

**أمانة**: see **أمن**, first sentence. — *Trustiness; trustworthiness; trustfulness; faithfulness; fidelity*; (M, Mgh, K;) as also **أمنة**. (M, K.) **أمانة الله** [for **أمانة الله قسي** or **أمانة الله قسي**] *The faithfulness of God is my oath or that by which I swear* is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like **لَعَمْرُ الله**, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, **أمانة الله** [app. for **أمانة الله**] *I adjure thee, or conjure thee, by the faithfulness of God, or the like*, making it to be governed in the accus. case by the verb which is to be understood: and some correctly say, **وأمانة الله** [By the faithfulness of God], with the **و** which denotes an oath: (Mgh:) or this last is an oath accord. to Aboo-Hanefeh; but Esh-Sháfi'ee does not reckon it as such: and it is forbidden in a trad. to swear by **الأمانة**; app. because it is not one of the names of God. (TA.) [Or these phrases may have been used, in the manner of an oath, agreeably with explanations here following.] — *A thing committed to the trust and care of a person; a trust; a deposite*; (Mgh, Mṣb;) and *the like*: (Mṣb:) *property committed to trust and care*: (TA:) pl. **أمانات**. (Mgh, Mṣb.) It is said in the **Qur** [viii. 27], **وَتَخُونُوا أَمَانَاتِكُمْ** [Nor be ye unfaithful to the trusts committed to you]. (Mgh.) And in the same [xxxiii. 72], **إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنَ الْإِنْسَانِ** [Verily we proposed, or offered, the trust which we have committed to man to the heavens and the earth and the mountains, and (accord. to explanations of Bḍ and others) they refused to take it upon themselves, or to accept it, and they feared it, but man took it upon himself, or accepted it: or, (accord. to another explanation of Bḍ, also given in the T, and in the K in art. **حمل**, &c.,) they refused to be unfaithful to it, and they feared it, but man was unfaithful to it: but in explaining what this trust was, authors greatly differ: accord. to some,] **الأمانة** here means *obedience*; so called because the rendering thereof is incumbent: or *the obedience which includes that which is natural and that which depends upon the will*: [for] it is said that when God created these [celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean *reason, or intellect*: [and the faculty of volition: and app. *conscience*: these being trusts committed to us by God, to be faithfully employed: (see an ex. voce **جَدْر**):] and *the imposition of a task or duty or of tasks or duties* [app. *combined with reason or intellect, which is necessary for the performance thereof*]: (Bḍ:) or it here means *prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment*: (Jel:) or, accord. to I'Ab and Sa'eed Ibn-Jubeyr, (T,) *the obligatory statutes which God has imposed upon his servants*: (T, K:\*) or, (T, K,) accord. to Ibn-'Omar, [the choice between] *obedience and disobedience* was offered to Adam, and he was informed of the recompense of obedience and the punishment of

disobedience: but, in my opinion, he says, (T,) it here means *the intention which one holds in the heart, (T, K,) with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils; (K;) because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, K,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the **أمانة** [or trust], (T, K,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] **حَامِل**, (T,) or **حَامِل** **الأمانة**, and **مُحْتَمِلُهَا**: (Bḍ:) and by **الإنسان** is here meant the doubting disbeliever. (T.) — Also, [as being a trust committed to him by God, A man's] *family, or household*; syn. **أهل**. (TA.)*

**أمان**: see **أمين**, in two places. — Also *One who does not write*; as though he were **كَاتِب** [in the CK **لأنه** because he is] an **أَمِي**. (K, TA.) [But this belongs to art. **امر**; being of the measure **فَعْلَان**, like **عُرْيَان**.] — And *A sower, or cultivator of land*; [perhaps meaning a clown, or boor;] syn. **زَرَّاع**: (CK:) or *sowers, or cultivators of land*; syn. **زَرَّاع**: (K, TA:) in one copy of the **Qur** [viii. 27]. (TA.)

