

of a wild animal, means *He rendered* the beholder *desirous of capturing* him. (M.) — **أَمَرَ**, (Aṣ, Fr, Th, T, S, M, Mṣb, K.) aor. ʔ; (Mṣb, TA;) and **أَمَرَ**, aor. ʔ; (S, M, IKṭṭ, K;) and **أَمَرَ**, aor. ʔ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. **أَمَرَ** (K) and **أَمْرَةٌ** (S) and **إِمَارَةٌ**; (Aṣ, T, S;) or the second is a simple subst.; (K;) or perhaps it is meant in the S that this and the third are quasi-inf. ns.; (MF;) *He had, or held, command; he presided as a commander, governor, lord, prince, or king; (M, Mṣb, K;) he became an أمير; (Aṣ, T, S;) عَلَى الْقَوْمِ over the people. (M, * Mṣb, K.) [See also 5.] وَأَمْرٌ فَلَانَ وَأَمْرٌ عَلَيْهِ, (as in different copies of the S,) [*Such a one has held command and been commanded,*] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning *such a one is a person of experience; or one who has been tried, or proved and strengthened, by experience.* (S.) — **أَمْرُهُ** as syn. with **أَمْرُهُ**: see 4. — **أَمَرَ**, (S, M, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. **أَمَرَ** and **أَمْرَةٌ**; (M, K, TA; the latter written in the CK **أَمْرَةٌ**;) and **أَمَرَ**, aor. ʔ; (IKṭṭ;) + *It* (a thing, M, Mṣb, or a man's property, or camels or the like, Abu-l-Ḥasan and S, and a people, T, S) *multiplied; or became many, or much, or abundant; (T, S, M, Mṣb, K;) and became complete. (M, K.)* — And the former, + *His beasts multiplied; or became many; (M, K;) [as also وَأَمَرَ; for you say,] إِيضًا بَنُو فَلَانَ, inf. n. **إِيضًا**, + *The property, or camels or the like, of the sons of such a one multiplied; or became many, or abundant. (M.)* — **أَمْرُ الْأَمْرِ**, (Akh, S, K,) aor. ʔ, inf. n. **أَمَرَ**, (Akh, S,) + *The affair, or case, (i. e., a man's affair, or case, Akh, S,) became severe, distressful, grievous, or afflictive. (Akh, S, K.)***

2. **أَمَرَهُ**, inf. n. **تَأَمَّرَهُ**, *He made him, or appointed him, commander, governor, lord, prince, or king. (S, * Mgh, Mṣb.)* [And it seems to be indicated in the S that **أَمَرَهُ**, without teshdeed, signifies the same.] See 1, in three places. You say also, **أَمَرَ عَلَيْنَا** (A, TA) *He was made, or appointed, commander, &c., over us. (TA.)* — Also *He appointed him judge, or umpire. (Mgh.)* — **أَمَرَ الْقَنَاةَ** + *He affixed a spear-head to the cane or spear. (T, M.)* [See also the pass. part. n., below.] — **أَمَرَ أَمَارَةً** *He made [a thing] a sign, or mark, to show the way. (T.)*

3. **مُؤَامَرَةٌ**, (T, * S, M, Mṣb,) inf. n. **أَمَرَهُ فِي أَمْرِهِ**, (S, K,) *He consulted him respecting his affair, or case; (T, * S, M, Mṣb, K, * TA;) as also وَأَمَرَهُ; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (S, TA;) and **أَسْتَأْمَرُهُ**, (M,) inf. n. **أَسْتَأْمَرُ**; (S, K;) and **أَسْتَأْمَرُهُ**, (T,) inf. n. **أَسْتَأْمَرُ**. (S, K.) It is said in a trad., **أَمَرُوا النِّسَاءَ فِي أَنْفُسِهِنَّ** *Consult ye women respecting themselves, as to marrying them. (TA.)* And in another trad., **أَمَرَتْ نَفْسَهَا**, meaning *She consulted herself, or her mind; as also وَأَسْتَأْمَرَتْ نَفْسَهَا. (TA.) [See another ex. voce **نَفْسٌ**. And see also 8.]**

