be obscure, or dubious, to them]. (S, TA.) _ And + I betook myself to such a thing, not desiring any other; as also diffic. (TA. [Accord. to the TA, the inf. ns. of these two verbs, thus used, are عمان and عمان: but they are correctly عَبَى = ([عَطَشُ and مُعَلَى = []) = عَبَى مِنْ , aor. الْمَوْمُ , (Ṣ, Ķ,) inf. n. الْمَوْمُ waves cast the particles of rubbish, or the like, (S, K, TA,) driving them to their upper, or uppermost, parts, (TA,) and the foam. (S, TA.) -(TA,) يعبى , And aor. رغبى بلغامه And He (a camel) brayed, and cast the foam of his mouth upon his head, or the upper part of his head, or anywhere: (K, TA:) mentioned by ISd. (TA.) _ And [hence] عَمَانِي بِكُذَا + He cast upon me a suspicion of such a thing. (TA.) -عنى, said of water, (K, TA,) and of other things, (TA,) also signifies It flowed; (K, عمى النّبتُ And من . (TA.) __ And عمى النّبتُ and so يعتبى أ and أعتبى أ are three syn. dial. vars., (TA in this art.,) meaning + The plant, or herbage, became of its full height, and blossomed; (S, K, TA, in explanation of the last, in art. ;) and became luxuriant, or abundant and dense. (TA in that art.)

2. أماد, inf. n. عماة, He rendered him blind, of both eyes : (K, TA:) and (TA) so Valet, (S, Msb, TA,) said of God, (S, TA,) or of a man. (Msb.) Hence the saying of Sa'ideh Ibn-Jueiyeh,

وَعَبَّى عَلَيْهِ الْمَوْتُ بَابَى طَرِيقِهِ

[And death rendered blind, to him, the two doors of his way]; بابي طريقه meaning his two eyes. (TA.) _ And [hence] الْغَبْرُ + I made the information unapparent, obscure, or covert. (Msb.) And عمّى معنى البيت, inf. n. as above, (S, K,) + He made the meaning of the verse unapparent, obscure, or covert. (K.) And + He made his meaning enigmatical, or obscure, in his speech, or language. (S, A, K, in art. نفز.) And He made a thing obscure, عمَّى عَلَى إِنْسَانِ شَيُّنَّا or dubious, to a man. (TA.) See also 1, latter half, in two places. [And see]

- 4. oles : see 2, first sentence. _ Also He found him to be blind [app. meaning properly, and also + in mind]. (K, TA.) _ olacl in means only مَا أَعْمَى قَلْبَهُ +[How blind is his mind!]: (8, K:) for the verb of wonder is not formed from that which is not significant of increase. (S.)
- 5. تعنى [in its proper sense, and also in a tropical sense]: see 1, in two places.
- 6. تعامى He feigned himself تعامى (S, K, TA) [i. e. blind], in respect of the eyes [as is implied in the S], - and also + in respect of the mind [as is implied in the KJ. (TA.) You say, تعامى He feigned himself ignorant [of such عَنْ كُذَا a thing], as though he did not see it; like تُعَاشَى (.عشو .TA in art. عنه

syn. اختاره; (S, K, TA;) i. e., a thing; (S;) formed by transposition from asile [mentioned in art. عيم]. (S, TA.) _ And i. q. قصده [i. e. He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it; &c.]; (K, TA;) like ماقدا. (TA in art. عيم.) See also 1, last sentence.

11. راغماي, and its abbreviated form راغماي: see 1, first quarter.

. صُكَّةً عُبِّي 800 : صَكَّةً عُبِّي

in the phrase عَمَا وَالله , i. q. أَمَا , i. q. أَمَا art. اما]: (K, TA:) as also غَمَا (K in art. غمى) and La. (TA.)

عَمِي inf. n. of [عَمَّا sometimes written] عَمَّى [q. v.]. (S, Msb, K.) [Hence the saying, Y شل . see 1 in art. شل. Hence also one says, رَكْبُ أَمْرًا عَلَى العَمَى, meaning He ventured upon, or embarhed in, an affair blindly; like على رَعْمَا See also أُعْمَا . = And see in two places. = Also Stature: and height. (K.) i.e. [How مَا أَحْسَنَ عَمَى هٰذَا الرَّجُلِ i.e. goodly is] the height, or the stature, of this man! (TA.) = And Dust; syn. غبار. (K.) = In the saying of a rájiz, describing a skin of milk, because of its whiteness,

> يَحْسَبُهُ الْجَاهِلُ مَا كَانَ عَمَا شَيْخًا عَلَى خُرْسِيَّه مُعَبَّهَا

[The ignorant would think it, while there was remoteness, to be an old man upon his chair, turbaned,] the meaning is looking at it from afar; for I in this case signifies remoteness. (TA.)