**أمن** *Secure, safe, or free from fear*; as also **أمن**. (Lh, T, S, M, Mṣb, K) and **أمن**. (M, K.) Hence, in the **Qur** [xcv. 3], **وَهَذَا الْبَلَدُ الْأَمِينُ** [And this secure town]; (Akh, Lh, T, S, M;) meaning Mekkeh. (M.) **بَلَدٌ أَمِينٌ** and **أَمِينٌ** means *A town, or country, or district, of which the inhabitants are in a state of security, or confidence, therein*. (Mṣb.) It is also said in the **Qur** [xliv. 51], **إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ** [Verily the pious shall be in an abode wherein they shall be secure from the accidents, or casualties, of fortune. (M.)] [And hence,] **الْأَمِينُ** is one of the epithets applied to God, (Mgh, K,) on the authority of El-Ḥasan; (Mgh;) an assertion requiring consideration: it may mean *He who is secure with respect to the accidents, or casualties, of fortune*: but see **الْمُؤْمِنُ**, which is [well known as] an epithet applied to God. (TA.) **أَمِنَ الْمَالُ** means *What is secure from being slaughtered, of the camels, because of its being highly prized*; by **الْمَالُ** being meant **الإِبِلُ**: or, as some say, *what is highly esteemed, of property of any kind*; as though, if it had intellect, it would feel secure from being exchanged. (M.) You say, **أَعْطَيْتُهُ مِنْ أَمْنِ مَالِي**, (K, TA, [in the CK **أمن**]) meaning *I gave him of the choice, or best, of my property*; of *what was highly esteemed thereof*; (K, TA;) and **مِنْ أَمْنٍ مَالِي**, which Az explains as *meaning of the choice, or best, of my property*. (TA: [in which is given a verse cited by ISk showing that **أمن**, thus used, is not a mistranscription for **أمن**]) And **أَمِنَ الْحَلِمُ** means *Steadfast in forbearance or clemency*; of

*whose becoming disordered in temper, and free from self-restraint, there is no fear*. (M.) — See also **أَمِين**, in three places: — and see **أمن**. — See also **أمن**, in two places.

**أَمِين** [in the CK, erroneously, **أَمِين**] and **أَمِين**; (Th, T, S, M, Mgh, Mṣb, K;) both chaste and well known, (TA,) the latter of the dial. of El-Ḥijáz, (Mṣb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fullness of sound to the fet-ḥah of the **إ**, (Th, M, Mṣb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure **فَاعِيلٌ**; (Mṣb, TA;) and some pronounce the former **أَمِين**, (K,) which is said by some of the learned to be a dial. var., (Mṣb,) but this is a mistake, (S, Mṣb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Aḥmad Ibn-Yaḥyà, [i. e. Th,] that **أَمِين** is like **عَاصِين**, by which he was falsely supposed to mean its having the form of a pl., [and being consequently **أَمِين**], (Mṣb, [and part of this is said in the M,]) whereas he thereby only meant that the **م** is without tesbdeed, like the **ص** in **عَاصِين**; (M;) beside that the sense of **فَاصِدِين** [which is that of **أَمِين**, from **أمر**] would be inconsistent after the last phrase of the first chapter of the **Qur** [where **أَمِين** is usually added]; (Mṣb;) and sometimes it is pronounced with imáleh, [i. e. “émeena,”] as is said by El-Wáḥidee in the Beseet; (K;) but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:) each form is indecl., (S,) with fet-ḥ for its termination, like **أَيْنَ** and **كَيْفَ**, to prevent the occurrence of two quiescent letters together: (T, S, TA:) it is a word used immediately after a prayer, or supplication: (S, M:) [it is best expressed, when occurring in a translation, by the familiar Hebrew equivalent *Amen*:] El-Fárisee says that it is a compound of a verb and a noun; (M;) meaning *answer Thou me*; [i. e. *answer Thou my prayer*]; (M, Mgh;\*) or *O God, answer Thou*: (Zj, T, Mṣb, K:) or *so be it*: (AḤát, S, Mṣb, K:) or *so do Thou*, (K, TA,) *O Lord*: (TA:) it is strangely asserted by some of the learned, that, after the **Fátīḥah**, [or Opening Chapter of the **Qur-án**,] it is a prayer which implies all that is prayed for in detail in the **Fátīḥah**: so in the **Towsheeh**: (MF:) or it is *one of the names of God*: (M, Mṣb, K:) so says El-Ḥasan (M, Mṣb) El-Baṣree: (Mṣb:) but the assertion that it is for **الله** [O God], and that **أَسْتَجِبْ** [*answer Thou*] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with **refa**, not **naṣb**. (T.)

**إِيمَانٌ** [inf. n. of **أ**, q. v. — Used as a simple subst., *Belief*; particularly in God, and in his word and apostles &c.: *faith: trust, or confidence: &c.*] — Sometimes it means *Prayer*, syn. **صَلَاةٌ**: as in the **Qur** [ii. 138], where **إِيمَانٌ** said, **مَا كَانَ اللهُ لِيُضَيِّعَ إِيْمَانَكُمْ**; and Es-Saḥḥ i. e. [God will not make **إِيمَانٌ** is proper. (TA.)