

(S, M, K,) or **تَأْمِيلٌ**; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like **جَلَسَةٌ** and **رَكْبَةٌ**: (S:) and **مُؤْمَلٌ**, likewise, signifies the same as **أَمَلٌ**: (TA:) the pl. of **أَمَلٌ** and **إِمْلٌ** and **أَمَلٌ** is **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. **خَيْبٌ**.) And **مَا أَطْوَلَ إِمْلَتَهُ** How far-reaching is his hope, or expectation! (T, S, M, K:) [or his manner of hoping or expecting!] from **الْأَمَلُ**. (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.* (Mḡb.) [See 1.]

مُؤْمَلٌ One whose beneficence may be hoped for. (Ḥar p. 183.) — **الْمُؤْمَلُ** 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 **السُّكَيْتُ**;) or the seventh thereof. (Ḥam p. 46.) — See also **أَمَلٌ**.

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

امن

1. **أَمِنَ**, (T, S, M, &c.,) aor. = , (T, Mḡb, K,) inf. n. **أَمْنٌ** (T, S, M, Mḡb, 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; (Mḡb;) 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.* (Mḡb.) The verb is trans. by itself, and by means of the particle **مِنْ**; as in **زَيْدٌ أَسَدٌ** and **أَمِنَ مِنْ زَيْدٍ الْأَسَدُ**, meaning *Zeyd was, or became, or felt, secure from, safe from, [or free from fear of,] the lion.* (Mḡb.) 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]. (Mḡb 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 يُنْهَرَ** [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [**أَمِنَ** 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 **كُر** vii. 97.)] — **أَمِنَهُ** (inf. n. **أَمْنٌ** **تَكَ**) [and accord. to some copies of the K **أَمِنَهُ**] and **أَمِنَهُ** (inf. n. **أَمِنَ** **ك**) and **أَمِنَهُ** ([written with the disjunctive alif **أَمِنَهُ**, and] also written **أَمِنَهُ**, on the authority of Th, which is extr., like **أَتَهَلَ** [&c.], M) and **أَسْتَأْمِنُهُ** all signify the same (M, K, TA) [*He trusted, or confided, in him; (as also **بِهِ**, 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, **يَأْمِنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِلَتَهُ** [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And **أَمِنَهُ عَلَى كَذَا** (S, Mḡb, * Mḡb*) and **أَمِنَهُ عَلَيْهِ** (S, Mḡb, 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.* (Mḡb.) Hence, in a trad., the **مُؤَدِّنُ** is said to be **مُؤْتَمِنٌ**; i. e. **يَأْتِيهِمْ 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. (Mḡb.) It is said in the **كُر** [xii. 11], **مَا لَكَ لَا تَأْمِنُنَا عَلَى يَوْسُفَ** and **تَأْمِنُنَا** with idghám [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? (Bḡ;) 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 **تَمِينُنَا**. (Bḡ.) You say also, **أَوْثِقْنِي** **فُلَانٌ** [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 **أَيْتَمَنُهُ**; and into ا when the first is with fet-h, as in **أَمِنَ**. (S.) The phrase **أَمَانَةٌ** **أَوْثِقْنِي**, in a saying of Moḡammad, if it be not correctly **أَمَانَةٌ**, 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]. (Mḡb.) [You also say, **أَمِنَهُ بِكَذَا**, meaning *He intrusted him with such a thing; as, for instance, money**

or other property: see ^{two} exs. in the **كُر** iii. 68.] — **أَمِنَ**, (M, Mḡb, K,) or **أَمِنَ**, (Mḡb,) inf. n. **أَمَانَةٌ**, (M, Mḡb, Mḡb) *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.* (Mḡb.)

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

4. **أَمِنَ** is originally **أَمِنَ**; the second ء being softened. (S.) You say, **أَمِنَهُ**, [inf. n. **إِيْمَانٌ**]; (S, M, Mḡb;) and **أَمِنَهُ**, [inf. n. **تَأْمِينٌ**]; (M, TA;) meaning *He rendered him secure, or safe; (Mḡb;) he rendered him secure, or free from fear; (S, M, TA;) contr. of أَخَافَهُ: (TA:) so in **أَمِنْتُ مَنْهُ** I rendered him secure, or safe, from him, or it.* (Mḡb.) 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, الأمان* [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. (Mḡb.) And **أَمِنَ فُلَانٌ الْعَدُوَّ** [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the **كُر** ch. ix. [verse 12], accord. to one reading, **لَا إِيْمَانٌ 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 **مُتَوَّوَالُ**.) You say, **أَمِنَ**, meaning *He believed.* (T.) And it is said to be trans. by itself, like **صَدَّقَ**; and by means of ب, considered as meaning **إِعْتِرَافٌ** [or acknowledgment]; and by means of ل, considered as meaning **إِذْعَانٌ** [or submission]. (TA.) [Thus] you say, **أَمِنَ بِهِ** (inf. n. **إِيْمَانٌ**, T, K,) meaning *He believed it or in it,* (T, M, K,) namely, a thing. (T, M.) And **أَمِنَ بِاللَّهِ** *He believed in God.* (T.) It seems to be meant by what is said in the **كَش** [in ii. 2], that **أَمِنَ بِهِ** [or **أَمِنَهُ**] properly signifies **أَمِنَهُ 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 **عَم**-**سَاعِدٌ** says that this latter meaning is proper. (TA.)