

أُمِّي (T, M, Mgh, Mṣb, K) and أَمَان (K) [the former a rel. n. from أُمَّة, and thus properly meaning *Gentile*: whence, in a secondary, or tropical, sense, † a heathen;] † one not having a revealed scripture; (Bd in iii. 19 and 69;) so applied by those having a revealed scripture: (Bd in iii. 69:) [and particularly] an Arab: (Jel in iii. 69, and Bd and Jel in lxii. 2:) [or] in the proper language [of the Arabs], of, or belonging to, or relating to, the nation (أُمَّة) of the Arabs, who did not write nor read: and therefore metaphorically applied to † any one not knowing the art of writing nor that of reading: (Mgh:) or † one who does not write; (T, M, K;) because the art of writing is acquired; as though he were thus called in relation to the condition in which his mother (أُمُّهُ) brought him forth: (T:) or † one who is in the natural condition of the nation (الْأُمَّة) to which he belongs, (Zj, * T, M, * K, *) in respect of not writing, (T,) or not having learned writing; thus remaining in his natural state: (M, K:) or † one who does not write well; said to be a rel. n. from أُمٌّ; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from أُمَّة الْعَرَب; because most of the Arabs were of this description: (Mṣb:) the art of writing was known among the Arabs [in the time of Moḥammad] by the people of Et-Ṭáif, who learned it from a man of the people of El-Ḥeereh, and these had it from the people of El-Ambár. (T.) أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ, in the Qur ii. 73, means *Vulgar persons*, [or heathen,] who know not the Book of the Law revealed to Moses: (Jel:) or ignorant persons, who know not writing, so that they may read that book; or, who know not the Book of the Law revealed to Moses. (Bd.) Moḥammad was termed أُمِّي [meaning *A Gentile*, as distinguished from an Israelite: or, accord. to most of his followers, meaning *illiterate*;] because the nation (أُمَّة) of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Qur [xxix. 47], where it is said, “thou didst not read, before it, from a book, nor didst thou write it with thy right hand:” (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression “before it” in the verse of the Qur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being أُمِّيُونَ, write their signs, or marks: (TA:) or, accord. to Jaḥfar Eṣ-Ṣádik, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger's Life of Moḥammad (pp. 101—2); a work which, in the portion already published

(Part I.), contains much very valuable information.] — Also, (K,) or [only] أُمِّي (AZ, T, M,) applied to a man, (AZ, T,) *Impotent in speech*, (عَبِي, in the K incorrectly written غَبِي, TA,) of few words, and rude, churlish, uncivil, or surly. (AZ, T, M, K.)

أُمَّة The quality denoted by the epithet أُمِّي (TA:) [gentilism: † heathenism: &c.:] † the quality of being [in the natural condition of the nation to which one belongs, or] as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof. (Kull p. 73.)

أَمَان: see أُمِّي: and see also art. امن.

أُمَّة: see أُمٌّ.

أَمْر [act. part. n. of 1;] i. q. قَائِد: [see 1, first sentence:] (TA:) pl. إِمَامَر, like as صَحَاب is pl. of صَاحِب (M, K,) accord. to some, but others say that this is pl. of إِمَامَر [q. v.; the sing. and pl. being alike]; (M;) and أَمُون (TA.) Hence, in the Qur [v. 2], وَلَا آمِينَ الْبَيْتِ الْحَرَامِ [Nor those repairing to the Sacred House]. (TA.)

أُمَّة (S, Mṣb) and مَأْمُومَةٌ, as some of the Arabs say, (IB, Mṣb,) because it implies the meaning of a pass. part. n., originally; (Mṣb;) but 'Alee Ibn-Ḥamzeh says that this is a mistake; for the latter word is an epithet applied to the part called أَمْر الدِّمَاغ when it is broken; (IB;) or شَجَّة أُمَّة and مَأْمُومَةٌ; (M, Mgh, K;) A wound by which the head is broken, (S, M, Mṣb, K,) reaching to the part called أَمْر الدِّمَاغ (S, Mṣb,) or, [which means the same,] أَمْر الرَّأْس (M, K,) so that there remains between it and the brain [only] a thin skin: (S:) it is the most severe of شَجَاج [except that which reaches the brain (see شَجَّة)]: ISk says that the person suffering from it roars, or bellows, (يُصَعَّق,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Mṣb:) the mulct for it is one third of the whole price of blood: (TA:) IAar assigns the meaning of [this kind of] شَجَّة to أُمَّة; which seems, therefore, to be either a dial. var. or a contraction of أُمَّة: (Mṣb:) the pl. of أُمَّة is أَوَامِر (Mgh, Mṣb) and مَائِر; or this latter has no proper sing.: (M, TA:) the pl. of مَأْمُومَةٌ is مَأْمُومَات. (Mgh, Mṣb.)

