

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

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

عَمِيَّة: see عَمَاءَ, in two places. — Also i. q. دعوة عَمِيَّة [i. e., app., دعوة عَمِيَّة, meaning + *An obscure claim to relationship*]. (TA.)

عَمِيَّة: see عَمَاءَ, in two places.

عَمَا is a compound of عَن and مَا.

تَرَكَنَاهُمْ فِي عَمَى (S, K,) or تَرَكَنَاهُمْ 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 عَمَاءَ.

عَمِيَّة, of the measure فَعِيلَة, i. q. فِتْنَة [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, عَمِيَّة, evidently a mistranscription for عَمِيَّة, is expl. as having the second of the meanings assigned above to عَمَاءَ &c., i. e. + *Persistence; or contention, &c.*] — قَتِيلٌ عَمِيَّة (Mz ubi suprâ, and K,) [in the CK, erroneously, عَمِيَّة, and in the TA عَمِيَّة,] the latter word of the measure فَعِيلَة, (Mz, TA,) like رَمِيَّة (K, TA, [in the CK like رَمِيَّة,]) and خَصِيصِيَّة (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 عَاقِلَة, q. v. voce عَاقِل]. (TA.)

فَعِيلَة عَمِيَّة (K, TA,) of the measure فَعِيلَة from العَمَى (TA,) *Pride; or self-magnification; or error; or deviation from that which is right.* (K, TA. [See also عَمَاءَ, and عَمِيَّة.]) Hence, in a trad., مَنْ قَتَلَ تَحْتَ رَايَةِ عَمِيَّة [Whoso has been slain under a banner of pride, &c.,] i. e. in فِتْنَة [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.)

عَامٍ One who does not see his road, or way. (TA.) — عَامِيَّة, applied to a land (أَرْض): see أَعْمَى. — Also, [thus applied,] *Of which the traces are becoming [or become] effaced, or obliterated.* (TA.) — See also عَمَاءَ, in three places. — Applied to a woman, (TA,) عَامِيَّة signifies بَغْدَاة (K, TA,) [a strange epithet,] meaning

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

أَعْمَى (S, Mgh, K) and عَمِيَ (K [but see what follows]) *Blind, (S, Mgh, K,) of both eyes:* (Mgh, K, TA;) fem. of the former عَمِيَّة: (Mgh, K, TA;) and pl. [masc.] عَمِيَّ (S, Mgh, K, TA, but not in the CK) and عَمِيَّان (Mgh, K, TA, but not in the CK) and عَمَاءَ, as though this last were pl. of عَامٍ; (K, TA, but not in the CK;) and the dual of its fem. is عَمِيَّانِ; and its pl. is عَمِيَّاتُ: (TA;) the fem. of عَمِيَ is عَمِيَّة (S, K, TA, [in the CK عَمِيَّة, which is a mistranscription, for it is]) of the measure فَعِيلَة, (S,) like فَرِحَة, (TA,) and عَمِيَّة (K, TA, but not in the CK,) which is [a contraction] like فَعَدُ for فَعِدُ: (TA;) and the pl. masc. is عَمِيَّونَ. (S, TA.) — And [hence,] + *Blind in respect of the mind:* (K, TA;) [but more commonly] one says, هُوَ عَمِيَ as meaning

أَعْمَى الْقَلْبُ, or one who errs; and أَعْمَى [meaning the same, or *blind in respect of the mind*]: (Mgh:) or رَجُلٌ عَمِيَ الْقَلْبُ 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 عَمِيَّة الْقَلْبُ [like عَمِيَ الْقَلْبُ as applied to a man].* (S.) In the saying in the Kur [xvii. 74], وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى accord. to Er-Râghib, the former [أَعْمَى] 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 أَفْعَلُ تَفْضِيلٍ, the complement of which is expressed by means of مَنْ, [meaning *more blind &c.*], and therefore AA and Yaakooob did not pronounce it with الإِمَالَة, as not being like the first, (Bd, TA,\*) which is subject to الإِمَالَة because its ا [written ي] becomes [really] ي in the dual: but Hamzeh and Ks and Aboobekr pronounced both with الإِمَالَة. (Bd.) —

الأَعْمِيَّان 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 أَعْمَى [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 الأَعْمَى + *The case [such as that] of partisanship (العَصِيَّة) whereof the manner of proceeding is not distinguishable.* (TA.) — And أَرْضٌ عَمِيَّة and مَكَانٌ أَعْمَى, + *A land, and a place, in which one will not, or cannot, be directed to his right course.* (TA.) — See also صَكَّةٌ عَمِيَّة: — and see عَمِيَّة.

عَمَاءَ *Tracts of land in which is no sign of the*

way, (S, K,) nor any habitation or cultivation, (K,) or nor any trace of habitation or cultivation; (S;) and مَعَامٍ 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 مَعْمِيَّة [app. مَعْمِيَّة], but it is عَمِيَّة, deviating from rule; (TA;) or it means مَجَاهِلٌ, and its sing. is مَعْمَاة [i. e. مَعْمَاة] signifying *a place of erring, or wandering from the right way:* (Har p. 85:) in the K, أَعْمَاءَ is also expl. as signifying مَجَاهِلٌ [pl. of مَجَاهِل], and is said to be [in this sense] pl. of أَعْمَى: but this is a double mistake, for it signifies مَجَاهِلٌ, [like as مَعَامٍ is said to do above,] and its sing. is عَمِيَّة [app. عَمِيَّة]. (TA.) In the phrase أَعْمَاءَ عَامِيَّة, [in the CK, erroneously, عَامِيَّة,] 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-beh says,

• وَيَلِدُ عَامِيَّةٌ أَعْمَاءُ •  
• كَأَنَّ لَوْنَ أَرْضِهِ سَهَاءُ •

[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 يَلِدُ سَهَاءُ. (S.) — Also Tall; applied to men: (IAqr, K:) pl. of عَامٍ, like as أَنْصَارُ is of نَاصِر. (IAqr, TA.)

أَعْمَى Of, or relating to, such as is termed أَعْمَى [q. v.]. (S, TA.)

عَمَاءَ; and the pl. مَعَامٍ: see مَعْمَاة.

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

المُعْتَمَى The lion. (K.)

عن

1. عَنَ, aor. = (S, Mgh, Mgh, K) and عَنَّ (S, Mgh, K,) the former accord. to some relaters, and the latter accord. to others, occurring in a verse of a Hudhalee, (TA,) inf. n. عَنَّ (S, Mgh, K) and عَنَّ (Mgh, K) and عَنَّونَ, 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 Mgh, as will be shown in what follows,]) said of an affair, or event, (Mgh,) or of a thing, (S, K,) It appeared before one: (K:) [and] i. q. عَرَضَ (S, Mgh) and (S, K) اعْتَرَضَ (S, Mgh, 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 اعْتَنَنَ. (S, K.) [See also عَنَّ, below.] Imra-el-Kays says,

• فَعَنَّ لَنَا سِرْبٌ كَانَ نِعَاجَهُ •  
• عَذَارَى دَوَابٍ فِي مَلَأَ مَذْبَلِ •