أُمُّ الدِّمَاغِ (Ṣ, Mṣb) likewise. (Ṣ.) — أُمُّ النُّجُومِ *The Milky way;* (Ṣ, M, Ḳ;) 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. (Ḥam pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, مَا أَشْبَهَ مَجْلِسَكَ بِأُمِّ النُّجُومِ ‡ [*How like is thine assembly to the Milky way!*]. (TA.) — أُمُّ القُرَى [*The mother of the towns; the metropolis:* particularly] *Mekkeh;* (T, Ṣ, M, Ḳ;) because asserted to be in the middle of the earth; (M, Ḳ;) or because it is the Ḳiblah of all men, and thither they repair; (M, Ḳ;*) or because it is the greatest of towns in dignity: (M, Ḳ:) and every city is the أُمّ of the towns around it. (T.) أُمُّ التَّنَائِفِ *The most difficult of deserts* or *of waterless deserts:* (T:) or *a desert,* or *waterless desert,* (Ṣ, Ḳ,) *far extending.* (Ṣ.) أُمُّ الطَّرِيقِ (T, Ṣ, M) and ▼ أُمَّةُ الطَّرِيقِ (M, Ḳ) *The main part* [or *track*] *of the road:* (T, Ṣ, M, Ḳ:) *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 الرُّمْحِ *The ensign,* or *standard;* (M, Ḳ;) also called أُمُّ الحَرْبِ; (TA;) [and simply الأُمّ, 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 الخَبَائِثِ [*The mother of evil qualities* or *dispositions;* i. e.] *wine.* (T.) أُمُّ الكِتَابِ [in the Ḳur iii. 5 and xiii. 39] (Ṣ, M, &c.) *The original of the book* or *scripture* [i. e. *of the Ḳur-án*]: (Zj, M, Ḳ:) or *the Preserved Tablet,* اللَّوْحُ المَحْفُوظُ: (M, Mṣb, Ḳ:) or it signifies, (M, Ḳ,) or signifies also, (Mṣb,) *the opening chapter of the Ḳur-án; the* فَاتِحَة; (M, Mṣb, Ḳ;) because every prayer begins therewith; (M;) as also أُمُّ القُرْآنِ: (Mṣb, Ḳ:) or the former, *the whole of the Ḳur-án,* (I 'Ab, Ḳ,) *from its beginning to its end:* (TA:) and the latter, *every plain,* or *explicit, verse of the Ḳur-án, of those which relate to laws and statutes and obligatory ordinances.* (T, Ḳ.) أُمُّ الشَّرِّ *Every evil upon the face of the earth:* and أُمُّ الخَيْرِ *every good upon the face of the earth.* (T.)

إِمٌّ: see أُمّ, first sentence.

أَمَّةٌ: see آمَّةٌ.

أُمَّةٌ *A way, course, mode,* or *manner, of acting,* or *conduct,* or *the like;* (AZ, Ṣ;) as also ▼ إِمَّةٌ: (AZ, Ṣ, Ḳ:) 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, Ḳ;) as also ▼ إِمَّةٌ. (M, Ḳ.) — *Religion;* as also ▼ إِمَّةٌ: (AZ, Ṣ, M, Ḳ: [one of the words by which this meaning is expressed in the M and Ḳ is شِرْعَة; for which Golius found in the Ḳ سرعة:]) *one course, which people follow, in religion.* (T.) You say, فُلَانٌ لَا أُمَّةَ لَهُ *Such a one has no religion; no religious persuasion.* (Ṣ.) And a poet says,

