

(S, M, K,) or تَأْمِيلٌ; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like جِلْسَةٌ and رِجْلَةٌ: (S:) and مُؤْمَلٌ, likewise, signifies the same as أَمَلٌ: (TA:) the pl. of أَمَلٌ and إِمْلٌ and أَمَالٌ. (M, K, TA.) You say, خَابَ سَعْيُهُ وَأَمَلُهُ [His labour, and his hope, or expectation, were disappointed, frustrated, or balked]. (A and TA in art. خَيْب.) And مَا أَطْوَلَ إِمْلَتَهُ How far-reaching is his hope, or expectation! (T, S, M, K:) [or his manner of hoping or expecting!] from الأَمَلُ. (T.) — Also, the first, An object of hope. (Jel in xviii. 44.)

إِمْلَةٌ: see أَمَلٌ, in two places.

أَمَلٌ act. part. n. of 1; [Hoping: or] expecting. (Mṣb.) [See 1.]

مُؤْمَلٌ One whose beneficence may be hoped for. (Ḥar p. 183.) — التَّوْمَلُ The eighth of the horses that are started together in a race; (K;) these being ten: (TA:) or the ninth thereof: (TA in explanation of الشُّكَيْتُ:) or the seventh thereof. (Ḥam p. 46.) — See also أَمَلٌ.

مَأْمُولٌ pass. part. n. of 1; [Hoped: or] expected. (Mṣb.)

امن

1. أَمِنَ (T, S, M, &c.,) aor. = , (T, Mṣb, K,) inf. n. أَمْنٌ (T, S, M, Mṣb, K) and إِمْنٌ (Zj, M, K) and أَمِنَ (M, K) and أَمِنَةٌ (T, S, M, K) and أَمِنَةٌ (T) and أَمَانٌ (M, K) [and app. أَمَانَةٌ, for it is said in the S that this is syn. with أَمَانٌ,] and أَمِنَ, an instance of an inf. n. of the measure فَاعِلٌ, which is strange, (MF,) or this is a subst. like فَالِحٌ, (M,) He was, or became, or felt, secure, safe, or in a state of security or safety; originally, he was, or became, quiet, or tranquil, in heart, or mind; (Mṣb;) he was, or became, secure, or free from fear; أَمِنٌ signifying the contr. of خَوْفٌ, (S, M, K,) and so أَمِنَةٌ (S) and أَمِنٌ [&c.]: (M, K:) he was, or became, or felt, free from expectation of evil, or of an object of dislike or hatred, in the coming time; originally, he was, or became, easy in mind, and free from fear. (El-Munáwee, TA.) [See أَمِنٌ, below.] You say also, يَأْمِنُ عَلَى نَفْسِهِ [He is secure, or safe, or free from fear, for himself]. (M.) And أَمِنَ الْبَلَدُ, meaning The inhabitants of the country, or district, or town, were in a state of security, or confidence, therein. (Mṣb.) The verb is trans. by itself, and by means of the particle مِنْ; as in أَمِنَ زَيْدٌ الْأَسَدَ and أَمِنَ الْأَسَدُ, meaning Zeyd was, or became, or felt, secure from, safe from, [or free from fear of,] the lion. (Mṣb.) You say also, أَمِنَ كَذِبَ مَنْ أَخْبَرَهُ [He was secure from, or free from fear of, the lying of him who informed him]. (M.) And لَا أَمِنُ أَنْ يَكُونَ كَذَلِكُ [I am not free from fear of its being so; I am not sure but that it may be so]. (Mgh in art. نَبَذَ; and other lexicons passim.) And, of a strong-made she camel, أَمِنَتْ

