

into what is termed **إئمر** [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 **تَأْتَمِرُ** signifies the same as **إئمر**: (K;\*) it may be either an inf. n. of **أئمر**, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like **تَنْبِيْطٌ**: (M;) and is said to be used in the sense of **إئمر** in the *Kur* lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتَمِرُ**, like **تَكْذِبُ**, is syn. with **تَأْتَمِرُ** and **إئمر**; and, like **تَأْتَمِرُ**, may be an inf. n. of **أئمر**, or a simple subst.: see an ex. voce **بَرَوْقٌ**.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in **تَعْلَمُ** and **نَعْلَمُ**; and as the hemzeh in **إئمر** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يئمر** and **تئمر** [for **أئمر** and **إئمر**]. (TA.) In the saying,

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَيْئَمِرْ  
يَفْضَلُهَا فِي حَسَبٍ وَمَيْسِرْ

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.) = **أئمه الله في كذا**, aor. **أئمه** (S, K;) and **أئمه** (S,) or **أئمه** (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 *Iktifāf el-Azāhir* the aor. is said to be **أئمه** and **أئمه**, (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 **إئمر**: (S, K;) or **أئمه**, aor. **أئمه** (Fr, T, M, Mṣb) and **أئمه**, (Mṣb,) inf. n. **أئمه** (Fr, T, Mṣb) and **أئمه** (Fr, T, TA) and **أئمه**, (Fr, TA,) He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed **إئمر** [i. e. sin, or crime, &c.]: (Fr, T, M;) [see also **أئمه** below:] or he (a man) pronounced him to be **أئمه** [i. e. a sinner, or the like]: (Mṣb:) [or] **أئمه**, aor. **أئمه**, has this last signification, said of God; and also signifies He found him to be so. (T.) — You say also, **أئمه الناقة المشى**, aor. **أئمه**, inf. n. **أئمه**, The she-camel was slow. (M.)

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

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

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

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

**إئمر** [accord. to some, an inf. n.; see **أئمر**: accord. to others, only a simple subst., signifying] A sin, a crime, a fault, an offence, or an act of disobedience, syn. **ذئب**, (S, M, Mṣb, K,) for which one deserves punishment; differing from **ذئب** 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] **حَد**: accord. to Er-Rāghib, it is a term of more general import than **عُدْوَانٌ**: (TA:) **مَأْتَمِرٌ** [which is originally an inf. n. of **أئمر**] is syn. with **إئمر**; (T, \*Mgh;) and so, too, is **أئمه**, (Mṣb,) or **إئمه**, signifying a deed retarding recompense: (TA:) the pl. of **إئمر** is **أئمه**: (M;) and the pl. of **مَأْتَمِرٌ** is **مَأْتَمِرٌ**. (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: (Abobekr El-Iyāde, 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. **قمار**; (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 إِئْمَرٌ كَبِيرٌ وَمَنْفَاعٌ**, [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.)

**أئمه**: see **إئمر**. — Also The requital, or recompense, of **إئمر** [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 **إئمه** and **مَأْتَمِرٌ** signify the same; (M, K;) the latter like **مَأْتَمِرٌ**. (TA. [In the *CK* this is written **مَأْتَمِرٌ**].) So in the *Kur* [xxv. 68], **يَلْقَى أَئْمَهُ** [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 **أئمه** [or sins]: but some say, the meaning is that which here follows. (M.) — A valley in Hell. (M, K.)

**أئمه**: see **إئمر**: — and **أئمه**.  
**أئمه**: see **أئمه**; and **أئمه**.

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

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

**أئمه**: see **أئمه**.

**أئمه**: see **أئمه**.

**أئمه** Falling into what is termed **إئمر** [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,) **أئمه**, and **أئمه**, (S, M, Mṣb, K,) and **أئمه**: (M, Mṣb, K: [in the *CK*, erroneously, without tesheed:] the pl. of the first of these three is **أئمه**; that of the second, **أئمه**; and that of the third, **أئمه**. (M.) See also **أئمه**. — **أئمه**, (S,) and **أئمه**, (S, M, K, [in the *CK*, erroneously, **أئمه**].) A she-camel, (S,) and she-camels, slow, or tardy; (S, M, K;) weary, fatigued, or jaded. (K. [In the *CK*, we find **مُعَبَّاتٌ** erroneously put for **مُعَبَّاتٌ**].) Some pronounce it with **ت**. (Sgh.) [In like manner,] **أئمه** signifies That is slack, or slow, in pace, or going; **الَّذِي يَكْذِبُ فِي السَّيْرِ**. (Sgh, K. [In Golius's Lex., as from the **K**, **الَّذِي يَكْذِبُ فِي السَّيْرِ**. Both are correct, signifying the same.])

**أئمه**: }  
**أئمه**: } see 1.

**أئمه**: see **إئمر**, in two places: — and see **أئمه**.

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

ائن

ئنى: see art. **ائنتان** and **ائنان**.

اج

1. **أجت النار**, (S, A, Mṣb,) aor. **أجت** (S, Mṣb) and **أجت**, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **أجج**, (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 **أجت** (S, A, K) and **أجت** [written with the disjunctive **أجت**]: (S, K;) or made a sound by its blazing or flaming. (ISd, TA.) — **أجت**, aor. **أجت**, (S, K, &c.) contr. to analogy, (TA,) and **أجت**, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. **أجت** (S) and **أجت**, (TA,) † He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed **حفيف**. (S, L, K, &c.) And, aor. **أجت**, (T, A,) inf. n. **أجت**, (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, **أجت الظلمير**