

مَا لَهُ أَمْرٌ وَعَامَرٌ, meaning [What aileth him?] *May his wife and his cattle die, or perish, so that he shall have no wife (حَتَّى يَمِيرَ) and be vehemently desirous of milk (يَعْمِرُ).* (S, K: [in the CK, erroneously, *عَامَرٌ*; and in a MS. copy of the K, *عَامَرٌ* و*عَامَرٌ*].)

2. *تَأَيَّرَ* inf. n. *تَأَيَّرَ*, *God made him to have no wife.* (K, *TK.) And *أَيَّيَّتِ الْمَرْأَةَ*, inf. n. as above; (Ham p. 11, and TA;*) or *أَيَّيَّتَهَا*, like *أَيَّيَّتَهَا*; (T, S;) *I made the woman to be a widow, by slaying her husband.* (T, *S, and Ham ubi suprâ.) Taabata-sharrâ says,

فَأَيَّيَّتْ نِسْوَانًا وَأَيَّيَّتْ إِدَّةً

[And I have made women widows, by slaying their husbands; and children fatherless]. (TA.)

4. *أَيَّيَّتِ الْمَرْأَةَ*: see 2.

5. *تَأَيَّرَ* and *تَأَيَّيَّتْ*: see 1, in three places. The former is also explained as signifying *She became forlorn (تَحَوَّشَتْ) of her husband.* (K in art. حَوْش.) And also, (TA,) or *تَأَيَّيَّتْ زَمَانًا*, (ISk, T, S,) *She remained some time without marrying.* (ISk, T, S, TA.) And *تَأَيَّرَ*, (Msb, K,) or *تَأَيَّرَ زَمَانًا*, (ISk, T, S,) *He remained some time without marrying.* (ISk, T, S, Msb, K.)

8. *أَتَتَمَّتْ*, written with the disjunctive alif *أَتَتَمَّتْ*: see 1. — *أَتَتَمَّتْهَا*, (M, K,) like *أَعْتَمَّتْهَا*, (TA,) *I took her as my wife, she being what is termed أَيْمَرٌ [without a husband].* (M, K.)

أَيْ شَيْءٍ is a contraction of *أَيْ مَا*, meaning: *أَيْ شَيْءٍ*; it is thus in the saying, *أَيْمَرٌ هُوَ يَا فُلَانُ* [What thing is it, O such a one?]: and *أَيْمَرٌ تَقُولُ* [What thing sayest thou?]. (TA.) — *أَيْمَرُ اللَّهِ* [for *أَيْمَرُ اللَّهِ*]: see in art. *يَمِينُ*. (K.)

أَيْمَرٌ, for *أَيْمَرٌ*: see art. *أَمْرٌ*.

أَيْمًا: see *أَمًا*: — and *أَيْمًا*.

أَيْمًا: see *أَيْمًا*.

أَيْمِي A man whose wife has died: and *أَيْمِي* A woman whose husband has died: pl. *أَيَّامِي*, of both; like as *سَكَارِي* is pl. of *سَكَرَانُ*: accord. to ISk, *أَيَّامِي* is originally *أَيَّامِيرُ*. (Msb.) [See also *أَيْمَرٌ*.] *أَيَّامَانُ عَيْمَانُ* are epithets applied to a man, (M, K, TA,) meaning *Whose wife [and cattle] have died or perished [so that he has no wife and is vehemently desirous of milk; as shown above; see 1, last signification]: (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. أَيْمِي عَيْمِي, applied to a woman.* (M, K.)

أَيْمَرٌ A woman having no husband; (Lth, T, S, M, Mgh, Msb, K;) *whether she be a virgin or not; (IAar, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Msb;) as also أَيْمَةٌ; (Msb;) [said to be] applied to one who has not married: (IAar, T:) or if not a virgin; accord. to [the Imâm] Moḥammad; agreeably with a reading of a trad. by which the *أَيْمَرُ* is distinguished from the virgin: (Mgh:) also, the former, a man having no wife; (S, M,*

Mgh, Msb, K;) *whether he have married before or not: (S, Sgh, K:) or who has not married: (IAar, T:) pl. أَيْامِي (S, M, K) and أَيْامِيرُ; (M, K;) the latter of which is the original form: (S, M:) [or both, accord. to the Msb, are pls. of أَيْمَانُ, q. v.:] and أَيْمُونُ is a pl. applied to men, and أَيْمَاتُ applied to women: and أَيْمَةٌ, also, signifying men having no wives, is pl. of أَيْمَرٌ for أَيْمَرٌ. (TA.) — Also A free woman: (K:) pl., in this sense also, أَيْامِي, used in this sense in the Kur xxiv, 32, (T, TA,) accord. to some. (TA.) — And A female relation; (K;) in which sense also أَيْامِي is pl.; (T, TA;) meaning *suck as the daughter and the sister and the maternal aunt.* (T, K.)*

أَيْمَرٌ: see *أَيْمَرٌ*.

