

he who obeys a stupid woman shall be debarred from good. (Iath.)  $\nabla$   $\text{إِمْرَةٌ}$  is applied to a woman and to a man: when it is applied to a man, the  $\delta$  is added to give intensiveness to the signification. (Ish.) The following saying, إِذَا طَلَعَتِ الشَّعْرَى سَفَرًا فَلَا تُرْسِلْ فِيهَا إِمْرَةً وَلَا إِمْرًا in rhyming prose, means [When Sirius rises in the clear twilight,] send not thou among them (meaning the camels) a man without intelligence [in a great degree, nor one who is so in a less degree; or a woman without intelligence, nor a man without intelligence;] to manage them. (Sh.) — Also, (M, K,) and  $\nabla$   $\text{إِمْرَةٌ}$  and  $\nabla$   $\text{أَمْرٌ}$  and  $\nabla$   $\text{أَمْرَةٌ}$ , (K,) A young lamb: (M, K:) or the first ( $\text{إِمْرٌ}$ ) and the second, a young kid: (M, TA:) or the former of these two, a male lamb: (M, TA:) or a young male lamb: (S:) and the latter of them, a female lamb: (M, TA:) or a young female lamb. (S, M.) One says,  $\nabla$   $\text{مَا لَهُ إِمْرٌ وَلَا إِمْرَةٌ}$ , meaning He has not a male lamb nor a female lamb: (M, TA:) or he has not anything. (T, S, M.)

$\text{إِمْرَةٌ}$ : see  $\text{إِمْرٌ}$ , in two places.

$\text{إِمْرَةٌ}$ : see  $\text{إِمْرٌ}$ , in six places: — and see  $\text{إِمْرَةٌ}$ , in four places.

$\text{إِمْرَةٌ}$ : see  $\text{إِمْرَةٌ}$ .

$\text{النَّفْسُ الْإِمْرَةُ}$  [Wont to command]. [Hence,]  $\text{النَّفْسُ الْإِمْرَةُ}$  [The soul that is wont to command]; (A:) the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable dispositions. (KT.) [See  $\text{نَفْسٌ}$ .]

$\text{إِمْرَةٌ}$  fem. of  $\text{أَمْرٌ}$  [q. v.]. — See also  $\text{إِمْرَةٌ}$ .

$\text{أَمْرٌ}$  [act. part. n. of  $\text{أَمَرَ}$ ]. —  $\text{أَمْرٌ}$  and  $\text{مُؤْتَمِرٌ}$  Two days, (S,) the last, (K,) the former being the sixth, and the latter the seventh, (M,) of the days called  $\text{أَيَّامُ الْعَجُوزِ}$ : (S, M, K: [but see  $\text{عَجُوزٌ}$ ]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning  $\text{يُؤْتَمِرُ فِيهِ}$ . (TA.)

$\text{تَأْمُرِي}$ : see  $\text{تَأْمُرُ}$ , in two places.

$\text{تَأْمُرِي}$ , and without  $\text{ء}$ : see  $\text{تَأْمُرُ}$ , in six places.

$\text{تَأْمُرُ}$  and  $\text{تَأْمُورَةٌ}$  are properly mentioned in this art.; the measure of the former being  $\text{تَفْعُولٌ}$ ; (K:) and that of the latter,  $\text{تَفْعُولَةٌ}$ : (TA:) not as J has imagined; [who writes them without  $\text{ء}$ , and mentions them in art.  $\text{تَجْمُرُ}$ ]; (K:) their measures accord. to him being  $\text{فَاعُولٌ}$  and  $\text{فَاعُولَةٌ}$ . (TA.) [But in all the senses here explained, they appear to be with and without  $\text{ء}$ .] — The former signifies The soul: (S in art.  $\text{تَجْمُرُ}$ , where it is written without  $\text{ء}$ ; and M, A, K:) because it is that which is wont to command. (A.) One says,  $\text{قَدْ عَلِمَ تَأْمُورَكَ ذَلِكَ}$  Thy soul, or self, hath known that. (AZ, and T in art.  $\text{تَجْمُرُ}$ .) — The intellect: (M:) as in the saying,  $\text{إِنِّي عَرَفْتُهُ بِتَأْمُورِي}$  I knew it by my intellect. (M in art.  $\text{تَجْمُرُ}$ , without  $\text{ء}$ ; and

