

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

عَمِيْمَة *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 عَمِيْمَة. — And see عَمِيْمَة.

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

عَمِيْمَة: see عَمِيْمَة, in two places.

عَمِيْمَة is a compound of عَن and مَا.

تركناهم في عَمِيْمَة (S, K,) or تركناهم عَمِيْمَة (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 عَمِيْمَة.

عَمِيْمَة, of the measure فَعْلَمَة, *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, عَمِيْمَة, evidently a mistranscription for عَمِيْمَة, is expl. as having the second of the meanings assigned above to عَمِيْمَة &c., i. e. + *Persistence; or contention, &c.*] — قَتِيل عَمِيْمَة (Mz ubi supra, and K,) [in the CK, erroneously, عَمِيْمَة, and in the TA عَمِيْمَة] the latter word of the measure فَعْلَمَة, (Mz, TA,) like رَمِيْمَة (K, TA, [in the CK like رَمِيْمَة]) and خَصِيْمَة (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 عاقلة, q. v. voce عاقِل]. (TA.)

فَعْلَمَة and عَمِيْمَة (K, TA,) of the measure فَعْلَمَة from العَمِيْمَة (TA,) *Pride; or self-magnification; or error; or deviation from that which is right.* (K, TA.) [See also عَمِيْمَة, and عَمِيْمَة.] Hence, in a trad., مَنْ قَتَلَ تَحْتَ رَايَةِ عَمِيْمَةٍ [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.)

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

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

أَعْمَى (S, Mṣb, K) and عَمْر (K [but see what follows]) *Blind, (S, Mṣb, K,) of both eyes:* (Mṣb, K, TA:) fem. of the former عَمِيْمَة: (Mṣb, K, TA:) and pl. [masc.] عَمِيْمَة (S, Mṣb, K, TA, but not in the CK) and عَمِيْمَان (Mṣb, K, TA, but not in the CK) and عَمِيْمَة, as though this last were pl. of عَمْر; (K, TA, but not in the CK;) and the dual of its fem. is عَمِيْمَاوَان; and its pl. is عَمِيْمَاوَات: (TA:) the fem. of عَمْر is عَمِيْمَة (S, K, TA, [in the CK عَمِيْمَة, which is a mistranscription, for it is]) of the measure فَعْلَمَة (S,) like فَرِحَة (TA,) and عَمِيْمَة (K, TA, but not in the CK,) which is [a contraction] like فَحُذ for فَعُذ: (TA:) and the pl. masc. is عَمِيْمُونَ (S, TA.) — And [hence,] + *Blind in respect of the mind:* (K, TA:) [but more commonly] one says, هُوَ عَمْر as meaning

+ *He is erring, or one who errs; and أَعْمَى الْقَلْبِ [meaning the same, or blind in respect of the mind]: (Mṣb:) or رَجُلٌ عَمِيْمٌ i. e. + *An ignorant man [or a man blind in respect of the mind]; and امْرَأَةٌ عَمِيْمَةٌ عَنِ الصَّوَابِ [a woman ignorant of, or blind to, that which is right], and عَمِيْمَةُ الْقَلْبِ [like عَمِيْمَةُ الْعَمِيْمَةِ as applied to a man]. (S.) In the saying in the Kur [xvii. 74], وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ accord. to Er-Rághib, the former [اعْمَى] 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 تَفْضِيلٌ, the complement of which is expressed by means of مِنْ, [meaning *more blind &c.*], and therefore AA and Yaḥkoob did not pronounce it with الإِمَالَة, as not being like the first, (Bd, TA,*) which is subject to الإِمَالَة because its ل [written ي] becomes [really] ي in the dual: but Ḥamzeh and Ks and Aboobekr pronounced both with الإِمَالَة. (Bd.) —**

الأَعْمِيَان 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 الأَمْرُ الأَعْمَى + *The case [such as that] of partisanship (العَصِيْبَة) whereof the manner of proceeding is not distinguishable.* (TA.) — And أَرْضٌ عَمِيْمَةٌ and عَمِيْمَةٌ, 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 عَمِيْمَةٌ — and see عَمِيْمَة.*

أَعْمَى *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 مَعَامِرٌ 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 مَعْمِيَة [app. مَعْمِيَة], but it is عَمِيْمَة, 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, أَعْمَاءٌ 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 مَعَامِر is said to do above,] and its sing. is عَمِيْمَةٌ [app. عَمِيْمَةٌ]. (TA.) In the phrase أَعْمَاءٌ عَامِيْمَةٌ, [in the CK, erroneously, عَامِيْمَةٌ] 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,

* وَبَلَدٍ عَامِيْمَةٍ أَعْمَاؤُهُ
* كَأَنَّ نُونَ أَرْضِهِ سَمَاؤُهُ

[*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 وَرَبِّ بَلَدٍ. (S.) — Also Tall; applied to men: (IAḡr, K:) pl. of عَامِرٌ, like as أَنْصَارٌ is of نَاصِرٍ. (IAḡr, TA.)

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

أَعْمَاءٌ; and the pl. مَعَامِرٌ: see أَعْمَاءٌ.

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

المَعْتَمِيٌّ *The lion.* (K.)

عن

1. عَنَ, aor. = (S, Mgh, Mṣb, K) and عَنَّ, (S, 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 (S, Mṣb, K) and عَنَّ (Mṣb, K) and عَنَّوْن, 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, (S, K,) *It appeared before one:* (K:) [and] *i. q.* عَرَضَ (S, Mgh) and (S, K) اعْتَرَضَ (S, 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 اعْتَنَّ. (S, K.) [See also عَنَّ, below.] Imra-el-Kays says,

* فَعَنَّ لَنَا سِرْبٌ كَانَ نِعَاجَهُ
* عَذَارَى دَوَارٍ فِي مَلَأَ مَدْيَلِ