

Kh: (O:) and (O, K) *يَعْمَلَةٌ* an excellent, or a strong, light, and swift, she-camel, adapted, or disposed, by nature, to work, labour, or service: (S, O, K:*) or, accord. to Kr, the former signifies a swift she-camel; [but see what follows, as well as what precedes;] and is a subst. applied thereto, derived from *العَمَلُ*: and the pl. is *يَعْمَلَاتُ*: (TA: see also *عَمِلَ*): neither of them is used as an epithet, each being only a subst., (M, K, TA,) accord. to Sb, for one does not say *يَعْمَلُ جَمَلٌ* nor *يَعْمَلَةٌ نَاقَةٌ*, but only *يَعْمَلُ* and *يَعْمَلَةٌ* as meaning a he-camel and a she-camel; and hence, he says, we know not *يَفْعَلُ* occurring as [the measure of] an epithet: but some make *يَعْمَلُ* to be an epithet. (M, TA.) *يَوْمُ الْيَعْمَلَةِ* was one of the days [meaning days of conflict] of the Arabs. (O, K.)

عملق

عملق One who deceives (O, K) men, (O,) or thee, (K,) with his eye (*بِظَرْفِهِ*); (O, K, TA; in the TK *بِظَرْفِهِ* [i. e. *بِظَرْفِهِ*, meaning with his excellence, or elegance, of mind, manners, and address or speech; &c.]; in the CK *بِظَرْفِهِ*;) so expl. by Ibn-Abbád: (O:) or, accord. to the Nh, one who deceives men, and beguiles them with his speech. (TA.) — And Tall: pl. *عَمَالِقٌ* and *عَمَالِقَةٌ* and *عَمَالِقٌ*, which last is extr. (TA.) = [And the pls.] *العَمَالِقَةُ* and *العَمَالِقَةُ* [are appellations applied by the Arabs to *The Amalekites*;] a people of the descendants of *عملق* (*س, O, K*) or *عملق* [or *Amalek*]; (K;) who was the son of *لَاوُدُ* [or *Lud*], the son of *إِرْمَرُ* [or *Aram*], the son of *شَمُ* [or *Shem*], the son of *نُوحُ* [or *Noah*]; (S, O, K;) or [rather, who was the son of *Lud*, the son of *Shem*, for,] accord. to the *Muḥaddameh Fádileeyeh*, *لَاوُدُ* was the brother of *إِرْمَرُ*: (TA:) they dispersed themselves in the countries, (S, O, K, TA,) and most of them became extinct: or, accord. to IATH, they were of the remnant of the people of *'Ad* (*عَادُ*): Suh says that of them were the kings of Egypt, the Pharaohs, of whom were *El-Weleed* the son of *Mus'ab*, the consociate of Moses, and *Er-Reiyán* the son of *El-Weleed*, the consociate of Joseph. (TA.)

عمن

1. *عَمِنَ بِالْمَكَانِ*, (S, Mṣb, K,) aor. -; and *عَمِنَ*, aor. -; (K;) inf. n. *عَمِنَ*; (TK;) *He remained, stayed, dwelt, or abode, in the place.* (S, Mṣb, K.)

2: see the next paragraph.

4. *اعْمَنَ*, (S, K,) and *عَمِنَ*, (K,) *He* (a man, S) betook himself, or repaired, to, or towards, [the region of] *'Omdán* (*عَمَانُ*): (S, K:*) [accord. to the K, app., *عَمَانُ*, a town of Syria; but correctly *عَمَانُ*, as is clearly shown by quotations from poets in the TA:] or *he entered it*: (K:) and also, (K,) or the former verb, accord. to AA, (TA,) *he continued to remain, stay, dwell, or abide, (K, TA,) there.* (TA. [For *عَمَانُ*])

in this last explanation, the CK has *عَمَى عَلَى الْقَامِرِ* [.]

[*عَمَى* a contraction of *عَمِنَ*.]

عَمِنَ and *عَمِنَ*, (TA,) and the pl. *عَمِنٌ*, [pl. of *عَمِنَ* accord. to analogy, like *صَبْرٌ* pl. of *صَبْرٌ*,] (IAḥr, K, TA,) *Residing, staying, dwelling, or abiding, (IAḥr, K, TA,) in a place.* (IAḥr, TA.)

عَمِينَةٌ Plain, or soft, land; (K, TA;) of the dial. of El-Yemen. (TA.)

عَمَانِيَّةٌ A sort of palm-tree in *El-Baṣrah*, that ceases not to have upon it, during the year, (K, TA,) i. e. all the year, (TA,) new spadices, and racemes putting forth fruit, and others bearing ripe dates. (K, TA.)

عَمِنٌ [act. part. n. of 1]: see *عَمِنَ*.

