

أَمَّ النَّجْمِ (S, M, K) likewise. (S.) — أَمَّ النَّجْمِ *The Milky way*; (S, M, K;) because it is the place where the stars are collected together [in great multitude]: (M:) or, as some say, *the sun*; which is the greatest of the stars. (Ham pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, مَا أَشْبَهَ مَجْلِسَكَ بِأَمِّ النَّجْمِ [How like is thine assembly to the Milky way]. (TA.) — أُمُّ الْقَرْيَةِ *The mother of the towns; the metropolis*: particularly Mekkeh; (T, S, M, K;) because asserted to be in the middle of the earth; (M, K;) or because it is the Kibleh of all men, and thither they repair; (M, K;) or because it is the greatest of towns in dignity: (M, K;) and every city is the أُمُّ of the towns around it. (T.) — أُمُّ التَّنَائِفِ *The most difficult of deserts or of waterless deserts*: (T:) or a desert, or waterless desert, (S, K,) far extending. (S.) — أُمُّ الطَّرِيقِ (T, S, M) and أُمَّةٌ الطَّرِيقِ (M, K) *The main part [or track] of the road*: (T, S, M, K;) when it is a great road or track, with small roads or tracks around it [or on either side], the greatest is so called. (T. [The former has also another signification, mentioned above.]) — أُمُّ عَامِرٍ *The cemetery, or place of graves*. (T. [This, also, has another signification, mentioned before.]) — أُمُّ الرُّمَحِ *The ensign, or standard*; (M, K;) also called أُمُّ الْحَرْبِ; (TA;) [and simply أُمُّ الرُّمَحِ, as shown above;] and the piece of cloth which is wound upon the spear. (T, M.) — أُمُّ جَابِرٍ *Bread*: and also the ear of corn. (T.) — أُمُّ الْخَبَائِثِ *The mother of evil qualities or dispositions*; i. e. wine. (T.) — أُمُّ الْكِتَابِ [in the Kur iii. 5 and xiii. 39] (S, M, &c.) *The original of the book or scripture* [i. e. of the Kur-án]: (Zj, M, K;) or the Preserved Tablet, التَّوْحُفُ الْمَحْفُوظُ: (M, M, K;) or it signifies, (M, K,) or signifies also, (M, K,) the opening chapter of the Kur-án; فَاتِحَةُ: (M, M, K;) because every prayer begins therewith; (M;) as also أُمُّ الْقُرْآنِ: (M, K;) or the former, the whole of the Kur-án, (I 'Ab, K,) from its beginning to its end: (TA:) and the latter, every plain, or explicit, verse of the Kur-án, of those which relate to laws and statutes and obligatory ordinances. (T, K.) — أُمُّ الشَّرِّ *Every evil upon the face of the earth*: and أُمُّ الْخَيْرِ *every good upon the face of the earth*. (T.)

أُمُّ: see أُمُّ, first sentence.

أُمَّةٌ: see أُمَّةٌ.

أُمَّةٌ *A way, course, mode, or manner, of acting, or conduct, or the like*; (AZ, S;) as also أُمَّةٌ: (AZ, S, K;) Fr assigns this meaning to the latter, and that next following to the former: (T:) *a way, course, or rule, of life, or conduct*; (Fr, T, M, K;) as also أُمَّةٌ. (M, K.) — *Religion*; as also أُمَّةٌ: (AZ, S, M, K;) [one of the words by which this meaning is expressed in the M and K is شَرْعَةٌ; for which Golius found in the K

سُرْعَةٌ:] *one course, which people follow, in religion*. (T.) You say, فَلَانٌ لَا أُمَّةَ لَهُ *Such a one has no religion; no religious persuasion*. (S.) And a poet says,

وَهَلْ يَسْتَوِي دُوْ أُمَّةٍ وَكَفُورٌ

[And are one who has religion and one who is an infidel equal?]. (S.) — *Obedience* [app. to God]. (T, M, K.) — *The people of a [particular] religion*: (Akh, S;) a people to whom an apostle is sent, (M, K,) unbelievers and believers; such being called his أُمَّة: (M:) any people called after a prophet are said to be his أُمَّة: (Lth, T:) the followers of the prophet: pl. أُمَمٌ. (T, M, K.)

It is said in the Kur [ii. 209], كَانَ النَّاسُ أُمَّةً وَاحِدَةً, meaning *Mankind was [a people] of one religion*. (Zj, T, TA.) — *A nation; a people; a race; a tribe, distinct body, or family*; (Lth, T, M, K;) of mankind; (Lth, T;) or of any living beings; as also أُمَّة: (M, K;) a collective body [of men or other living beings]; (T, S;) a sing. word with a pl. meaning: (Akh, S;) a kind, genus, or generical class, (T, S, M, K,) by itself, (T,) of any animals, or living beings, (T, S, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, S, M,) and of other beasts, and of birds; (T, M, TA;) as also أُمَّة: (M, K;) pl. of the former أُمَّة; (S, M;) which occurs in a trad. as relating to dogs; (S;) and in the Kur vi. 38, as relating to beasts and birds. (T, M, TA.) — *A man's people, community, tribe, kinsfolk, or party*; (M, K, TA;) his company. (TA.) — *A generation of men; or people of one time*: pl. أُمَمٌ: as in the saying, قَدْ مَضَتْ أُمَمٌ *Generations of men have passed away*. (T.) — *The creatures of God*. (M, K.) You say, مَا رَأَيْتُ مِنْ أُمَّةٍ أَكْبَرَ اللَّهُ أَحْسَنَ مِنْهُ [I have not seen, of the creatures of God, one more beautiful than he]. (M.) — *I. q. أَمَامٌ*: (T, M, K;) accord. to A'Obeyd, applied in this sense to Abraham, in the Kur xvi. 121. (T.) — *A righteous man who is an object of imitation*. (T.) — *One who follows the true religion, holding, or doing, what is different from, or contrary to, all other religions*: (M, K;) [said to be] thus applied to Abraham, ubi supra. (M.)

