

or *affairs* or *circumstances*; a *condition*; a *case*: an *accident*; an *event*: an *action*: syn. شَأْنٌ: (M, F, TA:) and حَالٌ, (Mḡb, TA,) and حَالَةٌ: (Mḡb:) and حَادِثَةٌ: (K:) and فِعْلٌ: (MF, TA:) and a *thing that is said*; a *saying*: (TA voce أوْلُو, at the end of art. ال:) pl. أُمُورٌ; (S, M, K, &c.); its only pl. in the senses here explained. (TA.) You say, أَمْرٌ فُلَانٍ مُسْتَقِيمٌ [The affair, or the like, of such a one is in a right state]: and أُمُورُهُ مُسْتَقِيمَةٌ [His affairs are in a right state]. (S, A.) And شَتَّتْ أَمْرَهُ He dissipated, disorganized, disordered, unsettled, or broke up, his state of things, or affairs. (Aḡ, TA in art. شَعَب.) [امر seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.]—أَمْرٌ كَلْتِي [A universal, or general, prescript, rule, or canon]. (Mḡb voce قَاعِدَةٌ, KT voce قَانُونٌ, &c.)

أَمْرٌ a subst. from أَمَرَ in the sense of اِسْتَدَّ; (S;) or a subst. from أَمَرَ as signifying كَثُرَ and تَمَرَّ; (M;) + [A severe, a distressful, a grievous, or an afflictive, thing: or] a terrible, and foul, or very foul, thing: or a wonderful thing. (TA.) Hence, [used as an epithet, like أَمْرٌ, q. v.,] in the Kur [xviii. 70], لَقَدْ جِئْتَ شَيْئًا إِمْرًا + Verily thou hast done a severe, a distressful, a grievous, or an afflictive, thing: (S;) or a terrible, and foul, or very foul, thing: (TA:) or a wonderful thing: (S;) or an abominable, a foul, or an evil, and a wonderful, thing: (Ks, M, K:*) or a terrible and an abominable thing; signifying more than نَكْرًا, [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or a crafty, and an abominable, or a foul, or an evil, and a wonderful, thing; and derived from أَمَرَ الْقَوْمِ as meaning كَثُرُوا. (Ks.)

أَمْرٌ a coll. gen. n. of which أَمْرَةٌ (q. v.) is the n. un. — See also تَأْمُرُ.

أَمْرٌ: see إِمْرٌ. — + Multiplied; or become many, or much, or abundant. (M, K.) [See أَمْرٌ.] You say زَرَعَ أَمْرٌ + Abundant seed-produce. (Lh, M.) — + A man whose beasts have multiplied, or become many or abundant. (M.) + A man blessed, or prospered, (Ibn-Buzurj, M, K,*) in his property: (M:) fem. with ة. (Ibn-Buzurj.) And with ة, + A woman blessed to her husband [by her being prolific]: from the signification of كَثُرَةٌ. (M.) — + Severe; distressful; afflictive. (TA.) [See also إِمْرٌ.]

أَمْرَةٌ A single command, order, bidding, or injunction: as in the saying, لَكَ عَلَيَّ أَمْرَةٌ مُطَاعَةٌ Thou hast authority to give me one command, order, bidding, or injunction, which shall be obeyed by me. (S, M, A, Mḡb, K.) You should not say, [in this sense,] إِمْرَةٌ, with kesr. (T, S.) — See also إِمْرَةٌ.

إِمْرَةٌ a subst. from أَمَرَ [q. v.]; Possession of command; the office, and authority, of a commander, governor, lord, prince, or king; (M,*)

as also إِمَارَةٌ (Mgh, Mḡb, K) and إِمَارَةٌ; (L, K;) but this last is by some disallowed, and is said in the Fḡ and its Expositions to be unknown. (MF.) It is said in a trad., لَعَلَّكَ سَأَتْكَ إِمْرَةٌ أَبْنِ عَمِّكَ Perhaps thy paternal uncle's son's possession of command hath displeased thee. (TA.) — [And hence, + Increase, or abundance, or the like; as also other forms mentioned in what follows.] You say, فِي وَجْهِهِ مَالِكٌ تَعْرِفُ إِمْرَتَهُ + In the face of thy property, [meaning such as consists in camels or the like, and also money,] thou knowest its increase and abundance, and its expense: (S;) or إِمْرَتَهُ, and إِمْرَتَهُ, which latter is a dial. var. of weak authority, and إِمْرَتَهُ, i. e., its increase and abundance: (M:) or إِمْرَتَهُ as meaning its prosperous state; as also إِمَارَتَهُ, and إِمْرَتَهُ: (Ibn-Buzurj:) accord. to AHeyth, who reads تَعْرِفُ إِمْرَتَهُ, the meaning is, its decrease; but the correct meaning is, its increase, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lh, M:) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, مَا أَحْسَنَ أَمَارَتَهُمْ + How good is their multiplying, and the multiplying of their offspring and of their number! (M.) And لَا جَعَلَ اللَّهُ فِيهِ إِمْرَةً + May God not make an increase to be therein. (T.)

