

There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies] *Disagreement, or diversity of opinion, (اختلاف)* respecting a thing (في شئ). (M, K.) = *Curvity, crookedness, distortion, or unevenness: (M, K:) ruggedness in one place and smoothness in another; (K;) [inequality of surface;] one part being higher, or more prominent, than another: (TA:) an elevated place: (T, S, K:) small mounds: (Fr, Th, T, S, M, K:) or what is elevated, of ground: or, as some say, water-courses of valleys, such as are low, or depressed: (Fr, T, TA:) small hills; hillocks: (M, TA:) a hollow, or depressed place, between any two elevated portions of ground &c.: (IAq, T, M:) depression and elevation, or lowness and highness, (S, M, A, K,) in the ground; (A;) used in this sense in the Kur xx. 106; (S;) and the same in a water-skin not completely filled: (S, A:*) or laxity in a water-skin when it is not well filled so as to overflow: (T,* TA:) or a [consequence of] pouring [water] into a skin until it doubles, or creases, and not filling it; so that one part of it is higher, or more prominent, than another: (M, TA:) pl. اِمَات (M, K, TA, but in some copies of the K اِمَات, and in the CK اِمَات) and اُمُوت. (M, K.) You say, اسْتَوَتْ الارضُ فَمَا بِهَا اُمْتُ *The earth, or ground, was even, so that there was not in it any depression and elevation. (A, TA.)* And اَمْتَلَتْ السَّقَاءُ فَمَا بِهِ اُمْتُ *The skin became full, so that there was not in it any depression [of one part of its surface] and elevation [of another part]. (S, A:*)* Az says, (TA,) I have heard the Arabs say, قَدْ مَلَأَ القِرْبَةَ مَلَأً لَا اُمْتَ فِيهِ *He had filled the water-skin so full that there was no laxity in it. (T, TA.)* — *A fault, a defect, an imperfection, a blemish, or the like, (T, M, K,) in the mouth, and in a garment, or piece of cloth, and in a stone. (M, K.)* [Hence the saying,] اُمْتُ فِي الحَجَرِ لَا فِيكَ *i. e. [May there be a defect, or the like,] in stones; not in thee: meaning, may God preserve thee when the stones shall have perished: (Sb, M:)* امت is here put in the nom. case, though the phrase is significant of a prayer, because it is not a verbal word: the phrase is like الشَّرَابُ لَهُ: and the commencing the sentence with an indeterminate noun is approvable because it is virtually a prayer. (M.) This prov. is mentioned by the expositors of the Tes-heel: not by Meyd. (TA.) — *Weakness; feebleness; (T, K;) languor; remissness. (TA.)* You say, سَرْنَا سَيْرًا لَا اُمْتَ فِيهِ *We performed a journey, or went a pace, in which was no weakness, or feebleness [&c.]. (T, TA.)* = *A good way, course, mode, or manner, of acting, or conduct, or the like. (T, K.)**

مُؤَمَّتٌ Suspected of evil and the like. (K.) [See 2.] = [A water-skin] filled [so as to be equally distended: see اُمْتُ]. (K.)

مَاءٌ مَأْمُوتٌ A water of which the distance is computed, or conjectured. (TA.) — هُوَ اِلَى اَجَلٍ مَأْمُوتٌ It is until a determined, defined, or

definite, period. (S, K,*) — شَيْءٌ مَأْمُوتٌ A thing that is known. (M, TA.) [And so مَوْمُوتٌ.]

امد

1. اَمَدٌ عَلَيْهِ, aor. ى, inf. n. اَمَدٌ, *He was angry with him: (S, M, Mṣb,* K:) like اَبَدٌ (S) and عَبَدٌ and وَبَدٌ and وَمَدٌ. (T in art. اهد.)*

2. اَمَدٌ, inf. n. تَأْمِدٌ, *He declared the time, considered with regard to its end; or the utmost, or extreme, extent, term, limit, point, or reach; expl. by بَيْنَ الِامَدِ. (K.)*

اَمَدٌ Time, considered with regard to its end: زَمَانٌ being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with زَمَانٌ, as will be seen in what follows:] or the utmost, or extreme, extent, term, limit, point, or reach. (S, M, A, Mṣb, K.) You say, بَلَغَ اَمَدَهُ *He, or it, reached, or attained, his, or its, utmost, or extreme, extent, term, &c. (Mṣb.)* And ضَرَبَ لَهُ اَمَدًا [*He assigned, or appointed, for him, or it, a term, or limit.*] (A.) And هُوَ بَعِيدُ الِامَادِ [*He is one whose limits are remote: اَمَادٌ being the pl.]. (A.)* — *The period of life which one has reached; as in the saying, مَا اَمَدُكَ What is thy period of life which thou hast reached? (S.)* — *Each of the two terms of the life of a man; i. e. the time of his birth, and the time of his death. (Sh, T.)* El-Ḥasan [El-Baṣree], being asked by El-Ḥajjáj, مَا اَمَدُكَ, meaning *What was the time of thy birth?* answered by saying that it was two years before the expiration of 'Omar's reign as Khaalēfeh. (T, L, from a trad.) — *The starting-place, and the goal, of horses in a race. (Sh, T, L.)* — *Any space of time: (Er-Rághib:) a space of time of unknown limit. (Kull pp. 9 and 10.)* — *Sometimes, † A particular time; as in the phrase اَمَدٌ كَذَا The time of such a thing; like زَمَانٌ كَذَا. (Kull p. 10.)* — [It is also used for ذَاتٌ اَمَدٌ, and (applied to a fem. n.) اَمَدٌ, *Having a term, or limit; limited in duration; as in the saying,] الدُّنْيَا اَمَدٌ وَالْآخِرَةُ اَبَدٌ [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr, L in art. اهد.)*

اَمَدَةٌ A remainder, or what remains, (K,) of anything. (TA.)