TA.) You say also,  $\text{هُوَ أَبْنٌ تَأْمُورِيهَا}$ , meaning He is the knowing with respect to it. (TA in art.  $\text{بَنِي}$ .) — The heart, (T in art.  $\text{تَجْمُرُ}$  without  $\text{ء}$ , and M, A, K,) itself. (M, TA.) Hence the saying,  $\text{حَرْفٌ فِي تَأْمُورِي خَيْرٌ مِنْ عَشْرَةٍ فِي وَعَائِكَ}$  [One word in my heart is better than ten in thy receptacle]. (T in art.  $\text{تَجْمُرُ}$ , and TA.) — The pericardium. (M in art.  $\text{تَجْمُرُ}$ , without  $\text{ء}$ .) — The core, or black or inner part, or clot of blood, of the heart: (M, K:) or blood, (As, S, M, in art.  $\text{تَجْمُرُ}$ , and K,) absolutely: (TA:) and  $\text{تَأْمُورٌ}$  signifies the life-blood: (As, S:) or the blood of the body: (S in art.  $\text{نَفْسٌ}$ ;) and the life of the soul. (M, K.) — Also, as being likened to blood, (TA,)  $\nabla$   $\text{تَأْمُورَةٌ}$ : (M, K:) and —  $\nabla$   $\text{تَأْمُورٌ}$ : (M, TA:) and —  $\nabla$   $\text{سَافِرُونَ}$ . (As, K.) — [Hence also,]  $\nabla$   $\text{تَأْمُورٌ}$ . (M, K.) You say,  $\text{مَا فِي الرِّكْبَةِ تَأْمُورٌ}$ , (T, S in art.  $\text{تَجْمُرُ}$ , and M,) or  $\text{تَأْمُورٌ}$ , (A,)  $\nabla$  There is not in the well any water. (T, S, M, A.) — The wezeer (وزير) of a king: (M, K:) because his command is effectual. (TA.) — Any one: as in the saying,  $\text{تَأْمُورٌ مَا بَهَا تَأْمُورٌ}$ , (T in art.  $\text{تَجْمُرُ}$ , A, K,) as also  $\nabla$   $\text{تَأْمُورٌ}$ , (T in art.  $\text{تَجْمُرُ}$ , and K,) each with an augmentative  $\text{ت}$ , and without  $\text{ء}$  as well as with it, accord. to Er-Radee and others, (TA,) and  $\nabla$   $\text{تَأْمُرِي}$ , and  $\nabla$   $\text{تَأْمُورِي}$ , (M,) and  $\nabla$   $\text{تَأْمُورِي}$ , (T in art.  $\text{تَجْمُرُ}$ , M, TA,) or without  $\text{ء}$ , (S, M, K, in art.  $\text{تَجْمُرُ}$ ;) and  $\nabla$   $\text{أَمْرٌ}$ , (M, K,) There is not in it (i. e. in the house,  $\text{الدار}$ , M, A, TA) any one. (M, A, K, and T and S in art.  $\text{تَجْمُرُ}$ .) You say also,  $\text{بِلَادٌ خَلَاءٌ لَا فِيهَا تَأْمُورِي}$  Vacant regions wherein is not any one. (S in art.  $\text{تَجْمُرُ}$ .)  $\nabla$   $\text{تَأْمُرِي}$  (M, K) and  $\nabla$   $\text{تَأْمُرِي}$  (S in art.  $\text{تَجْمُرُ}$ ) and  $\nabla$   $\text{تَأْمُورِي}$  and  $\nabla$   $\text{تَأْمُرِي}$  (M, K) also signify A man, or human being. (S, M, K.) You say, speaking of a beautiful woman,  $\text{مَا رَأَيْتُ تَأْمُورِيًّا أَحْسَنَ مِنْهَا}$  I have not seen a human being, or creature, more beautiful than she: (S and M in art.  $\text{تَجْمُرُ}$ ;) and  $\text{مَا رَأَيْتُ تَأْمُورِيًّا أَحْسَنَ مِنْهُ}$  [I have not seen a man more beautiful than he]. (T and S in art.  $\text{تَجْمُرُ}$ .) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) — Also Anything: as in the saying  $\text{أَكَلَ الذِّئْبُ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَأْمُورًا}$  [The wolf ate the sheep, or goat, and left not of it anything]. (T and S in art.  $\text{تَجْمُرُ}$ .) — A child, young one, or foetus; syn.  $\text{وَلَدٌ}$ . (M, K.) — The receptacle (وَعَاءٌ) of the child, young one, or foetus. (M in art.  $\text{تَجْمُرُ}$ , without  $\text{ء}$ ; and K.) — A وعاء [in the ordinary sense; i. e. a bag, or receptacle, for travelling-provisions and for goods or utensils &c.]. (M, K.) Hence the saying,  $\text{أَنْتَ أَغْلَرُ بِتَأْمُورِكَ}$  Thou art best acquainted with what thou hast with thee; and with thine own mind. (M.) — Also, (K,) and  $\nabla$   $\text{تَأْمُورَةٌ}$ , (M, [in which the former is not given in the following senses,] and K,) or  $\nabla$   $\text{تَأْمُورَةٌ}$ , (S in art.  $\text{تَجْمُرُ}$ ;) A ever, syn.  $\text{إِبْرِيش}$ , (S, M, K,) for wine: (S:) and, (M, K,) or, as some say, (TA,) a حَقَّة (M, K, TA) in which wine is