أَمْرٌ and أَمْرٌ Better in the performance of the office termed إِمَامَةٌ; followed by مِنْ: (Zj, T, M, K:) originally أَمْر: the second hemzeh being changed by some into و and by some into ي. (Zj, T, M.)

أُمَّة, or أُمَّة, dim. of أُمَّة, pl. of إِمَامَر, q. v. (S.)

أَمْر: see أَمْر.

أَمْرٌ A camel that leads and guides: (M:) or a guide that shows the right way: and a camel that goes before the other camels: (K:) fem. with ة; (M, K;) applied to a she-camel (M, TA)

that goes before the other she-camels, and is followed by them. (TA.)

أَمْرٌ: see أَمْرٌ. — Also A camel having his hump bruised internally by his being much ridden, or having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded: (S:) or whose fur has gone from his back in consequence of beating, or of galls, or sores, produced by the saddle or the like. (M, K.) — مَأْمُومَةٌ: see أُمَّة, in three places.

مَأْمُر: see أَمْر, in two places.

مُؤْتَمِرٌ act. part. n. of أَتَمَرَ بِهِ; Following as an example; imitating; taking as an example, an exemplar, a pattern, or an object of imitation. (Mṣb.) — مَأْمُومَةٌ pass. part. n. of the same; Followed as an example; imitated; &c.: thus distinguished from the former by the preposition with the object of its government. (Mṣb.)

مَائِر: see أُمَّة.

اما

أَمَّا, used to denote an interrogation, is a compound of the interrogative hemzeh and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَّا [Art not thou ashamed for thyself, or of thyself, with respect to God?]. (Lth, T.) — [IHsh says, after explaining two other usages of أَمَّا which we have yet to mention,] El-Málaḳee adds a third meaning of أَمَّا, saying that it is a particle denoting عَرْض [or the asking, or requiring, a thing in a gentle manner], like [أَلَا (q. v.) and] لَوْلَا; and is connected peculiarly with a verb; as in أَمَّا تَقُومُ [Wherefore wilt not thou stand?], and أَمَّا تَفْعَلُ [Wherefore wilt not thou do such a thing?]; which may be explained by saying that the hemzeh is used as an interrogative to make one confess, or acknowledge, a thing, as it is in أَلَمْ and أَلَا, and that مَا is a negative. (Mughnee.) — It is also an inceptive word, used in the manner of أَلَا: (M:) followed by إِنَّهُ, it is syn. with أَلَا: (S:) [meaning *Now*: or *now surely*: or] both of these meaning *verily*, or *truly*; i. e. حَقًّا: and for this reason Sb allows one's saying, أَمَّا إِنَّهُ مُنْطَلِقٌ and أَمَّا إِنَّهُ مُنْطَلِقٌ [Verily, or truly, he is going away]; with *kesr* after the manner of أَلَا إِنَّهُ, and with *fet-h* after the manner of أَلَا إِنَّهُ: and أَمَّا وَاللَّهِ لَقَدْ كَانَ كَذَابًا is mentioned as meaning *Verily*, or *truly*, by God, such a thing did indeed happen; the ه being a substitute for the hemzeh: (M:) so too وَاللَّهِ حَقِّي [or حَقًّا وَاللَّهِ]: (Sgh and K in art. حَمِي:) it denotes the truth of the words which follow it; as when you say, أَمَّا إِنَّ زَيْدًا عَاقِلٌ, meaning *Truly*, or *properly speaking*, not tropically, *Zeyd is intelligent*; and أَمَّا وَاللَّهِ قَدْ ضَرَبَ زَيْدٌ عُمُرًا [Truly, &c., by God, Zeyd beat, or struck, 'Amr]: (S in art. اَمُو:) [in other words,] it corroborates an oath and a sentence; as in