لِلنِّسَاءِ (M, K) *الْحَرْبُ مَأْيَمَةٌ* (T, S, M, Msb, K) *War is a cause of widowing to women; it slays the men, and leaves the wives without husbands.* (T, S, M, Msb.)

مُؤَيَّمَةٌ A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.)

أَمْرٌ: see *أَيْمَرٌ*, in art. *أَمْرٌ*.

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1. *أَيْنُ*, [in a copy of the Msb, *أَيْنُ*, aor. *يَيْئِنُ*], inf. n. *أَيْنُ*, [but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] *He was, or became, fatigued, or tired: (T, M:) so says IAar: (T:) and Aq says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Mughnee voce *إِنَّ*, last sentence:] in proof of this, IAar cites the following ex., from a poet:*

إِنَّا وَرَبِّ الْقُلُوبِ الصَّوَامِرِ

[We were, or have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels]: but Lth says that there is no verb derived from *أَيْنُ*, in this sense, except in poetry: (T:) Aboo-Moḥammad says that the only instance is that cited above: (TA:) [it is not disputed that] *أَيْنُ* signifies *fatigue, or the being fatigued or tired: (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A'Obeyd also says that it has no verb. (M.)* — *أَيْنُ*, aor. *يَيْئِنُ*, inf. n. *أَيْنُ*, (S, M, Msb, K, &c., [but see what follows,]) also signifies *Its time came; (أَتَى وَقْتَهُ); as also أَيْمَرٌ: (Bd lvii. 15:) it was, or became, present: it came, or attained, to its time; to its full, or final, time, or state; to maturity: it was, or became, or drew, near: syn. أَيْمَرٌ: (M:) and أَدْرَكَ; like أَيْمَرٌ: (Ham p. 455:) and حَانَ (S, M, Msb, K;) and قَرَبَ. (Mughnee voce *إِنَّ*.) You say, *أَيْنُ أَنْ تَفْعَلَ كَذَا*, aor. and inf. n. as above, (AZ, S,) i. e. *حَانَ* [The time has come, or has drawn near, for thee to do, or that thou shouldst do, such a thing]; like *أَيْمَرٌ*: and it is formed from it by transposition: (S:)*

[i. e.] *أَيْنُ* is formed by transposition from *أَنْ*: (Msb:) or *أَنْ* is a dial. var. of *أَيْنُ*; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or *أَنْ* is formed by transposition from *أَيْنُ*, because the latter has an inf. n. and the former has not: so says Aq: for *أَيْنُ* does not belong to this; its meaning being only *إِعْمَةٌ* and *تَعَبٌ*: or, accord. to AZ, *أَنْ* has an inf. n., namely *أَيْنُ*; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khaṣā'is:) Suh, in the R, asserts that *أَيْنُ* is formed by transposition from *أَيْنُ*: (TA:) the assertion of El-Bekree, that *أَنْ* is originally with *و* [for its medial radical letter], and that it is of the class of *وَلِي*, aor. *يَلِي*, requires consideration, and involves what is contrary to rule. (MF.) You say also, *أَنْ أَيْتَكَ*, (S, M, K,) and *أَيْتَكَ*, (M, K,) and *أَنْتَ كَ،* (S, K,) i. e. *حَانَ حَيْتَكَ* [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.)

أَيْنُ: see *أَيْنُ*. — *الْآنُ* is a noun denoting the present time; (S, M, Msb, K;) [signifying *At the present time; now; for*] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the *ال* being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K:) as Ibn-Es-Sarrāj says, there is not one *أَنْ* and another *أَنْ*: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the *ال* which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another *ال*, which is understood, as in the case of *أَمْسِي*: so says IJ, following Aboo-'Alee; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with *ال*, which is inseparable from it; and that it is originally *أَوَانُ* [or *الْأَوَانُ*]: or that it may have originated from the phrase *أَنْ تَفْعَلَ* [explained above], and is therefore mangoob, like *قَالَ* and *قِيلَ* when used as nouns: but Zj disallows its originating from *أَنْ*; and says that the right opinion is that of Kh, that *الآنُ* is indecl. with *fet-ḥ* for its termination, and that the *ال* is prefixed because the meaning is *هَذَا الْوَقْتُ*; and this is the opinion of Sb. (T.) You say, *أَنَا الْآنُ أَفْعَلُ كَذَا* [I, at the present time, or now, do, or will do, thus, or such a thing]. (M.) And *كُنْتُ الْآنَ عِنْدَهُ*, meaning *I was, in this time, of which part is present and some portions have passed, with him, or in his presence.* (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, *أَنَا الْآنَ حَدُّ الزَّمَانَيْنِ* [The term "now" is the limit of the two times; namely the past and the future]; thus pronounced, marfooḥ: so says IJ: but in the Book of Sb we read, *الآنُ حَدُّ الزَّمَانَيْنِ*, with *naḥb*: and in like manner, in the same, *الآنُ أَنْتَ* [Now is thy time]; the former with *naḥb* and the