

tention, or litigation, or wrangling; or persistence in contention or litigation or wrangling; syn. لَجَاجٌ; (K, TA;) in that which is false or vain or futile: (TA:) [or the last but one, or the last, signifies + ignorance; for] فِيمَ عَمِيٍّ or عَمِيٍّ (accord. to different copies of the §) means *In them is their ignorance.* (§.) [See also عَمِيَّة, and عَمِيَّة.] — For the first (عَمَاءَ), see also عَمَاءَ.

عَمَاءَ A remaining portion of the darkness of night. (TA.) — [And Dinness of the eyes from tears: so, accord. to Freytag, in the Deewán of the Hudhalees.] — See also عَمَاءَ. — And see عَمَاءَ.

عَمِيَّة: see عَمَاة, in two places. — Also i. q. عَمَاة. دَعْوَةُ عَمِيَّةٍ [i. e., app., † دَعْوَةُ عَمِيَّةٍ, meaning † *An obscure claim to relationship*]. (TA.)

عُمَيَّة: see عَمَاءَة, in two places.

مَا is a compound of عَنْ and مَا.

تَرْكَنَاهُمْ فِي عَمَى (S, K.) or تَرْكَنَاهُمْ فِي عَمَى (so in some copies of the S, [thus in one of my copies,]) + *We left them at the point of death.* (S, K.)— See also اُعْمَا.

فِتْنَةً, of the measure فَعِيلٌ, *i. q.* فِتْنَةٌ [i. e. † *Trial*, or probation; punishment; slaughter; civil war; conflict and faction, or sedition; &c.]. (Mz, 40th نوع.) [See also the next paragraph.]

— [In the TA, عَمِيَاء, evidently a mistranscription for عَمِيَّاء, is expl. as having the second of the meanings assigned above to عَمَاءَةٌ &c., i. e. † *Persistence*; or *contention*, &c.] — قَتِيلٌ عَمِيَّاءُ, (Mz ubi suprà, and K,) [in the CK, erroneously, عَمِيَّاءُ, and in the TA قَتِيلٌ عَمِيَّاءُ] the latter word of the measure فَعِيلِي, (Mz, TA,) like رَمِيَّاءُ, (K, TA, [in the CK like رَمِيَّاءُ,]) and جَحِيصِي, (TA,) means † *A slain person whose slayer is not known*. (Mz, K, TA.) The predicament of him who has been so slain is like that of the slain unintentionally; the bloodwit being obligatory in his case [on his عَاقِلَةٌ, q. v. voce عَاقِلٌ]. (TA.)

فِعْلَةٌ and عَمِيَّةُ, (K, TA,) of the measure فِعْلَةٌ from الْعَمَى, (TA,) *Pride*; or *self-magnification*: or *error*; or *deviation from that which is right*. (K, TA. [See also عَمَاءُ, and عَمِيَّاهُ.]) Hence, in a trad., مَنْ قُتِلَ تَحْتَ رَايَةِ عَمِيَّةٍ [Whoso has been slain under a banner of pride, &c.,] i. e. in فِتْنَةٍ [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.)

عام One who does not see his road, or way.
(TĀ.) — *عَامِيَّة*, applied to a land (أَرْض): see
أَعْيَى. — Also, [thus applied,] *Of which the
traces are becoming [or become] effaced, or obli-
terated.* (TĀ.) — See also *أَعْمَى*, in three places.
— Applied to a woman, (TĀ.) *عَامِيَّة* signifies
بَغْدَادِيَّة, (K, TĀ,) [a strange epithet,] meaning

† *Having very little milk.* (TK.) = Applied to a man, **عَامٍ** signifies also **رَامٍ** [i. e. *Casting, &c.*]. (TA.)

أَعْمَى (Ṣ, Mṣb, K) and عَمْرٌ (K [but see what follows]) *Blind*, (Ṣ, Mṣb, K,) of both eyes: (Mṣb, K, *TA:) fem. of the former عَمِيَّة: (Mṣb, K, TA:) and pl. [masc.] عُمَيٌّ (Ṣ, Mṣb, K, TA, but not in the CK) and عُمَيَّانَ (Mṣb, K, TA, but not in the CK) and عُمَاةٌ, as though this last were pl. of عَامِرٌ; (K, TA, but not in the CK;) and the dual of its fem. is عُمَيَّائِ; and its pl. is عُمَيَّائَاتُ:

(TA:) the fem. of عَمِيَّة is عَمِيَّة (S, K, TA, [in the CK عَمِيَّة, which is a mistranscription, for it is]) of the measure فَعْلَةٌ (S,) like فَرْحَةٌ (TA,) and عَمِيَّة (K, TA, but not in the CK,) which is [a contraction] like فَحْزٌ for فَحْزٌ: (TA:) and the pl. masc. is عَمُونَ (S, TA.)—And [hence,] † Blind in respect of the mind: (K, TA:) [but more commonly] one says, هُوَ عَمِي as meaning