4. **أَمَرَ**, inf. n. **إِيضًا**: see 1, last sentence but one, in two places. — **أَمْرُهُ**; (S, M, Mṣb, K;) and **أَمْرُهُ**, (S, M, Mṣb, K,) accord. to some, (M,) aor. ʔ, (Mṣb, K,) inf. n. **أَمَرَ**; (Mṣb;) both signifying the same accord. to AO, (S,) or A'Obeyd, (TA,) but the latter is of weak authority, (K,) or is not allowable; (M;) and, accord. to El-Ḥasan's reading of xvii. 17 of the Qur, (see 1,) **أَمْرُهُ** also; (M;) + *He (a man) multiplied it; or made it many, or much, or abundant; (S, Mṣb;) He (God) multiplied, or made many or much or abundant, his progeny, and his beasts: (M, K;) and أَمْرُ مَالِهِ + He (God) multiplied, &c., his property, or camels or the like. (S.)* — See also 1, first sentence, in two places.

5. **تَأَمَّرَ** *He became made, or appointed, commander, governor, lord, prince, or king; (Mṣb;) he received authority, power, or dominion; عَلَيْهِمْ* over them. (S, K.) [See also **أَمَرَ**.] — See also 8.

6: see 8, in three places.

8. **اتَّبَعَهُ** [written with the disjunctive alif **يَتَّبَعَهُ**] *He obeyed, or conformed to, a command; (S, * M, Mgh, K, *) he heard and obeyed. (Mṣb.)* You say, **اتَّبَعَهُ بِخَيْرٍ**, meaning *He was as though his mind commanded him to do good and he obeyed the command. (M.)* And [you use it transitively, saying,] **اتَّبَعَهُ الْأَمْرَ** *He obeyed, or conformed to, the command. (S.)* And **لَا يَتَّبِعُهُ** *He will not do right of his own accord. (A.)* Imra el-Ḥasan says, (S,) or En-Nemir Ibn-Towlab, (T.)

• وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتِيهِ •

[*And that which man obeys wrongs him, or injures him*]; meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (S;) or, accord. to Kt, *that evil which man purposes to do: (T:) or that which man does without consideration, and without looking to its result. (A'Obeyd, T.)* [See what follows.] — *He undertook a thing without consulting; (Kt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA:) he followed his own opinion only. (Mgh.)* One says, **أَمْرَتُهُ فَأَتَمَّرَ وَأَبَى**, (A, Mgh,) meaning *I commanded him, but he followed his own opinion only, and refused to obey. (Mgh.)* — *He formed an opinion, and consulted his own mind, and determined upon it. (Sh, T.)* And **اتَّبَعَهُ رَأْيَهُ** *He consulted his own mind, or judgment, respecting what was right for him to do. (Sh, T.)* — **اتَّبَعُوا**, (A, Mṣb,) inf. n. **اتَّبَعُوا**; (S, K;) and **تَأَمَّرُوا**, (A,) inf. n. **تَأَمَّرُوا**, of the measure **تَفَاعَلَ**; (S;) and **تَأَمَّرُوا**, (TA,) inf. n. **تَأَمَّرُوا**; (K;) *They consulted together: (S, * A, Mṣb, K, *)* or **اتَّبَعُوا** and **تَأَمَّرُوا** signify *they commanded, ordered, bade, or enjoined, one another; like as one says, تَفَاعَلُوا and **اتَّبَعُوا**, and **اتَّبَعُوا عَلَى الْأَمْرِ**: (T:) or **تَخَاصَمُوا** and **اتَّبَعُوا** and **تَأَمَّرُوا** عَلَيْهِ, *they determined, or settled, their opinions respecting the affair, or case: (M:)* and **اتَّبَعُوا بِهِ**, (S, Mṣb,) inf. n. as above, (K,) signifies *they purposed it, (S, Mṣb, K, *)**