— *One who is known for goodness*: (Fr, T;) and so explained by Ibn-Mes'ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) *a man combining all kinds of good qualities*: (T, M, K;) or, as some say, repaired to: or imitated. (Bd.) — *A learned man*: (T, M, K;) one who has no equal: (T:) the learned man of his age, or time, who is singular in his learning: (M, K;) and one who is alone in respect of religion. (T.) — See also أُمُّ, first sentence. Hence, يَا أُمَّتُ, which see in the same paragraph. — *The stature of a man; tallness, and beauty of stature; or justness of stature*; syn. قَامَةٌ: (T, S, M, M, K;) and شَطَاطٌ: (M, TA: [in the K, the signification of شَطَاطٌ is assigned to it; but this is evidently a mistake for شَطَاطٌ; for the next three significations before the former of these words in the K are the same as the next three before the latter of them in the M; and the next five after the former word in the K

are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the K:] pl. أُمَمٌ. (T, S, M.) You say, إِنَّهُ لِحَسَنِ الْأُمَّةِ الشَّطَاطُ, i. e. *Verily he is beautiful in justness of stature*. (M.) And El-Aqshà says,

حَسَنُ الْوُجُوهِ طَوَالُ الْأُمَمِ

[Beautiful in respect of the faces,] tall in respect of the statures. (T, S, M.) [In the last, بَيْضُ الْوُجُوهِ.] — *The face*. (T, M, K.) — *أُمَّةُ الْوُجْهِ* *The form of the face*: (AZ, T:) or the principal part thereof; (M, K;) the part thereof in which beauty is usually known to lie. (M.) You say, إِنَّهُ لِحَسَنِ أُمَّةِ الْوُجْهِ *Verily he is beautiful in the form of the face*: and إِنَّهُ لَقَبِيحُ أُمَّةِ الْوُجْهِ *verily he is ugly in the form of the face*. (AZ, T.) — *أُمَّةٌ*: see أُمَّةٌ. — *A time; a period of time; a while*. (T, S, M, K.) So in the Kur [xii. 45], وَأَذْكُرُ بَعْدَ أُمَّةٍ *And he remembered, or became reminded, after a time*: (S, M;) or, after a long period of time: but some read أُمَّةٌ, i. e., after favour had been shown him, in his escape: and some read أُمَمٌ, i. e., forgetting. (Bd.) And so in the same [xi. 11], وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ *And verily, if we kept back from them the punishment] until a short period of time*. (S, B.)

أُمَّةٌ: see أُمَّةٌ, in three places; first and second sentences. — *I. q. أَمَامَةٌ* (K) [i. e. The office of إِمَامٌ, q. v.: or] the acting as, or performing the office of, إِمَامٌ: (T in explanation of أُمَّة, and M and M, K in explanation of أَمَامَةٌ:) and the mode, or manner, of performing that office. (T.) — *I. q. أَمَامَةٌ* (Lh, M, K) and شَأْنٌ (M, K) and حَالٌ (M) and حَالَةٌ (M, K) [all as meaning *State, condition, or case*: or by the first may be here meant *external state or condition; form, or appearance; or state with respect to apparel and the like*. — *An easy and ample state of life*; (T;) easiness, or pleasantness of life; ampleness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare. (IAqr, M, K.) You say of an old man when he has strength remaining, فَلَانٌ بِأَمَّةٍ, meaning *Such a one is returning to a state of well-being and ease and enjoyment*. (TA.) — *Dominion; mastery; authority*. (Fr, T, IKtt.) — *A blessing, or what God bestows upon one; a benefit, benefaction, favour, or boon; a cause of happiness*; (T, S, M, M, K;) as being that which men aim at, pursue, or endeavour to obtain. (T.) See أُمَّةٌ, last sentence but one. — Accord. to IKtt, it signifies also *i. q. أَمَرٌ* [but in what sense is not said]. (TA.)

أَمَرٌ *Nearness*. (S, M, K.) — [Near; nigh.] You say, أَخَذْتُ ذَلِكَ مِنْ أَمَرٍ *I took that from near; from nigh*. (S, TA.) And دَارُكُمْ أَمَرٌ *Your house is near, or nigh*. (M, TA.) And هُوَ أَمَرٌ مِنْكَ *He, or it, is near to thee*: and in like manner you say of two: (M, TA:) and of