

only: or *who hastes to speak*. (M.) = See also *أَمْرٌ*. — Also, and *المؤتمِر*, [The month which is now commonly called] *المُحَرَّم*: (M, K:) the former appellation (*مؤتمِر*) is that by which the tribe of 'Ad called it: (Ibn-El-Kelbee:) pl. *مَأْمِرٌ* and *مَأْمِيرٌ* [both anomalous]. (M, K.) [See *شهر*.]

يَأْمُرُ; (M, K:) so in all the copies of the K; but in the L and other lexicons, *تَأْمُرُ*; (TA:) A certain beast of the sea: or, as some say, a small beast: (M:) and a kind of mountain-gout: (M, K:) or a certain wild beast, (K, TA,) or a beast resembling the mountain-gout, (M,) having a single branching horn in the middle of his head. (M, TA.) [See *يَحْمُورٌ*, the *oryx*.]

امس

أَمْسٌ, meaning *Yesterday*, or *the day before the present day* (Msb, K) *by one night*, (K,) and tropically applied to *what is before that*, (Msb,) or *a short time before*, (Bḷ in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written *أَمْسٌ* and *أَمَسٌ* and *أَمَسٌ*] or it is an adv. n., indecl., with kesr for its termination, unless made indeterminate, or made determinate [by the article *ال*]; and sometimes indecl. with fet-ḥ: (Ez-Zejjūjee, M, TA:) or, accord. to IHsh, the termination with fet-ḥ is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but *مُدَّ أَمْسٌ* [Since yesterday] occurs, used by poetic licence: (Sb, S:) *أَمْسٌ* is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kesr for its termination, when it is determinate [without the article *ال*]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K:*) [accord. to the most approved usage,] you say, *رَأَيْتَهُ أَمْسٌ*, and *بِأَمْسٍ*, which is more common, and *الْأَمْسِ*, *I saw him yesterday*; and *مَا رَأَيْتُهُ مُدَّ أَمْسٍ* [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, *مَا رَأَيْتُهُ مُدَّ أَوَّلٍ* [I have not seen him since the day before yesterday]; and if you have not seen him [since] two days before that, you say, *مَا رَأَيْتُهُ مُدَّ أَوَّلٍ مِنْ أَوَّلٍ مِنْ أَمْسٍ* [I have not seen him since the day before the day before yesterday]. (ISK, TA.) The phrase *رَأَيْتُهُ أَمْسٌ* [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijáz make *أَمْسٌ* indecl., with kesr for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, *ذَهَبَ أَمْسٌ بِمَا فِيهِ* [Yesterday has gone with what happened during it]; whereas the people of El-Hijáz say, *ذَهَبَ أَمْسٌ بِمَا فِيهِ*, because it is [held by them to be] indecl. on account of its implying that it has the determinative article *ال* [understood as prefixed

to it], the kesreh being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from *الْأَمْسِ*, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like *سَحْرٌ* in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article *ال* is prefixed to it, (S, K:*) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, *كُلُّ غَدٍ صَائِرٌ أَمْسًا* [Every morrow becomes a yesterday]; (S,* IB;) and making it determinate by the article *ال*, they say, *كَانَ الْأَمْسُ طَيِّبًا* [The yesterday was good], (IB,) and *مَضَى الْأَمْسُ الْمُبَارَكُ* [The blessed yesterday has past]; (S;) and prefixing it to another noun, *كُلُّ أَمْسِنَا كَانَ طَيِّبًا* [All of our yesterday was good], (IB,) and *مَضَى أَمْسِنَا* [Our yesterday has past]: (S:) [therefore,] in the following verse,

وَإِنِّي وَقَفْتُ الْيَوْمَ وَالْأَمْسِ قَبْلَهُ
بِبَابِكَ حَتَّى كَادَتْ الشَّمْسُ تَغْرُبُ

[And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting], (thus related by IAqr in two different ways, (the *أَمْسِ* and *الْأَمْسِ*), if we read *الْأَمْسِ*, the *ال* is redundant, because it is implied in the word *أَمْسِ*; but if we read *الْأَمْسِ*, the *ال* is not implied in *أَمْسِ*, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is *أَمْسٌ* and *أَمَاسٌ*, (Zj, K,) both pls. of pauc., (Zj, TA,) and *أَمُوسٍ*, (Zj, K, TA, [in the CK, incorrectly, *أَمُوسٍ*],) which is a pl. of mult. (Zj, TA.) There is no dim. form of *أَمْسٌ*; like as there is none of *غَدٌ* and *أَيٌّ* and *مَتَى* and *أَيْنَ* and *كَيْفَ* and *الْبَارِحَةَ* and *مَآ* and *عِنْدَ* and the names of the months and those of the days of the week, except *الْجُمُعَةَ*. (Sb, S.)

