

the sense of هَلْ; (Mughnee;) or in the sense of the interrogative أ; (Lth, T, K;) as in the saying, أَمْرٌ عِنْدَكَ غَدًا؟ حَاضِرٌ, meaning *Hast thou a morning-meal ready?* a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) — And sometimes it is redundant; (AZ, T, S, Mughnee, K;) in the dial. of the people of El-Yemen; (T;) as in the saying,

- يَا دَهْنَ أَمْرًا كَانَ مَشْيِي رَقَصًا •
• بَلْ قَدْ تَكُونُ مَشْيِي تَوَلَّصًا •

(T, S, * [in the latter, يا هَنْدُ, and only the former hemistich is given,]) meaning *O Dahnd, (the curtailed form دَهْنَ being used for دَهْنًا,) my walking was not, as now in my age, [a feeble movement like] dancing: but in my youth, my manner of walking used to be a bounding:* (T:) this is accord. to the opinion of AZ: but accord. to another opinion, ام is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, يَا دَهْنَ أَكَانَ مَشْيِي رَقَصًا أَمْرًا. (A'Hât, TA.) — It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T,) or of Teiyi and Himyer, (Mughnee,) in the sense of ال, (T,) to render a noun determinate. (Mughnee.) So in the trad., لَيْسَ مِنْ أَمِيرٍ أَمِيرًا فِي أَمْسَرٍ, (T, Mughnee,) i. e. *ليس من أمير الصيام في السفر* [Fasting in journeying is not an act of obedience to God]. (T, and M in art. بر.) So too in the trad., الآنَ الضَرْبُ طَابَ أَمْرُضُ, *Now fighting has become lawful*; as related accord. to the dial. of Himyer, for الضَرْبُ. (TA in art. طيب.) It has been said that this form ام is only used in those cases in which the ل of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, خُذِ الرُّمْحَ وَارْكَبِ أَمْرُسَ, [Take thou the spear, and mount the mare, or horse], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) — أَمْرٌ for أَمَّا, before an oath: see art. اما. — And أَمْرُ اللَّهِ and أَمْرُ اللَّهِ &c.: see أَيْمَنُ اللَّهِ, in art. يمين.

أُمٌّ A mother (T, S, M, Mṣb, K, &c.) [of a human being and] of any animal; (IAar, T;) as also أُمْرٌ, (Sb, M, Mṣb, K,) and أُمَّةٌ, (T, M, Mṣb, K,) and أُمِّيَّةٌ, (S, M, Mṣb, K,) which last is the original form (S, Mṣb) accord. to some, (Mṣb,) or the ة in this is augmentative (M, Mṣb) accord. to others: (Mṣb:) the pl. is أُمَمَاتٌ (Lth, T, S, M, Mṣb, K) and أُمَمَاتٌ; (S, M, Mṣb, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Mṣb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of أُمٌّ is أُمِّيَّةٌ (T, S, K) accord. to some

of the Arabs; but correctly, [accord. to those who hold the original form of أُمٌّ to be أُمِّيَّةٌ,] it is أُمِّيَّةٌ. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written أُمِّيَّة.]) — لَا أُمَّ لَكَ denotes dispraise; (S;) being used by the Arabs as meaning *Thou hast no free, or ingenuous, mother*; because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (AHeyth, T:) or, as some say, it means *thou art one who has been picked up as a foundling, having no known mother*: (TA:) [or] it is also sometimes used in praise; (A'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love, [lit. meaning *mayest thou have no mother!*], like تَكَلَّتْكَ أُمُّكَ, and لَا أَبَا لَكَ, [and قَاتَلْتَكَ اللَّهُ] &c. (Har p. 165.) — Some elide the ل of أُمٌّ; as in the saying of 'Adee Ibn-Zeyd,

• أَيُّهَا الْعَائِبُ عِنْدِي زَيْدٌ •
[O thou who art blaming in my presence the mother of Zeyd]; meaning, عِنْدِي أُمُّ زَيْدٍ; the عِنْدِي being also elided on account of the occurrence of two quiescent letters [after the elision of the ل of أُمٌّ]: (Lth, T, S;) and as in the phrase وَيَلِيهِ, (S,) which means وَيَلِيهِ أُمُّهُ. (S, and K in art. ويل, q. v.) — هُمَا أُمَّاكَ means *They two are thy two parents: or thy mother and thy maternal aunt.* (K.) [But] فَدَاهُ بِأُمِّهِ is said to mean [He expressed a wish that he (another) might be ransomed with] his mother and his grandmother. (TA.) — One says also, يَا أُمَّتِي لَا تَفْعَلِي [O my mother, do not thou such a thing], and [in like manner] يَا أَبَتِ أَفْعَلْ; making the sign of the fem. gender a substitute for the [pronominal] affix عِي; and in a case of pause, you say يَا أُمَّهُ. (S.) — And one says, مَا شَأْنِي وَشَأْنُهُ, and مَا أُمِّي وَأُمُّهُ, meaning [What relationship have I to him, or it? or what concern have I with him, or it? or] what is my case and [what is] his or its, case? because of his, or its, remoteness from me: whence, (T,)

