

of a wild animal, means *He rendered the beholder desirous of capturing him.* (M.) = **أَمَرَ**, (Aṣ, Fr, Th, T, Ṣ, M, Mṣb, K,) aor. ʔ; (Mṣb, TA;) and **أَمَر**, aor. ʔ; (Ṣ, M, IKṭṭ, K;) and **أَمِر**, aor. ʔ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. **أَمِر** (K) and **أَمْرَةٌ** (Ṣ) and **إِمَارَةٌ**; (Aṣ, T, Ṣ;) or the second is a simple subst.; (K;) or perhaps it is meant in the Ṣ 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* **أَمِير**; (Aṣ, T, Ṣ;) **عَلَى الْقَوْمِ** *over the people.* (M, * Mṣb, K.) [See also 5.] **أَمَرَ فُلَانٌ وَأَمَرَ عَلَيْهِ**, or **أَمَرَ فُلَانٌ عَلَيْهِ**, (as in different copies of the Ṣ,) [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.* (Ṣ.) = **أَمْرَةٌ** as syn. with **أَمْرٌ**: see 4. = **أَمْرٌ**, (Ṣ, 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 Ṣ, and a people, T, Ṣ) *multiplied; or became many, or much, or abundant;* (T, Ṣ, M, Mṣb, K;) and *became complete.* (M, K.) — And the former, + *His beasts multiplied; or became many;* (M, K;) [as also **أَمَرَ**; for you say,] **أَمَرَ بَنُو فُلَانٍ**, inf. n. **إِيْمَارٌ**, + *The property, or camels or the like, of the sons of such a one multiplied; or became many, or abundant.* (M.) = **أَمِرُ الْأَمْرِ**, (Akh, Ṣ, K,) aor. ʔ, inf. n. **أَمَرَ**, (Akh, Ṣ,) + *The affair, or case, (i. e., a man's affair, or case, Akh, Ṣ,) became severe, distressful, grievous, or afflictive.* (Akh, Ṣ, K.)

2. **أَمَرَهُ**, inf. n. **تَأْمِيرٌ**, *He made him, or appointed him, commander, governor, lord, prince, or king.* (Ṣ, * Mgh, Mṣb.) [And it seems to be indicated in the Ṣ 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. **أَمَرَ فِي أَمْرِهِ**, (T, * Ṣ, M, Mṣb,) inf. n. **مُؤَامَرَةٌ**, (Ṣ, K,) *He consulted him respecting his affair, or case;* (T, * Ṣ, M, Mṣb, K, * TA;) as also **وَأَمْرَهُ**; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (Ṣ, TA;) and **أَسْتَأْمِرُهُ**, (M,) inf. n. **أَسْتَأْمِرُ**; (Ṣ, K;) and **أَسْتَأْمِرُهُ**, (T,) inf. n. **أَسْتَأْمِرُ**. (Ṣ, 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 **أَسْتَأْمِرْتُ** *استأمرت* **نَفْسَهَا**. (TA.) [See another ex. voce **نَفْسٌ**. And see also 8.]

4. **أَمَرَ**, inf. n. **إِيْمَارٌ**; see 1, last sentence but one, in two places. = **أَمْرَهُ**; (Ṣ, M, Mṣb, K;) and **أَمْرُهُ**, (Ṣ, M, Mṣb, K,) accord. to some, (M,) aor. ʔ, (Mṣb, K,) inf. n. **أَمَرَ**; (Mṣb;) both signifying the same accord. to AO, (Ṣ,) 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 Kur, (see 1,) **أَمْرُهُ** also; (M;) + *He (a man) multiplied it; or made it many, or much, or abundant:* (Ṣ, Mṣb;) *He (God) multiplied, or made many or much or abundant, his progeny, and his beasts:* (M, K;) and **أَمَرَ مَالَهُ** + *He (God) multiplied, &c., his property, or camels or the like.* (Ṣ.) = See also 1, first sentence, in two places.

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

6: see 8, in three places.

8. **أَيْتَمَرَ** [written with the disjunctive alif **أَيْتَمَرَ**] *He obeyed, or conformed to, a command;* (Ṣ, * M, Mgh, K;*) *he heard and obeyed.* (Mṣb.) You say, **أَيْتَمَرَ 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,] **أَيْتَمَرَ الْأَمْرَ** *He obeyed, or conformed to, the command.* (Ṣ.) And **لَا يَأْتَمِرُ** *He will not do right of his own accord.* (A.) Imra el-Ḳeys says, (Ṣ,) or En-Nemir Ibn-Towlab, (T.)

• **وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتَمِرُ** •

[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: (Ṣ;) 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, **أَمَرْتَهُ فَاتَمَرَ 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 **أَيْتَمَرَ رَأْيَهُ** *He consulted his own mind, or judgment, respecting what was right for him to do.* (Sh, T.) — **أَيْتَمَرُوا**, (A, Mṣb,) inf. n. **أَيْتَمَرُوا**; (Ṣ, K;) and **تَأْمَرُوا**, (A,) inf. n. **تَأْمَرُوا**, of the measure **تَفَاعَلُ**; (Ṣ;) and **تَأْمَرُوا**, (TA,) inf. n. **تَأْمَرُوا**; (K;) *They consulted together:* (Ṣ, * A, Mṣb, K;*) **أَيْتَمَرُوا** and **تَأْمَرُوا** signify *they commanded, ordered, bade, or enjoined, one another;* like as one says, **أَقْتَمَلُوا** and **تَقَاتَلُوا**, and **أَيْتَمَرُوا عَلَى الْأَمْرِ** (T:) or **تَخَاصَمُوا** and **أَخْتَصَمُوا** and **تَأْمَرُوا عَلَيْهِ**, *they determined, or settled, their opinions respecting the affair, or case:* (M;) and **أَيْتَمَرُوا بِهِ**, (Ṣ, Mṣb,) inf. n. as above, (K,) signifies *they purposed it,* (Ṣ, Mṣb, K,*)

namely, a thing, (Mṣb, K,) and *consulted one another respecting it.* (Ṣ.) It is said in the Kur [lxv. 6], **وَأْتَمِرُوا بَيْنَكُمْ 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 الْأَمْلَأَ يَأْتَمِرُونَ 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, **أَيْتَمَرَهُ** 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:* (Ṣ, * Mṣb, * TA, &c. :) pl. **أَوَامِرٌ**: (Ṣ, 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 **فَاعِلٌ**; [i. e., **أَمِرٌ**]; like **عَارِفٌ**, which is originally **مَعْرُوفٌ**; and **عَيْشَةٌ رَاضِيَةٌ**, originally **مَرْضِيَةٌ**; &c.; [and then, to **أَمْرٌ**]; and that **فَاعِلٌ** becomes in the pl. **فَوَاعِلٌ**; so that **أَوَامِرٌ** 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 **أَوَامِرٌ** 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 وَالتَّهْيِيُّ وَاحِدٌ الْأَمُورِ, but **نَقِيضُ التَّهْيِيِّ وَالْأَمْرُ وَاحِدٌ لِأَمُورٍ**, 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 Kur iv. 62.]) And **أَمْرُ اللَّهِ** *The threatened punishment of God:* so in the Kur x. 25, and xi. 42, and xvi. 1; in which last place occur the words, **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 **الْأَمْرُ قَرِيبٌ** *The resurrection, or the time thereof, is near.* (Mgh, from a trad.) And **مَا فَعَلْتُهُ عَنْ** **أَمْرِي**, in the Kur xviii. 81, *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**