنْ** and **مَا** and **لَا**] being made as one word: so says Lth: (T:) [J says,] **إِمَّا لَا تَفْعَلُ كَذَا** is pronounced with imáleh, [i. e. "immá-lè,"] and is originally **لَا إِنْ** with **مَا** as a connective; and the meaning is, **إِنْ لَا تَفْعَلُ كَذَا**: (§ in art. **لَا**;) [but] AHát [disallows this pronunciation, and] says, sometimes the vulgar, in the place of **إِمَّا لَا تَفْعَلُ كَذَا**, say, **أَفْعَلْ ذَلِكَ بَارِي**, [Do thou that at least]; but this is Persian, and is rejected as wrong: and they say also, **أَمَائِي**, with **ḍamm** to the **إ** [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 **إِمَّا لَا**, [with **kesr**, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into **هـ** with **ḍamm** [saying **هَمَائِي**]. (TA in art. **مَا**.) [Fei says,] **لَا** is a substitute for the verb in the saying, **إِمَّا لَا تَفْعَلُ هَذَا**, the meaning being **إِنْ كُنْتَ لَا تَفْعَلُ هَذَا**: 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., **إِنْ كُنْتَ لَا تَفْعَلُ هَذَا**, 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. (Mšb in art. **لَا**.) [El-Hareere says that] **إِمَّا لَا** is properly [a compound of] three particles,

which are **إِنْ** and **مَا** and **لَا**, made as one word, and the **ل** at the end thereof is like the **ل** of **حَبَارِي** [in which it is written **ي**, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the **ل** of this latter word. (Durrat el-Ghowwās, 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 تَفْعَلُ**; and the verb [in **إِمَّا لَا**] is suppressed; so it [**لَا**] serves as a substitute in the saying, **أَفْعَلْ هَذَا إِمَّا لَا**; therefore they pronounce its **ل** 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 **ل** becomes **ي**; but this is wrong. (TA.) You say also, **خُذْ هَذَا إِمَّا لَا**, meaning **تَأْخُذْ هَذَا إِمَّا لَا** [i. e. 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 Anšār 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, **إِمَّا لَا فَاحْسِنُوا إِلَيْهِ**, meaning **إِنْ كُنْتَ لَا تَبِيْعُهُ أَجَلُهُ**, meaning **إِنْ كُنْتَ لَا تَبِيْعُهُ أَجَلُهُ**, act well to him until his term of life come to him. (T.)

امت

1. **أَمْتَهُ**, (T, S, M, K,) aor. **أَمَتَ**, (T, M, K,) inf. n. **أَمْتٌ**, (T, S, M,) *He measured it; determined its measure, quantity, or the like; computed, or conjectured, its measure, quantity, &c.*; (T, S, M, K;) as also **أَمْتَهُ**, (M, K,) inf. n. **أَمَيْتٌ**. (TA.) You say, **أَمَيْتُ يَا فُلَانٌ هَذَا لِي كَمْ هُوَ** *Compute thou, O such a one, this, for me, how many it is.* (T.) And **أَمَتِ الْقَوْمَ** *He computed, or conjectured, the number of the people, or company of men.* (T.) And **أَمَتِ الْمَاءَ** *He measured, or computed, the distance between him and the water.* (T.) — Also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) 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]; (S, K;) namely, a thing. (§.)

2. **أَمْتَهُ**: see 1. — **أَمِتَ بِالشَّرِّ** *He was suspected of evil.* (M, TA.)

أَمْتٌ *A measure of distance* [&c.]; as in the saying, **كَمْ أَمْتٌ مَا بَيْنَكَ وَبَيْنَ الْكُوفَةِ** *What is the measure of the distance between thee and El-Koofeh?* (T, TA.) — **دَوْبٌ**: (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 لَا أَمْتٌ فِيهَا** *Wine is unlawful: there is no doubt respecting the unlawfulness of it*: (Sh, Th, T, K:) 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 فِي الْخَمْرِ أَمْتٌ**