, originally عَمِى see , أَعْمَى in four places. عَمِيْة, a contraction of عَمِية fem. of عَدِية see

[in the CK erroneously a subst. signifying A اعتماه in the sense of اعتماه thing chosen, selected, or preferred; like خيرة a subst. from المتارة [K, TA.)

عبر Of, or relating to, such as is termed عبوى [q. v. voce [i]. (S, TA.)

عمالة, (Ş, K, TA,) in some of the copies of the K أعمى, and by some thus related in a trad. mentioned in what follows, (TA,) Clouds: or, accord. to AZ, [clouds] resembling smoke, surmounting the heads of mountains: (S, Msb:) or lofty clouds: or [in the CK "and"] dense: (K, TA:) or dense [clouds such as are termed] :: (TA:) or raining clouds: or thin clouds: or black: or white: or such as have poured forth their water; (K, TA;) but have not become dissundered like mountains : and V sales [is the n. un., and] signifies a dense, covering, cloud; as also or a dense portion of cloud: but some disallow this, and make to be [only] a coll. n. 8. It is related in a trad. that, in reply to

the question "Where was our Lord (meaning the عرش [q. v.] of our Lord) before He created كَانَ فِي عَمَاءٍ تُحْتُهُ his creatures?" it was said, مُوَادُ وَعَوْقَهُ هَوَادٌ [He (i. e. his مُوَادٌ وَفُوقَهُ هَوَادٌ or lofty clouds, &c., beneath which was a vacuity, and above which was a vacuity]: or, accord. to one relation, کان فی عَبّی (meaning He was in a vacuity] i.e. there was not with Him anything: or, as some say, it means anything that the intellectual faculties cannot perceive, and to the definition of which the describer cannot attain. (TA.) _ See also selec.

مُنَّةً عُمَّى or مُنَّةً عُمَى, and أَتَيْتُهُ صَلَّةً عُمَى, and بُغْمِي, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for , (TA, [which shows, by citing that verse, that , the reading in the CK, is wrong,]) and أعمى أ, (K,) i. e. [I came to him, or I met him,] in the time of midday when the heat was vehement, (S,) or in the most vehement heat of midday in summer (K, and Lh and O and TA in art. (ab) when the heat almost blinded by its vehemence; (Lh and O and TA in that art.;) a time in which the divinelyappointed prayer [of midday] is forbidden: it is said only in the hot season; because when a man goes forth at that time, he cannot fill his eyes with the light of the sun; or, as ISd says, because the gazelle seeks the covert when the heat is vehement, and his eye becomes weak by reason of the whiteness of the sun, and the bright shining thereof, and he is dazzled, so that he knocks against his covert, not seeing it: (TA:) being an abbreviated dim. of : (\$:) or it is a name for the heat, (K, TA,) itself: (TA:) or the name of a certain man, (K, TA,) of [the tribe of] 'Adwan, who used to press forward with the pilgrims when the heat was vehement, as is related in the Nh, or (TA) who used to decide cases judicially in, or concerning, the pilgrimage, and he came among a company journeying upon their camels, (K, TA,) performing the religious visit called عمرة, (TA,) and they alighted at a station in a hot day, whereupon he said, "Upon whomsoever shall come this hour, or time, of tomorrow while he is حرام [i. e. in the condition of one performing the acts of the مُعْرَة or of the عُمْرة (K, TA,) not having accomplished his عُمْرة (TA,) he shall remain atla until [this time] next year:" and they immediately sprang up, (K, TA,) hastening, (TA,) so that they arrived at the House [of God, at Mekkeh, in the time required,] from a distance of a journey of two nights, using exertion; (K, TA;) and this saying became a prov., as is related in the M: (TA:) or it was the name of a certain man, (S, K, TA,) of the Amalekites, (S, TA,) who made a sudden attack upon a people, and exterminated them; (S, K, TA;) and the time became called in relation to him. (S, TA.) [See also art. Jo.]

seles, (K, TA,) or Viles, (CK, and so in my MS. copy of the K,) and مُعَايَدُ , and مُعَايِدُ , and and Vacc, + Error: and + persistence; or con-.