- وَمَا أُمِّي وَأُمُّ الْوَحْشِ لَهَا •
• تَفَرَّعَ فِي مَفَارِقِي الْمَشِيمِ •

[And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?]; (T, S;) i. e. مَا أَنَا وَطَلَبُ مَا أُمْرِي وَطَلَبُ الْوَحْشِ بَعْدَ مَا كَبُرْتُ: in one copy of the S, وَطَلَبُ, i. e. with وَ as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning *what concern have I with the pursuing of the wild animals after I have grown old?*: he means, the girls: and the mention of أُمٌّ in the verse is superfluous. (S.) — أُمٌّ also relates to inanimate things that have growth; as in أُمُّ النَّخْلَةِ [The mother of the tree]; and أُمُّ الشَّجَرَةِ [the mother of the palm-tree]; and أُمُّ الْمَوْزَةِ [the

mother of the banana-tree; of which see an ex. in art. موز]; and the like. (M, TA.) — And it signifies also *The source, origin, foundation, or basis*, (S, M, Mṣb, K,) of a thing, (S, Mṣb, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, K;) its stay, support, or efficient cause of subsistence. (M, K.) — Anything to which other things are collected together, or adjoined: (IDrd, M, K:) anything to which the other things that are next thereto are collected together, or adjoined: (Lth, T:) the main, or chief, part of a thing; the main body thereof: and that which is a comprehender, or comprehender, of [other] things: (Ham p. 44:) the place of collection, comprisal, or comprehension, of a thing; the place of combination thereof. (En-Nadr, T.) — And hence, (IDrd, M,) The head, or chief, of a people, or company of men; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the phrase أُمُّ عِيَالٍ [lit. the mother of a household], in a poem of Esh-Shenfarā: (IDrd, M:) or in this instance, it has the signification next following, accord. to Esh-Shāfi'ee. (T.) — A man who has the charge of the food and service of a people, or company of men; accord. to Esh-Shāfi'ee: (T:) or their servant. (K.) — A man's aged wife. (IAar, T, K.) — A place of habitation or abode. (K.) So in the Kur [ci. 6], قَامَهُ هَاوِيَةٌ His place of habitation or abode [shall be] the fire [of Hell]: (Bd, Jel, TA:) or, as some say, the meaning is أُمُّ رَأْسِهِ هَاوِيَةٌ [his brain shall fall into it, namely, the fire of Hell]. (TA.) — The ensign, or standard, which an army follows. (S.) [See أُمُّ الرُّمَحِ, below.] — It is said in a trad., respecting the prophets, أُمَمَاتُهُمْ شَتَّى, meaning that, though their religion is one, their laws, or ordinances, or statutes, are various, or different: or the meaning is, their times are various, or different. (TA in art. شت.) — See also أُمَّةٌ, in two places. — أُمٌّ is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] — أُمُّ الرَّجُلِ The man's wife; and the person who manages the affairs of his house or tent. (TA.) And أُمُّ مَثْوَى الرَّجُلِ The man's wife, to whom he betakes himself for lodging, or abode: (T:) the mistress of the man's place of abode. (S, M.) — أُمُّ غَامِرٍ The hyena, or female hyena; as also أُمُّ عَمْرٍو; (TA;) and أُمُّ الطَّرِيقِ. (S, TA. [See also other significations of the first and last below.]) — أُمُّ الْحَلَسِ [or الْحَلَسِ] (as in the S and K in art. حلس) The she-ass. (TA.) — أُمُّ الْبَيْضِ The female ostrich. (S, K.) — أُمُّ الرَّأْسِ The brain: (T, M, K:) or the thin skin that is upon it: (IDrd, M, K:) or the bag in which is the brain: (T:) or the skin that comprises the brain; [the meninx, or dura mater and pia mater;] (S, Mgh;) which is called