

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* (*س, 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* (*س, K*), and *عَمِنَ* (*ك*), *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. *عَمَهُ* (*س, Mṣb, K*), and *عَمَهُ*, aor. of each -, (K,) inf. n. *عَمَهُ* (*س, Mṣb, K, TA*, [*عَمَهُ* in the CK being a mistake for *عَمَهُ*]) and *عَمُوهُ* and *عَمُوهُ* and *عَمَانٌ* (*ك, 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 *العَمَةُ* 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, *عَمَهُ* is from *عَمَهُ* as an epithet applied to land, expl. below: but this requires consideration, as appears from what here follows.] — One says also, *عَمِيَتْ 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.

عَمَهُ (*س, Mṣb, K*) and *عَمَهُ* (*س, K*) and *عَمَهُ* (*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* (*ك*) and [of the second] *عَمَهُ* (*س, K*) [and of the third] *عَمَهُ*.*

عَمِيَتْ and *دَهَبَتْ* *إِلَيْهِ الْعَمَى* *His camels went away, whither none knew.* (S, K.)

عَمِيَتْ: see what next precedes.

عَمَهُ: see *عَمَهُ*.

عَمَهُ: see *عَمَهُ*. — [Its fem.] *عَمِيَتْ*, 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 *عَمَهُ* expl. above: but some hold it to be tropical: see 1, last sentence.]

عمى

1. *عَمِيَ*, [aor. *يَعْمَى*], inf. n. *عَمَى*, *He was, or became, blind, (S, Mṣb, K,) of both eyes; (Mṣb, K, TA;) as also *أَعْمَى*, aor. *يَعْمَى*, inf. n. *أَعْمَى*; (K;) [said by SM to be like *أَرَعَى*, aor. *يَرَعَى*, inf. n. *أَرَعَى*; as though *أَعْمَى* were originally *أَعْمَى*, like as *أَرَعَى* is originally *أَرَعَى*, both being of the measure *أَفْعَلٌ*; but he adds, correctly, that,] accord. to Sgh, *أَعْمَى* is originally like *أَدْهَمَ*, which becomes *أَدْهَمَ*, [i. e. it is originally *أَعْمَى*,] but the latter *ي* is changed into *ا* because of the fet-ḥah of the former, so that it becomes *أَعْمَايَا*, and the two, thus differing, do not easily admit of idghám; (TA;) and sometimes the *ي* of *أَعْمَى* is mushdedeh, (Sgh, K, TA,) so that it becomes [*أَعْمَايَا*, aor. *يَعْمَى*, inf. n. *أَعْمِيَاءُ*,] like *أَدْهَمَ*, aor. *يَدْهَمُ*, inf. n. *أَدْهِيَامٌ*; 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, *عَمِيَتْ 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 *لَمْ يَهْتَدِ حَجَّتِهِ*, 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 *عَشِيَ عَنْهُ*. (TA in art. *عَشَى*.) — 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 suprà;) and so *عَمِيَ*; (TA;) and *تَعْمَى*. (Har ubi suprà.) Hence, accord. to different readings, in the Kṣur [xxviii. 66], *فَعَمِيَتْ* † [*And the pleas shall*