

into what is termed **اِئْمَرٌ** [i. e. a sin, or crime, &c.]; (Lth, T, S, M, Mṣb, *K;) [he sinned; committed a sin, or crime;] he did what was unlawful: (M, *K;) and **تَأْتِمِرٌ** signifies the same as **اِئْمَرٌ**: (K;) it may be either an inf. n. of **اِئْمَرٌ**, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like **تَنْبِيْهُ**: (M;) and is said to be used in the sense of **اِئْمَرٌ** in the *Kur* lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتِمِرٌ**, like **تَعْدَابٌ**, is syn. with **تَأْتِمِرٌ** and **اِئْمَرٌ**; and, like **تَأْتِمِرٌ**, may be an inf. n. of **اِئْمَرٌ**, or a simple subst.: see an ex. voce **بُرُوْقٌ**.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in **تَعْلِمٌ** and **نَعْلِمٌ**; and as the hemzeh in **اِئْمَرٌ** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يَأْتِمِرُ** and **يَتِيْمِرُ** [for **اِئْمَرٌ** and **تَأْتِمِرٌ**]. (TA.) In the saying,

• **لَوْ قُلْتَ مَا فِي قَوْمِهَا لَرْتِيْمِرُ** •
• **يَفْضُلُهَا فِي حَسَبٍ وَمِيْسِرُ** •

the meaning is, [Shouldst thou say, thou wouldst not sin, or do wrong, in so saying,] *There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty].* (M.) **اِئْمَرٌ** **فِي كَذَا**, aor. **اِئْمَرْتُ** (S, K) and **اِئْمَرْتُ**, (S,) or **اِئْمَرْتُ**, (K,) but there is no other authority than the *K* for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the *Iktitáf el-Azâhir* the aor. is said to be **اِئْمَرْتُ** and **اِئْمَرْتُ**, (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] *God reckoned such a thing against him as an aثمَرٌ*: (S, K;) or **اِئْمَرْتُ**, aor. **اِئْمَرْتُ** (Fr, T, M, Mṣb) and **اِئْمَرْتُ**, (Mṣb,) inf. n. **اِئْمَرٌ** (Fr, T, Mṣb) and **اِئْمَرٌ** (Fr, T, TA) and **اِئْمَرٌ**, (Fr, TA,) *He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed اِئْمَرٌ* [i. e. sin, or crime, &c.]: (Fr, T, M;) [see also **اِئْمَرٌ** below:] or *he (a man) pronounced him to be اِئْمَرٌ* [i. e. a sinner, or the like]: (Mṣb:) [or] **اِئْمَرٌ**, aor. **اِئْمَرْتُ**, has this last signification, said of God; and also signifies *He found him to be so.* (T.)—You say also, **اِئْمَرْتُ** **النَّاقَةَ الْمَسِيَّ**, aor. **اِئْمَرْتُ**, inf. n. **اِئْمَرٌ**, *The she-camel was slow.* (M.)

2. **اِئْمَرْتُ**, (S, Mṣb, K,) inf. n. **اِئْمَرٌ**, (Mṣb, K,) *He said to him اِئْمَرْتُ* [Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.]. (S, Mṣb, K.) — See also 1, first and second sentences.

4. **اِئْمَرْتُ** *He made him, or caused him, to fall into what is termed اِئْمَرٌ* [i. e. a sin, or crime, &c.], (Zj, S, M, K,) or *what is termed اِئْمَرٌ*. (Mṣb.) — See also 1, last sentence but one.

5. **اِئْمَرْتُ** *He abstained from what is termed اِئْمَرٌ* [i. e. sin, or crime, &c.]; (T, S, M, Mṣb, K;) like **تَحْرَجُ** meaning “he preserved himself from what is termed **اِئْمَرٌ**”: (Mṣb:) or *he did a work, or deed, whereby he escaped from what is termed اِئْمَرٌ*: (TA:) and *he repented of what is so termed, (M, K,) and begged forgiveness of it; as though he removed the اِئْمَرٌ itself by repentance and by*

begging forgiveness; or sought to do so by those two means. (M.) You say also, **كَذَا** **تَأْتِمِرٌ** *He abstained from such a thing as a sin, or crime; syn. تَحَنُّتٌ*, q. v. (S, K, in art. **حَنَّت**.)

اِئْمَرٌ [accord. to some, an inf. n.; see **اِئْمَرٌ**: accord. to others, only a simple subst., signifying] *A sin, a crime, a fault, an offence, or an act of disobedience, syn. ذَنْبٌ*, (S, M, Mṣb, K,) *for which one deserves punishment; differing from ذَنْبٌ inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K “and,”] an unlawful deed: (M, K:) or a deed which retards from recompense: or, accord. to Fr, what is exclusive of the [punishment termed] اِئْمَرٌ*: accord. to Er-Rághib, it is a term of more general import than **عُدْوَانٌ**: (TA:) **اِئْمَرٌ** [which is originally an inf. n. of **اِئْمَرٌ**] is syn. with **اِئْمَرٌ**; (T, *Mgh;) and so, too, is **اِئْمَرٌ**, (Mṣb,) or **اِئْمَرٌ**, signifying *a deed retarding recompense: (TA:) the pl. of اِئْمَرٌ is اِئْمَارٌ*: (M:) and the pl. of **اِئْمَرٌ** is **اِئْمَارٌ**. (T.)—[Sometimes it is prefixed to a noun or pronoun denoting its object:—and sometimes it means †The punishment of a sin &c.: see explanations of a passage in the *Kur* v. 32, voce **بَاءٌ**.]—† *Wine: (Aboobekr El-Iyádee, T, S, M, K:) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.)—[And for a like reason,] † *Contention for stakes, or wagers, in a game of hazard; syn. قِمَارٌ*; (M, K;) which is a man’s destruction of his property. (M.) It is said in the *Kur* [ii. 216, respecting wine and the game called **الميسر**], **قُلْ فِيهِمَا اِئْمَرٌ كَبِيْرٌ وَمَنَافِعُ**, [Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)*