put. (TA.) — Also the first, (M, K,) or  $\nabla$  third, (T and S in art.  $\text{تَجْمُرُ}$ .) The chamber, or cell, (صَوْمَعَةٌ, T and M in art.  $\text{تَجْمُرُ}$ , without  $\text{ء}$ , and S and K, and ناموس, M, K,) of a monk. (M, K.) — And hence, (TA,) the first, (K,) and  $\nabla$  second, (M, K,) or  $\nabla$  third, of these three words, (T and S in art.  $\text{تَجْمُرُ}$ ;)  $\nabla$  The covert, or retreat, of a lion. (T, S, M, K.) Whence,  $\nabla$   $\text{فَلَانٌ أُسْدٌ فِي تَأْمُورِيهِ}$   $\nabla$  Such a one is a lion in his covert: (T and S in art.  $\text{تَجْمُرُ}$ ;) a saying borrowed from 'Amr Ibn-Maadee-Kerib: (T and S ibid:) or, accord. to some, it means, a lion in the greatness of his courage, and in his heart. (TA.) — Also (i. e. the first only) Play, or sport, of girls or of boys. (Th, M in art.  $\text{تَجْمُرُ}$  without  $\text{ء}$ , and K.) — See also  $\text{تَأْمُورٌ}$ .

$\text{تَأْمُورٌ}$  A sign, or mark, set up to show the way in a waterless desert; (K, TA;) consisting of stones piled up, one upon another: (TA:) pl.  $\text{تَأْمِيرٌ}$ . (K.) [See  $\text{أَمْرَةٌ}$ .] — See also  $\text{تَأْمُورٌ}$ .

$\text{تَأْمُورَةٌ}$ , and without  $\text{ء}$ : see  $\text{تَأْمُورٌ}$ , in eight places. — Also The pericardium; the integument (غَلَافٌ) of the heart. (S in art.  $\text{تَجْمُرُ}$ : there written without  $\text{ء}$ .)

$\text{تَأْمُورِي}$ : see  $\text{تَأْمُورٌ}$ , in two places.

$\text{فَلَانٌ مَشِيرٌ}$  Counsel; advice: as in the saying,  $\text{فَلَانٌ بَعِيدٌ مِنَ الْبَشِيرِ قَرِيبٌ مِنَ الْبَشِيرِ}$  Such a one is far from counsel, or advice: near to calumny, or slander. (A.)

$\text{مُؤَمَّرٌ}$  Made, or appointed, commander, governor, lord, prince, or king: (S, M, K:\*) made to have authority, power, or dominion: (T, M, K:) in which latter sense it is explained by Khálid, as applied by Ibn-Muqbil to a spear. (T.) —  $\nabla$  A cane, or spear-shaft, having a spear-head affixed to it. (K.) —  $\nabla$  A spear-head (T, TA) sharpened; syn.  $\text{مُحَدَّدٌ}$ . (T, M, K, TA.) — Distinguished, or defined, (مُحَدَّدٌ) by signs, or marks: (TA:) or, as some say, (TA,) marked with a hot iron; syn.  $\text{مُؤَسَّمٌ}$ . (K, TA.)

$\text{مَأْمُورٌ}$  [pass. part. n. of  $\text{أَمَرَ}$ , q. v.]. — It is said in a trad., (S, &c.,)  $\text{خَيْرُ الْمَالِ مَهْرَةٌ مَأْمُورَةٌ وَسَيِّئُهُ مَأْمُورَةٌ}$   $\nabla$  The best of property are a prolific filly [and a row of palm-trees, or perhaps a tall palm-tree, fecundated]; (AZ, A 'Obeyd, T, S, A, K:) as though the filly were commanded [by God] to be so: (A, in which the epithet  $\text{مَأْمُورَةٌ}$  thus used is said to be tropical:) [or]  $\text{مَأْمُورَةٌ}$  is thus for the sake of conformity to  $\text{مَأْمُورَةٌ}$ , and is originally  $\text{مَأْمُورَةٌ}$ , (S, M, K,) from  $\text{أَمَرَهُ اللَّهُ}$ : (TA:) or it is a dial. var. of weak authority; (K:) though, accord. to AZ, it signifies made to have abundant offspring, from  $\text{أَمَرَ اللَّهُ الْمَهْرَةَ}$ , meaning "God made the filly to have abundant offspring," a dial. var. of  $\text{أَمَرَهَا}$ , as A 'Obeyd also asserts it to be. (TA.)

$\text{مَأْمِيرٌ}$  and  $\text{مَأْمِيرٌ}$ : see what next follows.

$\text{مُؤْتَمِرٌ}$  [Obeying, or conforming to, a command; &c.: see 8. —] One who acts according to his own opinion; (T;) who follows his own opinion