أَنْ تَكُونَ ضَعِيفَةً [She was secure from, or free from fear of, being weak]: (M: [in a copy of the S أَمِنَتْ:] and أَمِنَتْ الْعَتَارُ وَالْإِعْيَاءَ [She was secure from, or free from fear of, stumbling, and becoming jaded]: (M:) and أَمِنَ عَتَارُهَا [Her stumbling was not feared]. (So in a copy of the S.) And, of a highly-prized camel, أَمِنَ أَنْ يُنْحَرَ [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [أَمِنٌ sometimes means He was, or became, free from fear, though having cause for fear, of him, or it; i. e. he thought himself secure, or safe, from him, or it. (See Kur vii. 97.)] — أَمِنَهُ (inf. n. أَمْنٌ TK) [and accord. to some copies of the K أَتَمِنَهُ and أَتَمِنَهُ (inf. n. تَأْمِينٌ K) and أَتَمِنَهُ ([written with the disjunctive alif اِتْمِنَهُ, and] also written أَتَمِنَهُ, on the authority of Th, which is extr., like أَتَمَلٌ [&c.], M) and أَتَمِنَهُ all signify the same (M, K, TA) [He trusted, or confided, in him; (as also بِه أَمِنَ, q. v.); he intrusted him with, or confided to him, power, authority; control, or a charge; he gave him charge over a thing or person: these meanings are vaguely indicated in the M and K and TA.]. You say, يَأْمِنُ النَّاسُ وَلَا يَخَافُونَ غَائِلَتَهُ [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And أَتَمِنَهُ عَلَى كَذَا (S, Mgh, * Mṣb*) and أَتَمِنَهُ عَلَيْهِ (S, Mṣb, K,) [He trusted, or confided, in him with respect to such a thing; he intrusted him with, or confided to him, power, authority, control, or a charge, over it; he gave him charge over it;] he made him, or took him as, over such a thing. (Mgh.) Hence, in a trad., the مُؤَدِّنُ is said to be مُؤْتَمِنٌ; i. e. يَأْتَمِنُهُ النَّاسُ عَلَى الْأَوْقَاتِ الَّتِي يُؤَدِّنُ فِيهَا [Men trust, or confide, in him with respect to the times in which he calls to prayer], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], مَا لَكَ لَا تَأْتَمِنُنَا عَلَى يَوْسُفَ and لَا تَأْتَمِنُنَا [i. e. What aileth thee that thou dost not trust, or confide, in us with respect to Joseph? or, that thou dost not give us charge over Joseph?]; (S;) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S:) some read تَمِنُنَا. (Bd.) You say also, أَوْتَمِنُ فُلَانًا [Such a one was trusted, or confided, in; &c.]; when it begins a sentence, changing the second ء into و; in like manner as you change it into ي when the first is with kesr, as in اِيْتَمِنُهُ; and into ا when the first is with fet-h, as in اَمِنَ. (S.) The phrase أَمَانَةٌ أَتَمِنُ, in a saying of Moḥammad, if it be not correctly عَلَى أَمَانَةٍ, may be explained as implying the meaning of أَسْتَحْفِظُ أَمَانَةً [He was asked to take care of a deposite; or he was intrusted with it]. (Mgh.) [You also say, أَمِنَهُ بِكَذَا, meaning He intrusted him with such a thing; as, for instance, money

or other property: see ٦٧٠ exs. in the Kur iii. 68.] — أَمِنَ (M, Mgh, K,) or أَمِنَ (Mṣb,) inf. n. أَمَانَةٌ, (M, Mgh, Mṣb,) He was, or became, trusted in, or confided in: (M, K:) or he was, or became, trusty, trustworthy, trustful, confidential, or faithful: said of a man. (Mgh.)

2. تَأْمِنُهُ, inf. n. تَأْمِينٌ: see 4: — and see also أَمِنَهُ, inf. n. as above, also signifies He said أَمِينٌ or أَمِينٌ, (T, S, Mṣb,) after finishing the Fātiḥah, (T,) or عَلَى الدُّعَاءِ on the occasion of the prayer, or supplication. (Mṣb.)

4. أَمِنَ is originally أَمِنَ; the second ء being softened. (S.) You say, أَمِنَهُ, [inf. n. إِيْمَانٌ;] (S, M, Mṣb;) and أَتَمِنَهُ, [inf. n. تَأْمِينٌ;] (M, TA;) meaning He rendered him secure, or safe; (Mṣb;) he rendered him secure, or free from fear; (S, M, TA;) contr. of أَخَافَهُ: (TA:) so in أَتَمِنُهُ مِنْهُ I rendered him secure, or safe, from him, or it. (Mṣb.) And of God you say, أَمِنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ [He hath rendered his servants secure from his wronging them]. (S.) And يُؤْمِنُ عِبَادَهُ مِنْ عَذَابِهِ [He rendereth his servants secure from his punishment]. (M.) You say also, أَمِنْتُ الْأَسِيرَ, meaning I gave, or granted, الأَمَانَ [i. e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter,] to the captive. (Mṣb.) And أَمِنَ فُلَانٌ الْعَدُوَّ [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, لَا إِيْمَانَ لَهُمْ They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) — إِيْمَانٌ also signifies The believing [a thing, or in a thing, and particularly in God]; syn. تَصَدِيقٌ; (T, S, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart; for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Muṭawwal.) You say, آمَنَ, meaning He believed. (T.) And it is said to be trans. by itself, like صَدَّقَ; and by means of ب, considered as meaning اِعْتِرَافٌ [or acknowledgment]; and by means of ل, considered as meaning إِذْعَانٌ [or submission]. (TA.) [Thus] you say, [أَمِنَهُ and] آمَنَ بِهِ (inf. n. إِيْمَانٌ, T, K,) meaning He believed it or in it, (T, M, K,) namely, a thing. (T, M.) And آمَنَ بِاللَّهِ He believed in God. (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that آمَنَ بِهِ [or أَمِنَهُ] properly signifies التَّكْذِيبَ [He rendered him secure from being charged with lying, or falsehood]; and that the meaning he believed him, or in him, is tropical; but this is at variance with what its author says in the A; and Es-Saḥd says that this latter meaning is proper. (TA.)