سَقَاءٌ مَوْمَدٌ A skin [exhausted;] in which there remains not a gulp, or as much as is swallowed at once, of water. (K.)

اَمَدٌ مَأْمُودٌ An extreme term, limit, or point, reached, or attained. (K.)

امر

1. اَمَرَهُ, (T, S, M, &c.,) aor. ى, (M, &c.,) inf. n. اَمَرٌ (T, S, M, Mṣb, K) and اِمَارٌ (M, L, K,) which latter, however, is disapproved by MF, (TA,) and اِمَارٌ is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of اَمَرَهُ, respecting which see what follows,] (TA,) and اَمَرَةٌ,

(M, K,) which is one of the inf. ns. [or quasi-inf. ns.] of the measure فَاعِلَةٌ, like عَاقِبَةٌ and عَاقِبَةٌ, (M,) *He commanded him; ordered him; bade him; enjoined him; the inf. n. signifying the contr. of نَهَى; (T, M, K;) as also اَمَرَهُ, (Kr, M, K,) mentioned by A 'Obeyd also as a dial. var. of اَمَرَهُ: (Mṣb:) but A 'Obeyd says that اَمَرَهُ and اَمَرْتَهُ are syn. [in a sense different from that explained above, i. e.] as meaning كَتَرْتَهُ. (TA.)* You say, اَمَرَهُ اِيَّاهُ, (S, M, K,) and اَمَرَهُ بِهِ, suppressing the prep., (M,) *He commanded, ordered, bade, or enjoined, him to do it. (M, K.)* اَمَرْتُكَ اَنْ تَفْعَلَ, and اَمَرْتُكَ اَنْ تَفْعَلَ, and اَمَرْتُكَ اَنْ تَفْعَلَ, *I commanded, ordered, bade, or enjoined, thee to do [such a thing]. (M.)* [And اَمَرَهُ بِكَذَا as meaning *He commanded him, or ordered him, to make use of such a thing; or the like: whence, in a trad.,] اَمَرْتُكَ بِالسَّوَاكِ [I have been commanded to make use of the tooth-stick]. (El-Jámi' eṣ-Ṣagheer.) [And He enjoined him such a thing; as, for instance, patience.] The imperative of اَمَرٌ is اَمُرْ; originally اَمُرُّ; which also occurs [with و in the place of ى when the ى is pronounced with damm]: (M:) but [generally] when it is not preceded by a conjunction, (Mṣb,) i. e., by و or ف, (T,) you suppress the ى, [i. e. the radical ى, and with it the conjunctive ى preceding it,] contr. to rule, and say, اَمُرْ بِكَذَا [*Command, or order, or bid, or enjoin, thou him to do such a thing*]; like as you say, اَمُرْ and اَمُرُّ: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the ى, agreeably with analogy, and thus to say, اَمُرُّ بِكَذَا. (Mṣb.) — [You say also, اَمُرُّ بِهِ فَتَقَبَّلْ *He gave an order respecting him, and accordingly he was slain. And اَمُرُّ لَهُ بِكَذَا He ordered that such a thing should be done, or given, to him.*] — In the Kur [xvii. 17], اَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا, so accord. to most of the readers, (T, &c.,) means *We commanded [its luxurious inhabitants] to obey, but they transgressed therein, or departed from the right way, or disobeyed: (Fr, T, S, &c.:)* so says Aboo-Is-hál; adding that, although one says, اَمَرْتُ زَيْدًا فَضَرَبَ عَمْرًا, meaning *I commanded Zeyd to beat Amr, and he beat him, yet one also says, اَمَرْتُكَ فَعَصَيْتَنِي [I commanded thee, but thou disobeyedst me]: or, accord. to some, the meaning is, We multiplied its luxurious inhabitants; (T;) and this is agreeable with another reading, namely, اَمَرْنَا; (TA;) and a reading of El-Ḥasan, namely, اَمَرْنَا, like عَلِمْنَا, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from الإِمَارَةُ; (S, TA;) [in which case it seems that we should read اَمَرْنَا; or, perhaps, اَمَرْنَا: see 2:] Abu-l-'Áliyah reads اَمَرْنَا, and this is agreeable with the explanation of I 'Ab, who says that the meaning is, *We made its chiefs to have authority, power, or dominion. (TA.)* — اَمَرَهُ, aor. ى, also signifies *He commanded, ordered, bade, or enjoined, him to do that which it behooved him to do. (A.)* [He counselled, or advised, him.] One says, مَرْنِي, meaning *Counsel thou me; advise thou me. (A.)* — اَمُرُّ بِاَقْتِنَاصٍ, said**