أَمْرَةٌ Stones: (K:) [or a heap of stones:] or it is the n. un. of أَمْرٌ, which signifies stones: (M:) or the latter signifies stones set up in order that one may be directed thereby to the right way: (Ḥam p. 409:) and the former also signifies a hill; (M, K;) and أَمْرٌ is [used as] its pl.: (M:) and a sign, or mark, by which anything is known; (M, K;) as also أَمَارٌ and إِمَارَةٌ; (Aḡ, S;) and أَمْرٌ is [used as] its pl. in this sense also: (M:) or a sign, or mark, set up to show the way; (AA, Fr;) as also أَمَارٌ and إِمَارَةٌ: (K:) or a small sign, or mark, of stones, to show the way, in a waterless desert; (S;) as also أَمَارٌ [and إِمَارَةٌ]; and any sign, or mark, that is prepared: (TA:) or a structure like a مَنَارَةٌ [here app. meaning a tower of a mosque], upon a mountain, wide like a house or tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ad and Irem; in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation: (ISh, T:) the pl. (in all the senses above, K) [or rather the coll. gen. n.,] is أَمْرٌ. (S, K.) — See also إِمْرَةٌ.

أَمَارٌ and إِمَارَةٌ A sign, mark, or token. (Aḡ, S, Mgh.) See also each voce أَمْرَةٌ, in three places. You say, هِيَ أَمَارَةٌ مَا بَيْنِي وَبَيْنَكَ It is a sign, or token, of what is between me and thee. (T, TA.) And a poet says,

• إِذَا طَلَعَتْ شَمْسُ النَّهَارِ فَإِنَّهَا
• أَمَارَةٌ تَسْلِيْبِي عَلَيْكَ فَسَلِّبِي

[When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute]. (TA.)—

Also A time: (Aḡ, S, K:) so IAḡr explains the latter word, not particularizing the time as definite or otherwise: (M:) or a definite time: (TA:) or a time, or place, of promise or appointment; an appointed time or place; syn. مَوْعِدٌ: (M, Mgh, K:) or, accord. to some, the former word is pl. [or rather coll. gen. n.] of the latter. (TA.) El-'Ajzāj says,

• إِذْ رَدَّهَا بِكَيْدِهِ فَارْتَدَّتْ
• إِلَى أَمَارٍ وَأَمَارٍ مَدَّتِي

When He (meaning God) brings it, (namely my soul,) by his skilful ordering, and his power, [and it is thus brought, or it thus comes, to a set time, and] to the time of the end of my appointed period: أَمَارٌ مَدَّتِي being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find وَأَمَارٌ مَدَّتِي.]

أَمْرٌ [an intensive epithet from أَمْرَةٌ]. You say, إِنَّهُ لَأَمْرٌ بِالْمَعْرُوفِ وَنَهْيٍ عَنِ الْمُنْكَرِ Verily he is one who strongly commands, or enjoins, good conduct, and who strongly forbids evil conduct. (S in art. نَسَبٌ, and A.)*

أَمِيرٌ One having, holding, or possessing, command; (S;) a commander; a governor; a lord; (M, Mḡb;) a prince, or king: (M, K:) fem. with ة: (S, K:) pl. أَمِيرَاتٌ. (M, Mḡb, K.) — A leader of the blind. (M, K.) So in the saying of El-Aḡshà:

• إِذَا كَانَ هَادِي الْقَتَى فِي الْبِلَا
• وَصَدْرُ الْقَنَاءِ أَطَاعَ الْأَمِيرَا

[When the young man's guide in the countries, or lands, or the like, is the top of the cane, he obeys the leader of the blind]. (M.) — A woman's husband. (A.) — A neighbour. (K.) — A person with whom one consults: (A, K:) any one of whom one begs counsel, or advice, in a case of fear. (TA.) You say, هُوَ أَمِيرِي He is the person with whom I consult. (A.)

أَمَارَةٌ: see إِمْرَةٌ, in three places: — and see also أَمْرَةٌ, in three places; and أَمَارٌ.

صَاحِبُ إِمَارَةٍ: see إِمْرَةٌ. — إِمَارَةٌ is also used for صَاحِبُ الإِمَارَةِ, i. e. الأمير. (Mgh.)

أَمْرٌ: see the next paragraph, in two places.

أَمْرٌ A man who consults every one respecting his case; as also أَمْرٌ and إِمَارَةٌ: (M:) or a man resembling [in stupidity] a kid: [see the latter part of this paragraph:] (Th, M:) or, as also إِمْرَةٌ (S, M, K, &c.) and أَمْرٌ and إِمْرَةٌ, (K,) a man having weak judgment, (S, K,) stupid, (T, M,) or weak, without judgment, (M, L,) or without intellect, or intelligence, (T,) who obeys the command of every one, (T, S,) who complies with what every one desires to do in all his affairs; (K;) a stupid man, of weak judgment, who says to another, Command me to execute thine affair. (IAth.) It is said in a trad., مَنْ يَطِيعُ إِمْرَةً لَا يَأْكُلُ ثَمَرَةً [He who obeys a stupid man, &c., shall not eat fruit: or the meaning is]