namely, a thing, (Mṣb, K,) and consulted one another respecting it. (S.) It is said in the Qur [lxv. 6], **وَأْتَمَّرُوا بِبَيْنِكُمْ بِمَعْرُوفٍ** *And command ye, or enjoin ye, one another to do good: [such is app. the meaning,] but God best knoweth: (T:)* or, accord. to Kt, *purpose ye among yourselves to do good. (TA.)* And in the same [xxviii. 19], **إِنَّ الْأَمْلَاءَ يَأْتَمَّرُونَ بِكَ لِيَقْتُلُوكَ**, meaning *Verily the chiefs command one another respecting thee, to slay thee: (Zj, T:) or consult together against thee, to slay thee: (AO, T:) or purpose against thee, to slay thee: (Kt, T:) but the last but one of these explanations is better than the last. (T.)* — See also 3. — Accord. to El-Bushtee, **أَتَمَّرَهُ** also signifies *He gave him permission: but this has not been heard from an Arab. (Az, TA.)*

10: see 3, in two places.

أَمْرٌ *A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript: (S, * Mṣb, * TA, &c. :) pl. أَوَامِرُ: (S, Mṣb, &c. :) so accord. to common usage; and some writers of authority justify and explain it by saying that **أَمْرٌ** is [originally] **مَأْمُورٌ بِهِ**; that it is then changed to the measure **فَاعَلَ**; [i. e., to **أَمَرَ**]; like **عَارِفٌ**, which is originally **مَعْرُوفٌ**; and **عَيْشَةٌ رَاضِيَةٌ**, originally **مَرْضِيَةٌ**; &c.; [and then, to **أَمَرَ**]; and that **فَاعَلَ** becomes in the pl. **فَوَاعَلَ**; so that **أَوَامِرُ** is the pl. of **مَأْمُورٌ**: others say that it has this form of pl. to distinguish it from **أَمْرٌ** in the sense of **أَمُورٌ** [&c.], in which sense it has for its pl. **أَمُورٌ**. (Mṣb, TA.) [But I think that **أَوَامِرُ** may be properly and originally pl. of **أَمْرَةٌ**, for **أَمْرَةٌ**, or the like. MF says that, accord. to the T and M, the pl. of **أَمْرٌ** in the sense explained in the beginning of this paragraph is **أَمُورٌ**: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, **الْأَمْرُ ضِدُّ الْأَمْرِ** *قَالَ اللَّيْثُ الْأَمْرُ مَعْرُوفٌ وَالتَّهْيِ وَاحِدٌ الْأَمُورُ*, but **النَّهْيِ وَالْأَمْرُ وَاحِدٌ الْأَمُورُ**, evidently meaning that **أَمْرٌ** signifies the contr. of **نَهْيٌ**, and is also, in another sense, the sing. of **أَمُورٌ**.] [Hence,] **أُولُو الْأَمْرِ** *Those who hold command or rule, and the learned men. (M, K. [See Qur iv. 62.])* And **أَمْرُ اللَّهِ** *The threatened punishment of God: so in the Qur x. 25, and xi. 42, and xvi. 1; in which last place occur the words, أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ*, meaning *The threatened punishment ordained of God hath, as it were, come: so near is it, that it is as though it had already come: therefore desire not ye to hasten it. (Zj, M, TA.)* And **The purpose of God. (Bd and Jel in lxv. 3; &c.)** And **الْأَمْرُ قَرِيبٌ** *The resurrection, or the time thereof, is near. (Mgh, from a trad.)* And **مَا فَعَلْتُهُ عَنْ** *I did it not of my own judgment: (Bd:) or, of my own choice. (Jel.)* [Hence also **الْأَمْرُ**, in grammar, signifies *The imperative form of a verb.*] — Also *A thing; an affair; a business; a matter; a concern: a state, of a person or thing, or of persons or things**