اِئْمَرٌ: see **اِئْمَرٌ**.—Also *The requital, or recompense, of اِئْمَرٌ* [i. e. sin, or crime, &c.]: (T, S, M, Mṣb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or *punishment* (Yoo, Lth, T, M, K) thereof: (Lth, T, M:) and **اِئْمَرٌ** and **اِئْمَرٌ** signify the same; (M, K;) the latter like **مَقْعَدٌ**. (TA. [In the *CK* this is written **اِئْمَرٌ**]) So in the *Kur* [xxv. 68], **يَلْقُوْا اٰثَمًا** [He shall find a requital, or recompense, or a punishment, of sin]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, *he shall find the punishment of اِئْمَرٌ* [or sins]: but some say, the meaning is that which here follows. (M.)—*A valley in Hell.* (M, K.)

اِئْمَرٌ: see **اِئْمَرٌ**:—and **اِئْمَرٌ**.
اِئْمَرٌ: see **اِئْمَرٌ**; and **اِئْمَرٌ**.

اِئْمَرٌ: see **اِئْمَرٌ**.—Also *A great, or habitual, liar; or one who lies much; and so اِئْمَرٌ*. (K.) So in the *Kur* ii. 277: or it there signifies *Burdened with اِئْمَرٌ* [or sin, &c.]. (TA.) In the *Kur* xlv. 44, it means, accord. to Fr, *The unrighteous, or sinning; like اِئْمَرٌ*: (T:) or *the unbeliever: (TA:) or, accord. to Zj, in this instance, (M,) by the اِئْمَرٌ is meant Aboo-Jahl.* (M, K.)—Also

The commission of **اِئْمَرٌ** [sin, or crime, &c.,] *much, or frequently; and so اِئْمَرَةٌ*. (M, K.)

اِئْمَرَةٌ: see **اِئْمَرَةٌ**.
اِئْمَرَةٌ: see **اِئْمَرَةٌ**.

اِئْمَرٌ *Falling into what is termed اِئْمَرٌ* [i. e. a sin, or crime, &c.]; (S, Mṣb, *K;) [sinning; committing a sin, or crime;] *doing what is unlawful: (K:) and in like manner, (S, Mṣb, K,) but having an intensive signification, (Mṣb,) اِئْمَرٌ*, and **اِئْمَرٌ**, (S, M, Mṣb, K,) and **اِئْمَرٌ**: (M, Mṣb, K:) [in the *CK*, erroneously, without teshdeed:] the pl. of the first of these three is **اِئْمَارٌ**; that of the second, **اِئْمَرٌ**; and that of the third, **اِئْمَارٌ**. (M.) See also **اِئْمَرٌ**.—**اِئْمَرَةٌ**, (S,) and **اِئْمَارَةٌ**, (S, M, K,) [in the *CK*, erroneously, **اِئْمَارَةٌ**.] *A she-camel, (S,) and she-camels, slow, or tardy; (S, M, K;) weary, fatigued, or jaded. (K. [In the *CK*, we find مَعْجِبَاتٌ erroneously put for مَعْجِبَاتٌ.] Some pronounce it with ت. (Sgh.) [In like manner,] اِئْمَرٌ signifies That is slack, or slow, in pace, or going; **اِئْمَرٌ** **فِي السِّيْرِ**. (Sgh, K. [In Golius’s Lex., as from the *K*, **اِئْمَرٌ** **فِي السِّيْرِ**.] Both are correct, signifying the same.)*

اِئْمَرٌ: } see 1.
اِئْمَرٌ: }

اِئْمَرٌ: see **اِئْمَرٌ**, in two places:—and see **اِئْمَرٌ**.
اِئْمَرٌ [Reckoned to have sinned, or the like;] *having a thing reckoned against him as an اِئْمَرٌ*: (S:) or *requited for what is termed اِئْمَرٌ*. (Fr, T.)
اِئْمَرٌ: see **اِئْمَرٌ**.

اثن

اِئْمَرٌ and **اِئْمَرٌ**: see art. **اِئْمَرٌ**.

اح

1. **اِئْمَرْتُ**, (S, A, Mṣb,) aor. **اِئْمَرْتُ** (S, Mṣb) and **اِئْمَرْتُ**, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **اِئْمَرٌ**, (S, A, Mṣb, K,) *The fire burned, burned up, burned brightly, or fiercely, (Mṣb,) blazed, or flamed, or blazed or flamed fiercely; (S, A, Mṣb, K;) as also اِئْمَرْتُ* (S, A, K) and **اِئْمَرْتُ** [written with the disjunctive alif **اِئْمَرْتُ**]: (S, K:) or *made a sound by its blazing or flaming.* (ISd, TA.)—**اِئْمَرْتُ**, aor. **اِئْمَرْتُ**, (S, K, &c.,) contr. to analogy, (TA,) and **اِئْمَرْتُ**, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. **اِئْمَرٌ** (S) and **اِئْمَرٌ**, (TA,) † *He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed حَفِيْفٌ*. (S, L, K, &c.) And, aor. **اِئْمَرْتُ**, (T, A,) inf. n. **اِئْمَرٌ**, (T, TA,) † *He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run; (T, Nh;) said of a man; (Nh, from a trad. ;) and of a camel: (IB:) or † he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire. (A.) You say, اِئْمَرْتُ*