

towards Jerusalem, (Bḏ, *Jel,) as some explain it. (Bḏ.) — 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 **أَمَنَ**. (T.) It is said in the *Kur* [iv. 96], accord. to one reading, (T, M,) that of Abū-Jaʿfar El-Medenee, (T,) **لَسْتَ 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.*] **المُؤْمِن** 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, IATH;) i. q. **المُحِيط**, (M,) which is originally **مُؤَفِّع**; [for the form **مُفَعِّل** is originally **مُؤَفِّع**;] the second **م** 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. — **مَأْمُون** *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.)

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

امه

1. **أَمَهُ**, aor. **أَمَ**, inf. n. **أَمَهُ**, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the *Kur* xii. 45], **وَأَذْكُرْ 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 **نَسِيَانٌ** [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** *He adopted a mother*; (M, K;) as also **تَأَمَّهَا**. (M in art. **أَمَر**.)

أُمَةٌ 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:) Abū-Bekr says that the **م** 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 **أُمَّاتٌ** and [that of the latter is] **أُمَّاتٌ**: (T, S:) Az says that the **م** 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. **أَمُوتِ**; (S;) and **أُمِيتَ**, (M, K,) like **سَبِعَتْ**; (K;) and **أَمُوتَ**, (Lh, M, K,) like **كَرِمَتْ**; (K;) inf. n. **أُمُوءَ**; (S, M, K;) *She (a woman) became a slave*; (S, *M, K;) as also **تَأَمَّتْ**. (Mṣb.) = **أَمَتِ السَّنُورُ**, aor. **تَأَمَّوْ**, inf. n. **أَمَّاءُ**, *The cat [mewed, or] uttered a cry*; (S, K;) like **مَاءَتْ**, aor. **تَمَّوْ**, inf. n. **مُوءَ**. (S.)

2. **أَمَّاهَا**, (M, K,) inf. n. **تَأَمِّمَةٌ**, (K,) *He made her a slave.* (M, K.)

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

8. **هُوَ يَأْتِي بِهِ** *He follows his (another person's) example; imitates him*; i. q. **يَأْتِرُ 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. **أَمَر**,) the doubling [of the **م**] being disapproved. (M in that art.)

10: see 5.

أُمُوءَ, originally **اموة**, (Mṣb,) [but whether **أُمُوءَ** or **أُمُوءَ** 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 **أُمَّانِ**: (Mṣb:) pl. **أُمَر**, (Lth, T, S, M, Mṣb, K, &c.) like **قَاضٍ**, (Mṣb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and **إِمَّاءُ** [the most common form] (T, S, M, Mgh, Mṣb, K) and **إِمُوءَانِ** (T, S, M, Mṣb, K) and **أُمُوءَانِ** (K, and so in some copies of the M) and **أُمُوءَانِ** (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 **أُمُوءَاتِ**, (M, Mṣb, K,) for which one may say **أُمَّاتٌ**. (Ibn-Kaysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally **أُمُوءَ**, (S, M, K,) because it has for a pl. **أُمَر**, (S, M,) which is [originally **أُمُوءَ**], of the measure **أَفْعَلُ**, (Lth, T, S,) like **أَكْمَرُ**, pl. of **أَكْمَةٌ**, (Sb, M,) and like **أَبْنَى**, [pl. of **نَاقَةٌ**, which is originally **نَوَقَةٌ**] for a sing. of the measure **فَعْلَةٌ** 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 **فَعْلَةٌ**: (AHeyth, T, K:) AHeyth says

that they suppressed its final radical letter, and, forming a pl. from it after the manner of **نَحْلَةٌ** and **نَحْلٌ**, instead of saying **أُمَر**, which they disliked as being of only two letters, they transposed the suppressed **و**, changing it into **ل**, and placing it between the **ل** and **م**. (T: [in which this opinion, though it does not account for the termination of the pl. **أُمَر**, is said to be preferable.]) One says, **جَاءَتْنِي أُمَةٌ** [The handmaid of God came to me]: and in the dual, **جَاءَتْنِي أُمَتَا** **اللَّهِ**: and in the pl., **جَاءَتْنِي إِمَّاءُ** **اللَّهِ** and **إِمُوءَانِ** **اللَّهِ** and **أُمَّاتُ** **اللَّهِ**; and one may also say, **أُمَّاتُ** **اللَّهِ** **رَمَاهُ** **اللَّهِ** **مِنْ كُلِّ** [Ibn-Kaysán, TA.] [Isd says,] **كُلِّ** **أُمَةٍ** is mentioned by IAqr as said in imprecating evil on a man; but I think it is **كُلِّ** **أُمَةٍ** [May God cast a stone at him from every elevated place, or the like]. (M.)

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

أُمُوءَةٌ dim. of **أُمَةٌ**; (S, Mṣb;) originally **أُمُوءَةٌ**. (Mṣb.)

ان

1. **أَنَانٌ** and **أَنِينٌ**, inf. n. **يَنْنُ**, aor. **أَنَّ**, (S, M, Mṣb, 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. تَأَوَّهَ; (M, K;) by reason of pain: (S, TA:) *he complained by reason of disease or pain*: (TA:) *he uttered a cry or cries*: (Mṣb:) said of a man. (S, Mṣb.) — **أَنَّتِ الْقَوْسُ**, aor. **تَنَّتْ**, inf. n. **أَنِينٌ**, (S, Mṣb.) — **أَنَّتِ الْقَوْسُ**, aor. **تَنَّتْ**, inf. n. **أَنِينٌ**, *The bow made a gentle and prolonged sound.* (AHn, M.) = **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمٌ**. (AHn, M.) means *I will not do it as long as there is a star in the heaven*: (S, M, K:) **أَنْ** being here a dial. var. of **عَنْ**. (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 سَمَاءٌ** [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 **سَمَاءٌ**; and] ISk mentions the saying, **مَا عَنْ** and **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمًا**, (T, M,) and **فِي السَّمَاءِ نَجْمٌ**; (T;) [in the former of which, **أَنْ** 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 **أَنْ** is here with fet-ḥ, unless a verb be understood before it, as **وَجِدَ** or **قَبِتَ**; [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 Hira 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-ḥ when conjoined with a following word; (Mughnee, K;) saying, **أَنْ فَعَلْتُ**: (TA:) and [أَنْ] with **ل** in a case of pause: (Mughnee, K;) and