

towards Jerusalem, (Bd,\* Jel,) as some explain it. (Bd.) — Sometimes, also, it is used as meaning *The law brought by the Prophet*. (Er-Rāghib, TA.)

**مَأْمُن** *A place of security or safety or freedom from fear; or where one feels secure.* (M, TA.)

**مُؤْمِن** pass. part. n. of **أَمَّنَهُ**. (T.) It is said in the *Ḳur* [iv. 96], accord. to one reading, (T, M,) that of Abou-Jaafar El-Medenee, (T,) **لَسْتُ مُؤْمِنًا** [*Thou art not granted security, or safety, &c.; or I will not grant thee security, &c.* (T, M.)

**مُؤْمِن** [act. part. n. of 4; *Rendering secure, &c.*]. **المؤمن** 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. **المؤمن**, (M,) which is originally **المؤمن**; [for the form **مُؤْمِن** is originally **مُؤْمِن**;] the second **م** being softened, and changed into **ي**, and the first being changed into **ع**: (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.*]

**مَأْمُونَةٌ** see **أَمِين**, in three places. — **مَأْمُونَةٌ** *A woman whose like is sought after and eagerly retained because of her valuable qualities.* (M.)

**مَأْمُونِيَّةٌ** *A certain kind of food; so called in relation to El-Ma-moon.* (TA.)

**مُؤْمِن** see **أَمِين**, in two places.

امه

1. **أَمَهُ**, aor. **أَمَّ**, inf. n. **أَمَّهُ**, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the *Ḳur* xii. 45], **وَأَدَّكَرَ 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. **تَمَّهُ أُمًّا** *He adopted a mother*; (M, K;) as also **تَمَّمَهَا**. (M in art. امر.)

**أُمٌّ** 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:) Abou-Bekr says that the **ه** in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational (T, M) or irrational: (K:) or, accord. to Az, the latter applies to the rational; and the former 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 **أُمَّهَاتٌ** and [that of the latter is] **أُمَّاتٌ**: (T, S:) Az says that the **ه** 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. **أَمَّتْ**, (S,\* M, K, [in the CK, erroneously, **أَمَّتْ**],) second pers. **أَمُوتُ**: (S;) and **أَمِيَّتٌ**, (M, K,) like **سَمِعَتْ**; (K;) and **أَمُوتُ**, (Lh, M, K,) like **كَرُمْتُ**; (K;) inf. n. **أُمُوءٌ**: (S, M, K;) *She (a woman) became a slave*; (S,\* M, K;) as also **تَأَمَّتْ**. (Mgh.) = **أَمَّتِ السُّورُ**, aor. **تَأَمَّوْا**, inf. n. **أَمَّاءٌ**, *The cat [mewed, or] uttered a cry*; (S, K;) like **مَاءَتْ**, aor. **تَمَّوْا**, inf. n. **مُوءَاءٌ**. (S.)

2. **أَمَّاها**, (M, K,) inf. n. **تَأْمِيَةٌ**, (K,) *He made her a slave.* (M, K.)

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

8. **هُوَ يَأْتِي بِه** *He follows his (another person's) example; imitates him*; i. q. **يَأْتِرُ بِه**. (TA in the present art.) And **أَتَمَّى بِالشَّيْءِ** [written with the disjunctive alif **أَيْتَمَّى**] is used for **يَأْتِرُ بِه** [*He made the thing to be a rule of life or conduct*], by substitution [of **ي** for **م**], (M and K in art. امر,) the doubling [of the **م**] being disapproved. (M in that art.)

10: see 5.

