

towards Jerusalem, (Bd,\* Jel,) as some explain it. (Bd.) — Sometimes, also, it is used as meaning *The law brought by the Prophet.* (Er-Rāghib, TA.)

**مَأْمَن** *A place of security or safety or freedom from fear; or where one feels secure.* (M, TA.)

**مُؤْمِن** pass. part. n. of **أَمَنَهُ**. (T.) It is said in the *Kur* [iv. 96], accord. to one reading, (T, M,) that of Aboo-Ja'far El-Medenee, (T,) **لَسْتُ مُؤْمِنًا** [*Thou art not granted security, or safety, &c.; or*] *we will not grant thee security, &c.* (T, M.)

**مُؤْمِن** [act. part. n. of 4; *Rendering secure, &c.*] **المؤمن** is an epithet applied to God; meaning *He who rendereth mankind secure from his wronging them:* (T, S;) or *He who rendereth his servants secure from his punishment:* (M, I Ath;) *i. q. المهيمن*, (M,) which is originally **مُؤَفِّع** [for the form **مُفَعِّل** is originally **مُؤَفِّع**]; the second **ع** being softened, and changed into **ي**, and the first being changed into **م**: (S;) or *the Believer of his servants* (Th, M, TA) *the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles:* (TA;) or *He who will faithfully perform to his servants what He hath promised them:* (T, TA;) or *He who hath declared in his word the truth of his unity.* (T.) — [Also *Believing, or a believer;* particularly in God, and in his word and apostles &c.: *faithful: trusting, or confiding:* &c.: see 4.]

**مَأْمُونَة** see **أَمِين**, in three places. — **مَأْمُونَة** *A woman whose like is sought after and eagerly retained because of her valuable qualities.* (M.)

**مَأْمُونِيَة** *A certain kind of food; so called in relation to El-Ma-moon.* (TA.)

**مُؤْتَمِن**: see **أَمِين**, in two places.

امه

1. **أَمَهُ**, aor. **ع**, inf. n. **أَمَهُ**, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the *Kur* xii. 45,] **وَأَدَّكَرَ بَعْدَ أَمِهِ** [*And he remembered, or became reminded, after forgetting.*] (S.) AHeyth is said to have read **بَعْدَ أَمِهِ**; and accord. to AO, **أَمَهُ** signifies **نَسِيَان** [like **أَمَهُ**]; but this is not correct. (Az, TA.) — *He confessed, or acknowledged:* (S, K;) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (S.) The reading of I'Ab, mentioned above, **بَعْدَ أَمِهِ**, is explained by A'Obeyd as meaning *after confessing, or acknowledging.* (TA.)

5. **تَأَمَّهُ أُمَّ** *He adopted a mother;* (M, K;) as also **تَأَمَّمَهَا**. (M in art. ام.)

**أُمَّة** *i. q. أُمٌّ* [*A mother of a human being and of any animal:* (M, K;) the former is [said by some to be] the original of the latter: (S;) Aboo-Bekr says that the **ه** in the former is a radical letter: (TA;) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (K;) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational: (TA;) the

former sing. sometimes applies to an irrational creature: (IJ, TA;) [for some further remarks on both of these words and their pls., see the latter of them:] the pl. [of the former] is **أُمَّهَات** and [that of the latter is] **أُمَّات**: (T, S;) Az says that the **ه** is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.)

امو

1. **أَمَتْ**, (S,\* M, K,) [in the CK, erroneously, second pers. **أَمَوْتُ**; (S;) and **أَمَيْت**, (M, K,) like **سَمِعَتْ**; (K;) and **أَمَوْتُ**, (Lh, M, K,) like **كَرَمْتُ**; (K;) inf. n. **أَمَوَّة**; (S, M, K;) *She (a woman) became a slave;* (S,\* M, K;) as also **تَأَمَّتْ**. (Msb.) = **أَمَتِ السَّنُورُ**, aor. **تَأَمَّوْ**, inf. n. **أَمَاءَة**, *The cat [mewed, or] uttered a cry;* (S, K;) like **مَاءَتْ**, aor. **تَمَوَّءُ**, inf. n. **مَوَاءَة**. (S.)

2. **أَمَّهَا**, (M, K,) inf. n. **تَأَمِّيَة**, (K,) *He made her a slave.* (M, K.)

5. **تَأَمَّتْ**: see 1. = **تَأَمَّى أُمَّة** *He took for himself a female slave;* (S, M, Msb, K;) as also **أَسْتَأَمَّهَا**. (S, K.)

8. **هُوَ يَأْتِمِي بِهِ** *He follows his (another person's) example; imitates him;* *i. q. يَأْتِمِرُ بِهِ*. (TA in the present art.) And **اِئْتَمَى بِالشَّيْءِ** [written with the disjunctive alif **اِئْتَمَى**] is used for **اِئْتَمَرَ بِهِ** [*He made the thing to be a rule of life or conduct*], by substitution [of **ي** for **م**], (M and K in art. ام,) the doubling [of the **م**] being disapproved. (M in that art.)

10: see 5.