عمه

1. *عَمِيَ*, (S, Mṣb, K,) and *عَمِيَ*, aor. of each -, (K,) inf. n. *عَمِيَ* (S, Mṣb, K, TA, [*عَمِيَ* in the CK being a mistake for *عَمِيَ*,]) and *عَمِيَ* and *عَمِيَ* and *عَمِيَ*, (K, TA,) [the first of the former verb, and the rest, app., of the latter verb,] *He was, or became, confounded, or perplexed, and unable to see his right course; and went repeatedly to and fro: (S:) or he went repeatedly to and fro, (Mṣb, K,) in confusion, or perplexity, (Mṣb,) or in error, and confusion, or perplexity, (K,) unable to see his right course, (Mṣb, K,) in contending, disputing, or litigating; or in a way, or road: (K:) or he knew not the [right] argument, or plea, or allegation: (Th, K, TA:) and *تَعَامَهُ* signifies the same: (Z, K, TA:) all are said when one turns aside, or away, from that which is right, or true: (TA:) or *العَمَى* is the looking repeatedly, not knowing whither to go: (Lh, TA:) or it is in the mental perception; and *العَمَى* is in the sight, or is common to both of these. (TA.) [Accord. to the Mṣb, *عَمِيَ* is from *عَمِيَ* as an epithet applied to land, expl. below: but this requires consideration, as appears from what here follows.] — One says also, *عَمِيَتِ الْأَرْضُ* † *The land was destitute of signs of the way: (K, TA:) a tropical phrase.* (TA.)*

2. *عَمَيْتَ فِي ظُلْمِهِ*, inf. n. *تَعْمِيَةٌ*, *Thou wrongedst him, or hast wronged him, without sure information.* (A, K.)

6: see the first paragraph.

عَمِيَ (S, Mṣb, K) and *عَمِيَ* (S, K) and *عَمِيَ* (Mṣb) *In a state of confusion, or perplexity, and unable to see his right course; and going repeatedly to and fro: (S:) or going repeatedly to and fro, (Mṣb, K,) in confusion, or perplexity, (Mṣb,) or in error, and confusion, or perplexity, (K,) unable to see his right course: (Mṣb, K:) or not knowing the [right] argument, or plea, or allegation: (K:) [see 1:] pl. [of the first] *عَمِيُونُ* (K) and [of the second] *عَمِيَ* (S, K) [and of the third] *عَمِيَ*.*

عَمِيَ and *عَمِيَ* *His camels went away, whither none knew.* (S, K.)

عَمِيَ: see what next precedes.

عَمِيَ: see *عَمِيَ*.

عَمِيَ: see *عَمِيَ*. — [Its fem.] *عَمِيَّةٌ*, applied to a land (*أَرْضٌ*), signifies *Having in it no signs of the way* (S, Mṣb, K) *to guide to safety.* (Mṣb.) [Hence, accord. to the Mṣb, the verb *عَمِيَ* expl. above: but some hold it to be tropical: see 1, last sentence.]

عمى

1. *عَمِيَ*, [aor. *يَعْمَى*,] inf. n. *عَمِيَ*, *He was, or became, blind, (S, Mṣb, K,) of both eyes; (Mṣb, K, TA;) as also *عَمِيَ*, aor. *يَعْمَى*, inf. n. *عَمِيَ*; (K;) [said by SM to be like *أَرَعَى*, aor. *يَرَعَى*, inf. n. *أَرَعَى*; as though *عَمِيَ* were originally *أَرَعَى*, like as *أَرَعَى* is originally *أَرَعَى*, both being of the measure *أَفْعَلٌ*; but he adds, correctly, that,] accord. to Sgh, *عَمِيَ* is originally like *أَدْهَمَ*, which becomes *أَدْهَمَ*, [i. e. it is originally *أَعْمَى*,] but the latter *عَمِيَ* is changed into *أَدْهَمَ* because of the fet-ḥah of the former, so that it becomes *أَعْمَى*, and the two, thus differing, do not easily admit of idghám; (TA;) and sometimes the *عَمِيَ* of *عَمِيَ* is mushdedeh, (Sgh, K, TA,) so that it becomes [*عَمِيَ*, aor. *يَعْمَى*, inf. n. *عَمِيَ*,] like *أَدْهَمَ*, aor. *يَدْهَمُ*, inf. n. *أَدْهَمَ*; but this is by a straining of a point, and not in use: (Sgh, TA:) and *تَعْمَى*, likewise, signifies the same, (K, TA,) i. e., the same as *عَمِيَ*. (TA.) And you say also, *عَمَيْتَ عَيْنَاهُ* *His two eyes were, or became, blind.* (TA.) — Hence *عَمِيَ* is metaphorically used in relation to the mind, as meaning † *An erring*; the connection between the two meanings being the *not finding, or not taking, the right way: (Mṣb:) or the being blind in respect of the mind: and in this sense, the verb is as above, with the exception of the measure *أَفْعَلٌ* [and the abbreviated form of this].**

(K, TA. [أَفْعَالٌ in the CK in this passage is a mistranscription, for *أَفْعَالٌ*].) You say, *عَمِيَ عَنْهُ*, and *عَمِيَ عَنْ حَقِّهِ*, meaning *He did not, or could not, become guided to his right course, and his plea or the like; i. e. he was, or became, blind thereto.* (TA.) And *عَمِيَ عَنْ حَقِّهِ* † [*He was, or became, blind to his right, or due*], like *عَمِيَ* *عَنْهُ*. (TA in art. *عَمِيَ*.) — One says also *عَمِيَ عَلَيْهِ الْخَبْرُ* † *The information was, or became, unapparent, obscure, or covert, to him.* (Mgh, Mṣb.) And *عَمِيَ عَلَيْهِ طَرِيقُهُ*, (TA,) and *الْأَمْرُ*, (S, TA,) and *الْكَلَامُ*, and *التَّعْرُفُ*, (Har p. 190,) i. e. † [*His way, or road, and the affair, and the poetry, or verse, and the speech, or saying,*] *was, or became, obscure, or dubious, to him; (S, TA, and Har ubi suprâ;) and so *عَمِيَ*; (TA;) and *تَعْمَى*. (Har ubi suprâ.) Hence, accord. to different readings, in the Kṣur [xxviii. 66], *فَعَمَيْتَ* † [*And the pleas shall**