**أُمُوءٌ**, originally **اموة**, (Mgh,) [but whether **أُمُوءٌ** or **أُمُوءٌ** 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 حُرَّةٌ*: (S:) [in relation to God, best rendered a *handmaid*:] dual **أُمَّتَانِ**: (Mgh:) pl. **أُمَّرٌ**, (Lth, T, S, M, Mgh, K, &c.) like **قَاضٍ**, (Mgh,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and **إِمَاءٌ** [the most common form] (T, S, M, Mgh, Mgh, K) and **إِمُورٌ** (T, S, M, Mgh, K) and **أُمُورٌ** (K, and so in some copies of the M) and **أُمُورٌ** (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 **أُمُورَاتٌ**, (M, Mgh, K,) for which one may say **أُمَّاتٌ**. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally **أُمُوءٌ**, (S, M, K,) because it has for a pl. **أُمَّرٌ**, (S, M,) which is [originally **أُمَّوٌ**], of the measure **أَفْعُلٌ**, (Lth, T, S,) like **أَكْمَرٌ**, pl. of **أَكْمَةٌ**, (Sb, M,) and like **نَوَقَةٌ**, [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 **نَهْلَةٌ** and **نَحْلٌ**, instead of saying **أُمَّرٌ**, which they disliked as being of only two letters, they transposed the suppressed **و**, changing it into **ل**, and placing it between the **ا** and **م**. (T: [in which this opinion, though it does not account for the termination of the pl. **أُمَّرٌ**, is said to be preferable.]) One says, **جَاءَتْنِي أُمَّةٌ أَلَّه** [*The handmaid of God came to me*]: and in the dual, **جَاءَتْنِي أُمَّتَا أَلَّه**: and in the pl., **جَاءَتْنِي إِمَاءٌ أَلَّه** and **إِمُورَانِ أَلَّه** and **أُمَّاتِ أَلَّه**; and one may also say, **أُمَّاتِ أَلَّه** and **رَمَاهُ أَلَّه مِنْ كُلِّ** (Ibn-Keysán, TA.) [ISd says, **كُلِّ** **أُمَّةٌ** is mentioned by IAar as said in imprecating evil on a man; but I think it is **كُلِّ** **أُمَّةٌ** *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 **أُمَّةٌ**; (S, Mgh;) originally **أُمُوءَةٌ**. (Mgh.)

ان

1. **أَنَّنَ**, aor. **أَنَّنَ**, inf. n. **أَنِينٌ** and **أَنَانٌ** (S, M, Mgh, K) and **تَأَنَّنَ** (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*: (Mgh:) said of a man. (S, Mgh.) — **أَنَّتِ الْقَوْسُ**, aor. **تَأَنَّنَ**, inf. n. **أَنِينٌ**, *The bow made a gentle and prolonged sound.* (AHn, M.) = **لَا أَفْعُلُهُ مَا أَنَّ فِي السَّمَاءِ نَجْمٌ** (AHn, M.) means *I will not do it as long as there is a star in the heaven*: (S, M, K:) **أَنَّ** being here a dial. var. of **عَنَّ**. (S.) You say also, **مَا أَنَّ فِي الْفُرَاتِ قَطْرَةٌ** *As long as there is a drop in the Euphrates.* (T, S.) And **لَا أَفْعُلُهُ مَا أَنَّ 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 أَنَّ فِي السَّمَاءِ نَجْمًا**, (T, M,) and **مَا عَنَّ**, (T, M,) and **لَا أَفْعُلُهُ مَا أَنَّ فِي السَّمَاءِ نَجْمٌ**; (T;) [in the former of which, **أَنَّ** must be a particle (which see below); but it seems that it should rather be **أَنَّ**, in this case, as ISd thinks; for he says,] I know not for what reason **أَنَّ** is here with fet-h, unless a verb be understood before it, as **وَجَدَ** or **قَبِلَ**; [and he adds,] Lh mentions **مَا أَنَّ ذَلِكَ الْجَبَلُ مَكَانَهُ** [*as long as that mountain is in its place*]: and **مَا أَنَّ حِرَاءَ مَكَانَهُ** [*as long as Mount Hira is in its place*]: but he does not explain these sayings. (M.)*

**أَنَّ** is a pronoun, denoting the speaker, [I, masc. and fem.,] in the language of some of the Arabs: they say, **أَنَّ فَعَلْتُ** [*I did*], with the **ن** quiescent: but most of them pronounce it [with **فَعَلْتُ**] with fet-h when conjoined with a following word; (Mughnee, K;) saying, **أَنَّ فَعَلْتُ**: (TA:) and [with **فَعَلْتُ**] with **ل** in a case of pause: (Mughnee, K;) and