

only: or who hastes to speak. (M.) — See also *أَمْرٌ*. — Also, and *المؤتمِر*, [The month which is now commonly called] *المُحَرَّم*: (M, K:) the former appellation (*مؤتمِر*) is that by which the tribe of 'Ad called it: (Ibn-El-Kelbee:) pl. *مَأْمِرٌ* and *مَامِرٌ* [both anomalous]. (M, K.) [See *شهر*.]

*يَأْمُرُ*; (M, K;) so in all the copies of the K; but in the L and other lexicons, *تَأْمُرُ*; (TA:) A certain beast of the sea: or, as some say, a small beast: (M:) and a kind of mountain-goat: (M, K:) or a certain wild beast, (K, TA,) or a beast resembling the mountain-goat, (M,) having a single branching horn in the middle of his head. (M, TA.) [See *يَحْمُورٌ*, the oryx.]

امس

*أَمْسٌ*, meaning Yesterday, or the day before the present day (Msb, K) by one night, (K,) and tropically applied to *what is before that*, (Msb,) or a short time before, (Bd in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written *أَمْسٌ* and *أَمَسٌ* and *أَمَسٌ*] or it is an adv. n., indecl., with kesr for its termination, unless made indeterminate, or made determinate [by the article ال]; and sometimes indecl. with fet-h: (Ez-Zejjājee, M, TA:) or, accord. to IHsh, the termination with fet-h is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but *مُدَّ أَمْسٌ* [Since yesterday] occurs, used by poetic licence: (Sb, S:) *أَمْسٌ* is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kesr for its termination, when it is determinate [without the article ال]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K:\*) [accord. to the most approved usage,] you say, *رَأَيْتُهُ أَمْسًا*, and *بِأَمْسٍ*, which is more common, and *الأمس*, I saw him yesterday; and *مَا رَأَيْتُهُ مُدَّ أَمْسٍ* [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, *مَا رَأَيْتُهُ مُدَّ أَوَّلٍ* [I have not seen him since the day before yesterday]; and if you have not seen him [since] two days before that, you say, *مَا رَأَيْتُهُ مُدَّ أَوَّلٍ مِنْ أَوَّلٍ مِنْ أَمْسٍ* [I have not seen him since the day before the day before yesterday]. (ISK, TA.) The phrase *رَأَيْتُهُ أَمْسًا* [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijāz make *أَمْسٌ* indecl., with kesr for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, *ذَهَبَ أَمْسٌ بِمَا فِيهِ* [Yesterday has gone with what happened during it]; whereas the people of El-Hijāz say, *ذَهَبَ أَمْسٌ بِمَا فِيهِ*, because it is [held by them to be] indecl. on account of its implying that it has the determinative article ال [understood as prefixed

to it], the kesreh being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from *الأمس*, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like *سَحْرٌ* in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article ال is prefixed to it, (S, K,\*) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, *كُلُّ غَدٍ صَائِرٌ أَمْسًا* [Every morrow becomes a yesterday]; (S,\* IB;) and making it determinate by the article ال, they say, *كَانَ الْأَمْسُ طَيِّبًا* [The yesterday was good], (IB,) and *مَضَى الْأَمْسُ الْمُبَارَكُ* [The blessed yesterday has past]; (S;) and prefixing it to another noun, *كُلُّ أَمْسِنَا كَانَ طَيِّبًا* [All of our yesterday was good], (IB,) and *مَضَى أَمْسِنَا* [Our yesterday has past]: (S:) [therefore,] in the following verse,

• وَإِنِّي وَقَفْتُ الْيَوْمَ وَالْأَمْسَ قَبْلَهُ •  
• بِبَابِكَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ •

[And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting], (thus related by IAqr in two different ways, (الأمس and الأمس), if we read *الأمس*, the ال is redundant, because it is implied in the word *أَمْسٌ*; but if we read *الأمس*, the ال is not implied in *أَمْسٌ*, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is *أَمْسٌ* and *أَمَاسٌ* (Zj, K,) both pls. of pauc., (Zj, TA,) and *أَمُوسٍ* (Zj, K, TA, [in the CK, incorrectly, *أَمُوسٌ*]) which is a pl. of mult. (Zj, TA.) There is no dim. form of *أَمْسٌ*; like as there is none of *غَدٌ* and *أَيٌّ* and *مَتَى* and *أَيْنَ* and *كَيْفَ* and *الْبَارِحَةَ* and *عِنْدَ* and *مَا* and the names of the months and those of the days of the week, except *الْجُمُعَةَ*. (Sb, S.)