**أَمَوَّة**, originally **اموة**, (Msb,) [but whether **أَمَوَّة** or **أَمَوَّة** is disputed, as will be seen in what follows,] *A female slave;* (M, K;) *a woman whose condition is that of slavery;* (T;) *contr. of حُرَّة*: (S;) [in relation to God, best rendered a *handmaid*:] dual **أُمَّتَان**: (Msb:) pl. **أُمَّر**, (Lth, T, S, M, Msb, K, &c.,) like **قَاض**, (Msb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and **إِمَاءَة** [the most common form] (T, S, M, Mgh, Msb, K) and **إِمَوَان** (T, S, M, Msb, K) and **أَمَوَان** (K), and so in some copies of the M) and **أَمَوَان** (K), and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lh,] and **أَمَوَات**, (M, Msb, K,) for which one may say **أُمَّات**. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally **أَمَوَّة**, (S, M, K,) because it has for a pl. **أُمَّر**, (S, M,) which is [originally **أُمَّو**], of the measure **أَفْعَل**, (Lth, T, S,) like **أَكْمَر**, pl. of **أَكْمَة**, (Sb, M,) and like **أَبْنَى**, [pl. of **نَاقَة**, which is originally **نَوَقَة**], for a sing. of the measure **فَعْلَة** has not a pl. of this form; (S;) and Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom: (TA;) or it is originally **فَعْلَة**: (AHeyth, T, K;) AHeyth says

that they suppressed its final radical letter, and, forming a pl. from it after the manner of **نَحْلَة** and **نَحْل**, instead of saying **أُمَّر**, which they disliked as being of only two letters, they transposed the suppressed **و**, changing it into **ا**, and placing it between the **ا** and **م**. (T: [in which this opinion, though it does not account for the termination of the pl. **أُمَّر**, is said to be preferable.]) One says, **جَاءَتْنِي أُمَّةُ اللَّهِ** [*The handmaid of God came to me*]: and in the dual, **جَاءَتْنِي أُمَّتَا اللَّهِ**: and in the pl., **جَاءَتْنِي إِمَاءَةُ اللَّهِ** and **جَاءَتْنِي إِمَوَانُ اللَّهِ** and one may also say, **أُمَّاتُ اللَّهِ** and **رَمَاهُ اللَّهُ مِنْ كُلِّ** (Ibn-Keysán, TA.) [ISd says,] **رَمَاهُ اللَّهُ مِنْ كُلِّ** **أُمَّةٍ** is mentioned by IAar as said in imprecating evil on a man; but I think it is **كُلِّ** **أُمَّةٍ** [*May God cast a stone at him from every elevated place, or the like*]. (M.)

**أُمُوِي** *Of, or relating or belonging to, a female slave.* (S.)

**أُمِيَّة** dim. of **أُمَّة**; (S, Msb;) originally **أُمِيَّة**. (Msb.)

ان

1. **أَنَّ**, aor. **يُنُّ**, inf. n. **أَنِينُ** and **أَنَانُ** (S, M, Msb, K) and **تَأَنَّ** (S, K) and **أَنَّ**, (M, K,) *He moaned; or uttered a moan, or moaning, or prolonged voice of complaint; or said, Ah! syn. تَأَوَّه*; (M, K;) by reason of pain: (S, TA;) *he complained by reason of disease or pain:* (TA;) *he uttered a cry or cries:* (Msb;) said of a man. (S, Msb.) — **أَنَّتِ الْقَوْسُ**, aor. **تَنَّتْ**, inf. n. **أَنِينُ**, *The bow made a gentle and prolonged sound.* (AHn, M.) = **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمٌ** means *I will not do it as long as there is a star in the heaven:* (S, M, K;) **أَنَّ** being here a dial. var. of **عَنَّ**. (S.) You say also, **مَا أَنْ فِي الْفُرَاتِ قَطْرَةٌ** *As long as there is a drop in the Euphrates.* (T, S.) And **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ سَيِّئَةٌ** [*I will not do it as long as there is rain in the heaven*]. (S.) [It is said in the M that Lh mentions the last two sayings; but it is there indicated that he read **قَطْرَةٌ** and **سَيِّئَةٌ**: and] ISk mentions the saying, **مَا عَنْنَ** **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمًا** (T, M,) and **عَنَّ** **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمٌ** (T); [in the former of which, **أَنَّ** must be a particle (which see below); but it seems that it should rather be **إِنَّ**, in this case, as ISd thinks; for he says,] I know not for what reason **ان** is here with fet-h, unless a verb be understood before it, as **وَجَدَ** or **ثَبَّتَ**: [and he adds,] Lh mentions **مَا أَنْ ذَلِكَ الْجَبَلُ مَكَانَهُ** [*as long as that mountain is in its place*]: and **مَا أَنْ حِرَاءَ مَكَانَهُ** [*as long as Mount Hird is in its place*]: but he does not explain these sayings. (M.)

**أَنْ** is a pronoun, denoting the speaker, [*I, masc. and fem.*,] in the language of some of the Arabs: they say, **أَنْ فَعَلْتُ** [*I did*], with the **ن** quiescent: but most of them pronounce it [**أَنْ**] with fet-h when conjoined with a following word; (Mughnee, K;) saying, **أَنْ فَعَلْتُ**: (TA;) and [**أَنَا**] with **ا** in a case of pause: (Mughnee, K;) and