أَمْسِيٌّ, contr. to analogy, (M, TA,) and *أَمْسِيٌّ* [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more chaste, (TA,) *Of, or relating to, or belonging to, yesterday*. (M, TA.)

امل

1. *أَمَلَهُ*, (T, S, M, &c.,) aor. 2, (T, S, M, Msb,) and *أَمَلْتُ*, (so in the M accord. to the TT,) inf. n. *أَمَلْتُ*, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from *أَمَلْتُ* and *أَمَلْتُ*], (M,) *He hoped it*; or *hoped for it*; syn. *رَجَاهُ*; (S,* M,* [see *أَمَلْتُ* below,] K;) meaning, what was good for him; (S;) as also *أَمَلَهُ*, (T,* M, K,) inf. n. *تَأْمِيلٌ*: (S, T:) or *he expected it*; [or had a distant, or remote, expectation of it; for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,

أَرْجُو وَأَمَلُ أَنْ تَدْنُو مَوَدَّتَهَا
[I hope, and have a distant expectation, that her love may approach]: he who has determined upon a journey to a distant town or country says,

أَمَلْتُ الْوُصُولَ [I have formed an expectation, or a distant expectation, of arriving]; but he does not say, *طَمِعْتُ* until he has become near thereto; for *طَمِعَ* relates only to that of which the occurrence, or coming to pass, is [deemed] near: and the *رَجَاءُ* is between *الْأَمَلُ* and *الطَّمَعُ*; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of *الْأَمَلُ*; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of *الطَّمَعُ*: (Msb:) or *الرجاء* signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harállee: or it is properly syn. with *الْأَمَلُ*; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemál: or, accord. to Er-Rághib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and *تَأْمِيلٌ*, inf. n. *أَمَلَهُ*, signifies *he expected it much*; and is more commonly used than the form without teshdeed. (Msb.)

2: see 1, in two places. = *تَأْمِيلٌ* also signifies *The inducing [one] to hope or expect*. (KL.)

5. *تَأَمَّلَ الشَّيْءَ* [He considered the thing, or studied it, or contemplated it, carefully, or attentively, with investigation;] *he looked at the thing endeavouring to obtain a clear knowledge of it*: (S:) or *i. q. تَدَبَّرَهُ*; (Msb, TA;) i. e., (Msb,) *he looked into the thing, considered it, examined it, or studied it, repeatedly*, (Msb, TA,) *in order to know it, or until he knew it*, (Msb,) or *in order to ascertain its real case*: (TA:) or *he looked intently, or hardly, at, or towards, the thing*: (TA:) or *تَأَمَّلَ* signifies *he acted, or proceeded, deliberately, not hastily*, syn. *تَثَبَّتَ*, (T, M,) or *he paused, or waited*, syn. *تَلَبَّثَ*, (K,) *in an affair, and in consideration*; (M, K, TA;) *he paused, and acted with deliberation*. (TA.) *فِيهِ تَأَمَّلٌ* [meaning *It requires careful, or attentive, consideration, or simply it requires consideration,*] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like *فِيهِ نَظَرٌ* [q. v.]. (MF in art. *صفح*.)

أَمَلٌ : }
أَمَلٌ : } see أَمَلٌ.

أَمَلٌ (T, S, M, Msb, K) and *أَمَلٌ* (IJ, M, K) and *أَمَلٌ*, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) *Hope*; syn. *رَجَاءٌ*: (S, M, K:) or *expectation*; [or distant, or remote, expectation; being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to *an affection of the heart from some good to be attained*: (Msb, TA: [in both of which are further explanations, for which see 1:]) *أَمَلَةٌ*, also, signifies the same as *أَمَلٌ*,