* وَهَلْ يَسْتَوِي ذُو أُمَّةٍ وَكَفُورُ *

[*And are one who has religion and one who is an infidel equal?*]. (Ṣ.) — *Obedience* [app. *to God*]. (T, M, Ḳ.) = The *people of a* [*particular*] *religion:* (Akh, Ṣ:) *a people to whom an apostle is sent,* (M, Ḳ,) *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, Mṣb.) It is said in the Ḳur [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, Ḳ;) of mankind; (Lth, T;) or of any living beings; as also ▼ أُمٌّ: (M, Ḳ:) *a collective body* [of men or other living beings]; (T, Ṣ;) a sing. word with a pl. meaning: (Akh, Ṣ:) *a kind, genus,* or *generical class,* (T, Ṣ, M, Ḳ,) *by itself,* (T,) of any animals, or living beings, (T, Ṣ, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, Ṣ, M,) and of other beasts, and of birds; (T, M,* TA;) as also ▼ أُمٌّ; (M, Ḳ;) pl. of the former أُمَمٌ; (Ṣ, M;) which occurs in a trad. as relating to dogs; (Ṣ;) and in the Ḳur vi. 38, as relating to beasts and birds. (T, M,* TA.) — A man's *people, community, tribe, kinsfolk,* or *party;* (M, Ḳ, 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, Ḳ.) You say, مَا رَأَيْتُ مِنْ أُمَّةِ اللّٰهِ أَحْسَنَ مِنْهُ [*I have not seen, of the creatures of God, one more beautiful than he*]. (M.) = *I. q.* إِمَامٌ; (T, M, Ḳ;) accord. to A 'Obeyd, applied in this sense to Abraham, in the Ḳur 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, Ḳ:) [said to be] thus applied to Abraham, ubi suprà. (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, Ḳ:) or, as some say, *repaired to:* or *imitated.* (Bḍ.) — *A learned man:* (T, M, Ḳ:) *one who has no equal:* (T:) the *learned man of his age,* or *time, who is singular in his learning:* (Mṣb:) and *one who is alone in respect of religion.* (T.) = See also أُمّ, first sentence. Hence, يَا أُمَّتِ, which see in the same paragraph. = The *stature of a man; tallness, and beauty of stature;* or *justness of stature;* syn. قَامَةٌ; (T, Ṣ, M, Mṣb, Ḳ;) and شَطَاطٌ: (M, TA: [in the Ḳ, the signification of نَشَاطٌ 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 Ḳ 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 Ḳ 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 Ḳ:]) pl. أُمَمٌ. (T, Ṣ, M.*) You say, إِنَّهُ لَحَسَنُ الأُمَّةِ, i. e. الشَّطَاطِ [*Verily he is beautiful in justness of stature*]. (M.) And El-Aṣshà says,

* حِسَانُ الوُجُوهِ طِوَالُ الأُمَمْ *

[*Beautiful in respect of the faces,*] *tall in respect of the statures.* (T, Ṣ, M.* [In the last, بِيضُ الوُجُوهِ.]) — The *face.* (T, M, Ḳ.) — أُمَّةُ الوَجْهِ *The form of the face:* (AZ, T:) or *the principal part thereof;* (M, Ḳ;) *the part thereof in which beauty is usually known to lie.* (M.) You say, إِنَّهُ لَحَسَنُ أُمَّةِ الوَجْهِ *Verily he is beautiful in the form of the face:* and إِنَّهُ لَقَبِيحُ أُمَّةِ الوَجْهِ *verily he is ugly in the form of the face.* (AZ, T.) — أُمَّةُ الطَّرِيقِ: see أُمّ. = *A time; a period of time; a while.* (T, Ṣ, M, Ḳ.) So in the Ḳur [xii. 45], وَادَّكَرَ بَعْدَ أُمَّةٍ [*And he remembered,* or *became reminded, after a time*]: (Ṣ, M:) or, *after a long period of time:* but some read ▼ إِمَّةٍ, i. e., after *favour* had been shown him, in his escape: and some read أَمَهٍ, i. e., forgetting. (Bḍ.) And so in the same [xi. 11], وَلَئِنْ أَخَّرْنَا عَنْهُمُ العَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ [*And verily, if we kept back from them the punishment*] *until a short period of time.* (Ṣ,* Bḍ.)

إِمَّةٌ: see أُمَّةٌ, in three places; first and second sentences. — *I. q.* ▼ إِمَامَةٌ (Ḳ) [i. e. The *office of* إِمَام, q. v.: or] the *acting as,* or *performing the office of,* إِمَام: (T in explanation of إِمَّةٌ, and M and Mṣb in explanation of إِمَامَةٌ:) and the *mode,* or *manner, of performing that office.* (T.) — *I. q.* هَيْئَةٌ (Lḥ, M, Ḳ) and شَأْنٌ (M, Ḳ) and حَالٌ (M) and حَالَةٌ (M, Ḳ) [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.* (IAạr, M, Ḳ.*) You say of an old man when he has strength remaining, فُلَانٌ بِإِمَّةٍ, meaning *Such a one is returning to a state of well-being and ease and enjoyment.* (TA.) — *Dominion; mastership; authority.* (Fr, T, IḲṭṭ.) — *A blessing,* or *what God bestows upon one; a benefit, benefaction, favour,* or *boon; a cause of happiness;* (T, Ṣ, M, Mṣb, Ḳ;) as being that which men aim at, pursue, or endeavour to obtain. (T.) See أُمَّةٌ, last sentence but one. = Accord. to IḲṭṭ, it signifies also *i. q.* أَمَمٌ [but in what sense is not said]. (TA.)

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