† *He is erring, or one who errs; and اَعْمَى الْقَلْبُ* [meaning the same, or blind in respect of the mind]: (Mab:) or رَجُلٌ عَمَى الْقَلْبِ i. e. † *An ignorant man [or a man blind in respect of the mind]; and امْرَأَةٌ عَمِيَّةٌ عَنِ الصَّوَابِ* [a woman ignorant of, or blind to, that which is right], and عَمِيَّةُ الْقَلْبِ [like عَمَى الْقَلْبِ as applied to a man]. (S.) In the saying in the KUR [xvii. 74], وَمَنْ كَانَ فِي هَذِهِ اَعْمَى فَبِمَا اَلَّاخِرَةِ اَعْمَى accord. to Er-Rāghib, the former [اعمى] is a part. n. and the second is like it; (TA;) and the meaning is, *And whoso is in this state of existence blind in respect of the mind, not seeing his right course, he will be in the other blind with respect to the way of safety*: (Bd:) or, as some say, the second is what is termed اَفْعَلُ تَفْضِيلٍ the complement of which is expressed by means of مِنْ, [meaning *more blind* &c.,] and therefore AA and Yaqqoob did not pronounce it with الإِمَالَة, as not being like the first, (Bd, TA,*) which is subject to الإِمَالَة because its اِ [written عى] becomes [really] ي in the dual: but Ḥamzeh and Ks and Abou-Bekr pronounced both with الإِمَالَة. (Bd.)—

الْأَعْيُنُ means † *The torrent and the fire of a burning house or the like*; (K, TA;) because of the perplexity that befalls him whom they befall; or because, when they occur, they spare not a place, nor avoid anything; like the أَعْيَى [or blind], who knows not where he is travelling, so that he goes whither his leg conveys him: (TA:) or *the torrent and the night*: (K:) or *the torrent*, (S, K,) or *the tumultuous torrent*, (TA,) and *the camel excited by lust*. (S, K, TA.) — And الْأَمْرُ الْأَعْيَى † *The case [such as that] of partisanship* (العَصِيَّةُ) *whereof the manner of proceeding is not distinguishable*. (TA.) — And أَرْضٌ عَمِيَّةٌ and عَامِيَّةٌ, and مَكَانٌ أَعْيَى, † *A land, and a place, in which one will not, or cannot, be directed to his right course*. (TA.) — See also صَلَّةٌ عَمِيَّةٌ: — and see عَمِيَّةٌ.

way, (S, K,) nor any habitation or cultivation, (K,) or nor any trace of habitation or cultivation; (S;) and مَعَامٌ signifies the same; (S, K;) this latter being a pl. of which the sing., said by ISd to be unknown to him, should by rule be مَعْمَةٌ [app. مَعْمَةٌ], but it is عَمَى, deviating from rule; (TA;) or it means مَجَاهِلٌ, and its sing. is مَعْمَةٌ [i. e. مَعْمَةٌ] signifying a place of erring, or wandering from the right way: (Ḥar p. 85:) in the K, أَعْمَاءُ is also expl. as signifying جِهَانٌ [pl. of جَاهِلٌ], and is said to be [in this sense] pl. of عَمَى: but this is a double mistake, for it signifies مَجَاهِلٌ, [like as مَعَامٌ is said to do above,] and its sing. is عَمَى [app. عَمَى]. (TA.) In the phrase أَعْمَاءُ عَامِيَّةٌ, [in the CK, erroneously, عَامِيَّةُ,] the latter word is added to give intensiveness to the meaning; i. e., it signifies [Tracts in which is no sign of the way, &c.,] in the utmost degree obscure or dubious: thus it is in the following verse: (TA:) Ru-bch says,

• وَبَلَدٍ عَامِيَةٍ ۖ أَعْمَارُهُ •
• كَانَ نَوْنٌ أَرْضَهُ سَمَارُهُ •

[And many a desert, or waterless desert, whereof the tracts in which is no sign of the way are in the utmost degree obscure or dubious, as though the colour of its ground were like that of its sky]: (S, TA:) he means وَرَبَّ بَدَدٍ. (S.) — Also Tall; applied to men: (IAar, K:) pl. of عَامٍ, like as أَنْصَارٌ is of نَاصِرٍ. (IAar, TA.)

³ اَعْمَوِي *Of, or relating to, such as is termed.*
اَعْمِي [q. v.]. (S, TA.)

أَعْمَاءُ; and the pl. مَعَامٍ: see مَعْمَدٌ.

معنى † A verse [or a saying] of which the meaning is made unapparent, obscure, or covert. (S, TA.)

المُعْتَمِي *The lion.* (K.)

عن

1. عَنَّ, aor. = (Ṣ, Mgh, Mṣb, K) and ʔ, (Ṣ, Mṣb, K,) the former accord. to some relaters, and the latter accord. to others, occurring in a verse of a Hudhalee, (TA,) inf. n. عَنَّ (Ṣ, Mṣb, K) and عَنَّ (Mṣb, K) and عُنَّ, the first of which is also [or is properly] a simple subst., (K, [and such, in one sense, it is said to be in the Mṣb, as will be shown in what follows,]) said of an affair, or event, (Mṣb,) or of a thing, (Ṣ, *K,) *It appeared before one*: (K:) [and] i. q. عَرَضَ (Ṣ, Mgh) and (Ṣ, K) اِعْتَرَضَ (Ṣ, Mṣb, K) [i. e. *it appeared; it showed, presented, or offered, itself: it occurred: and it presented itself, or intervened between a person and an object before him, as an obstacle: it opposed itself*]: and so اِعْتَنَ (Ṣ, K.) [See also عَنَّ, below.] Imra-el-Keys says,

• فَعَنَّا سِرْبَ كَأَنَّ نِعَاجَهُ •
• عَذَارَى دَوَابِّ فِي مُلَاوٍ مُذَبَّلِ •

• عَذَارَى دُؤَابٍ فِي مَلَأٍ مُدْبِلٍ •