*أَمْسِي*, contr. to analogy, (M, TA,) and *أَمْسِي* [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more chaste, (TA.) *Of*, or relating to, or belonging to, yesterday. (M, TA.)

امل

1. *أَمَلَهُ*, (T, S, M, &c.,) aor. 2, (T, S, M, Msb,) and 3, (so in the M accord. to the TT,) inf. n. *أَمَلٌ*, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from *أَمَلٌ* and *أَمَلٌ*], (M,) *He hoped it; or hoped for it; syn. رَجَاهُ*; (S,\* M,\* [see *أَمَلٌ* below,] K;) meaning, what was good for him; (S;) as also *أَمَلَهُ*, (T,\* M, K,) inf. n. *تَأْمِيلٌ*: (S, T:) or *he expected it; [or had a distant, or remote, expectation of it; for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,*

• أَرْجُو وَأَمَلُ أَنْ تَدْنُو مَوَدَّتَهَا •  
[I hope, and have a distant expectation, that her love may approach]: he who has determined upon a journey to a distant town or country says,

*أَمَلْتُ الْوُصُولَ* [I have formed an expectation, or a distant expectation, of arriving]; but he does not say, *طَمِعْتُ* until he has become near thereto; for *طَمِعَ* relates only to that of which the occurrence, or coming to pass, is [deemed] near: and *الرجاء* is between *الأمَل* and *الطمع*; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of *الأمَل*; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of *الطمع*: (Msb:) or *الرجاء* signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harālee: or it is properly syn. with *الأمَل*; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemāl: or, accord. to Er-Rāghib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and *أَمَلَهُ*, inf. n. *تَأْمِيلٌ*, signifies *he expected it much*; and is more commonly used than the form without teshded. (Msb.)

2: see 1, in two places. — *تَأْمِيلٌ* also signifies The inducing [one] to hope or expect. (KL.)

5. *تَأَمَّلَ الشَّيْءَ* [He considered the thing, or studied it, or contemplated it, carefully, or attentively, with investigation;] he looked at the thing endeavouring to obtain a clear knowledge of it: (S:) or *i. q. تَدَبَّرَهُ*: (Msb, TA;) i. e., (Msb,) he looked into the thing, considered it, examined it, or studied it, repeatedly, (Msb, TA,) in order to know it, or until he knew it, (Msb,) or in order to ascertain its real case: (TA:) or he looked intently, or hardly, at, or towards, the thing: (TA:) or *تَأَمَّلَ* signifies *he acted, or proceeded, deliberately, not hastily, syn. تَثَبَّتَ*, (T, M,) or *he paused, or waited, syn. تَكَبَّثَ*, (K,) in an affair, and in consideration; (M, K, TA;) *he paused, and acted with deliberation.* (TA.) *فِيهِ تَأَمَّلٌ* [meaning *It requires careful, or attentive, consideration, or simply it requires consideration,*] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like *فِيهِ نَظَرٌ* [q. v.]. (MF in art. *صفح*.)

أَمَلٌ: }  
إَمَلٌ: } see *أَمَلٌ*.

*أَمَلٌ* (T, S, M, Msb, K) and *إَمَلٌ* (IJ, M, K) and *أَمَلٌ*, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) *Hope*; syn. *رَجَاءٌ*: (S, M, K:) or *expectation*; [or distant, or remote, expectation; being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to an affection of the heart from some good to be attained: (Msb, TA: [in both of which are further explanations, for which see 1:]) *أَمَلَةٌ*, also, signifies the same as *أَمَلٌ*,